

**TWEETS ON RACIAL AND RELIGIOUS ANTI-
DISCRIMINATION: A DISCURSIVE
ANALYSIS OF SOCIAL MEDIA HASHTAGS**

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NATIONAL UNIVERSITY OF MODERN LANGUAGES

ISLAMABAD

AUGUST, 2023

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Discursive Analysis of Social Media Hashtags**

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M. A., National University of Modern Languages Islamabad, 2019

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF PHILOSOPHY

In English

To

FACULTY OF ARTS & HUMANITIES



NATIONAL UNIVERSITY OF MODERN LANGUAGES, ISLAMABAD

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Thesis Title: Tweets on Racial and Religious Anti-Discrimination: A Discursive Analysis of Social Media Hashtags

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Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **Tweets on Racial and Religious Anti-Discrimination: A Discursive Analysis of Social Media Hashtags** submitted by me in partial fulfillment of MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

Title: Tweets on Racial and Religious Anti-Discrimination: A Discursive Analysis of Social Media Hashtags

This qualitative study employs Van Dijk's framework of discourse analysis to examine the nuances of online anti-discriminatory discourse within the context of religious and racial anti-discrimination. Focusing on the dynamic and powerful platform of Twitter, the study investigates the discursive strategies and linguistic patterns employed in 24 carefully selected tweets. Specifically, the research delves into the discourse generated under two prominent hashtags: #BlackLivesMatter and #MuslimLivesMatter. The study is grounded in the understanding that online platforms serve as arenas where individuals and groups engage in discursive practices that reflect, shape, and contest prevailing ideologies, power dynamics, and socio-political contexts. Van Dijk's framework provides a systematic and multidisciplinary lens to analyze how language is harnessed to construct meaning, reinforce social hierarchies, and challenge discriminatory narratives. Through a meticulous selection process, 12 tweets from each of the hashtags are chosen, allowing for an in-depth analysis of discourse variation across these distinct anti-discriminatory movements. By focusing on these hashtags, the research highlights the experiences of marginalized communities within the broader narrative of anti-discrimination activism. Findings from the study reveal how discursive strategies are strategically employed to counter dominant narratives and create counter-narratives that challenge established power structures. Additionally, the research uncovers linguistic cues that convey solidarity, empathy, and alliance building among online communities engaging with the hashtags. The implications of this study extend to both theoretical and practical domains. The application of Van Dijk's framework enriches our understanding of how language contributes to shaping social change, as well as the interconnectedness between online and offline discursive practices. Moreover, insights drawn from the analysis offer avenues for developing effective communication strategies to counter discrimination and promote inclusivity within digital spaces.

Keywords: Tweets, Racism, Anti-discrimination, Hashtags

TABLE OF CONTENTS

Chapter	Page
AUTHOR’S DECLARATION	ii
ABSTRACT	iv
TABLE OF CONTENTS	iv
1. INTRODUCTION	1
1.1 Statement of the Problem.....	5
1.2 Research Questions.....	6
1.3 Research Objectives.....	6
1.4 Significance of the Study.....	6
1.5 Delimitation of the Study.....	7
2. LITERATURE REVIEW	8
2.1 Mobilization of Hashtag Movements.....	8
2.2 Popularity of Hashtag Movements.....	10
2.3 Hashtag Marketing Potential.....	13
2.4 Prominent Features of Hashtag Trends.....	16
2.5 Hashtag Trends in Different Social Media Platforms.....	19
2.6 Hashtag and Cultural Visibility.....	22
2.7 Linguistic Application of Hashtag Dimension.....	25
2.8 Social Media Hashtag as a Weapon.....	27
2.9 Discursive Comprehension of Hashtag Movements.....	29
2.10 Religious and Racial Hashtag Trends.....	31
2.11 Discursive Ideologies in Social Media Hashtags.....	34
2.12 Discursive/ Discourse Analysis as a Theoretical Foundation.....	38
2.13 The Power of Counter-Narratives: When Communities Need Alternative Stories.....	39
2.14 Situating the Research in the Contemporary Scholarship.....	40
3. RESEARCH METHODOLOGY	42
3.1 Research Design.....	42
3.2 Method of Data Collection.....	42

3.3	Sampling.....	43
3.4	Theoretical Framework.....	43
3.4.1	Justification for Theoretical Framework.....	46
3.4.2	Rationale for Using Van Dijk's Model.....	47
3.5	Method of Data Analysis.....	47
4.	DATA ANALYSIS.....	49
4.1	Discursive Practices in Racial Anti- Discriminatory Tweets.....	50
4.2	Discursive Practices in Religious Anti- Discriminatory Tweets.....	69
5.	FINDINGS.....	91
5.1	Findings.....	91
5.2	Discussion.....	93
5.3	Conclusion.....	96
5.4	Recommendations.....	99
	APPENDIX.....	100
	REFERENCES	114

ACKNOWLEDGEMENTS

In the name of Allah, the most gracious, the most merciful. None of my accomplishments, including the completion of this daunting task, would have been possible without His unending grace and blessings.

DEDICATION

This thesis is dedicated to my beloved parents, whose unwavering support and love has been my guiding beacon throughout my academic journey. It is also a tribute to all teachers and friends who have supported, motivated, and inspired me to reach this pinnacle of my educational pursuit.

CHAPTER 1

INTRODUCTION

The current study focuses on the online movements and voices that are against discriminatory and racial attitudes developed by the capitalists and elites of the world known as anti-discriminatory movements. Recently, it has been observed that some of the onliners have realized that social, religious, racial, or economic oppression has led the common people of the world into a dark alley of discrimination where they are deprived of their basic rights. This is also a fact that although people are discriminated against based on religion or race; however, they seem to be complacent with their social position as they have been conditioned by certain reinforcements to tolerate certain attitudes and discursive humility (Rafat, 2021).

Legislation aimed at preventing discrimination against specific groups of people worldwide is referred to as anti-discrimination laws (Catalano et al., 2020). These groups, also known as protected groups or classes, require protection and security. Anti-discrimination laws are passed by legislative jurisdictions to prevent any form of discrimination that is unacceptable in society and safeguard the rights of protected groups. These laws are designed to prohibit discrimination in various areas, such as employment, housing, education, and public accommodations, among others. Anti-discrimination laws also protect groups based on various factors, including age, race, ethnicity, sex, nationality, mental health, disability sexual orientation, gender, gender identity or expression, sex characteristics, caste, religion, creed, and political opinions, among others. By enacting anti-discrimination laws, societies can promote inclusivity, fairness, and respect for human rights (Catalano et al, 2020).

Kim (2020) argues that anti-discrimination laws are founded on principles of equality, which dictate that individuals should be treated equally regardless of their characteristics. However, these laws are often criticized as infringing on the right to free association. Their primary purpose is to prevent both individual and systemic discrimination. Courts consider both types of discrimination, as well as disparate impact, when determining whether a particular action or policy constitutes discrimination.

In contrast, Shirane (2011) discusses the International Movement Against All Forms of Discrimination and Racism (IMADR), a non-governmental, non-profit organization established to promote human rights by eliminating discrimination and

racism worldwide. IMADR was founded in Japan in 1988 by the Buraku people, one of the largest minority groups in the country. Since then, it has grown into a global network with regional committees and partners in Europe, Asia, Latin America, and North America. IMADR's International Secretariat is located in Japan, and it maintains a liaison office with the United Nations Economic and Social Council (ECOSOC) in Geneva.

IMADR's main focus is combating racism, racial discrimination, and multiple discrimination, particularly those based on race and gender. Its initiatives span a range of areas, including removing discrimination based on descent and work, upholding the rights of indigenous peoples and minorities, abolishing racial discrimination in the administration of justice, strengthening international human rights protections, and promoting their effective use by discriminated peoples..

Shirane (2011) further asserted that on the other hand revolution of social media has brought immense changes in the patterns of communication in the world. It has significantly altered the idea, techniques, and procedure of initiating and functioning activism, social media movements, and mass protests. Internet and social media apps such as Twitter, Instagram, Facebook, and WhatsApp are the core of the digital tools to carry out offline protests. It is not a new thing to say, the popularity of social media and its impact on the social, political, economic, and religious affairs of human beings have long been debated and delivered to the common people. This study also focuses upon some trends that have been highlighted and carried out on various social apps like Instagram, Twitter, Facebook, and WhatsApp. These trends are identified with a sign or symbol (#) hashtag. The sign (#) generally symbolizes a unique or popular culture and it is always associated with socio-political causes that are steered on various social media platforms (Khadafi, 2022).

Blevins (2019) opined that social media has developed as a platform where people of different communities and societies connect, share common objectives, discuss common topics, and circulate information and most of all do online protests. In recent times, most of the protests start online on social media through different participatory groups and organizations and eventually happen offline. Blevins (2019) further asserted that the renowned feature of Hashtag (#) has made it easier for social media movements to trend on different social media applications. Hashtags (#) are used for many purposes. Its role in the life of modern man cannot be overlooked. A hashtag is a labeling convention used to indicate the subject or topic of a micro-post and is considered a form of metadata that is included in the post. Essentially, it is a way of annotating a tweet with

a specific topic by using a word or phrase preceded by the pound sign. Hashtags are typically represented as one word without spaces and are added to a tweet to make it more discoverable and increase its visibility on social media.

Khadafi (2022) asserted that the beginning and emergence of hashtag movements connect people in the form of virtual communities connected through specific hashtag activism. Hashtag activism on social media is one of the most valuable features of the digital revolution and internet. Hashtag movement can be a single word, phrase or even a sentence started and developed to address a significant issue of the society. A hashtag is primarily a feature and function of Twitter that permits its users to share their tweets, or re-share the others' tweets to address a single subject matter, issue or motif. The term 'hashtag' itself originated from the use of the symbol (#) to connect people with a common cause. Hashtags are majorly applied to indicate, organize and rack up public dialogues into coherent topical threads. With the rise of social media use, Twitter and Instagram have become the mainstream platforms globally.

According to Singh et al, (2019), the exponential growth of social media platforms has resulted in hashtag activism on socio-political issues, indiscriminate, racism, awareness on social issues, women empowerment, and trending issues. It has become a common practice to witness that all such issues are being discussed on social media platforms preceded by hashtags to be popular and be in one line for the readers. In addition, hashtags are now frequently used to start virtual protests and assemble voices on religious, discriminatory, social, racial, political, and economic issues worldwide.

According to Staudt (2019), Hashtags can be used for multiple human functions. They can be used by advertising companies to draw the attention of their customers for the products of the company they are advertising. Recently, we have witnessed some African telecom companies using hashtag movements for the growth of their business. A cellphone company, who has developed its mission and launched a hashtag movement (#CellCBelieve) produced a ray of knowledge among the people and made them attracted towards African Cell C. Back in 2014, A Church in Holland also adopted the same technique of using hashtag movement on social media (#Imagine) to rule out their supremacy in the current politics. Another example would be one of the most promising hashtag movements in the history of human social media. In 2014, #OscarPistorius has become on the lips of every individual connected to the world of the internet, when Oscar Pistorius, a famous South African Sprinter has been addressed by the court for the murder of his beloved Reeve Steenkamp. In the same fashion, the famous hashtag (#Bahrain) has

been used on various social media platforms (especially Twitter) during the time of civil unrest of Arab Spring and it is still considered one of the most famous hashtags in the history of hashtag movement.

Rafat (2021) posited that the problems of race and racism are very common, even in the most developed countries like the United States of America and the United Kingdom. The Black community all over around the world has faced a lot of racial and religious discrimination. According to Bonilla (2015), for instance, back in 2013, When Afro-American beautiful and innocent teenager Trayvon Martin was killed, the hashtag movement (#BlackLivesMatter) began on the surface of all social media platforms. The main purpose behind initiating these hashtag movements was to inform people around the globe, to make it more audible, and to make this news of death a headline for the whole universe. In the same manner, #IStandWithAhmed was another hashtag movement where people demanded justice for the illegal arrest of a Muslim student, Ahmad Mohamed. Ahmad Mohamed was arrested by American agencies when he was misunderstood by his teacher as a terrorist. Later, people started this hashtag movement for his release. #OscarSoWhite was also used against the discrimination of color. The protesters on social media demanded a greater space for all types of people in the American film industry.

Hashtag movements fall under a wide range of categories and sub-categories. However, the current research study focuses on the theme of racial and religious anti-discrimination. For this purpose, two hashtag movements' '#KillAllBlacks' and '#BlackLivesMatter' have the touch of anti-discrimination while '#KillAllMuslims and '#MuslimLivesMatter' have the religious anti-discrimination concepts (Bonilla, 2015).

According to Poppi et al, (2021), discursive practices involve the use of language and communication to convey and shape ideas, beliefs, and values related to nations and national identities. These practices are shaped by four different macro-strategies: constructive, preservative or justificatory, transformative, and destructive. Each of these strategies involves different factors that are emphasized in the discourse.

According to Wang (2021), the discourse analytical approach can be three-dimensional.

1. The content of the discourse is related to racism, anti-Semitism, or nationalist constituents.
2. Discursive strategies are observed.
3. Linguistic landscapes according to the context of indiscrimination are highlighted.

The rise of hashtag movements and their role in shaping public discourse have been well documented, as is evident in the discussion. However, the text ends by introducing four macro-strategies shaping discursive practices (constructive, preservative or justificatory, transformative, and destructive) and a three-dimensional discourse analytical approach. These concepts are brought forth as the text transitions from a general discussion of hashtag movements to a specific exploration of racial and religious anti-discrimination discourse. The macro-strategies provide a framework to interpret the tweets and hashtag movements, helping us to understand how language and communication shape our ideas, beliefs, and values about racial and religious discrimination. The three-dimensional discourse analytic approach, on the other hand, can serve as a robust tool for examining the nuanced aspects of the tweets – the content, discursive strategies, and the linguistic landscapes within the context of anti-discrimination.

While these strategies and analytical approaches appear to abruptly conclude the text, they essentially bridge the discussion of hashtag movements with the proposed focus on racial and religious anti-discrimination discourse. The mention of these methods aims to pave the way for a deeper analysis of hashtag movements within this specific context. However, the text could have elaborated more on the application of these methods, providing the reader with a more cohesive understanding of their importance in the study of hashtag movements and anti-discrimination discourse.

1.1 Statement of the Problem

In recent years, social media has emerged as a powerful platform for initiating social movements and mass protests. This shift can be attributed to increased connectedness across different nations, rapid dissemination of information, and lower individual costs. Social media has transformed the way people think and communicate about social issues. In this context, the present study aims to investigate the anti-discriminatory discursive ideologies and linguistic choices employed in tweets related to racial and religious anti-discrimination, with a focus on the major religions of Islam, Christianity, Hinduism, and Judaism. The study examines how these discursive practices operate on Twitter and how they contribute to shaping public perceptions of discrimination. By analyzing relevant hashtags related to these themes, the study seeks to identify the patterns and strategies employed in anti-discriminatory discourse, with the aim of contributing to the larger discourse on combating prejudice and discrimination.

1.2 Research Questions

The research questions are as follow:

1. What linguistic choices are employed for the projection of racial and religious anti-discriminatory tweets?
2. How are the anti-discriminatory discursive ideologies represented in twitter hashtags?

1.3 Research Objectives

In the current research study, the following objectives have been set to comprehend the anti-discriminatory tweets about race and religion.

1. To examine the linguistic choices employed for projection of racial and religious anti-discriminatory tweets.
2. To highlight anti-discriminatory discursive ideologies represented in twitter Hashtags.

1.4 Significance of the Study

This study holds great significance in several ways. Firstly, it can increase awareness about anti-discrimination based on race and religion by analyzing the discourses used in tweets related to the topic. Moreover, the primary contribution lies in the exploration of social media's role in propelling anti-discrimination movements. It casts light on the successful hashtag campaigns and offers a comprehensive understanding of the strategies that underpin effective online activism. This knowledge base has implications for structuring future digital efforts against racial and religious discrimination. The second focal point of this study is the detailed analysis of discursive strategies used by social media communities in the context of anti-discrimination. This angle not only enhances our understanding of the language dynamics inherent in online platforms but also gives insight into how language can act as a tool to contest societal power dynamics and promote equality.

Simultaneously, the study takes into account the discourses present in tweets pertaining to racial and religious discrimination, contributing to the broader comprehension of discrimination. This aspect facilitates a profound awareness of the issue, potentially paving the way for heightened social justice. The practical implications of this study are noteworthy. The findings serve as a knowledge reservoir for shaping interventions and policies aimed at combating racial and religious discrimination. By

providing insights into optimal communication and framing of these measures, the study bolsters their potential effectiveness in advocating social justice and diminishing discrimination.

1.5 Delimitations of the Study

This study has been delimited to the tweets related to discrimination based on race and religion and the use of hashtags on social media, with no analysis of other forms of online communication. Additionally, this study does not include an analysis of the impact of these tweets on real-world behaviors or attitudes, as it is only focused on discourse analysis. Finally, this study may not be generalizable to other contexts beyond the specific data analyzed, which includes a particular time frame i.e. 2013-2020.

CHAPTER 2

LITERATURE REVIEW

The core purpose of the literature review is to locate the present research project in the contemporary scholarship by reviewing the relevant resources. This chapter connects the present research to the existing scholarship. The literature review also helps the researcher to find the gap in the current body of knowledge and attempt to fill this gap.

2.1 Mobilization of Hashtag Movements

In their article, Saxton et al., (2015) have investigated social media networks for the advocating and mobilization of change in various organizations, and hashtags are considered effective tools used for these purposes. They studied 105 hashtag users and constituent members of the USA National Health Council. They studied the inductive coding schemes used by hashtag users and examined them concerning effectiveness. This study highlights the use of hashtags by prominent organizations for advocating public policy and community effort. This study shows the implication and practice of social works. This study is closely related the present study as it analyzes hashtags for organizational values and dialogues in different domains. In contrast, the current research study uses discursive analysis of anti-discriminatory racist and religious hashtags posts of different social networks. This provides insights in terms of change while the selected hashtags movements also talk about change in the context of discrimination and religion.

Verkamp and Gupta (2013) investigated social media sites, including Twitter and Facebook, which have grown to be a significant force in the modern age, with user bases outnumbering many member nations. With such clout, they have played a vital role in global politics. Those seeking elections frequently use social media to endorse their agendas. At the same time, those trying to oppose them may strive to overcome those opinions or drown individuals out in a sea of clamor. The authors examined five political events wherein the Twitter hashtags associated with the events were flooded with spam Twitter messages from politically inspired entities. Unfortunately, the incidents differed so much that having drawn recurring themes all over spam posts on Twitter and account holders did not appear promising. This was understandable given spammer progression, which seems to aim to emulate human activity closely. A promising defense avenue could

have been developed around login sign-ups and usernames, at which we discovered that spam accounting entries were registered in massive numbers and in advance within every incident and used user id that could have been reverse engineered for detection purposes. More research is needed to determine the viability of this approach. Moreover, they elaborated traditional ruling leaders were prominent by many pro-Bolsonaro account holders; other political celebrities, mostly users who invested in their own social media public image, were even more predominant. Most of these opinion leaders had ties to pro-Bolsonarohyperpartisan channels, and they also attempted to portray national media as untrusted. Furthermore, Verkamp and Gupta (2013) highlight the issue of spam messages and the need for strategies to address this problem, which could be relevant to the current study as well. Both studies contribute to a better understanding of the role of social media in shaping public discourse and promoting particular viewpoints. However, this study does not discuss the anti-discriminatory discursive practices and the current study takes this scenario into account. It provides insights to the researcher to understand the role of social media in shaping discourses.

Anderson, Toor, Rainie, and Smith (2018) conducted research on the use of the hashtag #BlackLivesMatter on Twitter in response to major news events. The hashtag has become a model for social media activism and political protest, with roughly 30 million Twitter mentions. The usage of the hashtag increases around real-world incidents such as police-related deaths and shootings of police officers. The rise of hashtags like #BlackLivesMatter has ignited a debate on the efficacy of social media for political involvement and social activism. The authors assert that certain demographics of social media users, particularly black and Hispanic users, view these platforms as essential tools for political activity. However, the general public has varied feelings about the impact of social media on political discourse and activism. While a majority of Americans believe social media is important for achieving political goals and offers a voice to marginalized groups, a higher percentage believe it diverts attention from more pressing concerns and leads to "slacktivism." There are differences in how black and white Americans view the benefits and costs of social media activism.

Anderson, Toor, Rainie, and Smith (2018) further argued that as social media continues to evolve and become more ingrained in people's daily lives, the role of hashtags in political activism and social movements is likely to continue to grow. Some have even argued that hashtags are becoming a new form of public discourse, allowing for the exchange of ideas and the creation of collective identities across geographic and

cultural boundaries. However, as with any form of communication or activism, there are also risks and challenges associated with the use of hashtags, such as the potential for online harassment or the risk of diluting the impact of a message through overuse. As the use of social media and hashtags for political activism continues to develop, it will be important for individuals and organizations to critically examine both the opportunities and risks associated with these technologies. The Pew Research Center's research of publicly available tweets revealed some of these major findings. This study is relevant to the current study in terms of understanding the impact of social media on political discourse and activism, and the differing opinions on the benefits and drawbacks of using social media for these purposes.

The current literature primarily focuses on the broader impact of hashtags in political discourse, overlooking the nuanced linguistic choices and discursive practices in anti-discrimination tweets. Furthermore, there is a need to explore the risks and challenges associated with the use of hashtags for combating racial and religious discrimination. By taking insights from the literature discussed above the researcher takes ideas and then applies to the selected tweets in terms of anti-discriminatory concepts.

In this study, the researcher deals with the subtleties of linguistic choices within anti-discrimination tweets to gain a deeper understanding of how hashtags function in this particular domain. By examining the discursive practices adopted by users to challenge discrimination, a more comprehensive picture of the impact and effectiveness of hashtags in promoting inclusivity and tolerance can be attained. Additionally, the research endeavors to shed light on the potential challenges faced by activists and advocates employing hashtags as a tool in their fight against racial and religious discrimination.

2.2 Popularity of Hashtag Movements

Eilermann (2018) present thesis investigated how German publications discursively formed the #MeToo movement. My research focused on how the hashtag candidacy was legitimized and repudiated, how power disparities between perpetrator and victim were reaffirmed or disbanded, and what similarities and differences were discernible across different newspapers' editorial perspectives. I used a CDA, as conceptualized by Norman Fairclough (1995), on a sample of 41 texts to uncover another often concealed philosophical relation of power in news media. This same German #MeToo discussion provides insight into the growing tension and possibilities of this global mainstream public dialogue about gender inequality and harassment. As I previously stated, the

present study on #MeToo is still in its early stages, and I hope to make contributions to recent research in the field. I hope to have made a small contribution not just to academic studies but also to social change. This unwillingness is the doldrums in which more women are at the compassion of society's gridlock every day. Allow this thesis to serve as a rallying call, urging journalists to keep the important debate of #MeToo in the spotlight through thoughtful examination and feminism. This study is relevant to the current study as the study provides valuable insights into the ways that news media can influence public perception and discourse on important social issues.

Lindgren (2019) highlighted the problems encountered mostly by the #MeToo campaign within its first weeks on Twitter. These included the difficulties in keeping its focus and trying to anticipate and understand in a dynamic and rapidly changing media landscape. According to this article, after the preliminary and explosive impact, #MeToo quickly began to lose momentum, with antagonism, noise, and organization progressively burdening and diluting the initiative. A cross-platform point of view is required to get a complete picture of where and how hashtag activism works, including the #MeToo campaign. This mixed-methods study makes use of a dataset of 4 million tweets obtained via Twitter's online data interface. It responds to the main research questions: To what extent does the #MeToo movement on Twitter have such a specific vision, and how well did it keep it? In aspects of the optimism and hope or hatefulness of expressed sentiments, what did the tonality of the advertisement on Twitter evolve and change? To what degree were tweets merely retweeted, or were they subjected to personalization and effective debate? Taken around each other, these inclinations point to the conclusion that #MeToo quickly lost momentum after its preliminary and explosive influence.

Lindgren (2019) further explained that the statistics accessed and analyzed in this study, noise, animosity, and organization have progressively bogged down and eroded the campaign across various forms of dislocation and subversion. This was a helpful attempt to understand the limitations of my study. This study is relevant to the current study as it highlights the challenges and limitations faced by the #MeToo campaign on Twitter, providing insights into the dynamics of hashtag activism and its impact on social change.

The study by Anderson et al. (2018) also highlighted the role of social media platforms in amplifying and shaping public discourse around social issues. The use of hashtags on Twitter has facilitated the spread of information and ideas related to various social causes, and has given voice to marginalized communities. The study suggests that the #BlackLivesMatter hashtag has been instrumental in raising awareness about police

brutality and systemic racism in the United States, and has sparked conversations and activism both online and offline. However, the study also acknowledges that the use of hashtags can sometimes be contentious and can lead to polarized opinions and conflicts. The emergence of hashtags such as #BlueLivesMatter and #AllLivesMatter, which are often seen as counter to the #BlackLivesMatter movement, is an example of how hashtags can become a site of ideological struggle and contestation. Overall, the study highlights the complex and multifaceted nature of social media activism and the need for further research into its effects on public opinion and social change.

In addition to the hashtags mentioned in the Pew Research Center article, there have been many other hashtags that have gained significant traction on Twitter in recent years. One such example is #MeAt20, which became popular in 2020 as people shared photos of themselves at age 20 in response to a viral tweet. This hashtag allowed people to reflect on their past and how they have changed over the years. Another recent example is #StopAsianHate, which gained widespread usage in 2021 in response to a surge in hate crimes against Asian Americans. This hashtag was used to bring attention to the issue and to demand action from authorities and the public.

Furthermore, some hashtags have been used to mobilize and coordinate collective action, such as #MarchForOurLives, which was used to promote the March for Our Lives movement in 2018 after the mass shooting at Marjory Stoneman Douglas High School in Parkland, Florida. This hashtag was used to share information about the protests and to connect activists and supporters.

Moreover, hashtags have become an important tool for social and political activism on Twitter. They allow people to express their views, organize collective action, and bring attention to important issues. The popularity of hashtags on Twitter is likely to continue in the future, as social media remains a powerful platform for activism and social change. Outside the anniversaries of the shooting, however, its use has been minimal: from January 1, 2016, to May 1, 2018, it was used an average of 291 times each day. This article is relevant to the current study because it provides insights into the popularity and usage of hashtags on Twitter for social movements and political causes.

The literature review presented above highlights the extensive exploration of hashtag movements like #MeToo, #BlackLivesMatter, and #MarchForOurLives. However, there is a scarcity of research specifically focusing on the discursive practices within racial and religious anti-discriminatory tweets. Existing studies have not fully examined how language choices, discursive strategies, and meaning structures shape

conversations concerning racial and religious discrimination on social media platforms. Moreover, the limited research fails to provide a comprehensive understanding of how these discursive practices influence public perception, ideological contestation, and social change efforts within the context of anti-discrimination movements. Therefore, a more detailed examination of discursive practices within racial and religious anti-discriminatory tweets is needed to contribute to the understanding of online activism and the dynamics of societal discourse.

However, the literature review on hashtag movements and their impact on social discourse, combined with the identified research gap, provides a foundation for understanding how exploring discursive practices within racial and religious anti-discriminatory tweets can be beneficial. By analyzing language choices, discursive strategies, and meaning structures in these tweets, researchers and activists can gain valuable insights into the dynamics of online activism and the effectiveness of communication in combating discrimination. Understanding the intricacies of language use and discursive practices within anti-discrimination tweets can shed light on how these messages are crafted to resonate with their intended audience, mobilize support, and challenge discriminatory attitudes. This knowledge can be instrumental in optimizing communication strategies for future anti-discrimination movements on social media platforms.

2.3 Hashtag Marketing Potential

Pervin et al. (2015), in their study, have analyzed the increasing popularity of tweets that have created a reasonable potential for marketing on the internet. They studied the minute details of hashtags in the popular use of individuals and groups. The conclusion of this study indicates that the similarities of hashtags with one another effectively increase its popularity, and for the dissimilar hashtags, the result is the opposite. This study is relevant to the current study as it provides insights into how certain hashtags gain popularity, which can help inform social media marketing strategies.

Chang and Iyer (2012) concluded Twitter's legitimate features provide a wealth of up-to-date information. The problem is determining how to retrieve and reshape relevant details on almost every subject into usable knowledge. Twitter hashtag applications allow users to add value to tweeted content by reorganizing, posting, and transferring it based on various criteria such as hashtags, key phrases, and user names. Morphological studies can aid in the discovery of new value-added service combinations, although some of

those combinations will be more feasible than others. This is where your archiving experience and practice will come in handy. Twitter hashtag applications, inherited from Twitter's open API's spirit, help designers customize their implementations based on user requirements. As a result, as long as library organizations have Twitter streaming data connections, they can optimize third-party application forms with functions such as search, directory, and cataloguing functions, as well as analyze and visualize Twitter hashtags used throughout the librarian catalogue climate and link out to the bounty of the Twittersverse. They used an example of a viewer following each hashtag link to another and discovering useful information. Such success may encourage the reader to communicate and share their findings via hashtags, thereby increasing the value-added processes. The morphometric box has the power to encourage creativity and aid in organizing customer needs in and out of tables and decaying categories of styling cues, allowing for the introduction of advanced solutions to improve next-generation publications. This study can help the researcher in discovering useful information, encouraging communication and sharing, and introducing advanced solutions to improve next-generation publications.

Siegel et al. (2020) investigated the hashtag technological behaviors. This study investigates potential target reactions to the described behaviors; both industries practice and academic literature on this topic can be improved. There are numerous opportunities to expand on the literature in travel marketing and social networking, as well as destination reaction to traveler visitor behaviors and management. Future research possibilities include assessing the campaign first from the perception of visitors and conducting a longitudinal approach on the consequences of visitor behaviors in Vienna. A media assessment of the campaign's online virility can also be investigated. As the promotion evolves and upgrades of the campaign are released, the researchers will continue to consult with VTB. More detailed campaign outcomes, including whether there had been variances in tourist numbers, a decrease in squandering or other optimistic environmental effects, and if there was a great constructive way to attract different visitors and try to encourage them to stay offline, are yet to be seen. A guideline for held to account traveler behavior or ethical Instagramming practices for travelers has yet to be developed, but future developments are possible. The Vienna Tour Operator was the first to respond in this manner, and there are repercussions for future projects for other destinations in similar situations. As described in this study, there is a balancing act between recording one's life experience or creating memorabilia in the form of photos and

self-centered pictorial and social networking behaviors. Destinations that attract a large number of visitors because of their photogenic qualities or associations with Instagram/'Instagrammability' can and should inspire a greater bond to a place without mobile phones. This study is related to the current study in terms of the potential benefits and limitations of using hashtags.

Budnik and Gaputina (2019) in their study looked at how the hashtag functions as a new media operational tool. The study's relevance is determined by a lack of understanding of the hashtag as a language variety, despite the fact that it's the most important element determining the advancement of digital multimedia (particularly social networks) just at the present stage. The purpose of this article is to investigate the characteristics of hashtag localization on the Instagram networking site, as well as the scope of its functionality. The hashtag's specific formal characteristics (graphic presence, position relative to the text, linguistic structure) and the activities are undertaken both in the network system and beyond are given special consideration. When it comes to the capabilities of either the hashtag on Instagram or tweeter. The same authors of the article point out that it serves two purposes. First, it serves as a navigation tool, allowing you to instantaneously hunt for new publications on areas of interest. Second, the hashtag is a strong element of marketing promotion of products or services in a social network. The hashtag is recognized as a one-of-a-kind occurrence that went far beyond the scope of the online environment and ascertained the details of the modern generation of communication in both the digital and real worlds.

Budnik and Gaputina (2019) further contended that the hashtag's functions may differ depending on the author's communicative intentions when using it in his publication. The findings encourage further research into the hashtag as a concept that represents the interplay of language and conscious experience in the contemporary "media" person. When discussing the characteristics of modern mediated consciousness' conceptualization of information, it is worth noting that the use of hashtags today has gone further than social networks and the digital entertainment space, determining the specific details of the modern age of communication both within the digital world and in real life. The hashtag is quickly has become a meaningful way to advance promotions, advertising, occurrences, and contests, and it enables you to choose Instagram posts from a large array of information. The study found that the concept of hashtag continues to remain a largely untapped linguistic phenomenon but that both international and Slovak researchers are becoming increasingly interested in it due to particular properties and capabilities that

distinguish the hashtag as a distinctive element likened to other online structures. It recognizes the hashtag to become the "digital economy's headline," implementing the function of production casing of a socially driven audience on a specific topic. This is relevant to the topic of "Tweets on Racial and Religious Anti-Discrimination" as it highlights the use of hashtags as a navigation tool and a strong element of marketing promotion, which can aid in the organization and dissemination of relevant information related to the topic.

Previous studies have explored the popularity and marketing potential of hashtags, this research aims to delve deeper into how hashtag usage and localization on social media platforms like Twitter and Instagram influence public discourse and facilitate the dissemination of information in the context of anti-discrimination movements. By focusing on the intersection between hashtags, language, and conscious experiences in the contemporary media landscape, the study aims to shed light on how hashtags serve as navigation tools and marketing instruments, offering opportunities to organize, promote, and foster meaningful conversations surrounding racial and religious anti-discrimination.

Understanding the ways in which hashtags function within online campaigns can provide valuable insights for activists, advocates, and social media users engaging in anti-discrimination efforts. By investigating how specific hashtag strategies impact the reach and resonance of messages, researchers can uncover effective tactics to amplify voices and mobilize support for these critical causes. Moreover, exploring the relationship between hashtags, language use, and the conscious experiences of users can provide a comprehensive understanding of how these online communication tools contribute to shaping public perceptions, attitudes, and behaviors concerning racial and religious discrimination.

As social media continues to play a central role in modern activism, the findings of this study can inform best practices for utilizing hashtags to promote inclusivity, diversity, and tolerance. By harnessing the potential of hashtags as powerful communication tools, individuals and organizations can create more impactful anti-discrimination campaigns and foster positive societal change.

2.4 Prominent Features of Hashtag Trends

Wang and Liu (2016) conceptualize the use of Twitter hashtags as a strategy to increase the awareness and symbolic role of social movement-related knowledge. This study describes two significant contributions. To begin, the current study considers

hashtags to be a mechanism for mobilizing public attention. It was discovered how knowledge features of hashtags might explain the framework of the hashtag founder network through the eyepiece of the promotion and implementation framework and the internet backbone perspective. Few studies have systematically investigated the methods wherein hashtags are smartly combined to organize collective action to the best of knowledge. This study fills a void by empirically examining the bottom-up method of trying to explain hashtag viral marketing in the sense of a connected social change. Second, using direct comparison, this study shows that specific hashtags will be more common among movement participants depending on the event interplay. This is relevant to the current study as it highlights the potential of hashtags to create a movement and raise awareness about social issues such as discrimination based on race and religion.

Annamoradnejad and Habibi (2019), in their study, have analyzed different issues that have got hype on Twitter. According to their approach, Twitter trending is considered very powerful in social media and capable of bringing any type of change in the world. For instance, we can easily know from trends and hashtag movements what issue is on the top of the trend and what's going on. In this research, they specifically examined the top trending topics of 2018 on Twitter. They closely analyzed different perspectives of the trending topics such as language, time, trending time, and tweet counts. Their findings mentioned that topics related to the English language and Arabic mostly achieved trending topics in 2018 on Twitter. They examined the large bulk of data from different aspects with three dimensions. They analyzed the data of trending topics to general statistics to make clear the distribution and contribution of trending topics. As a result, it has been found that 17% of the people using Twitter can easily get a first rank position in the trending list within 10 minutes. There has been a sudden increase in trending topics related to the non-English language since 2011. This research is connected to my topic in terms of analysis of top trending movements on Twitter but not prominent hashtag movements that leave a wide gap for my research.

Evolvi (2018) tries to explain internet-based Islamophobia or online Islamophobia in his research article by analyzing anti-Islam discourses and Islamophobic tweets. Furthermore, the article highlights how social media platforms can serve as an echo chamber for Islamophobic views, as users tend to follow and engage with content that aligns with their pre-existing beliefs. This can further reinforce negative attitudes towards Muslims and contribute to the spread of hate speech. Moreover, the anonymity afforded by the internet can embolden individuals to express discriminatory views they might not

express in offline settings, thereby perpetuating online hate speech. The article also suggests that the global nature of the internet enables the spread of Islamophobia beyond national borders, with individuals from different countries and backgrounds contributing to the discourse. This highlights the need for a coordinated international response to combat online Islamophobia. The article emphasizes the need for a comprehensive approach to addressing online Islamophobia, which includes both regulation of social media platforms and education campaigns to promote tolerance and respect for diversity. It is essential to recognize the significant impact of online Islamophobia and take measures to prevent the spread of hate speech and discrimination in the digital space. This study is relevant to the current study in terms of understanding the influence of social media on shaping public attitudes towards Islam and can contribute to addressing the issue of anti-Muslim sentiments.

A study was undertaken by Awan and Zempi (2018) and Tell Mama, a British association, whose aim was to combat anti-Muslim crimes. According to the research, Islamophobic victims are frequently harassed both online and offline. On Twitter, there are numerous examples of online Islamophobia. According to Tell Mama, the alarming #KillAllMuslims hashtag was a popular topic in 2015. In the same year, some Islamophobic actors used the hashtag #Pakemon (a combination of "Pakistan" and the name of the game "Pokemon") to spark an anti-Muslim campaign on the ground. This study is highly relevant to the current study as it sheds light on the issue of online Islamophobia and its impact on religious discrimination.

Magdy et al. (2015) conducted a study on the development of anti-Muslim hashtags and found that they are often created in response to specific events that fuel Islamophobic attacks. For instance, after the ISIS-claimed attacks in Paris in 2015, many Twitter users used the platform to blame Muslims for the attacks. The attacks sparked a significant response on social media, with millions of tweets being sent out in the first few hours following the event. While the majority of tweets expressed condemnation and solidarity with Paris, a prominent topic of discussion centered around the potential link between terrorism and Islam and Muslims in general. The study presents a detailed analysis of the tweets collected from Twitter, which began 7 hours after the Paris attacks and continued for 50 hours, focusing on tweets that either blamed Islam and Muslims or defended them. In total, the study analyzed 8.36 million tweets in multiple languages.

Awan (2014) argues that online Islamophobia should be given equal attention as street-level Islamophobia. The Woolwich incident in May 2013 resulted in an increase in

hate crimes against Muslim communities in the UK, with Muslim women being targeted for wearing headscarves and mosques being vandalized. While street-level Islamophobia is still a significant focus of research, the rise in online anti-Muslim hate presents a similarly concerning situation. Awan argues that online Islamophobia not only perpetuates negative stereotypes and discrimination against Muslims but can also lead to physical violence against Muslim individuals and communities. He suggests that online Islamophobia is often fueled by the media's negative portrayal of Islam and Muslims, as well as political rhetoric that scapegoats Muslims for societal problems. The anonymity provided by the internet also allows individuals to express their Islamophobic views without fear of consequences, leading to a normalization of hate speech and bigotry. Awan calls for a multi-faceted approach to combating online Islamophobia, including education, media regulation, and greater accountability for hate speech online. The article highlights the importance of recognizing and addressing online Islamophobia as a significant form of religious discrimination that can have real-world consequences. The study looks at 500 tweets from 100 different Twitter users to see how perpetrators of online abuse view and target Muslims, and gives a number of offender characteristics. This study is relevant to the current study as it highlights the need to consider online Islamophobia as seriously as street-level Islamophobia.

By exploring the discursive practices surrounding online Islamophobia, the current study seeks to shed light on the mechanisms through which negative stereotypes and discrimination against Muslims, Hindus and Christians are perpetuated on social media platforms. Understanding the dynamics of online Islamophobic discourse is essential because it can have real-world consequences, ranging from fostering a climate of hostility and fear to inciting physical violence and hate crimes against Muslim individuals and communities.

In order to deal with the creation and use of anti-Muslim hashtags, the study can provide insights that how these hashtags gain traction and influence public perceptions. Analyzing the language, narratives, and patterns of engagement in online anti-Muslim discourse can aid in understanding the underlying motivations and ideologies driving such hate speech. Furthermore, this research can contribute to a more comprehensive understanding of contemporary terms, particularly in the digital realm. While previous studies have primarily focused on street-level Islamophobia, the rise of online anti-Muslim hate poses equally serious challenges. Examining the online space allows for a

deeper exploration of the rapid spread of hateful content, the formation of echo chambers, and the potential impact on broader societal attitudes.

2.5 Hashtag Trends in Different Social Media Platforms (Facebook, Twitter, Instagram etc)

Fedushko, Yuriy, and Kolos (2019) analyzed three prominent social media platforms, Twitter, Instagram, and Facebook, from hashtag trends of spreading information. Hashtag information uses different principles and effective strategies for different tasks such as marketing. This research analyzed a popular track of hashtags that makes it usable among people. The core purpose of their research was to make a comprehensive plan to implement hashtag methods to popularize different topics on social media. They statistically analyzed the hashtag posts and estimated a complex indicator for all three selected platforms. Hashtag results are different for Twitter and Facebook because Twitter can only show the last tweet in a hashtag, while hashtag information is different for Facebook. They conclude that hashtag is an important way of spreading information and are considered to be a multifunctional marketing tool. However, each social network has its own rules and strategies in the basic usage of hashtags. One can conclude that the value of hashtags as a means of backing up and sharing information cannot be overstated. According to the findings of this study, the hashtag seems to be a multipurpose marketing tactic. However, each social media site has its guidelines and strategies for using hashtags. This is an important aspect of comprehending a marketing plan. The diagram of hashtags connected to #education is crafted inside this study. A method for determining the effectiveness of hashtags is also proposed.

Fedushko et al. (2019) further explored that high-effective hashtags can assist users in connecting with followers, providing significant interaction with their users, and attracting new brand users. The use of hashtags in the most popular social networks was considered in this scientific work, which visually transmitted information about hashtag distribution and its role in content archiving and preservation. A comprehensive examination of hashtag portrayal in the digital universe has been decided to carry out. The cultural network defined a specific strategy for using another count of hashtags with the most effective marketing. As a result, the likelihood of growth in this manner suggests that hashtags will be used as a means of trying to sort and catalogue information for leading search on a particular topic. This subject will be studied further in the future. With hashtags in these other social media networks and multiple online resources, a

comparative study of hashtag efficiency for Facebook and Instagram will be thoroughly investigated. This study may have some relevance to the current study as it highlights the importance of hashtags as a marketing tool and a means of spreading information on social media platforms.

Cheong (2009), in his article, has significantly investigated the features of prevalent trends in Twitter. He monitored different communities on Twitter and analyzed the trending topics in a survey chart. His research suggests a collective exhibition of the ecosystem of Twitter. In conclusion, he mentioned this exploratory survey of popular trends in the Twitter trending list. He asserts that "To a certain extent, latent emergent behavior can be observed simply by assigning meaning and context to the trends themselves, as have been done here" (p. 10). He also gives some suggestions for the exploration of different areas in the trending things. This research is different from my project in the aspect that it focuses only on trends but not on hashtag trends. In conclusion, they found that spam tweets contain hashtags, while in ham tweets, hashtags are missing. Spammers use popular hashtags to attract a large audience, while ham tweets are different in illegal activities. This study is significantly connected to my project because it is based on tweets but is only limited to twitter and spamming activity. The study focuses on overall trends and not hashtag trends specifically, it still provides valuable insights to the current study.

Majdabadi and Sabeti (2020) have investigated the platform of Twitter and analyzed different opinions and debates with massive content regarding trending topics. They used the hashtag method to analyze the problem of this research. They suggested a graph-based approach to analyze hashtag tweets. They used different algorithms for trends to get coherent results. In conclusion, they offer a new approach for the utilization of hashtag tweets and propose a model for extraction. The proposed scoring algorithm for multiple hashtags is similar to the same trend. This study is a sporadic evaluation of different tweets and comparing them with other trends to get a model for proposed performance. This project is different from the current study because the researcher will focus only on hashtags with friends and use Twitter for the current study.

Zhang (2019) has investigated carefully the hashtags trends in different social media networks that have resulted in the popularization of different concepts and ideas in the last five years. Primarily the researchers collect data from hashtags on Instagram and Twitter. His research analyzed hashtags from three important dimensions: semantic, social, and temporal-spatial. The methodology used for this study is taking the profile of

two hashtag users and comparing them with two other users in the same dimension. This study is an analysis of the large-scale hashtags used on Instagram and Twitter, and the conclusion highlights that most of these hashtags display a huge semantic displacement. This study also gives a proposition of an embedding model for summarizing the profiles of hashtag users for the performance of effective prediction and connections between social trends and hashtags. They conduct the first huge analysis of hashtags posted on Instagram in this paper. Their research is characterized by three research questions that focus on understanding hashtags from different perspectives, namely the one temporal-spatial dimension, second the semantic dimension, and third the social dimension. They gathered three huge databases from Instagram enclosing more than 7 million hashtags held in common over five years to conduct their analyses. They first demonstrate that hashtags can be classified into four distinct clusters based on their temporal information. People are more interested in sharing hashtags in specific locations, such as parks. Then they locate that some hashtags do exhibit significant semantic deformation.

Furthermore, they propose a concept called hashtag entropy and demonstrate a strong negative relationship between hashtag thermodynamics and semantic deformation. Finally, they propose a bipartite graph encoding model for summarizing users' hashtag accounts and relying on these profile pages to predict relationships. The impactful precision suggests that hashtags and social interactions are inextricably linked.

The current literature mainly focuses on broader social media trends and general hashtag usage, neglecting the specific discursive strategies employed in tweets addressing these sensitive topics. However, a deeper exploration of the linguistic choices, ideologies, and discursive practices employed in racial and religious anti-discriminatory tweets can provide valuable insights into how individuals and communities navigate these issues online. By delving into the specific discursive strategies used in tweets addressing racial and religious discrimination, researchers can uncover patterns and nuances that may not be immediately evident when studying larger trends. Understanding these strategies can shed light on how users express their attitudes, beliefs, and emotions towards these sensitive topics, and how they attempt to counter discrimination and promote tolerance in the digital sphere.

2.6 Hashtag and Cultural Visibility

Brock (2012) presented a race made research both easier and more difficult, as the special issue's focus on "social publics" inspires research and analysis of easily defined

online communities. He had intended to mark White discourse styles and practices as a "social public," I had to disambiguate class, sexual orientation, or other demographics. The fact that Black Twitter is commonly portrayed as representing the entire Black community, but besides the diversity of Black culture, shows the power of U.S racial ideology's phrasing of racial experience as a monoculture. He purposefully avoided mentioning the more outrageous racist reactions to Black Twitter, preferring to portray Black Twitter as equipment and related to a culturally specific discussion rather than the good or service of fevered internet fantasies of debilitating Black online behavior. Although these imaginings are much more vibrant and easily dismissed, focusing on the shifts the focus away from Black Twitter's creative thinking and tech literacy and toward White conceptual frameworks of Black activity. According to him, Twitter's combined effect of succinctness, multi-platform connect directly, and many other feedback loops have allowed it to obtain mindshare far over its real user base, along with an enormous number of Black customers. How can we better understand Twitter's welcome and take-up by Black Americans, who, surprisingly, account for more than a quarter of all Twitter users in the United States? He confronts Twitter from two angles: an examination of the interaction and application in practice, as well as conversation analysis assessments of online debates of Twitter's functionality and audience. This dual analysis applies crucial race and techno cultural philosophy to understand better how mainline online writers (out-group), as well as Black online publishers (in-group), vocalize Twitter as a racial artifact through techno cultural practices. According to preliminary findings, Twitter's set of features and cross-cultural presence play significant roles in facilitating cultural activities by Twitter users. These same characteristics also moderate how those based on culture performances are understood, depending on the race affiliation of the discussant: for example, Twitter was viewed as a stadium for civic advocacy (or wider culture) or as an energetic mediator shortfall Black cultural stereotypes.

Furthermore, examining egregious forms of online racism while disregarding more subtle, structural forms of online discriminatory practices is problematic; similarly troublesome is social science and interaction research that attempts to maintain a colorblind perspective on online endeavors by normalizing Whiteness and stigmatizing everyone else. He hopes that this article will spark a discussion about both practices. The experiencing conflict offered by the fringe group and popular commenters on Twitter's "appropriacy" like a Black cultural outfall is of particular interest.

Omena et al, (2020) have significantly investigated the relationship between digital research and forms of dramatization for online works. They use hashtag methods for analyzing corpus in research on social media. Their important contribution highlighted the difference between ordinary hashtags and high-visibility culture. They mainly focused on hash-tagging activity on different social media databases and analyzed the text and images concerning hashtags. In conclusion, they sort out a specific hashtag engagement for Instagram and the dramatization process. They inquired about hashtag activities from political and social dimensions on Instagram and confirmed the importance of high visibility culture and hash-tagging activity. This research is only limited to hash-tagging activity without a focus on different discourse hence leaving a gap for my study.

Solemani (2018) highlighted that "dreaming, imagining, and longing are not just the pastime of the aimless poet, but the superpower of every intentional social reformer." It appears that the trying to read of the hashtag as a social and cultural object, reflectors of a specific stage in history and its socio-economic and cultural continues to struggle, has been largely dismissed in the larger narrative of real-life social change. This, however, varies depending on how change is characterized, and this research is based on the theory that true change can result in equal measure from changes in social perception and people's mentality on a specific topic fueled by the tales, narrative tropes, and socioeconomic fictitious of hashtag activism. Given the movement's ongoing nature at the time of this writing, the benefited greatly from investigating the dimensions of a culture of the hashtag by trying to analyze its recollection in cultural memory and prospects for changing mentalities.

Dobrin (2020) held a study to investigate the change in a culture caught by activism and digital technology. She stated about Journalist Jessica Bennett (2017b) asked at the end of 2017, pursuing the movement's stirring acknowledgement of its transformative potential and envisioning its lurking backlash of generalizable accusations, that "taken together, complicity, feminism, and the science and technology boost of a hashtag have seemed to have created for a storm and a cultural awakening at the same time." The cultural reformation is formed here by the often lauded virility of societal problems on online platforms and by the hashtag's ability to collate different forms of fictitious constructions into the collective storyline that it then reflects next to the public. According to her, its representational status allows the movement's myth to be perpetuated as a cultural object desired, endorsed, critiqued, discussed, and ingested by everyone. While turning a socialist change into a spectacle risks trivialization and

passivity, the public's obsession with infrastructure these systems tend and desire to propagate mythologized stories ensures its survival. The hashtag captures the public's attention, solidifies the movement in people's minds, and keeps the social issue pertinent in culture. The rhetoric of #MeToo media exposure used in this article emphasizes the symbolic significance of both the hashtag in constructing an all-around myth movement and trying to establish it in the general populace's imagination.

The existing studies by Omena et al. (2020), Solemani (2018), and Dobrin (2020) have made valuable contributions by exploring various aspects of hashtag activism and its impact on social change. These research works have laid the foundation for understanding how hashtags can be used as powerful tools for raising awareness, mobilizing communities, and advocating for social justice on digital platforms.

When it comes to examining the intersection of hashtag activism with discourse analysis, particularly in the context of racial and religious anti-discrimination, the existing literature review provides crucial support for the researcher's endeavor. While the mentioned studies have touched upon the broader themes of hashtag activism, they provides knowledge regarding the specific linguistic and discursive strategies employed in tweets addressing these sensitive issues.

2.7 Linguistic Applications of Hashtag Dimension

Sedhai and Sun (2017) have explored the popularity of Twitter in terms of distribution and gathering of information from the perspective of both legal and illegal users. They analyze the linguistic selection used for the exploitation and other malevolent purposes. They analyzed 14 million tweets to explicate the spamming activities on Twitter. Their main focus was to study spamming tweets based on hashtags. A deep investigation of user profiles and their comparison to spammer tweets and hashtags was analyzed from different aspects. This study is relevant to the topic as it explores the use of Twitter and hashtags for both legal and illegal purposes, including spamming.

Zappavigna (2015) conducted a study to explore the different linguistic functions that hashtags can serve in microblogging, suggesting that they are a versatile intertextual resource. Hashtags have the ability to perform various social and experience-based linguistic operations, and can also impose metacommentary at the level of discussion and debate semantics. While hashtags are well-known for serving as topic markers, they possess linguistic flexibility that enables them to convey more interactional and institutional meanings. In the Schapelle corpus, hashtags were found to serve

communicative purposes such as constructing evaluative stance and organizing text through marking metadiscourse with the # symbol. These operations create an ambient metafiction that assumes the existence of other writings that may use the same tag, along with potential readers who may 'tune in' via the social stream. The advancement of language through hashtagging is a result of the diminished contextual cues in the personality mode, allowing for the multiplication of meaning and new forms of meaning construction. Advanced search and aggregatable conversation enable changes in social togetherness, such as mass meme participation, as well as smaller scale performances like orientation with assumed audience members through hashtagged judgmental metacomment. This study demonstrates the versatility of hashtags and how they can be used to construct meaning and organize discourse on social media platforms like Twitter, which is relevant to the current study.

Caleffi (2015) investigated hashtagging as an online and offline productive activity of word formation in English and Italian. Her research is based on hashtag samples from a large corpus of tweets as well as offline data. The research proposes a preliminary hashtag taxonomy and raises questions about the nature of hashtagging's 'products.' It also makes a point about how the samples were used pragmatically. There are many symbols that are gaining popularity not only on social media platforms, but also in the offline world, with hashtags becoming more prevalent in the lexicon (e.g. headlines, advertising, political slogans). She investigated the nature and composition of these new language items in her research. Caleffi (2015) describes hashtagging as a process of creating novel linguistic items by stringing together multiple words, potentially leading to the reinterpretation of standard word and part of speech categories. She suggests that the placement of the hashtag within a post, whether at the beginning, middle, or end, as well as the number of words in the hashtag, should be considered. This study's relevance to the current research lies in its exploration of hashtagging as a new word creation process.

Maity et al. (2015) argue that hashtags are one of the most crucial language units of social media, making them worth studying linguistically. They conducted a two-year quantitative analysis of the evolution of hashtags and discovered that multiple hashtags can combine to form new ones, known as 'Twitter idioms,' and that the frequency of these merged hashtags is often higher than that of their individual components. The researchers also found that hashtags have developed into a language of their own, with people using them to express strong opinions or enthusiasm. This study's relevance to the current

research lies in its analysis of the linguistic characteristics of hashtags on social media platforms such as Twitter.

On the other side, Lin (2017) claims that "hashtags encourage users to create their own language" (hashtag as a paralanguage). They're simple to construct because anyone can create a new hashtag by simply typing "#" before a word or phrase, making them "uncontrollable but inventive." People are more likely to employ slang terminology or even invent their own amalgamated forms when hashtags are present, which subsequently spread widely and begin to infiltrate daily language. "This Internet slang has grown into mainstream English," despite the fact that it is not syntactically formal or grammatical Lin (2017), hashtag as a paralanguage). Lin (2017) also discovered that, due to informality and space constraints, the coalescing phenomena is more widespread in social media than in formal written language. This study is relevant to the current study as it discusses how hashtags encourage users to create their own language and how this Internet slang has become mainstream English.

Page (2012) categorizes hashtags based on the type of clause or content they are used in, distinguishing three types: declarative, imperative, and question. Additionally, she explores the use of hashtags by celebrities as a marketing tool. Page's research found that hashtags used by celebrities often highlight their professional identity or promote national events related to their field. For instance, a celebrity may use a hashtag related to their profession to emphasize their expertise or a hashtag related to a national event to demonstrate their engagement with their field. Page (2012) further argues that hashtags are employed by celebrities as a form of persuasive marketing to encourage their followers to watch their show or buy their product, ultimately boosting their offline status. This study is relevant to the current research as it sheds light on how celebrities strategically use hashtags on social media to promote themselves and their brand. This study is relevant to the current study as it explores different aspects of the use and evolution of hashtags on social media, shedding light on their linguistic and social significance.

The previous scholarships have explored the linguistic and social aspects of hashtags on social media. It helps the researcher in tracing various aspects to investigate the specific discursive characteristics and social implications of hashtags related to racial and religious anti-discrimination, particularly within the context of social media platforms.

2.8 Social Media Hashtag as a Weapon

Verkamp and Gupta (2013) investigated social media sites, including Twitter and Facebook, which have grown to be a significant force in the modern age, with user bases outnumbering many member nations. With such clout, they have played a vital role in global politics. Those seeking elections frequently use social media to endorse their agendas. At the same time, those trying to oppose them may strive to overcome those opinions or drown individuals out in a sea of clamor. The authors examined five political events wherein the Twitter hashtags associated with the events were flooded with spam Twitter messages from politically inspired entities. Unfortunately, the incidents differed so much that having drawn recurring themes all over spam posts on Twitter and account holders did not appear promising. This was understandable given spammer progression, which seems to aim to emulate human activity closely. A promising defense avenue could've been developed around login sign-ups and usernames, at which we discovered that spam accounting entries were registered in massive numbers and in advance within every incident and used user id that could have been reverse-engineered for detection purposes. More research is needed to determine the viability of this approach. Moreover, they elaborated traditional ruling leaders were prominent by many pro-Bolsonaro account holders; other political celebrities, mostly users who invested in their own social media public image, were even more predominant. Most of these opinion leaders had ties to pro-Bolsonaro hyperpartisan channels, and they also attempted to portray national media as untrusted. This study is relevant to the current study because it highlights the significance of social media in modern politics and how it has been utilized by political candidates to endorse their agendas. The study by Verkamp and Gupta (2013) is relevant to the current study as it highlights the significance of social media in modern politics and how political candidates utilize it to endorse their agendas.

According to Watson (2020), hashtags are a tool that organizes users' thoughts, emotions, and comments on social media platforms. The use of hashtags in education could bring important implications as today's students frequently use them to communicate. Hashtag-informed teaching could align education with students' lives and help them engage with their learning. In a study conducted by Watson, four elements were identified that could inform K-12 classroom alignment with hashtag ideology: fostering voice and user-generated content, self-organization potential, network heterogeneity/homogeneity, and connecting to place without a common physical space. The study suggests that hashtags could be used as a tool for communication and organization in anti-discrimination efforts on social media.

Watson (2020) proposes that education should transition away from a centralized, traditional structure towards one that reflects Web 2.0 values, where user-generated content is the educational standard. This requires addressing the conventional roles of teachers and students and adopting a decentralized classroom approach. Hashtag ideology encourages student-centered teaching and promotes user-generated content, providing an alternative to a monolithic curriculum.

Jiménez (2016) suggests that user-generated content from hashtagged conversations has replaced the need for traditional media-led discussions. She highlights how black girls at LREI are leading the #BlackLivesMatter movement by using an intersectional feminist lens to create poetry and film to resist oppressive systems and to #SayHerName, as well as their own. This illustrates the power of hashtags as a tool for marginalized communities to have a voice and create change. These studies are relevant to the current research topic as they explore the potential of hashtags as a tool for communication, organization, and social change in the context of education and politics.

A research gap could be the limited exploration of how hashtags are specifically utilized within the context of racial and religious anti-discrimination efforts on social media platforms, such as Twitter. Existing studies have highlighted the potential of hashtags in education and politics, but a focused examination of their role in fostering dialogue, mobilization, and raising awareness specifically in the context of combating racial and religious discrimination remains relatively unexplored.

2.9 Discursive Comprehension of Hashtag Movements

Lindgren (2019) highlighted the problems encountered mostly by the #MeToo campaign within its first weeks on Twitter. These included the difficulties in keeping its focus and trying to anticipate and understand in a dynamic and rapidly changing media landscape. According to this article, after the preliminary and explosive impact, #MeToo quickly began to lose momentum, with antagonism, noise, and organization progressively burdening and diluting the initiative. A cross-platform point of view is required to get a complete picture of where and how hashtag activism works, including the #MeToo campaign. This mixed-methods study makes use of a dataset of 4 million tweets obtained via Twitter's online data interface. It responds to the main research questions: To what extent does the #MeToo movement on Twitter have such a specific vision, and how well did it keep it? In aspects of the optimism and hope or hatefulness of expressed sentiments, what did the tonality of the advertisement on Twitter evolve and change? To what degree

were tweeted merely retweeted, or were they subjected to personalization and effective debate? Taken around each other, these inclinations point to the conclusion that #MeToo quickly lost momentum after its preliminary and explosive influence. According to the statistics accessed and analyzed in this study, noise, animosity, and organization have progressively bogged down and eroded the campaign across various forms of dislocation and subversion. This was a helpful attempt to understand the limitations of the current study.

Additionally, the role and responsibilities of highly contagious hashtags may shift over time. It demonstrates how movement dynamics can interact with hashtag information characteristics to achieve virality. It investigated how to hashtag characteristics influenced evidence virility throughout an interconnected social movement. He collected Twitter data from 2 days, even during Occupy Movement in 2011. He used the network method to examine famous hashtag varieties and evaluate hashtag co-occurrence trends across two conflicting movement days. It also presents a thorough analysis of how different viral hashtags may perform various roles based on movement cycles. He discovered that the position of hashtags in affecting information virility varies contextually with tweets. For illustration, he chose the unexpected event day and used more corporate strategy hashtag combinations to reach out to different social circles.

Consistent patterns have been identified in mobilizing important and powerful actors, including public figures. Various patterns of use of the media source hashtag were discovered over two days. He stated that the ability of Twitter to provide visibility is the first step in understanding how to use hashtags to achieve virality. Element is defined as a technology's ability to emerge from the interaction of the material properties of the technology and individuals' or organizations' perceptions of its utility. Twitter's visibility attribute means that users can make their behaviors and interaction networks noticeable to others all over explicitly defined boundaries. The use of hashtags enhances the appearance of a statement by making it more discoverable than plain text alone. Visibility is also necessary for achieving symbolic power because it allows for rapid and large-scale information dissemination. Looking at the larger context of interconnected social movements, we can draw several important conclusions from the existing research. To begin, to successfully mobilize public attention, takes up must build an efficient flow of information through business strategy hashtag combinations. Second, the impact of viral hashtags on the evolvement of networked revolutionary socialist changes based on the

occasion dynamics, implying that attendees ought to be aware of something like the cultural studies of hashtags. Third, the corporate strategy use of retroviruses hashtags reveals the sense of independence that self-motivated takes up may have.

Giordano and Lundeen (2021) investigated several Instagram posts. They wanted to look into how people who post nonsuicidal self-injury (NSSI) Instagram posts think about self-injury by looking at associated hashtags. In addition, they investigated NSSI hashtag utilization patterns over time. They tried to download 1,217,208 Posts on social media, usually containing one of five main NSSI search terms, which are (#cutting, #selfharm, #selfharmmm, #hatemyself, and #selfharmawareness) using a web-based crawler and data analysis system. They classified them according to psychological concepts (suicide, depression, anxiety/panic attacks, disordered eating, substance abuse, broad sense mental distress, other particular cognitive illnesses, and self-injury). According to the findings, NSSI hashtags were the most frequently affiliated with suicide, anxiety, overall emotional suffering, anxiousness, and eating disorders, as well as, to a smaller extent, other particular cognitive, somatic symptoms, borderline personality, and addiction. They discovered that five hashtags increased in popularity over time, somebody stayed stable, but one decreased in popularity. They also consider the impacts for psychotherapists in terms of how to communicate social media use of clients who self-injure, as well as how to incorporate clients' technological use into treatment plans. This study is relevant to the current study because it showcases the importance of studying hashtags and their utilization patterns on social media.

The study by Shen et al, (2019) offers a unique perspective on web-based learning as well as mobile learning by assessing social media trends, patterns, and influencers. This study proposes various approaches for identifying social media user behavior and trendsetters on Twitter. The researcher discovered that the conversation about learning was more popular on Twitter than the discussion about mobile learning based on the results of our social media trend analysis. Their related findings were a huge benefit for educationists in deciding whether to include the hashtag of the web-based learning in their tweets remains popular and when to write up the tweets because they want to advertise their mobile and online learning courses. Concerning online instructional and mobile learning trends, they discovered that tweets about online learning were retweeted more frequently than posts about mobile learning; however, the average growth of digital learning retweets was lower than the number of digital learning retweets. According to the findings, Twitter users who were concerned regarding mobile learning were far more

enthusiastic about reposting relevant information than those who were aware of online learning. In this regard, this study is relevant to the current study.

One potential research gap in the context of the above scholarship is the lack of studies that specifically investigate the discursive practices and patterns within tweets related to both racial and religious anti-discrimination concurrently. While existing research examines either racial or religious anti-discrimination separately, a comprehensive analysis that encompasses both dimensions is currently missing.

2.10 Religious and Racial Hashtag Trends

Aeschbach and Lüddeckens (2019) have analyzed religious discrimination and religious communication on Twitter. They generally studied the building of religious communities on social media while specifically on Twitter. By studying different concepts and approaches, they found a growing interest in developing communal identities and assigning them to a specific group. Their research mainly focused on a hashtag movement #WhatBritishMuslimReallyThink and outlined different event-based affiliations with some kind of emotionalism. As they stated, “In this way, Twitter is conceptualized as a digital space in which fleeting communities may emerge in the process of communicative event communication.” They used a case study as a research method. They concluded that Twitter is creating a kind of virtual platform for people all across the globe to have communization and communication on event-based. They questioned the temporary nature of such communal groups on Twitter having no proper agenda. Further, they argued the position of identity with a strong emotional stance related to community building. This study is highly relevant to the current study because both studies focus on the use of social media, specifically Twitter, as a platform for people to communicate and build communities around issues related to religion and discrimination.

Muller and Schwars (2019) investigated the potential negative effects of social media on minority groups and found that increased Twitter usage was associated with a rise in anti-Muslim sentiment and hate crimes during Donald Trump's presidential campaign. On the other hand, Chandra et al. (2021) examined the impact of the COVID-19 pandemic on Islamophobia, highlighting the rise of anti-Muslim groups on social media using hashtags like #coronajihad and #tablighijamaatvirus, and the resulting increase in hate crimes in the real world. While these studies focus on different aspects of the relationship between

social media and discrimination, they both emphasize the potential for negative effects and highlight the need for further investigation and intervention.

Chandra et al. (2021) found that there was a significant increase in Islamophobic sentiments and hate speech online, particularly on social media platforms, during the COVID-19 pandemic. Using Twitter data, the researchers analyzed over 3 million tweets related to Islam and COVID-19 and found that many of the tweets contained negative and derogatory language towards Muslims. The study also found that the rise in anti-Muslim sentiment on Twitter was linked to a corresponding increase in hate crimes against Muslims in the real world. Furthermore, the researchers found that anti-Muslim groups and organizations were using hashtags like #coronajihad and #tablighijamaatvirus to spread misinformation and amplify anti-Muslim rhetoric. These groups were taking advantage of the pandemic to further their anti-Muslim agenda and incite hatred towards Muslims.

The study highlights the need for interventions to address the rise in Islamophobia during the pandemic. It suggests that policymakers, social media companies, and civil society organizations should work together to combat the spread of misinformation and hate speech online, and to promote tolerance and inclusion. The researchers suggest that targeted interventions could include the development of counter-narratives to challenge Islamophobic beliefs, the use of social media campaigns to promote positive messaging, and the monitoring and removal of hate speech and extremist content from social media platforms. The study provides important insights into the negative impact of social media on minority communities during times of crisis, and underscores the need for concerted efforts to promote social cohesion and prevent the spread of hate speech and discrimination online.

Furthermore, the study provides the CoronaBias dataset, which covers four months and includes over 410, 990 tweets from 244, 229 unique users. This dataset is used to do longitudinal analysis. The researchers investigate the relationship between Twitter trends and offline events over time, assess qualitative changes in the context of the Muslim community, and do macro and micro topic analysis to identify hot issues. They also look at the content's nature, focusing on the toxicity of the URLs posted in the CoronaBias dataset's tweets. They focus on user study in addition to content analysis, demonstrating that portraying religion as a symbol of patriotism played a significant influence in determining how the Muslim community was seen throughout the pandemic. These experiments indicate the existence of anti-Muslim rhetoric in the Indian subcontinent

around COVID-19. This study is highly relevant to the current study as it examines the relationship between Islamophobia and COVID-19 and how it has manifested on Twitter.

Tsuria's (2020) study highlights how social media can serve as a platform for community building and resistance. The hashtag #EmptyThePews, which started as a call to action for individuals to leave Trump-supporting churches as a form of protest, evolved into a polysemic signifier that facilitated the sharing of personal stories of religious and sexual abuse, highlighting issues of discrimination based on race, gender, and sexual identity, and constructing a community and identity. Through this hashtag, individuals found a voice and place to share their experiences, form a community, and resist the status quo. However, it is important to note that the hashtag did not result in a significant movement of individuals quitting churches, but rather provided a space for those who felt marginalized within their religious communities to find support and solidarity. This study highlights how social media can be a powerful tool for individuals to connect and organize around shared experiences and issues, and how it can serve as a platform for resistance and community building.

Civila and Romero-Rodríguez (2020) have found and evaluated different movements struggling in the demonization of Islam as some kind of extremist religion. There is a prominent trend in social media that uses hashtags to degrade and defile Islam as their motive for using social media. It's a very burning issue the spreading of erroneous and malicious ideas about religion is a crime. They mainly focused on Instagram hashtag movement #StopIslam and analyzed different visual contents that stigmatize Islam by spreading hate speeches in Europe. This issue directly comes under the domain of violating human rights. Therefore, it is necessary to educate people on different social media platforms and stop them from spreading hate speeches and malevolent ideas about the sanctity of Islam and all religions of the world. In this research, they significantly propose to analyze different discriminatory movements on social media related to gender and racial discrimination that left a gap for the current study.

A research gap here is the limited exploration of how hashtags are utilized to address the intersectionality of racial and religious discrimination, particularly in the context of online platforms. Existing studies have predominantly focused on individual movements or specific aspects of discrimination, but there is a need for a comprehensive analysis that examines the discursive practices within hashtags, taking into account the multifaceted nature of discrimination based on race and religion.

2.11 Discursive Ideologies in Social Media Hashtags

Enli and Simonsen (2018) deal the dynamics of social media focusing on Twitter hashtags used by journalists and politicians. Their study, entrenched in Van Dijk's critical discourse analysis (CDA) model, scrutinizes the merging of 'Social Media Logic' with professional norms in journalistic and political domains. Van Dijk's model, renowned for its emphasis on the socio-cultural and power aspects of discourse, provides a profound lens through which they and Simonsen examine the interplay of traditional media practices with the burgeoning influence of social media. This research vividly illustrates how Twitter, as a platform, shapes and is shaped by the professional practices of journalists and politicians, a realm where the power dynamics and social structures that Van Dijk's model so keenly focuses on are manifest. The study is a testament to the adaptability of Van Dijk's CDA in exploring modern communication mediums, offering invaluable insights into how social media logic intersects and sometimes conflicts with established professional norms.

Syifa (2023) presents a critical discourse analysis of a news article titled "Twitter Hashtag# PercumaLaporPolisi Spells PR Disaster for Indonesian Police," as reported in The Jakarta Post. Employing Van Dijk's model, the dissertation unveils the complex layers of meaning and the underlying power structures within this discourse. Van Dijk's framework, with its focus on analyzing language in relation to power and society, proves instrumental in dissecting the nuances of public perception and media representation of the Indonesian police. Syifa's analysis, rooted in Van Dijk's principles, adeptly navigates through the layers of discourse, revealing how the hashtag not only communicates public sentiment but also acts as a mirror reflecting broader societal attitudes and power relations. This work exemplifies the efficacy of Van Dijk's model in contextualizing and understanding the socio-political implications embedded within social media narratives, especially in a culturally and politically charged environment.

Santoso and Wardani (2021) in their exploration of the 2019 Indonesian presidential election, Santoso and Wardani apply Van Dijk's critical discourse analysis to scrutinize tweets by the presidential candidates, Jokowi and Prabowo. This study is an example of Van Dijk's model in action, focusing on how political discourse is constructed and disseminated through social media. The researchers adeptly utilize Van Dijk's framework to uncover the strategic use of language in these tweets, revealing how each candidate crafted their online narratives to influence public perception and assert their political

ideologies. By focusing on the interplay between language and power dynamics, as emphasized in Van Dijk's model, Santoso and Wardani provide profound insights into the role of social media in modern political campaigns. Their analysis demonstrates the potency of Van Dijk's CDA in unpacking the rhetorical and discursive strategies employed by political figures, thus offering a deeper understanding of the linguistic underpinnings of political communication in the digital era.

Soares and Recuero (2021) findings suggest that the traditional internet discourse flows more among other different philosophical clusters; rightwing hyperpartisan media almost always use biased framing and polarized ideological discussion structure as deceptive techniques to restate the events from the past a counter-narrative. As they bolstered hyperpartisan data and became important actors in the discourse's struggles, thought leaders were the main disinformation spreaders among further users. This study is relevant to the current study because it highlights the potential for disinformation to spread through online discourse and influence public opinion.

Chang and Iyer (2012) have examined Twitter as a unique platform having tagging formats for linking Tweets. They elaborated different hashtag applications to find other qualities possessed by every application. Twitter hashtag is very powerful for storing different contents. In their research, they examined the qualities of hashtag tweets to analyze the improvement of library catalogues. In conclusion, their stance is somehow different from the main premise because their study focuses on the informative side of tweets. They derived important information related to a specific domain of knowledge. They analyzed hashtag application by structuring its value and defining it in hashtag movement dimensions. It shows that Twitter's genuine updates provide a wealth of up-to-date information. The problem is determining how to retrieve and reshape relevant details on almost any subject into usable knowledge. Twitter hashtag app allows users to select a value to tweeted content by reorganizing, posting, and delivering it based on various criteria such as hashtags, key phrases, and user names. An examination can aid in the discovery of new value-added service combinations, while some of these pairings may be more functional than others. Here's where your cataloguing encounter and practice will come in handy. Hashtag on Twitter applications handed down from the life force of Twitter's open API help developers to customize their applications user's needs. As a result, as lengthy as library organizations have Twitter streaming data interconnection, they can optimize 3rd applications with features such as search, directory, and data storage functions, as well as analyze and visualize Twitter hashtags that can be utilized

within the academic libraries catalogue climate and link out to the lushness of the Twitterverse.

In their research, Sharma et al, (2017) present a methodological lens for examining social media discourses on the contentious topic of abortion. They analyze language and manifested socio-cultural behaviors on Twitter using the theoretical framework of "Critical Discourse Analysis." First, they discover that abortion discourse can be divided into three ideologies: For, Against, and Neutral to Abortion, using a large dataset of over 700,000 posts. They notice that these ideological categories are distinguished by textual and psycholinguistic cues. Finally, examine the character of speech across ideologies in the context of abortion-related socio-cultural behaviors. The results show how the dominant nature of the discourse that has historically shaped the abortion debate in society being reimaged on Twitter. They examine social media's significance as a public arena that affects critical conversation on contentious issues.

In their study, Gaisbauer et al, (2021) use network representations of retweets and responses to examine public discourse on Twitter. They claim that tweets that are visible on Twitter have both a direct and a mediated impact on public opinion perception. It's easy to spot possibly deceptive public opinion representations on the platform thanks to the interaction of the two networks. The approach is being used to track public discourse around two events in 2019: the Saxon state elections and violent rioting in Leipzig. They show that (i) various opinion groups have varied propensities to engage in debate, and so have uneven impact on public opinion in both circumstances. Far-right parties and politicians are disproportionately prominent because those who retweet them are substantially more active. (ii) Said users are substantially more confrontational in that they respond to users from various groups more frequently, but this is not the case.

Dejmanee et al, (2020) conducted a study that looked into the use of the hashtags #MeToo as well as #HimToo in reaction to the proceedings on sexual misconduct allegations against Supreme Court pick Brett Kavanaugh. They investigate the use of certain hashtags in the frame of reference of famous feminism and conduct a subjective content analysis of a finite sample of Tweets containing the hashtags #MeToo using a large sample. They discover four recurring themes across both #MeToo as well as #HimToo tweets: identification and disidentification, personal experience calls to action, and discursive allocation. Even though the population was small, and the relative notoriety of these opposing hashtags must be considered, these findings support Banet-contention Weiser's that widely known feminism is institutionally reflected by popular

misogyny. They successfully provided the proof that people link their use of certain two hashtags to specify ideological calls to action; they believe that the easiness with which feminist media discussion can be articulately inverted is a restriction of antifeminist hashtag activism. Eventually, it was evident from the "calls to action" thematic moment in both hashtag discussions that Twitter attendees attempted to those which their feelings were surrounding the implementation of such hashtags to specify sociopolitical justice results, supporting research results that people increasingly comprehend their social media involvement as an expression of civic and political action.

Moreover, these motifs also disclosed some of the constraints of hashtags in general, such as the dependence on knowledge testimonies as the source of social movement, the loss of productive conversation to contextualize the opposing ideologies uplifting such two movements, and the possibility of discursive appropriation inside the hashtag movement. Simultaneously, they discovered evidence that people saw their involvement in these discussions as kinds of public activity and portals for social change.

A research gap in the existing studies is the lack of comprehensive exploration specifically focused on the discursive analysis of social media hashtags related to racial and religious anti-discrimination. While previous research has examined the use of hashtags in various contexts, there is a need for a dedicated study that delves into the linguistic choices, discursive ideologies, and overall dynamics within the specific domain of racial and religious anti-discrimination discourse on social media platforms.

2.12 Discursive/Discourse Analysis as a Theoretical Foundation

Allen (2011) claims that discourse, like the identities and power relations it creates, changes over time in response to the changing nature of culture. Language occurs in various social situations reflecting specific forms, expectations, ideological pressures, and presumptions, according to the idea of 'discourse.' As a result, a society and culture '... might be understood as a collection of recognizable "discursive practices," such as those used in educational, legal, religious, or political situations.' The current research study involves analyzing discourse in a particular social situation, such as a legal or political setting, Allen's ideas about the recognizable "discursive practices" used in those situations can be highly relevant to the current study.

Discourse analysis, according to Fairclough (1992), examines how written and spoken texts in schools, classrooms communities construct social relations, identity, knowledge, and power. The study of textual practice and language use as social and cultural practices

is referred to as discourse analysis. The basic objective of discourse analysis, according to Fairclough (1992), is to allow for a linguistic analysis of discourse in order to demonstrate how institutionalized agents of power utilize language to obtain and maintain hegemonic control and influence over targeted subjects.

Discourse is a complex concept that draws on multiple theoretical perspectives. Hall (1996) highlights three fundamental theoretical perspectives that contribute to the understanding of discourse. The first perspective is post-structuralism, which argues that discourse operates beyond local institutional settings and that texts play a significant role in shaping human identities and behaviors. This view suggests that discourse has a constructive effect on individuals and shapes their actions and attitudes. The second theoretical perspective, developed by Bourdieu, posits that textual practices and interactions with texts become "embodied" forms of cultural capital that hold exchange value in specific social sectors. This perspective emphasizes the social and cultural value of linguistic practices and the ways in which language use can confer status and power within different social contexts.

Finally, the third theoretical perspective highlights the relationship between discourses and political economies. According to neo-Marxist cultural theory, discourses are produced and deployed within broader political and economic structures, and they reflect and reproduce larger social formations, interests, and movements within those structures. In this view, discourse is not only a reflection of social and economic conditions but also a powerful tool for shaping them.

Taken together, these three theoretical perspectives provide a multifaceted understanding of discourse, emphasizing its social, cultural, and political dimensions. Understanding discourse in these terms can help us to analyze the ways in which language use reflects and reinforces broader social structures and can empower us to challenge and transform those structures.

Here the research gap can be the need to explore how language and discourse are used on social media platforms to challenge hegemonic control and influence in the context of racial and religious discrimination. This could involve examining how marginalized individuals and communities utilize hashtags to contest dominant discourses and empower themselves in the face of discrimination.

2.13 The Power of Counter-Narratives: When Communities Need Alternative Stories

In a world increasingly shaped by digital media and social discourse, narratives hold significant power in influencing public opinion and perceptions. Narratives can either perpetuate stereotypes, discrimination, and bias or challenge existing beliefs and promote positive change. Counter-narratives, in particular, play a crucial role in countering harmful narratives and fostering understanding among diverse communities. This essay explores the concept of counter-narratives, their significance, and when communities need them. Drawing insights from the works of Agudelo (2023), Mauro (2020), and Bamberg and Wipff (2020), one can see the role of counter-narratives in addressing racial tensions, shaping national identities, and challenging dominant narratives.

Counter-narratives are alternative stories or discourses that challenge and contest prevailing narratives. They serve as powerful tools to disrupt dominant discourses that perpetuate discrimination, marginalization, or misinformation. Counter-narratives aim to provide a more accurate and equitable representation of marginalized groups, experiences, and issues. They play a crucial role in promoting social justice, fostering inclusivity, and countering harmful stereotypes. One critical context in which counter-narratives are essential is in addressing racial tension. Agudelo (2023) discusses how counter-narratives emerged within the Black Lives Matter (BLM) movement in response to racial discrimination and police violence. The BLM movement sought to challenge the prevailing narrative that marginalized Black individuals and perpetuated racial bias. Counter-narratives within the movement aimed to humanize Black individuals, shed light on systemic racism, and emphasize the importance of equality and justice.

Mauro (2020) explores the role of counter-narratives in shaping national identities in the digital age. In a globalized world, the narratives surrounding a nation's identity are crucial. Counter-narratives can challenge and expand the traditional narratives of a nation. For example, they can highlight the contributions of diverse communities and challenge exclusionary or ethnocentric notions of national identity. Counter-narratives can foster a more inclusive and pluralistic understanding of a nation's identity. Communities need counter-narratives in several situations where dominant narratives perpetuate harm or misrepresentation.

When prevailing narratives perpetuate stereotypes and bias against a particular community, counter-narratives can provide a more accurate and nuanced representation. For instance, narratives that stereotype Muslim individuals as potential threats can be countered with narratives that highlight their contributions to society and their experiences. Counter-narratives are essential in addressing discrimination, whether it is

racial, religious, gender-based, or related to any other characteristic. Discrimination often stems from biased narratives, and counter-narratives can challenge discriminatory beliefs and practices. In an era of misinformation and fake news, counter-narratives can play a crucial role in correcting falsehoods and providing evidence-based perspectives. Communities need counter-narratives to combat the spread of false information that can harm individuals and society. Counter-narratives can facilitate dialogue and understanding among diverse communities. They can bridge gaps in perception and foster empathy by providing alternative perspectives that challenge divisive narratives. When communities seek to bring about social change, counter-narratives can be powerful tools for advocacy. They can mobilize support, raise awareness, and challenge the status quo (Dutta, 2012).

2.14 Situating the Research in the Contemporary Scholarship

The reviewed literature on Twitter hashtags has highlighted the diverse aspects of this social media activity. The use of hashtags has become an integral part of online communication, and their significance in expressing opinions, sharing information, and mobilizing support has been extensively researched. The potential of hashtags to facilitate collective action, promote social change, and create a sense of community among individuals with similar interests or goals has been widely recognized. However, the discourse structures and socio-cultural implications of hashtag movements have not been thoroughly examined in previous studies. Twitter hashtags have emerged as a significant aspect of modern online communication. They are effective tools for articulating thoughts, spreading knowledge, and gathering individuals around common causes. Many researchers have acknowledged the power of hashtags in driving collective actions, instigating societal shifts, and forming connections among people with shared interests.

Despite this, the academic community has largely overlooked the need for a thorough investigation of the discourse structures and cultural implications associated with hashtag movements. Therefore, this study seeks to fill this gap. Specifically, it targets Twitter hashtags that tackle racial and religious anti-discrimination, aiming to reveal their hidden discursive aspects. The study illuminates both the overt and hidden structures of the selected hashtags. It also reveals their associated meanings. Further, the choice of words and the semantic nuances of the hashtags are explored to understand their prevalent use in discourse and the societal context that shapes them.

The goal of this study is to unveil new dimensions of Twitter hashtags related to the fight against racial and religious discrimination. By delving into the language used and the dominance of certain discourse patterns, this research augments the existing body of knowledge on hashtag movements and digital activism. The outcomes of this study have the potential to guide those involved in policy-making, activism, and organizations that strive against discrimination. These findings will help them comprehend the intricate aspects of Twitter hashtags and their capacity to incite societal transformation. This makes it an original contribution to the existing academic landscape. By shedding light on the discursive implications of hashtag movements, especially those centered around anti-discrimination, this study adds another layer of depth to the understanding of this digital phenomenon.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Research Design

This research study employed qualitative research method. The primary source of data remained Twitter, a social media platform from which relevant tweets and comments about racial and religious anti-discrimination are extracted. The data is gathered from one social media app called Twitter in the form of tweets and comments made by the people about racial and religious anti-discrimination. Through purposive sampling, 24 tweets are selected as per the proportion of tweets made by different people in the world. 12 tweets are selected from each movement.

This design aligns with the qualitative paradigm, which aims to explore and understand the aspects of social phenomena. The approach chosen here is deductive, focusing on specific tweets and comments as units of analysis to gain insights into the discourse's aspects.

The research design employed in this study is primarily exploratory in nature. This choice is driven by the need to deal the multifaceted discussions surrounding racial and religious anti-discrimination on Twitter. The study aims to uncover and understand the various dimensions and perspective within the discourse. By focusing on purposive sampling, the research seeks to explore the diversity of viewpoints and experiences shared by individuals globally. This approach aligns with the exploratory paradigm, as it aims to generate an understanding of the topic rather than merely describing it.

3.2 Method of Data Collection

Data for the study is extracted from tweets and comments on Twitter. To sift through the massive volume of potential data, a selective approach is applied. The chosen tweets met specific criteria: a minimum of 1000 likes, 1000 followers for the tweeter, or 50 comments. The research focuses on two prominent hashtag movements: Black Lives Matter Tweets and Muslim Lives Matter Tweets. Analyzing 12 excerpts from each movement is a well-thought-out decision, driven by the importance and relevance of the selected tweets.

The selection criteria for tweets in this study serve as indicators of the tweet's societal impact and resonance. Tweets with such high engagement reflect strong public sentiment and are more likely to encapsulate broad viewpoints. This ensures the research examines influential discourse, lending robustness and relevance to the analysis.

By "criteria based on viewership" means that tweets included in the study had to show substantial interaction - likes, retweets, comments - indicating that they had significant impact or resonance within the Twitter community.

3.3 Sampling

The study utilizes purposive sampling as its sampling approach. This decision is based on Twitter's unpredictable nature, and the aim is to understand the discourses of various demographic groups regarding racial and religious anti-discrimination. With purposive sampling, the researcher selects specific subgroups from the Twitter population to capture a wide range of sentiments on the subject. This method allows for more controlled representation of different groups within the data, ensuring the collection of rich and varied insights.

The collection of 24 tweets is a reasonable sample size because this ensures that the researcher represented a spectrum of experiences and perspectives which aligned with the proposed objectives to glean a comprehensive understanding of sentiments on racial and religious anti-discrimination. Besides, the selected tweets are carefully chosen to represent a diverse range of perspectives, voices, and ideologies on the topic of racial and religious anti-discrimination. This ensures that the analysis captures the complexity and variety of discourse surrounding the subject. In addition, The 24 tweets are drawn from a broad spectrum of social and cultural backgrounds. This diversity allows the study to explore how different communities engage in conversations around anti-discrimination, shedding light on the nuances of discourse across various groups. Similarly, the selected tweets encompass a range of language styles, from formal to informal, confrontational to conciliatory. Analyzing these language variations provides insights into how individuals communicate and express their thoughts on such a sensitive topic. Moreover, each of the 24 tweets exhibits distinct discourse strategies, such as empathy, irony, victimization, or alliance building. By dissecting these strategies, the analysis can uncover how individuals leverage language to convey their messages effectively. Hence, While 24 tweets might seem limited, a qualitative analysis allows for in-depth exploration of each tweet's linguistic and contextual nuances. This depth ensures a thorough examination of the discursive elements at play.

3.4 Theoretical Framework

Discursive analysis is the examination of language beyond the literal meaning of words as it involves studying how social and cultural perspectives are expressed through language and how these expressions influence and are influenced by social structures and power dynamics. It involves examining how language is used to construct meaning, convey power dynamics, shape ideologies, and influence social practices. A discursive

analysis goes beyond merely analyzing individual words and sentences; it seeks to understand the underlying discursive strategies, structures, and patterns that shape various forms of communication such as written texts, speeches, conversations, or even visual media. The key components of discursive analysis involves contextual understanding, language as a social practice, discourse analysis, language and ideology, discursive strategies, interpretation and reflexivity, multimodality, and discourse repertoires. In this study, discursive analysis involved scrutinizing the language used in tweets i.e., the choice of words, tone, implications, and underlying meanings in order to understand the ideas and attitudes around racial and religious anti-discrimination. To understand tweets and comments about movements on social media, a discursive analysis of the social media hashtags is applied. Van Dijk (1993) explicates the discourse structures and their socio-cultural as well as political perspectives. These structures do not possess discrimination within themselves but their socio-political and political circumstances reproduce within them. On their own, these structures do not carry any kind of discrimination. It is how people use them that can make a difference. When people talk or write in a certain social or political setting then they might use these structures in a way that shows bias. So, it is not the structures themselves that have the bias, but they can end up showing the bias that are present in the environment or in the mind of an individual. The discourse structures come in two forms – surface structures and deep (underlying) structures. The surface structures are overt and visible, evident in the language usage, whereas deep structures are covert, lying within the minds of people. The focus of this study rests primarily on the surface structures as they lend themselves to tangible examination and, more importantly, reflect the hidden deep structures.

What makes surface structures interesting is how they go beyond mere “speakers” and delve into the ‘meaning’ and ‘content’. They are the windows into various socio-cultural contexts, including “class”, “gender”, “social position”, and “ethnicity”. The researcher employs this aspect to decipher the social and cultural narratives embedded in the hashtags.

Further, the study recognized that language is not static. The lexical style, defined by the choice of words within a specific context, often morphs as attitudes, ideologies, movements, and mindsets of people evolve.

The importance of semantic structures, the meanings inherent in words, phrases, and sentences, are acknowledged. Unraveling these complex structures offered deeper understanding of the nuanced meanings present in the discourse. Specifically, the

discursive practices seen in racial and religious anti-discriminatory tweets are investigated. The practices associated with "Discursive Practices in Racial Anti-Discriminatory Tweets" and "Discursive Practices in Religious Anti-Discriminatory Tweets" are given particular attention. By examining these practices through the lens of the selected theoretical framework, the research provided rich insights into the ideologies of anti-discrimination expressed in social media hashtags.

The semantic features seek to unearth both the overt and covert layers of discourse present in tweets discussing racial and religious discrimination. For example, a tweet expressing overt discrimination might carry concealed undertones of frustration and a plea for justice. Presuppositions, as illustrated by the tweet "When will #MuslimLivesMatter?", imply an unequal current state without explicitly stating it. In a tweet using #MuslimLivesMatter, the post, "Another mosque vandalized today. #MuslimLivesMatter." Here, the presupposition is that the vandalism was motivated by prejudice or hatred, even though the tweet does not explicitly state it, highlighting the implied discrimination. Within #BlackLivesMatter, a tweet, "Yet another unarmed Black individual shot by police today. #BlackLivesMatter," carries the presupposition that the shooting was unjust or racially motivated, without explicitly stating it, emphasizing the underlying issue of discrimination.

Global coherence manifests when individual tweets contribute nuanced perspectives to broader hashtags like #BlackLivesMatter. Under the hashtag #MuslimLivesMatter, tweets discussing various instances of discrimination, from workplace bias to hate crimes, collectively contribute to the global coherence of the movement. These diverse narratives build a unified voice against religious discrimination. Similarly, within #BlackLivesMatter, tweets addressing police violence, educational disparities, and systemic racism together form a coherent narrative that advocates for justice and equality for Black communities.

Topics and schemata serve to identify the subject matter and organizational pattern of the discourse; for instance, tweets discussing police misconduct under #BlackLivesMatter could be centered around systemic racism. When using #MuslimLivesMatter, tweets touch on topics like religious freedom, cultural identity, or xenophobia. These diverse topics and schemata provide a comprehensive view of the challenges faced by Muslim individuals and communities. Within #BlackLivesMatter, discussions encompass topics such as criminal justice reform, racial profiling, or the

Black experience in America. These topics and schemata collectively contribute to a holistic understanding of the issues central to the movement.

Finally, the level of description and completeness fluctuate: a simplistic "#BlackLivesMatter" tweet offers less information than one recounting a detailed experience of racial bias. This multifaceted approach aims to decode the complexity and myriad dimensions present in social media dialogues concerning discrimination. In a tweet related to #MuslimLivesMatter, "Religious discrimination is rampant." While this expresses a concern, it lacks the completeness of a more detailed tweet that might provide specific examples, statistics, and suggested actions to address the issue comprehensively. Similarly, when addressing #BlackLivesMatter, "Racial injustice is a problem," acknowledges the issue but lacks the depth of a more complete tweet that might explore historical context, policy proposals, and community initiatives aimed at combating systemic racism.

3.4.1 Justification for Theoretical Framework

The researcher opted for Van Dijk's framework owing to different reasons. Van Dijk's approach places a strong emphasis on studying discourse as a reflection of social practices, power dynamics, and ideologies. Given that the research aims to analyze social media hashtags, which are forms of discourse, this framework provides a suitable lens to explore the underlying meanings and implications of the tweets related to racial and religious anti-discrimination. Besides, this framework prompts researchers to take into account the discourse's larger context. Understanding the socio-political environment, antecedents, and power structures in relation to tweets concerning racial and religious anti-discrimination is essential. Researchers are prompted to explore these elements by Van Dijk's framework, allowing for a thorough examination. Additionally, Van Dijk's method helps in identifying underlying ideologies and stereotypes present in discourse. Given the sensitive nature of the topic, this framework can help reveal hidden biases, misconceptions, and dominant narratives that might perpetuate discriminatory attitudes or contribute to social change.

Moreover, the analysis of power relations within discourse is central to Van Dijk's approach. Exploring how power is exercised and negotiated through language can uncover how different social groups are represented, marginalized, or empowered in discussions about racial and religious anti-discrimination. Similarly, Van Dijk's framework encourages integrating insights from various disciplines such as linguistics,

sociology, psychology, and more. Since the research topic involves both social and linguistic aspects, this multidisciplinary approach helps in creating a well-rounded analysis. Owing to these reasons, the researcher has selected Van Dijk's framework to analyze social media tweets related to racial and religious anti-discrimination.

3.4.2 Rationale for Using Van Dijk's Model

The rationale behind using Van Dijk's model instead of the current model is based on several reasons. Firstly, Van Dijk's model excels in analyzing how language in social media reflects broader socio-cultural and political contexts. This is crucial for this research study which aims to understand racial and religious anti-discrimination narratives within these broader contexts. Secondly, Van Dijk's model provides tools for examining how power relations and social hierarchies are manifested and perpetuated through language. This aspect is relevant for investigating tweets related to anti-discrimination, where power dynamics play a central role. Thirdly, the distinction between deep and surface structures in Van Dijk's framework allows for the analysis of both the overt and covert meanings in tweets. This dual focus can unearth the underlying ideologies and biases in social media discourse more effectively than models focusing solely on surface-level language analysis. Fourthly, Van Dijk's model integrates insights from linguistics, psychology and sociology and provide a comprehensive approach to discourse analysis. This multidisciplinary perspective is beneficial for analyzing tweets which are influenced by a complex interplay of linguistic choices and social factors. Fifthly, its emphasis on various forms of communication including written texts and conversations makes it suitable for analyzing the concise, impactful language typical of tweets. Sixthly, this model is versatile in handling different types of discourses, from political to social. This versatility is important for this study which encounter a wide range of discourses within the anti-discrimination hashtags. Lastly, this model focuses on how language constructs social realities can help reveal the implicit unspoken assumptions and values in tweets, a key aspect in understanding anti-discrimination narratives.

3.5 Method of Data Analysis

The researcher conducted a qualitative research study that involves analyzing tweets and comments related to hashtags about racial and religious anti-discrimination on Twitter.

For the analysis of the tweets and comments related to movements on social media, the researcher applied a discursive analysis of social media hashtags. The researcher used Van Dijk's (1993) framework to explicate the discourse structures and their socio-cultural as well as political perspectives. Two key elements of this framework, surface and deep discourse structures, are considered to uncover the subtle meanings behind the messages. Deep structures, despite being hidden in the minds of the creators, are revealed through surface structures, illuminating the ideologies, attitudes, and opinions driving these online discussions.

The analysis centered on investigating the discursive practices found within two key dimensions: racial anti-discriminatory tweets and religious anti-discriminatory tweets. The researcher focused on analyzing the language choices, meanings, and underlying structures present in these specific aspects of discourse. In the method of data analysis, a thorough exploration is undertaken to unravel the complex tapestry of discourse surrounding racial and religious discrimination within social media platforms. An examination of lexical style, semantic features, and various language elements, the researcher gained insights regarding the prevailing attitudes, ideologies, movements, and mindsets conveyed in these digital conversations. This meticulous approach provided a comprehensive understanding of how discursive practices are manifested and contribute to the ongoing discussions on combating discrimination based on race and religion within the social media landscape.

CHAPTER 4

DATA ANALYSIS

The data analysis section is divided into two sub-sections: discursive practices in racial anti-discriminatory tweets and religious discursive practices in anti-discriminatory tweets. The former sub-section focused on two hashtag movements, #KillAllBlacks and #BlackLivesMatter; the latter sub-section focused on two hashtag movements, #KillAllMuslims and #MuslimLivesMatter, for the exploration. The data is obtained from Twitter and analyzed following van Dijk's (1993) model of discursive practices. This way, the surface and deep discourse structures within tweets were obtained and analyzed. For data collection, tweets that fall on the selective criterion were extracted from Twitter. Afterwards, these excerpts were investigated and analysed for discursive practices.

In this section the researcher has analyzed the selected data under the broader lens of discursive analysis. The analysis is made through the combination of individual observations of researcher and results of past research studies. This provides authenticity and reliability to the analysis and provides more insights for future research studies. There have been a lot of research studies on the biased and discriminatory tweets towards specific religions and races. Previous studies give a base to this research, helping compare current issues with past findings. With today's tech, everyone can use social media, but that also means false beliefs and hate can spread quickly. Twitter, for example is great for news but can also be used to spread negativity with certain hashtags. Hence a deep insight is required to understand the political motives behind the tweets and hashtags instead of blindly following the negative discourses.

Moreover, the length of the tweet excerpts varies depending on the tweet's original size and the part of it most pertinent to the study. The criterion for the length is centered around maintaining the tweet's core essence while focusing on the parts that align most closely with the study's objectives. The omission of certain parts of the tweets in the excerpts provided within the main text was not undertaken lightly. This process is guided by two primary considerations. First, to safeguard against potential issues of plagiarism and high similarity indices, which can undermine the academic integrity of the study. Twitter posts, while publicly accessible, are still authored content, and their wholesale reproduction could inadvertently inflate similarity indices. Secondly, it is essential to maintain the readability and flow of the document. While every effort is made to include as much of the original content as possible, some parts were deemed less critical to the

overarching argument and were therefore omitted from the main text for clarity and conciseness.

However, to ensure full transparency and provide readers with the context necessary to evaluate the study's analyses, the complete and original forms of the tweets are included in the Appendices section. This way, readers have the opportunity to review the original tweets in their entirety and independently assess the conclusions drawn from the tweet excerpts. In terms of the analysis, the objective is to highlight and interpret aspects of the tweet that connect to broader discourses and social constructs, even if those elements were not directly included in the excerpt within the main text. By discussing aspects not present in the excerpt, the intention is to provide a richer, more detailed analysis that goes beyond the text's face value.

4.1 Discursive Practices in Racial Anti-Discriminatory Tweets

This portion of the present study serves an academic lens through which racial discrimination discourses on Twitter can be examined. Essential queries may be raised as to why such focus and what significance it carries. In the grand scheme, this study aims to decipher how language, used by average individuals via their tweets can counter racial bias. Such an examination involves delving into the language utilized, the structure of the tweets, and their cumulative contribution to the broader dialogue concerning racial equality. By gaining insight into these elements, the study reveals the latent power within these succinct digital exchanges. They hold potential for considerable impact, contributing towards the evolution of a society that values inclusivity, irrespective of race.

This section sets its focus on the distinct practices within racial anti-discriminatory tweets. It highlights the intricate realm of discourses that twitter hashtags and conversational threads weave together. A close examination of language, structure, and ideas carried within these tweets occurs in this discussion. Therefore, in unfolding these aspects, the researcher highlights that how everyday tweets can carry weighty social implications. The extract 1 is explained as follows.

Extract 1: *“One death In Custody was a woman...trauma injuries many of them head injuries. When police arrested.....cranial bleeding #BlackLivesMatter #DeathsInCustody”*

This tweet follows the discursive practice of topicalisation, number game, level of description, and lexicalisation. Topicalisation deals with the description of the event. There is the story of a black woman who was tortured by the police. The event is

described in the tweet. This practice tells about the event and establishes sentiments with the victim. There is also the number game in the phrase “*over 200 times*” hospitalisation of the women. The number game is employed to strengthen the argument. There is a specific and extreme level of description of the event. A single event is being discussed to shed light upon the specific event. The words “*trauma, injuries, hospitalised, unconscious and cranial bleeding*” refer to the victim’s medical condition. The jargon “*custody, dragged, and cell*” emphasises the legal domain. It also highlights the brutality of the police. The level of description of the event using the lexicalisation of the medical and legal profession makes the event emotional. These emotions make the event essential for gaining the sentiments of people and justice for the victim. The discursive practice of euphemism is also present in the phrase “cranial bleeding” because it is medical terminology and more socially acceptable than its other synonyms.

These practices are used to condemn the racial practices against Black people. This tweet promotes the notion of anti-racial discrimination. It is worth mentioning that a lot of hashtags popped up in response to Black Lives Matter. Anderson (2016) pointed out that this showed a lack of sensitivity towards the real issues Black people are facing. According to the research of Anderson the event of Dallas attack gave rise to increase in Black Lives Matter hashtag. More than 1.1 million times the hashtag #BlackLivesMatter was tweeted on July 8, the day after the attack in Dallas. The hashtag #AllLivesMatter was used about 190,000 times on July 8 alone, more than six times as frequently as it was on Dec. 21, 2014, the previous busiest day, when it was used approximately 28,500 times. The hashtag #BlueLivesMatter, which is typically used to show support for police, was displayed more than 415,000 times during this period. This shows that with the anti-discriminatory hashtags, there are certain hashtags against the racism hashtag which are a sort of counter discourse to this argument.

Moreover the tweet above can be analyzed using Van Dijk's (1993) concept of discourse structures and their socio-cultural and political perspectives. The tweet is a surface structure that is visible through language use, and it conveys deep structures related to the socio-political and cultural circumstances that reproduce within them. The tweet employs lexical style, which depends on the context in which language is used, and the choice of words plays a major role in conveying attitudes, ideologies, movements, and mindsets of people. The meaning of the structures is crucial in understanding the ideologies, attitudes, and opinions given by discursive dominance. The tweet's use of the hashtag #BlackLivesMatter highlights the movement's focus on racial discrimination

against black individuals, particularly in cases of police brutality, while the hashtag #DeathsInCustody highlights the issue of police brutality and accountability. This is consistent with the findings of scholars such as Kelly et al, (2020), who argue that the #BlackLivesMatter movement has drawn attention to the issue of police brutality and systemic racism against black individuals. The hashtag #DeathsInCustody is also consistent with the work of scholars such as Olteanu et al, (2015), who have studied the issue of police brutality and accountability in cases of deaths in custody.

The tweet above also employ linguistic choices that project anti-discriminatory ideas related to race and police brutality, and it highlights the issue of systemic issues related to police brutality and lack of accountability in cases of deaths in custody.

Moreover, the tweet employs inclusive language by acknowledging a specific individual's experience, a woman, within the broader context of police custody and societal issues. This approach humanizes the subject, moving beyond general statistics to highlight individual stories, crucial in fostering empathy and understanding. The use of specific medical terms like "trauma injuries" and "cranial bleeding" adds precision, aiding in conveying the severity of the situation.

From the analysis of Extract 1, which spotlighted a singular instance of racial brutality, an expansion into the global purview of racial oppression is noticed as the discourse shifts into Extract 2. The particularities of racial discrimination experienced in disparate communities from America to Palestine find a common ground, extending the dialogue of racial injustice. The discourse broadens from an isolated American incident to a global context of racial discrimination, underscoring the complexity and pervasiveness of systemic racism. This serves to highlight a crucial point: racial discrimination is a global issue, transcending geographic boundaries and making its mark on varied human experiences.

Excerpt 2: *“Rami Sawaeda, a Palestinian said that “I Was About to Die Just Like George Floyd.” #BlackLivesMatter #PalestinianLivesMatter”*

This tweet employs the hashtags #BlackLivesMatter and #PalestinianLivesMatter, which highlights the intersectional nature of social justice movements, where issues related to racial and ethnic discrimination are interconnected. The use of these hashtags is consistent with the findings of scholars such as Liu and Shange (2018), who argue that social justice movements need to acknowledge the intersections between race, ethnicity, and other forms of discrimination to create a more inclusive movement.

The tweet's use of the phrase "I was about to die just like George Floyd" highlights the issue of police brutality and systemic racism against people of color, and it connects the experiences of Palestinians with those of black individuals. The phrase "about to die" is also significant as it emphasizes the potential harm that individuals face when they come into contact with law enforcement. This is consistent with the work of scholars such as Jones-Brown and Samuel (2019), who argue that the use of force by law enforcement should be evaluated in the context of the potential harm that it can cause. The tweet employs linguistic choices that project anti-discriminatory ideas related to race and ethnicity, and it highlights the intersectional nature of social justice movements. The tweet also emphasizes the potential harm that individuals face when they come into contact with law enforcement, which is an important consideration in discussions of police brutality and systemic racism.

This excerpt also employ various discursive practices, including victimisation, synonymy, and lexicalisation. Incorporating the name "*Rami Sawaeda*" and affiliation "*Palestinian*" is evidence of victimisation. This discursive practice is significant in highlighting the event and associating emotions with the victim. The name in the tweet addresses the victim. His occupation and ethnicity are also discussed. All these practices make the event prominent. The synonymy of the event is created in the phrase "*Just Like George Floyd*", where a comparison is made with a similar event of the past. This practice is employed in the tweet to revive the emotions of the previous event and associate them with the current situation. Although Rame Sawaeda is not Black but a Palestinian Arab; the synonymy is the discursive practice that makes it associated with the previous movement of anti-racial discrimination against the Black community. The lexicalisation is also evident in the tweet in the word "*Naqab*", which is used to associate with the religious sentiments of Muslims. The employment of these practices makes the tweet highlight where an act of religious discrimination is associated with the movement of racial discrimination.

In terms of inclusive language, this tweet featuring Rami Sawaeda's experience draws a parallel between Palestinian and African-American struggles, fostering a sense of solidarity across diverse communities. By referencing George Floyd, it contextualizes Sawaeda's experience within a global discourse on racial and cultural injustices. The hashtags #BlackLivesMatter and #PalestinianLivesMatter further amplify this inclusive narrative, bridging different movements to highlight universal themes of human rights and dignity.

Following the trajectory from Extract 2, Extract 3 brings the conversation back to the domestic realm, but with an international twist. As the discourse continues, it magnifies the perceived inadequacy of U.S. foreign policy decisions, directly addressing the President of the United States. In doing so, the discourse heightens its urgency and reinforces the interconnectedness of racial justice, international affairs, and individual responsibilities. This tweet also introduces the concept of holding elected officials accountable for their actions or inactions on racial matters both domestically and internationally. The query about the last referral hospital in Tigray signals a departure from racial injustice as an American or Palestinian issue and instead illustrates the global interconnectedness of racial inequity. This serves to emphasize the comprehensive and widespread nature of racial inequality, highlighting how racial justice is not only an issue for specific countries or regions, but indeed a matter of global concern.

Excerpt 3: *“So do #BlackLivesMatter @POTUS?! Why haven't we don't anything about the last referral hospital in #Tigray, the last hope for life, closing down!? #AyderHospital I am a US citizen and want answers”*

The tweet employs the hashtags #BlackLivesMatter, which is a movement focused on ending systemic racism and police brutality against black people, and #AyderHospital, which highlights the issue of the closure of the last referral hospital in Tigray, Ethiopia. By juxtaposing these two issues, the tweet highlights the question of political prioritization and the intersectional nature of social justice movements. This is consistent with the framework of Van Dijk (1999), who suggests that discourse structures are shaped by socio-political and cultural contexts. The use of the phrase "last hope for life" in reference to Ayder Hospital highlights the critical importance of the issue and the urgency for action. The phrase also projects anti-discriminatory discursive ideologies related to health and well-being, as well as human rights. This is in line with the work of scholars such as Valderama-Wallace (2017), who argue that issues related to health and well-being are central to discussions of social justice and equity.

The use of the phrase "I am a US citizen and want answers" emphasizes the role of citizens in holding those in power accountable for their actions. This is consistent with the work of scholars such as Parthasarathy et al, (2019), who argue that citizen engagement is critical for the functioning of democracy. The tweet also highlight the intersectional nature of social justice movements and raises questions about political prioritization. The use of language emphasizes the urgency and importance of the issue and projects anti-discriminatory ideologies related to health and well-being and human

rights. The tweet also emphasizes the role of citizens in holding those in power accountable for their actions.

Moreover, in the United States (US), black lives are not considered worthy of any importance unless or until the white race wants something back from Blacks. The same theme is explained in the tweet employing discursive practices. First of all discursive practice of “victimisation” can be seen as the writer is taking into account the closeness of only the hospital that was indeed the last hope for life. The theme of racism is depicted in this excerpt in which Black people are not even considered human beings. Thus, they do not even access the hospital and proper treatment. The discursive practice of polarisation can be seen here in the lines in which the person is asking for answers by claiming that the person is a US citizen; thus, polarisation within the US is shown here. The interrogation is employed in the tweet as well. The tweet asks a question from the “@Potus”, who campaigned in the election for the equal rights of Blacks. This practice is used to question the authority. The authority is also a discursive practice used in the tweet to get the attention of political leaders on the issue. Questioning the authority makes the authority interested in the matter to get votes from the public for next time. The practice of negation is also employed in the tweet in words “*haven't*” and “*don't*”. It makes people think subconsciously that the authority is not doing anything to counter the racism. From the above tweet, one can see that at the time of elections, the political leaders of the US talk about the importance of black people, but as soon as the elections are over, these people are considered mere animals and thus humiliated and degraded. The above extract even shows that fake promises of the hospital for Black are also shut down, and US citizens are seen to be questioning the prejudicial nature of the US government. Topoi is present here as well. The person is claiming the closeness of the hospital and asking, “why haven't we don't anything” which indicates a projection of self in the tweet.

Building on from the excerpt 3, the excerpt 4 adds a new dimension to the narrative by comparing situations of racial injustice within the same country. This tweet underlines the dichotomy of treatment by law enforcement based on race by referencing two separate incidents. On one hand, it depicts the privilege associated with being white, in this case, a boy who allegedly had a real loaded gun and was arrested without fatal consequences. On the other hand, it juxtaposes this with the tragic fate of Tamir Rice, a 12-year-old Black boy who was fatally shot by the police while holding a toy gun. This discursive strategy highlights the deep-seated racial prejudices that influence law

enforcement responses and further amplify the call for systemic change and equal treatment under the law.

Excerpt 4: “*The boy was arrested had a REAL LOADED GUN BUT TAMIR RICE IS DEAD #BlackLivesMatter #racism #WhitePrivilege*”

This tweet highlights the issue of racial discrimination and police brutality against black people, and emphasizes the idea that white privilege contributes to systemic racism. The tweet mentions Tamir Rice, a 12-year-old black boy who was shot and killed by a white police officer while playing with a toy gun in a park in Cleveland. By juxtaposing the arrest of a white boy with a real loaded gun with the death of Tamir Rice, the tweet highlights the unequal treatment of black people by law enforcement and the justice system.

The use of the hashtags #BlackLivesMatter, #racism, and #WhitePrivilege underscores the systemic nature of the issue and aligns with the anti-discriminatory ideologies represented in social justice movements. This is consistent with the work of scholars such as Crenshaw (1991), who argue that social justice movements should recognize the intersectional nature of oppression and strive for inclusivity and diversity.

The tweet also highlights the discursive dominance of white privilege, as evidenced by the unequal treatment of the white boy and Tamir Rice. This is in line with the work of scholars such as Bourdieu (1991), who argue that power and domination are perpetuated through language and discourse. Furthermore, the tweet highlights the issue of racial discrimination and police brutality against black people, and underscores the need for systemic change to address these issues. The use of language and hashtags projects anti-discriminatory ideologies and emphasizes the intersectional nature of oppression.

In this excerpt, multiple discursive practices have been used to address the event of killing a black boy. The discursive practices of topicalisation, level of completeness, victimization, lexicalization, actor description, degree of description, negative other description, illustration, and foregrounding are evident. There is a description of an event in this tweet, which was linked to another past event. A White boy was arrested near a store with “*a real loaded gun*” and could have killed the police officers. The police waited and negotiated with him. Due to the involvement of the police, the White boy surrendered. On the contrary, a Black boy, namely “*Tamir Rice*” was killed in the past by the police because the police falsely presumed that this Black boy had a gun. Tamir Rice raised his hands in front of the police to surrender, but the police killed him, thinking he

was approaching a gun. In this complete description of the event in the tweet, there is topicalisation. This practice makes people interested in the tweet based on the narration of an event. The level of completeness in the tweet is missing because a person reading the tweet might get confused about what is written in the tweet. This tweet has multiple meanings for the person who is not entirely aware of the hashtag movement. The essential information that “*police knew*” and “*Tamir Rice is dead*” shows victimisation. In contrast, the lexicalisation is in “*real loaded gun*” and “*dead*”. The victimisation and lexicalisation produce an emotional touch with the victim and a sense of hatred for the police. It shows that victimisation is up to such an extent that even the police seem to be involved in the occurrence of the event. In this way, the actors of the event are described. The leading actor in the event is the “*police*”, who behaved differently in both these events. So, they are condemned for their actions of promoting racism. The degree of description is also abstract. The person is directly mentioning the involvement of state actors, especially the police, in promoting the acts of racism. The discursive practice of negative other descriptions is also evident in the fact that police are accused of making different standards for Whites and Blacks. They are directly involved in the acts of racial discrimination and are accused of being equally responsible for racial discrimination. The illustration is also present in the tweet. The tweet was supported by an image of a White man handcuffed by police on the left side, while police are targeting and shooting a Black boy on the right because he raised his hands. Police suspected that the Black boy might have a gun. The foregrounding is also evident in the excerpt where the phrase “*real loaded gun but Tamir Rice is dead*” is capitalised to get the attention of people on the issue of discrimination against the Black people.

Transitioning from the analysis of the fourth excerpt, which focused on the dichotomy of justice experienced between races, the fifth excerpt steps into a more personal and emotional aspect of the racial inequality conversation. This tweet is a tribute to Breonna Taylor, a Black woman who was fatally shot by police in her own home, a case that gained significant attention in the fight against systemic racism. The message behind the tweet is more than just a birthday wish. It is a public acknowledgement of a life unjustly lost, a wish for healing and justice, and a continued cry for change.

Excerpt 5: “*Happy birthday, Breonna Taylor. May your....and healing. #BlackLivesMatter*”

This tweet acknowledges the life and death of Breonna Taylor, a black woman who was shot and killed by police officers in her own home in Louisville, Kentucky. The

use of the hashtag #BlackLivesMatter aligns with the anti-discriminatory ideologies represented in social justice movements, which seek to address systemic racism and police brutality against black people. The tweet also employs a sympathetic and emotional tone by wishing Breonna Taylor a happy birthday and expressing the hope for justice and healing. This is consistent with the work of scholars such as Van Dijk (1999), who argue that language is a tool for creating and projecting social meanings and emotions. The tweet highlights the emotional toll of police brutality and the need for healing and justice in the face of systemic oppression.

The use of the word "murdered" to describe Breonna Taylor's death projects a critical perspective on the actions of the police officers involved and highlights the need for accountability and reform. This is in line with the work of scholars such as Crenshaw (1991), who argue that social justice movements should challenge dominant discourses and narratives that perpetuate systemic oppression. The tweet expresses solidarity with the Black Lives Matter movement and emphasizes the importance of acknowledging and honoring the lives of black people who have been victims of police brutality and systemic racism. It employs language to create and project emotions and meanings, and highlights the need for justice and reform.

The above excerpt also show the well-wishers of Breonna Taylor, who was also brutally killed because of being Black. She is still waiting for justice. It shows delayed justice or no justice even in the most developed countries like the USA. Discursive practices are also shown in the above excerpt. These practices include victimisation, lexicalisation, topicalisation, positive self-presentation, polarisation and illustration. There is victimisation in the tweet because the name of the victim is directly addressed with the news of her demise. It creates sympathy and empathy for her. Her soul is still waiting for justice, so the tweet captures the emotions of others for the soul of the victim. Two words in the excerpt, "*justice*" and "*healing*", show lexicalisation. The discursive practice of lexicalisation also creates a sense of pity for her soul and the association of emotions with her. The phrase "*Happy Birthday, Breonna Taylor*" shows the essence of this tweet which is also the technique of topicalisation. It is because the person wishes for her birthday, prays for her and then remembers her brutal death. A birthday is a happy movement for people in their lives, but this tweet marks it as a sad moment instead of a happy one. The discursive practice of positive self-presentation is also achieved through lexicalisation. The words "*justice*" and "*healing*" show that her demise soul was innocent and brutally killed at the hands of racism. Thereupon, this tweet contains the theme of

anti-discrimination, which is achieved through the use of words. There is also the theme of polarisation in the word “your”, which is used twice in the tweet. It is an “us versus they” concept. She is presented as part of another world: the world of demised people who are killed for their race and colour. There is also the illustration of her portrait in the form of a picture which shows the love of people towards her who want justice for her poor soul. These techniques are employed to present the harsh realities of racism and also its severe impacts. Badaoui, S. (2020) has also pointed out the frequency of the Black Lives Matter hashtag and has referred it to be the fastest-growing social movement in the US. According to Badaoui, this movement has seen a substantial transformation in its internet activity after George Floyd's passing and has quickly amassed unheard-of levels of support from throughout the world. The #BlackLivesMatter hashtag was used every day by more than 1 million people in the US alone. The text frequency analysis by Badaoui shows that Donald Trump is the most often referenced individual in the tweets. This may not come as a surprise considering that the Black community has already pointed at the US President and demanded justice.

From the commemorative sentiment observed in the fifth excerpt, we move on to the sixth excerpt, which further emphasizes the tragic consequences of racial discrimination. This tweet mentions Trayvon Martin, a Black teenager who was fatally shot while holding nothing more threatening than a bag of Skittles and an iced tea. By detailing this scenario, the tweet powerfully underscores the mundane context in which such fatal racial biases can manifest.

Excerpt 6: *“Trayvon Martin was shot and killed by.....Martin was holding a bag of Skittles and an Arizona Ice Tea. #BlackLivesMatter”*

This excerpt projects anti-discriminatory ideology related to race. The hashtag #BlackLivesMatter is a clear indication of the discourse structure that is prevalent on social media with regard to racial discrimination. The linguistic choices used in the tweet, particularly the use of the word "shot" and "killed" depict the seriousness of the incident and indicate the negative consequences of racial discrimination. The surface structures used in the tweet not only convey the meaning but also reflect the socio-cultural context of the incident. This is in line with the argument made by Van Dijk (1993) who suggested that surface structures are used to familiarize socio-cultural contexts such as ethnicity.

The use of the hashtag #BlackLivesMatter highlights the discursive ideologies related to anti-discrimination that are represented in Twitter hashtags. According to Dawson (2020), hashtags are not only used to categorize content but also to express

opinions and ideologies. The hashtag #BlackLivesMatter was first used in 2013 after the acquittal of George Zimmerman in the Trayvon Martin case. The hashtag has since become a symbol of the anti-discrimination movement related to race. The use of this hashtag in the tweet signifies the user's support for this movement and the need to highlight the issue of racial discrimination. In terms of lexical style, the use of the word "shot" and "killed" highlights the gravity of the incident and the negative consequences of racial discrimination. The choice of words is in line with the argument made by Fairclough (1996) who suggested that lexical style depends on the context in which language is used. The use of these words in this context conveys a message of seriousness and highlights the negative impact of racial discrimination.

The tweet also highlights the issue of racial profiling, as Trayvon Martin was killed simply because of his race. This is in line with the argument made by Tannen (1993) who suggested that language is used to construct and reinforce social identities. The tweet reinforces the social identity of Trayvon Martin as a victim of racial profiling and discrimination. To be sure, the tweet mentioned in the excerpt is a clear indication of the prevalent discourse structure related to racial discrimination on social media. The use of the hashtag #BlackLivesMatter signifies the user's support for the anti-discrimination movement related to race. The linguistic choices used in the tweet, particularly the use of the word "shot" and "killed", highlight the negative consequences of racial discrimination. The tweet also reinforces the social identity of Trayvon Martin as a victim of racial profiling and discrimination.

The excerpt also shows the "victimisation" at its peak by the usage of the words "shot" and "killed" along with the representation of the victim with his name as "Trayvon Martin" in the excerpt. The victim was killed without any solid reason except for racial discrimination. There are also instances of polarisation in the excerpt: the victim, "Trayvon Martin", is presented as other in the excerpt who was killed and shot by a White man, and all the "neighborhood" watched the event "volunteer" without any help, sympathy or difference. Actor description is both negative as well as positive. It is positive only in the context of Martin through the words "holding a bag" and "Arizona Ice Tea". In contrast, the actor description is portrayed negatively in the context of the killer and the neighbourhood through the words "kill" and "watch volunteer", which creates a sense of anger for them. There is also abstractness in the above excerpt as the shooter claims it is "self-defense" which is denied by the person who wrote the above excerpt. The phrases "holding a bag" and "Arizona Ice Tea" are pieces of evidence of

lexicalisation which proves the innocence of the poor “*Trayvon Martin*” in this tweet. Through discursive devices, this tweet shows that racism is a reason for the death of innocent Black people. This tweet adds to the movement of the struggle of Black people.

Shifting attention from individual cases of racially driven violence the seventh excerpt takes us back in time, reminding us of a historical event of devastating racial violence that occurred 101 years ago as well as this harrowing event resulted in the deaths of 75 to 300 people and the destruction of 35 blocks.

Excerpt 7: *“101 years ago today the..... 35 blocks and killed anywhere from 75 to 300 people. #BlackLivesMatter #RacistHistory #WeNeedCRT”*

In this excerpt anti-discriminatory ideology related to race and highlights the issue of systemic racism. The use of the hashtag #BlackLivesMatter signifies the user's support for the anti-discrimination movement related to race. The tweet also includes the hashtag #RacistHistory, which highlights the need to acknowledge and address the historical roots of racism in the United States. The use of the hashtag #WeNeedCRT indicates the user's support for Critical Race Theory (CRT), which is a theoretical framework that examines how racism is embedded in the law and legal institutions. The use of CRT is in line with the argument made by Van Dijk (1993) who suggested that discourse structures have socio-political and political perspectives that reproduce discrimination within them. CRT seeks to challenge these structures and promote anti-discriminatory practices. The surface structures used in the tweet, particularly the use of the words "killed" and "RacistHistory", convey a negative tone and highlight the seriousness of the issue of racism in the United States. This is in line with the argument made by Fairclough (2013) who suggested that lexical style depends on the context in which language is used. The choice of words in this context highlights the negative impact of racism and reinforces the need for anti-discriminatory practices.

The tweet also highlights the issue of violence against black people in the United States. The use of the words "killed" and "75 to 300 people" indicates the gravity of the violence and highlights the need to address this issue. This is in line with the argument made by Tannen (1993) who suggested that language is used to construct and reinforce social identities. The tweet reinforces the social identity of black people as victims of violence and discrimination. Furthermore, the tweet mentioned in the excerpt highlights the issue of systemic racism in the United States and the need to acknowledge and address its historical roots. The use of the hashtag #WeNeedCRT indicates the user's support for anti-discriminatory practices. The lexical style used in the tweet, particularly

the use of the words "killed" and "RacistHistory", highlights the negative impact of racism and reinforces the need for anti-discriminatory practices. The tweet also reinforces the social identity of black people as victims of violence and discrimination.

The excerpt has employed various discursive practices to convey the message of racial killings of Black people. The discursive practice of the number game is employed in the tweet to convey its authenticity. The number game makes a writing more believed by the other to be accurate and employs mathematical and statistical figures. The numbers "101", "35", and "75 to 300" are included in the number game. These numbers give the exact statistical figures. The discursive practice of victimisation is also present in the text. The phrases "*Tulsa Race Massacre*" and "*an angry mob of white people*" present the discursive practice of victimisation. These phrases attain the victimisation to show sympathy and empathy towards victimised. It is also employed in the text to criticise the oppressor. The words "*destroyed, phosphorous and killed*" portray lexicalisation in the text. The discursive practice of lexicalisation is essential in carrying the emotions in the victims' favour and portraying the theme of racism in the text. The actors involved in the process of racial killings of Black are also described. Thereupon, the discursive practice of actor description is also present in the phrase "*an angry mob of white people*" who are portrayed negatively. The degree of description is specific and negative. The specific and negative degree of description incorporates the emotions of anger and sadness in the text for a particular happening. There is a negative other presentation of "*white people*" in the excerpt. The discursive practice of polarisation is also evident in the phrases "*white people*" and "*Black community*", which are primary actors in the situation. The discursive practice of foregrounding is also present in the text in the phrase "*Black community*", which is highlighted. It is so because the phrase "*white people*" do not have capitalisation in the word white, while it is present in the word Black. In general, the current excerpt condemns racism. The language in the excerpt is sympathetic, anti-racist and sad.

The following tweet probes the societal double standards when it comes to hate speech. It questions why certain hateful expressions are penalized, but others, like #KillAllMen, seem to be acceptable. This indicates the controversial nature of social media's guidelines and policies.

Excerpt 8: "*If I were to say...to #KillAllBlacks, #KillAllJews, #KillAllWomen, or #KillAllBlindPeople, I'd be prosecuted and thrown in prison. But if it's #KillAllMen it's perfectly ok????? Fuck y'all*"

The use of the hashtag #KillAllMen indicates the user's frustration with men in general and projects an anti-discriminatory discourse that seems to discriminate against men. The tweet highlights the issue of double standards and suggests that hateful comments towards men are not taken as seriously as those towards other groups. This is in line with the argument made by Van Dijk (1995) who suggested that discourse structures are used to reinforce power relations and social hierarchies. The tweet seems to challenge the existing power relation that favors men and projects a discourse that challenges the traditional gender roles. The tweet mentioned in the excerpt portrays a negative sentiment towards a particular social group, which is men. The tweet projects the idea that if someone makes a hateful comment towards any other group like Blacks, Jews, Women or Blind People, they would be prosecuted and thrown in prison. However, if someone makes a hateful comment towards men, such as #KillAllMen, it is considered acceptable.

The tweet also uses profanity, which indicates the user's emotional involvement in the issue. The use of profanity is a common feature in social media, and it serves the purpose of emphasizing the strength of emotions behind the statement. The use of the phrase "Fuck y'all" conveys the user's anger and frustration with the issue. This is in line with the argument made by Tannen (1993) who suggested that language is used to construct and reinforce social identities, including emotional identities. The tweet mentioned in the excerpt highlights the issue of double standards when it comes to hateful comments towards men. The use of the hashtag #KillAllMen seems to challenge the existing power relation that favors men and projects a discourse that challenges traditional gender roles. The use of profanity emphasizes the user's emotional involvement in the issue and reinforces the social identity of the user as someone who is frustrated with the issue.

Furthermore, the tweet uses inclusive language to question societal reactions to different forms of hate speech. By juxtaposing extreme examples like "#KillAllBlacks," "#KillAllJews," "#KillAllWomen," and "#KillAllBlindPeople" with "#KillAllMen," it critiques perceived double standards in addressing hate speech. The use of aggressive and confrontational language, however, might detract from fostering a constructive, inclusive dialogue. The tweet seems to aim for shock value and to challenge perceived societal norms, yet it risks undermining the principles of respectful and inclusive discourse.

This tweet has created a connection between different movements happening on social media. The tweet has employed the discursive practice of metaphor and created a

connection and direct similarity between different movements using a similar hashtag. This practice is employed in the text to create similarity between all movements except one. In this tweet, “*#KillAllMen*” is distinguished from other similar movements, namely “*#KillAllBlacks, #KillAllJews, #KillAllWomen, and #KillAllBlindPeople*”, to stand it out. The words “*prosecuted*” and “*prison*” have employed the discursive practice of lexicalisation which also adds to the victimisation of men. The discursive practice of dysphemism is also present in “*Fuck y’all*”, where deliberately derogatory words are chosen to describe an event. This tweet is significant because this tweet has employed all the movements which were run similar to racism and anti-racism. The discursive practice of topoi is also evident in the personal pronoun “*I*” because the writer has projected oneself in the tweet for argumentation. Although the theme of “*#KillAllMen*” is more significant than other themes, one cannot neglect the presence of anti-racism in the excerpt. This tweet shows that most people do not like to promote racism, but some racist people are still doing it.

Excerpt 9 deals with the historical injustices, pointing out that the hashtag *#KillAllBlacks* signifies a historical continuum of prejudice and discrimination, reflecting how the platform is used for challenging dominant narratives.

Excerpt 9: “*#KillAllBlacks has a wholly.....what whites have done/tried to do*”

The use of the phrase “a wholly different reaction” suggests that the user believes that if someone were to use the hashtag *#KillAllWhites*, the reaction would be different. This highlights the issue of double standards and suggests that society is more tolerant of hate speech towards Black people as compared to other groups. This is in line with the argument made by Van Dijk (1991) who suggested that discourse structures are used to reinforce power relations and social hierarchies. The hashtag *#KillAllBlacks* mentioned in the excerpt represents a highly negative sentiment towards Black people, projecting an anti-discriminatory discourse that perpetuates discrimination based on race. The tweet projects a discourse that seems to challenge the idea that Black people deserve to be treated equally and fairly, and instead promotes the idea of violence and hate towards them.

The tweet also highlights the history of discrimination against Black people, which is a common theme in the discourse related to racial discrimination. The user seems to be implying that the history of discrimination justifies the hateful sentiment towards Black people. This is in contrast to the argument made by critical race theorists who argue that racism is a systemic issue and that individuals' actions cannot be justified

by historical injustices (Crenshaw, 1995). Actually, the tweet mentioned in the excerpt represents a highly negative sentiment towards Black people and projects a discourse that perpetuates discrimination based on race. The tweet highlights the issue of double standards when it comes to hate speech and suggests that society is more tolerant of hate speech towards Black people as compared to other groups. The tweet also highlights the history of discrimination against Black people, which is a common theme in the discourse related to racial discrimination.

This tweet has highlighted the social and historical dilemma of racism against the Black community. The tweet has historicised the killings of black people. The essential phrases in the tweet are “*historically*” and “*whites have done/trying to do*” because they portray the main idea of the excerpt. The words “*offensive*” and “*historically*” portray the theme of racism. These words contribute to the discursive practice of lexicalisation which sheds light on the racial killings of blacks and contributes to the victimisation of Black people. The discursive practice of metaphor is also present in the extract. The killings of the Black community in the present are connected with the events that happened in the past through the words “*whites have done*” and “*trying to do*”, which gives an idea of the continued suffering of the Black community. There is also the discursive practice of polarisation where Black and White are portrayed as other races. This racism is the base of the killing of Black people at the hands of White people. There is synonymy in the events of the past and present as well. The most significant of all discursive practices is argumentation. The writer has tried to establish in this tweet that killing of Black is evident throughout history and is still present now. The writer has propagated the argument with acceptability, credibility and validity. The language by incorporating discursive practices makes the writer’s viewpoint stand out in the debate on anti-racism.

The following excerpt i.e., 10 projects a sense of optimism about the ongoing struggle for racial justice, symbolizing the resilience and resolve inherent in the movement. It celebrates the victories, however small they might be, in the broader fight for justice.

Excerpt 10: “*Today the Truth was told and we moved one step closer in the fight for racial healing and Justice. #blacklivesmatter #NoJusticeNoPeace @MDLynchingProj*”

Through discursive practices, the story of undeniable justice is unfolded. First, the actor description is quite positive as the person is “*grateful*” and intends not to “*forget*” the story of Howard Cooper. The situation description also gives a positive stance because the truth is moving ahead and is stepping closer to justice. The discursive

practice of synonymy can also be seen in the above excerpt as “*are forever grateful*” and “*will never be forgotten*” gives a positive connotation. Moreover, the illustration of an event is also there is a sequential and rational way as truth prevails. Due to this superiority of truth and justice, Howard Cooper’s descendants can never be forgotten. Furthermore, there is a positive self-description as the excerpt is about the achievement of justice and truth. This tweet is also an example of a discursive practice named *topoi*, as the person gives self-evidence to justify Howard Cooper’s gratefulness. The word “*we*” in the excerpt is an example of *topoi*. The writer has connected to “*the descendants of Howard Cooper*” in the tweet. The words, “*healing*” and “*justice*”, portray the discursive practice of lexicalization in the tweet. These words show a positive degree of description and add meaning to the struggle for justice for the departed soul of Howard Cooper. The name “*Howard Cooper*” and lexicalization also add to the discursive practice of victimization. In the tweet, there are sympathies and hopes of justice for the departed soul of Howard Cooper by using language.

The tweet mentioned in the excerpt highlights the importance of the truth in the fight for racial healing and justice. The use of the hashtag #blacklivesmatter and #NoJusticeNoPeace suggests that the user is advocating for justice for Black people who have been victims of racism and discrimination. The tweet reflects the discursive ideologies related to anti-discrimination, which are represented in hashtags on Twitter. The use of the phrase “the fight for racial healing and Justice” suggests that the user believes that there is a need for healing and justice when it comes to issues of racial discrimination. This is in line with the argument made by Van Dijk (1999) who suggested that discourse structures are used to reinforce power relations and social hierarchies. The use of the hashtag #NoJusticeNoPeace highlights the idea that without justice, there can be no peace, and that the fight for justice is ongoing.

The use of the hashtag @MDLynchingProj suggests that the user is aware of the history of racial violence and discrimination, specifically lynching. The use of this hashtag highlights the need to acknowledge and confront the historical legacy of racism and discrimination that still persists today. This is in line with the argument made by critical race theorists who argue that racism is a systemic issue that is deeply ingrained in society (Duncan, 2002). To be sure, the tweet mentioned in the excerpt reflects the discursive ideologies related to anti-discrimination, which are represented in hashtags on Twitter. The tweet highlights the importance of truth, justice, and healing in the fight against racial discrimination. The use of the hashtag @MDLynchingProj highlights the

need to acknowledge and confront the historical legacy of racism and discrimination that still persists today.

As compared to excerpt 10, excerpt 11 takes a step back to highlight the primal instincts that underlie racial prejudice as it reminds us of historical atrocities carried out by #negreros and #slavers, thereby emphasizing the profound roots of racial bias and prejudice.

Excerpt 11: *“On a #primal.....to simply #killallblacks. This has happened before thru out the history of #negreros and #slavers”*

The tweet mentioned in the excerpt highlights the issue of racial violence and discrimination faced by Black people. The use of the hashtag #primal suggests that the user believes that racism is a fundamental, instinctual behavior that is deeply ingrained in human nature. This is in line with the argument made by Van Dijk (1993) who suggests that discourse structures reflect social and cultural values and beliefs. The use of the hashtag #killallblacks suggests that the user is aware of the history of racial violence and discrimination faced by Black people. The use of this hashtag highlights the reality that Black people have faced systemic violence and discrimination throughout history. The use of the hashtags #negreros and #slavers further emphasize this point by highlighting the historical legacy of slavery and the slave trade.

The tweet reflects the discursive ideologies related to anti-discrimination, which are represented in hashtags on Twitter. The use of the hashtags #negreros and #slavers highlights the need to acknowledge and confront the historical legacy of racism and discrimination that still persists today. This is in line with the argument made by critical race theorists who argue that racism is a systemic issue that is deeply ingrained in society (Crenshaw, 1987). The tweet mentioned in the excerpt reflects the discursive ideologies related to anti-discrimination, which are represented in hashtags on Twitter. The tweet highlights the issue of racial violence and discrimination faced by Black people, and emphasizes the historical legacy of slavery and the slave trade. The use of the hashtags #negreros and #slavers further highlight the need to acknowledge and confront the historical legacy of racism and discrimination that still persists today.

This tweet emphasized the historical and political quandary of prejudice towards the Black population. The tweet has made the deaths of Black people historic. This lexicalisation using the words “*negreros*” and “*slaves*” gives information on black racial murders. These terms contribute to the lexicalization. These words also add to Black people’s victimisation. The excerpt also includes the discursive practice of synonymy.

Synonymy may be seen in both past and contemporary occurrences. The deaths of the Black community in the present are linked to occurrences in the past using the phrase “*happened before thru out the history*”, implying that the Black community is still suffering. There is the discursive practice of polarisation, in which Black and White are depicted as different races. This racism is the foundation of White people’s murdering of Black people. Argumentation is also an evident discursive practice in the tweet. The writer attempted to make the argument in this tweet that the murder of Black people has been visible throughout history and is still prevalent. The discursive practice of topoi is also present in this tweet. The word “*u*” is an informal written contraction of the personal pronoun “*you*”, which is a direct address to the readers. The reader’s direct address projects oneself in the argument, so the writer has projected oneself in the tweet. The author has spread the argument with acceptance, credibility, and validity. The use of discursive practices in the language elevates the writer’s point of view in the anti-racism discussion. In comparison, the following excerpt uses humor to combat racially discriminatory comments. It shows how personal experiences of racism are navigated, simultaneously challenging such perspectives and emphasizing the importance of the #BlackLivesMatter movement.

Excerpt 12: “*I laugh on FREEDOM CORNER. There’s at least 1 comment like that each time, I say “if my life matters, why are you being mean to me?” in a playful way. #BlackLivesMatter*”

This tweet is sarcastic. The writer condemns people who propagate that “*all lives matter*” because the writer is only concerned about the rights of Black people. This tweet is an example of reverse racial segregation. In this process, the victimised community have the notions of racism toward the oppressors. In this tweet, various discursive practices are evident. The most prominent of all is topoi. The use of personal pronouns “*I*”, “*my*”, and “*me*” in the tweet is topoi as it incorporates the opinion and self-evident premises of the writer. The discursive practice of dysphemism is also evident in the phrase “*you fucking asshole*” because abusive language is preferred over neutral language to show anger. The foreshadowing is present in the tweet as well. The word “*Freedom Corner*” is entirely capitalized to make the location prominent. This location has witnessed a struggle for “*all lives matter*”, which is discouraged by the writer. The number game is also evident in the excerpt. The phrase “*at least 1 comment*” is a number which shows that the writer encounters at least a single person in support of “*all lives matter*” every time the writer goes out. There is also the discursive practice of

polarisation in this tweet. The pronouns “*I*” and “*they*” are polarised in this tweet to show the support of two different movements based on race and colour. The linguistic features, especially discursive practices, are employed in this tweet to show the reverse racism of Black people towards White people. The racism of white people towards black people is pointed out in research by Waterhouse, J. C. (2022).

He brought up tweets about Amy Cooper, a white woman who reported a black man watching birds in the woods to the police. Only 24 tweets on Black Lives Matter, according to Waterhouse, mentioned Amy Cooper. Moreover, the Black Lives Matter movement's catchphrases were frequently used in tweets, with "I can't breathe" and "speak their names" both appearing 58 times and 29 times, respectively. A demand for the arrest of the cops responsible for Floyd's death was the most common cause for tagging 33 accounts into the topic directly during conversation. This study shows the interconnection of various events with the arousal of Black Lives Matter hashtag.

Moreover, the tweet uses inclusive language by framing a personal experience with societal issues, inviting dialogue and emphasizing the individual's value in the context of the #BlackLivesMatter movement. Its playful tone seeks to engage rather than confront, fostering a more inclusive and empathetic discourse on sensitive topics.

This tweet also highlight the issue of discriminatory comments made towards black people, even in online spaces where hashtags like #BlackLivesMatter are used to promote anti-discriminatory ideologies. The playful response of the author of the tweet suggests a sense of resignation to the fact that such comments are unfortunately common in online spaces. The reference to "FREEDOM CORNER" may be a nod to the history of spaces where black people gathered to discuss issues of civil rights and freedom, such as the Freedom Corner in Pittsburgh, Pennsylvania. The author's use of the #BlackLivesMatter hashtag further reinforces the notion that black lives are often devalued and subject to discrimination. The tweet can be analyzed through the lens of Van Dijk's (1991) discourse structures, particularly the notion of deep structures and their relationship to surface structures. The deep structure of discriminatory attitudes and ideologies towards black people are reproduced in the surface structures of online comments and hashtags. The reference to the "FREEDOM CORNER" may be an example of a surface structure that highlights the socio-cultural context of the author's experience as a black person. Additionally, the author's playful response may be seen as an example of surface structure that represents a coping mechanism in the face of discriminatory attitudes.

The tweet also highlights the use of language and the importance of lexical choices in the context of promoting anti-discriminatory ideologies on social media. The author's use of the phrase "being mean" instead of more extreme language like "hateful" or "racist" may be an example of a lexical choice that aims to minimize the severity of discriminatory attitudes, while still highlighting their harmful impact. As pointed by Van Dijk (1993), this choice of language may be an example of a surface structure that reflects the author's attempt to balance their desire to call out discrimination, while avoiding further antagonizing those who express such attitudes. This tweet highlights the ongoing struggle for racial equality and justice, even in online spaces that promote anti-discriminatory ideologies. It underscores the importance of analyzing the linguistic choices and discursive ideologies that underpin online conversations related to race and discrimination.

4.2 Discursive Practices in Religious Anti-Discriminatory Tweets

There are various research studies on the religious anti-discriminatory tweets which have been a voice of Muslims in the world. In this regard the Islamophobic tweets are analyzed. The extract 1 is explained as follows.

Excerpt 1: *“First they attack and#government, then making foolish on the name of #MuslimLivesMatter Kashmiri Muslims doing same think. What is #DemocraticNewsroom on Stop Target Killing VSS #SaveKashmiriHindus”*

In this tweet, the discursive practices are employed to portray the theme of reversing and relativising religious discrimination. The content of the tweet condemns the anti-discriminatory movement on tweeter. The discursive practice of positive self-presentation and negative other-presentation is employed here. People who are standing in the name of anti-discrimination are condemned. Muslims are targeted and are alleged to start the riots in Kashmir. It is also stated that Muslims make the government “*foolish*” in the name of these twitter movements. The second discursive practice employed is polarisation. It is evident in the first line where Muslims are represented by the words “*they*” in the tweet. Muslims are given the status of others. They are portrayed as different from the communities living in India. It is employed to create sympathy and empathy from the people to stand in favour of discrimination. It also creates hatred for the discriminated voices. The discursive practice of authority is also employed in the tweet by addressing the “*government*” to make a point of discrimination valid and support the officials in their actions against the discriminated Muslims. In this regard Evolvi (2018)

has pointed out the spread of Islamophobia through tweets. However, the hypermediated nature of Internet communications does not always encourage Islamophobia and hate speech. Indeed, technologies like Twitter's affordability and accessibility may aid in amplifying the views of Muslims and other oppressed groups. The potential for connecting disparate locations provided by the Internet can also be beneficial and meet the needs of oppressed populations, including Muslims. This would make it easier to see that while some of the inherent qualities of the Internet, such as the production of hypermediated narratives, are not necessarily bad per se, they might have harmful effects depending on the user's goals. The opportunities provided by the Internet may also lead to initiatives that support underprivileged groups and fight Islamophobia and hate speech in both physical and digital environments.

The tweet mentioned above can be analyzed using the discourse analysis framework. The tweet seems to have two surface structures that are of interest, the first one is the attack on the government and the second one is about Kashmiri Muslims. The first surface structure is a criticism of the government, and the second one is related to religious discrimination. The tweet can be analyzed using various semantic features mentioned in the conceptual framework. The first semantic feature that can be analyzed is perspective. The tweet has a negative perspective towards the government, and it portrays the government as attacking someone. This perspective can be seen as an example of framing, where the language used in the tweet frames the government as the attacker. As Van Dijk (1995) suggests, framing can be used to influence the perception of the audience. The tweet also has a negative perspective towards Kashmiri Muslims, as it accuses them of doing the same thing. This perspective can be seen as an example of stereotyping, where a group is portrayed in a negative manner based on their religion. According to Fairclough (1996), stereotypes can be used to marginalize groups and maintain power relations.

The second semantic feature that can be analyzed is implications. The tweet implies that the government is responsible for attacking someone, but it does not provide any evidence to support this claim. The tweet also implies that Kashmiri Muslims are doing the same thing, but it does not specify what they are doing. According to Van Dijk (1993), implications can be used to insinuate something without directly stating it. This can be seen as an example of persuasive language, where the language used in the tweet is meant to influence the opinion of the audience.

The third semantic feature that can be analyzed is presuppositions. The tweet presupposes that the audience is aware of the situation in Kashmir, and it assumes that the audience is familiar with the hashtag #MuslimLivesMatter. According to Fairclough (2011), presuppositions can be used to make assumptions about the audience's knowledge and beliefs. This can be seen as an example of intertextuality, where the language used in the tweet is influenced by other texts that are part of the same discourse. The tweet has two surface structures that are related to criticism of the government and religious discrimination. The tweet uses various semantic features such as framing, stereotyping, implications, and presuppositions. These semantic features are used to influence the perception of the audience and persuade them to adopt a certain viewpoint. The tweet highlights the importance of analyzing language use on social media to understand the discursive practices of anti-discrimination movements.

As the analysis revealed, excerpt 1 commences with an assertive stance against the alleged violence by the government on the Muslim community revealing the discourse surrounding the #MuslimLivesMatter movement in Kashmir. It highlighted the conflict between differing religious groups and calls for action from the democratic newsrooms. On the other hand, excerpt 2 draws attention to frequent episodes of violence in India employing the #KanpurViolence and #MuslimLivesMatter hashtags to accentuate the discourse around the religious strife and the struggle for Muslim lives.

Excerpt 2: *“The everyday normal in India. #KanpurViolence #MuslimLivesMatter..... thrashed by Hindutva mob”*

The excerpt can be analyzed using the discourse analysis framework because the tweet seems to be about the violence that took place in Kanpur, India and it uses the hashtag #MuslimLivesMatter. The tweet can be analyzed using various semantic features mentioned in the conceptual framework. The tweet has a negative perspective towards the violence and the Hindutva mob that is responsible for it. This perspective can be seen as an example of evaluation, where the language used in the tweet evaluates the situation in a negative manner. As Fairclough (2011) suggests, evaluation can be used to express a speaker's attitude towards something. The tweet implies that the violence is a result of the Hindutva mob and that Muslims are being targeted. The tweet also implies that this kind of violence is normal in India. According to Van Dijk (1993), implications can be used to insinuate something without directly stating it. This can be seen as an example of persuasive language, where the language used in the tweet is meant to influence the opinion of the audience.

The tweet presupposes that the audience is aware of the situation in Kanpur, India, and it assumes that the audience is familiar with the hashtag #MuslimLivesMatter. According to Fairclough (2011), presuppositions can be used to make assumptions about the audience's knowledge and beliefs. This can be seen as an example of intertextuality, where the language used in the tweet is influenced by other texts that are part of the same discourse. The tweet has a surface structure that is related to violence against Muslims in India. The tweet uses various semantic features such as evaluation, implications, and presuppositions. These semantic features are used to express the speaker's attitude towards the violence and persuade the audience to adopt a certain viewpoint. The tweet highlights the importance of analyzing language use on social media to understand the discursive practices of anti-discrimination movements.

The discursive devices employed here are actor description and situation description. In the former practice, the “*Hindutva mob*” was the actor involved in the issue. The name was used directly to highlight it for doing discriminatory actions against Muslims in India. The phrase “*the everyday normal in India*” is the situation description of the event. The later discursive practice focuses on the situation and the event. The tweet employs these practices to make the event and the actors focused on the issue. There other discursive practices that are used in this tweet are namely illustration and evidentiality. In this tweet, the video was the visual illustration of the event, which serves as proof. This video remains a witness and evidence of the religious discrimination against Muslims. The evidence in the form of video is proof for other people that religious discrimination is present in the region against Muslims. The discursive practices make the tweet influential and create anti-discriminatory emotions for Muslims. The stance of excerpt 3 is about a brutal incident of a Muslim man beaten, supposedly mistaken for slaughtering a cow. It uses the #MuslimLivesMatter hashtag to raise awareness of the alleged religious bias in India where animal rights might sometimes supersede human rights.

Excerpt 3: “*A muslim man was brutally beaten because they “thought” he was slaughtering a cow. In India animals have more rights than humans. #MuslimLivesMatter*”

This tweet is about an incident where a Muslim man was beaten due to a mistaken belief that he was slaughtering a cow, which is considered sacred by some Hindus. The tweet uses the hashtag #MuslimLivesMatter, which suggests that the tweet is related to the anti-discrimination movement. The tweet has a coherent structure that presents a clear

and logical argument. The tweet links the incident of violence with the discrimination faced by Muslims in India, highlighting how animals are given more rights than humans. According to Van Dijk (1993), coherence is the way in which texts make sense as a whole, and this is important for understanding the message being conveyed.

The tweet provides a complete picture of the incident by mentioning the reasons behind the violence and the context in which it occurred. According to Van Dijk (1993), level of completeness refers to the degree to which a text provides all the necessary information to understand the situation being described. The tweet makes use of schemata by linking the incident of violence with the broader issue of discrimination faced by Muslims in India. The use of the hashtag #MuslimLivesMatter suggests that the tweet is part of a larger discourse related to anti-discrimination movements. According to Van Dijk (1993), schemata are cognitive structures that allow people to interpret and understand information based on their prior knowledge and experience. The tweet has a surface structure that links the incident of violence with the broader issue of discrimination faced by Muslims in India. The tweet uses various semantic features such as coherence, level of completeness, and schemata. These semantic features are used to convey a message about the discrimination faced by Muslims in India and the need for social change. The tweet highlights the importance of understanding the language used on social media to analyze the discursive practices of anti-discrimination movements.

This tweet is one of the best illustrations of use of discursive practices. In this tweet, the first discursive practice employed is actor description. The actors in the tweet are “5 police officers” portrayed collectively and negatively. The police officers were given the status of oppressors and discriminatory. They “*brutally*” tortured a “*Muslim man*” just because he was “*thought*” to be “*slaughtering a cow*”. In this way, the discursive practice of situation description is also employed in the tweet. These discursive practices make the actor and situation prominent because the discursive practices create a sense of pity for the tortured Muslim man and negatively portray the police officers who were the oppressors. The discursive practice of the number game is also employed in the tweet. The “5 police officers” is the number and statistical information incorporated in the tweet. It is employed to make the tweet more authentic in the light of facts and figures. The article “*a*” is used twice in the tweet with man and cow, respectively, showing their number and getting statistical authenticity. The discursive practices of lexicalisation are evident in the words “*stick, rectum and electric shock,*” meaning brutality and torture. These words are chosen to represent the event, and they are also helpful in gaining the

sympathy of the people. The discursive practice of euphemism is also present in the tweet. The words are selectively chosen which are neutral instead of derogatory. The word “*rectum*” is one example that is more neutral than its other synonyms. The word “*thought*” is written in inverted commas in the tweet. The practice of foregrounding is evident in this practice where this word is highlighted. It is highlighted to argue that all these actions were performed based on assumptions, and there is no reality in the accusation. The discursive practice of trivialising is also employed in the tweet. The actions of the victim are given a status of mere significance based on which the victim was tortured. The comparison is also made at the end of the tweet. The comparison is made to argue that humans are more important than animals. However, people are torturing and killing each other in the name of animals. In addition to this excerpt 4 uses hashtags to shed light on the alleged discrimination against a Muslim professor offering prayers and illustrating the struggle of Muslim individuals in practicing their religion freely.

Excerpt 4: “*BIG BREAKING!! #aligarh ABVP leaders have complained against a muslim professor offering namaz in Varshney #namaz #aligarh #MuslimLivesMatter*”

This tweet highlights the complaint filed by ABVP leaders against a Muslim professor for offering namaz in Varshney Hall, Aligarh. The tweet uses the hashtag #MuslimLivesMatter, which suggests that the tweet is related to the anti-discrimination movement. According to Van Dijk (1993), discourse structures do not possess discrimination within themselves, but their socio-political and political circumstances reproduce within them. In this tweet, the discourse structure is the complaint filed by ABVP leaders against a Muslim professor. The tweet implies that the actions of ABVP leaders are discriminatory and unjustified, as they are complaining about a Muslim professor practicing his religion. This is an example of how discourse structures can reproduce socio-political discrimination. The tweet also highlights the socio-cultural context of religion, where a Muslim professor is being targeted for practicing his religion. Van Dijk (1993) notes that surface structures familiarize with socio-cultural contexts such as 'class', 'gender', 'social position', 'ethnicity', etc. The choice of words in the specific context plays a major role in lexical style. The use of the word 'namaz' instead of 'prayer' emphasizes the religious context of the tweet.

Furthermore, the tweet highlights the power dynamics at play, as the ABVP leaders are the ones filing a complaint against the Muslim professor. This is an example

of discursive dominance, where those in power use language to evaluate 'meaning' and 'content' more than 'speakers' (Van Dijk, 1999). The use of the hashtag #MuslimLivesMatter suggests that the tweet is taking the perspective of the Muslim community and presenting them as victims of discrimination. This tweet can be analyzed using Van Dijk's (1999) framework of discursive analysis. The tweet highlights the discrimination faced by Muslims in India in the socio-cultural context of religion. It also highlights the power dynamics at play, where those in power use language to dominate and discriminate against minority communities.

The tweet is about an event where a Muslim professor complained about performing his religious rituals in college grounds. The principal assured to take action on the matter. There are various discursive practices in this tweet. The most important of all discursive practices is foregrounding. Foregrounding is employed in a different way here in this tweet. The word “*Breaking News*” is capitalised in the tweet. The discursive practice of foregrounding is employed here to get the attention of twitter users on the tweet and produce curiosity among them to read it. At first, the tweet seems neutral because the author only provides information about the event, which is the discursive practice of the degree of the description of the event. However, when the tweet is investigated thoroughly for deep analysis, one can find a disturbing capitalisation pattern in the tweet. The words “*ABVP*”, “*Varshney College Aligarh*”, and “*Anil Kumar Gupta*” are capitalised. However, “*muslim*” and “*namaz*” are not capitalised a single time. It shows that the tweet writer is also racist in his opinion.

The discursive practices of situation description and actor description are also present. The allegation situation is explained in detail along with the professor's activity and action. The actors presented in the event are described, and the name of the principal presents the authority. Thereupon, the discursive practice of authority is also present in the tweet. Lexicalisation is also present in the word “*namaz*”, a religious ritual of Muslims. The illustration is another discursive practice present in the tweet because the tweet accompanied a picture of a professor performing “*namaz*” on the college ground. There is also evidence of the discursive practice of polarisation in the tweet. The “us versus they” polarisation is present between the Hindus and Muslims. Thereupon, religious discrimination is evident in this tweet, attained through language. The writer is supporting the viewpoint of “*ABVP*” and “*Anil Kumar Gupta*” to “*now take action*” and also “*not allow such activities*” by the Muslims in the college.

Similarly, excerpt 5 addresses a hypothetical situation of Muslim aggression towards Christians, opposing the #killallmuslims hashtag. It asserts a strong disapproval, hinting at the need for religious tolerance.

Excerpt 5: *“If Muslims trended #KillAllChristians it is... .. Absolutely disgusted! #killallmuslims”*

This tweet reflects an instance of hate speech, wherein the speaker has used the hashtag #KillAllMuslims, indicating an explicit intent to harm the entire Muslim community. Such instances of hate speech on social media platforms can have severe consequences on individuals, communities, and societies at large. The impact of such hate speech can range from psychological distress, social ostracization, and physical harm, to communal violence and conflict (Krishna, 1985). Furthermore, such rhetoric contributes to the creation of an 'us versus them' mentality, which perpetuates intergroup hostilities and undermines the principles of multiculturalism and pluralism (Safran, 2003).

The usage of language in this tweet also reflects the discursive practices employed by the speaker. The choice of words and phrases such as "disgusted," "Muslims trended," and "KillAllChristians," indicate a particular perspective and attitude towards the Muslim community. These attitudes and perspectives are an essential element of discourse analysis, as they reflect the socio-cultural and political context within which the discourse takes place (Van Dijk, 1993). Additionally, the tweet also reflects the role of surface structures in discourse analysis. Surface structures refer to the visible elements of language use, such as word choice, syntax, and phonetics. In this case, the surface structures used in the tweet reflect a dominant discourse, wherein the speaker evaluates the content of the tweet over the identity of the speaker. To be sure, the tweet under analysis reflects an instance of hate speech, which is a form of discriminatory practice against the Muslim community. Furthermore, the language use in the tweet reflects discursive practices that reflect the socio-cultural and political context within which the discourse takes place. Such discursive practices can contribute to the perpetuation of intergroup hostilities and undermine pluralism and multiculturalism. It is essential to recognize such discursive practices and work towards creating a more inclusive and tolerant society.

This tweet also portrays the theme of de-racialising racism where human differences are given importance. The discursive practice of polarisation, lexicalisation, argumentation and dysphemism is employed in this tweet. The tweet is based on the “us versus they” format because the fate of the anti-discriminatory movement for Muslims

and Christians is compared. The hashtag movement is defined in terms of two major world religions. It states that if the movement were propagated against Christians, the fate of the hashtag movement would have been different. The lexicalisation is present in the words “*terrorism and freedom of speech*”, which establishes it as an international political concern. The discursive practice of argumentation is also present in the tweet. In this tweet, there is an argument under the lines. The argument is set forward that Muslims are treated others by the world. In contrast, followers of any other world religion accept the same behaviour. This argumentation practice leads to debates and gets social media users’ attention. The technique of dysphemism is also present in the word “*Absolutely disgusted*” because this phrase has harsh jargon instead of pleasant jargon.

It is employed in this way to show anger and frustration and get emotionally attached to the argument put forward. While pointed out the religious hatred through tweets Al-Rawi (2022) has provided a very unique concern. His research shows that the atheist online community actively criticises both Islam and Christianity, but that far-right and ultranationalist Hindu groups only use extremely violent language to insult Islam and Muslims. While openly attacking Christianity, the anti-conservative online subculture trolls Trump and other US Republicans for their political and religious beliefs. The results of this study imply that the two world religions under investigation are not treated equally because of the differences in how they are constructed. These differences may be related to geopolitics, stereotypes, conflicts, and other historical elements that are all related to specific geographic contexts. The volume of online hate must be significantly reduced if social media platforms are serious about stopping bad behavior. On a similar note, Excerpt 6 highlighted the plight of Kashmiri Pandits attributing the violence to local Kashmiri Muslims. The use of the controversial hashtag #KillAllMuslims indicated the religious tensions in the region.

Excerpt 6: *“If there is anyone who can stop fresh exodus of Kashmiri Pandits, it’s the majority populationThe gun killing Hindus is held by a local Kashmiri Muslim, not a Pakistani. #KillAllMuslims”*

This tweet contains highly provocative and discriminatory content that incites violence against the Muslim community in Kashmir. The use of the hashtag #KillAllMuslims is extremely alarming and conveys a strong message of hatred towards the entire Muslim population, which violates the principles of religious anti-discrimination. The tweet seems to blame the Kashmiri Muslim community for the exodus of Kashmiri Pandits and further justifies violence against them by stating that a

local Kashmiri Muslim is responsible for the killing of Hindus. Such discourse structures are rooted in socio-political and political perspectives, as discussed by Van Dijk (1991), and they can have severe consequences for minority groups who are the target of such hate speech. The tweet is an example of how surface structures are used in discursive dominance to evaluate 'meaning' and 'content' more than 'speakers'. The lexical style of this tweet is highly negative towards Muslims and its meaning structures serve to spread a message of hatred and violence against them.

The use of such derogatory language and hashtags violates the principles of religious anti-discrimination and human rights. However, this right is limited when it violates the rights and freedoms of others, as stated in the International Covenant on Civil and Political Rights (ICCPR) and the Universal Declaration of Human Rights (UDHR). Moreover, such discourse structures can have a strong impact on individuals' attitudes and beliefs towards different communities, as highlighted by Turner and Oakes' (1986) social identity theory. It suggests that individuals tend to categorize themselves into in-groups and out-groups, and these categories are formed through social comparisons with others. The use of discriminatory hashtags like #KillAllMuslims can further reinforce these categorizations and foster negative attitudes towards out-groups.

Moreover, this tweet violates the principles of religious anti-discrimination and human rights, and its discourse structures perpetuate a message of hatred and violence against the Muslim community in Kashmir. It is important to promote social inclusion and respect for diversity, and to combat hate speech and discriminatory language in all its forms.

This tweet carries the emotions of anger, hatred, sadness, racism and discrimination. It questions people about the genocide of Hindus in the region of Kashmir in India. There is a theme of reversing racism in the tweet, which is achieved through discursive practices. The event of genocide also has historicism. The present and past events are linked to the theme of reversing racism against Muslims in India. The discursive practice of topicalisation is evident in the tweet. It is about the "*fresh exodus of Kashmiri Pandits*" who faced genocide at the hands of Muslims of Kashmir. There is an allegation on the authorities that no one came forward to stop this genocide. The same happened in the past as well. There is a practice of linkage in the tweet as well. The Muslims are linked to the genocide and are called the authority who could have stopped this genocide in the past. The discursive practice of authority is also present, linked to "*Kashmiri Muslims*" who could stop all the killings. The oppressed are given the status of

oppressors in this tweet. In addition, no answer is given to the genocide of Muslims in Kashmir at the hands of the Indian Army and who could be the authority to stop this genocide. The discursive practice of lexicalisation is also present in the tweet as well. The words “*exodus, genocide, gun and killing*” are the words which make the tweet sensitive. It carries the meaning of mass killings of people and sympathy towards them. Polarisation is also present in this excerpt. There is the polarisation of “*Kashmiri Pandits*” and “*Kashmiri Muslims*” in this tweet.

The former is “us” while they later are “they” in this tweet. The latter is alleged genocide and deaths in the area. Historicism is also present in the tweet. History is viewed as repeating itself. The practices of 1990 are linked to 2022. These numbers also add meaning to the number game in the tweet. The “1990” and “2022” are the years, and they are presented as such in the tweet to get emotional support of people for Kashmiri Hindus whom the oppressed Kashmiris killed. The killing of Kashmiri Pandits was a brutal act of aggression because of anger and hatred towards the Indian Army. This anger and hatred proved to be an act of aggression towards innocent Kashmiri Hindus who were killed massively. The word “*nobody*” is used twice, and “*no*” is used once in the tweet. These words of negation are present in the tweet to portray that the authority is not doing anything to stop the genocide of Hindus in Kashmir. The Muslims are called the authority in this tweet. The discursive practices of actor and situation descriptions are also evident in the tweet. The polarisation of “*Kashmiri Pandits*” and “*Kashmiri Muslims*” is the actor in this tweet who are presented to be affected by each other in the situation that is prevailing in Kashmir. The level of description in this tweet is specific to Kashmir. The specific description is addressed to emphasise the events happening in Kashmir. The synonymy is also present in the tweet between “1990” and “2022”, which creates a connection between the events that happened in both these years. The connection makes the events in the past remembered by the people. It also makes people stand against racial aggression and killings. Moreover, excerpt 7 contextualizes racial and religious discrimination, drawing parallels between the Black Lives Matter movement and anti-Muslim sentiments, evident through the trending of the hashtag #KillAllMuslims.

Excerpt 7: “*Black man got.....while #NathanEner threatens 2 kill #BLM & remember when #KillAllMuslims trended on Twitter*”

This tweet shows the theme of anti-discrimination against the Black community and Muslims. The writer questions the morality of people who discriminates against others based on race and religion. The discursive practice of the number game is

employed in the tweet. However, it portrays these numbers for words in informal English. The numbers “4” and “2” represents “*for*” and “*to*”, respectively. The discursive practice of polarisation is also evident in the tweet. The polarisation is between the Black race and the White race. This tweet highlights people’s hypocrisy because a “Black man” was arrested for posting “Kill All white ppl”. In contrast, people post discriminatory and racist tweets against Blacks and Muslims. The writer highlighted the religious discrimination against Muslims and the racial discrimination against the Black community in his tweet. In the tweet, there is a question that the movement to kill White people is dealt with punishments. At the same time, the authority neglects social media movements against Black community and Muslims.

This tweet also use the hashtag #KillAllMuslims, which is a clear example of hate speech directed towards a specific group of people based on their religious identity. The tweet also employs a hypothetical scenario of Muslims trending #KillAllChristians, which can be seen as a rhetorical device to justify the hateful sentiment expressed towards Muslims. This tweet can be analyzed from a discursive perspective using Van Dijk's (1993) framework, which explains the socio-cultural and political perspectives of discourse structures. The deep structures of discourse, which represent the underlying meanings, are reproduced in the socio-political and political contexts. In this case, the underlying meaning of the tweet is rooted in Islamophobia, which is perpetuated by the socio-political context that promotes anti-Muslim sentiments. The surface structures of the tweet, which are the visible elements of language use, reveal the lexical choices made by the speaker. The choice of words plays a significant role in expressing attitudes, ideologies, and opinions. In this tweet, the use of the hashtag #KillAllMuslims reveals the speaker's hostile attitude towards Muslims. The meaning of the words and phrases used in the tweet creates different associations and highlights specific semantic features, such as perspective, implications, and presuppositions (Van Dijk, 1993). The use of the hashtag #KillAllMuslims not only implies violence but also presupposes that all Muslims are a threat to non-Muslims.

In terms of inclusive language, this tweet highlights instances of discrimination and threats, referencing specific events and individuals to draw attention to broader issues of racial and religious intolerance. It employs inclusive language by acknowledging different marginalized groups, thereby fostering awareness and solidarity across diverse communities.

The tweet also demonstrates how discourse structures familiarize with socio-cultural contexts such as 'class,' 'gender,' 'social position,' and 'ethnicity' (Van Dijk, 1993). The tweet reinforces negative stereotypes of Muslims as violent and dangerous, while portraying non-Muslims as victims of Muslim aggression. This is a common trope used by far-right and Islamophobic groups to promote anti-Muslim sentiments. The tweet also shows the dominance of the discursive practices of hate speech over the speaker's identity, which is evaluated based on the meaning and content of their discourse rather than their personal attributes (Van Dijk, 1993). Furthermore, the tweet highlights the global coherence and topics of the discourse. The use of the hashtag #KillAllMuslims links this tweet to other tweets and discourses that promote anti-Muslim sentiments. The use of such hashtags and their popularity on social media can create a sense of coherence and validation of such discourses among the users. As suggested by Van Dijk (1995), the semantic structures of language are complex, and their understanding is crucial to unravel the ideologies and attitudes given by discursive dominance.

Moreover, the tweet analyzed in this context promotes hate speech against Muslims and employs discursive practices that perpetuate anti-Muslim sentiments. The use of hashtags and the lexical choices made in the tweet reveal the deep structures of discourse that are reproduced in the socio-political context of Islamophobia. The tweet reinforces negative stereotypes of Muslims, portrays non-Muslims as victims of Muslim aggression, and highlights the global coherence and topics of the discourse that can create a sense of validation of such discourses among the users. Excerpt 8 continues the theme of religious discrimination, focusing on the alleged banning of hijab-wearing Muslim girls and Hindu religious disrespect as it aims to expose the escalating religious tensions by employing the inflammatory hashtag #KillAllMuslims.

Excerpt 8: *“Having successfully banned hijab wearing Muslim girls..... a temple by wearing Islamic clothing. #KillAllMuslims”*

This tweet displays a deep-seated prejudice against Muslims, evident from the hashtag #KillAllMuslims. The tweet reinforces the dominant discourse of Islamophobia, which has been described as a form of racism (Abbas, 2005). The tweet not only advocates for violence against Muslims but also reinforces the discriminatory discourse against Muslim women, who have been targeted through various laws and policies, including banning of hijab (Tufail, 2021). The tweet portrays Muslims as a monolithic entity by presenting their clothing as a threat to the majority's identity and culture. Such

rhetoric is an example of how surface structures reproduce deep structures and discourses of prejudice and discrimination.

The tweet also highlights how the meaning of words and phrases is context-dependent, as discussed in the conceptual framework. The choice of words such as "successfully banned" and "wearing Islamic clothing" not only reveal the speaker's bias but also familiarize the reader with the socio-cultural context and political circumstances surrounding the discourse of Muslim identity and representation. The semantic structures of the tweet are evident in the presupposition that Muslim women are oppressed, and their clothing is a sign of backwardness and a threat to the majority community's way of life.

Moreover, the tweet highlights the role of social media in amplifying and reproducing discourses of discrimination and hate speech. The hashtag #KillAllMuslims is an example of how social media can be used to spread hate and incite violence against minority communities. The semantic features of coherence, implications, and perspective are evident in the tweet's narrative, which frames the Muslim community as a threat to the majority community's cultural identity and security. The tweet also reveals the speaker's ideological and attitudinal biases and highlights the discursive dominance of Islamophobic rhetoric in the socio-political context of the speaker. This highlights the need for discursive analysis to understand the ways in which discourses of prejudice and discrimination are reproduced in social media hashtags. The tweet reinforces the dominant discourse of Islamophobia and advocates for violence against Muslim women and the community as a whole. The analysis of the tweet reveals how surface structures reproduce deep structures of prejudice and discrimination and how semantic features of language play a crucial role in constructing and reproducing ideologies, attitudes, and opinions given by discursive dominance.

This also highlights the religious segregation and oppression of Muslims in India. There are various discursive practices in this tweet. The "*Hindu supremacists*" are "*mocking*" Muslims "*by wearing Islamic clothing*", which is a sign of religious discrimination towards Muslims. It is the situation description in the tweet. The discursive practice of lexicalisation is also evident in the tweet. The words "*hijab*", "*Hindu supremacists*", and "*Islamic clothing*" are words which contribute to the theme of racial discrimination. The discursive practice of polarisation is also evident in the tweet. There is the polarisation of "us versus they" between "*Muslim*" and "*Hindu supremacists*", which makes sense of religious conflict between the followers of both these religions. The actor description in the excerpt is collective because "*Hindu supremacists*" are addressed

collectively for “*mocking*” Muslims. The situation description in the tweet is negative because of “*mocking*” Muslims, which creates religious discrimination. There is also the discursive practice of evidentiality of the event. A piece of video evidence is provided where “*Hindu supremacists*” can be seen “*mocking*” Muslims “*by wearing Islamic clothing*” to add fuel to the fire by hurting the emotions of Muslims. There is a positive self-presentation of Muslims in the tweet. The negative other presentation of “*Hindu supremacists*” is also evident. These discursive practices make the theme of religious discrimination in India evident. The oppression of Muslims can be seen in this tweet. This tweet uses language to show that Muslims and Hindus are religiously polarized, and Muslims are suppressed by the government as well. Excerpt 9 questions the aftermath of riots and the purpose behind the trending hashtags that indicating the strategic use of social media in voicing religious concerns.

Excerpt 9: *“Is thier any law of stone pelter..? Idk after riots why ppl thinks to foolish other in the name of..... #MuslimGenocideInIndia OR #MuslimLivesMatter #YogiAdityanath know thier strategy #Ghori also caught by bluff”*

The tweet portrays a discourse that appears to be questioning the application of law and order in India, particularly concerning the stone pelters. The usage of words like “foolish” suggests that the author feels that some of the events in India are unwarranted and possibly a violation of human rights. Additionally, the hashtag #MuslimGenocideInIndia implies that the author believes that there is a systematic effort to destroy Muslims in India. The author's use of hashtags may suggest a connection to a larger social movement that seeks to protect the interests of the Muslim community in India, as evident from the hashtag #MuslimLivesMatter.

The tweet's discourse is centered on the sociopolitical and cultural structures that are prevalent in India. According to Van Dijk (1993), these structures reproduce within themselves, and discourse structures can be seen as surface or deep structures. Surface structures are visible through the language used, while deep structures are in the minds of people and cannot be seen. The hashtags used in this tweet reveal the attitudes, ideologies, and movements of people towards the issues of anti-Muslim violence in India. The use of such hashtags and language reflects the author's position in the discursive dominance and their desire to bring attention to the issue of discrimination against Muslims in India.

The use of language and lexicon in this tweet is significant in revealing the author's attitude towards the issue of anti-Muslim violence in India. Van Dijk (1999) notes that lexical style depends on the context in which language is used, and the choice of words in a specific context plays a major role compared to syntactic structures, phonetics, or graphics. The author's usage of phrases like "foolish" and "bluff" suggest a disapproving attitude towards those perpetrating anti-Muslim violence. The meaning of the words used in this tweet is crucial for explicating the ideologies, attitudes, and opinions given by discursive dominance.

Moreover, this tweet reflects a discourse that questions the application of law and order in India and highlights the discrimination faced by the Muslim community. The hashtags and language used by the author reveal their position in the discursive dominance, and their attitude towards the issue of anti-Muslim violence in India. The tweet's discourse is centered on the sociopolitical and cultural structures that are prevalent in India, and the use of language and lexicon in the tweet is significant in revealing the author's attitude towards the issue of anti-Muslim violence in India.

Furthermore, the theme of racial discrimination is present in this tweet. The Muslims in this tweet are alleged to have made false propaganda of Muslim genocide on Twitter. The writer has used the discursive practice of topoi in the tweet by using an informal English contraction "*Idk*", meaning "I do not know", to portray himself in the tweet. The writer has deliberately done so to be the witness to false propaganda tweets by Muslims. The writer questions the "law of stone pelter", which means an ideology of suppressed Muslims in Indian occupied Kashmir to take revenge from Indian forces by throwing stones at them as an act of revenge against their oppression. There is also foregrounding in the tweet in the word "*or*", which is capitalised to show that both the Twitter trends in favour of Muslims are just propaganda against Hindus. The discursive practice of polarisation is also evident in the tweet. The polarisation is between the Hindus and Muslims in this tweet. There is also a mention of authority in the tweet. The "*#YogiAdityanath*" addresses who is the Chief Minister of Uttar Pradesh, namely Yogi Adityanath. He is an anti-Muslim who promotes the killings of Muslims. The writer has praised the administration of Yogi Adityanath for their strategy to counter Muslims. There is also the discursive practice of lexicalisation in the words "*foolish, strategy, and bluff*", which indicates that Indian Muslims are fooling Hindus by bluffing them in different twitter movements. This tweet is an excellent example of religious discrimination against Muslims and its effect can be seen in excerpt 10 as it targets a

prominent political figure in India, accusing him of religious intolerance. It calls for action from the Department of Foreign Affairs and Trade, using the #MuslimLivesMatter hashtag to amplify its message.

Excerpt 10: “Dear @DFAT, This is @Tejasvi_Surya, the president of @BJP4India, on.....“*The Islamic chapter in India is bloodiest chapter in the history of the world.*” THIS. IS. A. VIOLATION. OF. HIS, VISA! #MuslimLivesMatter”

This tweet is about asking for attention for an accused discriminator against Muslims, on foreign authorities, asking those authorities to take credible action against him by mentioning his actual quoted discriminatory words. This writer has used the discursive practice of authority while mentioning the Australian authority “DFAT” and encouraging that authority to support the narrative, which the writer has shown by the hashtag “MuslimLivesMatter”. While doing so, the discursive practice of evidentiality is also used here as the writer has mentioned the actual quoted words of the accused president of BJP India, “*The Islamic chapter...of the world*”.

The writer of the tweet has also provided a video of it, which adds to evidentiality. This discursive practice is used to give credibility and establish validity to the argument the writer is trying to make against the accused BJP leader, so that the authority “DFAT” may take concrete actions against the accused in the face of this evidence. Moreover, while quoting the exact words of the accused BJP leader, the writer has used the discursive practice of lexicalisation in words “*Australian soil, encouraging violence and Nazis*”. The writer has equated the beliefs of the accused with Nazis, further establishing his/her point of accusing the leader more credibly. At the last, it can be seen that the writer has used the discursive practice of foregrounding as the mentioned violation of visa terms and conditions are mentioned. According to this practice, the writer is trying to turn the attention of the authorities toward the fact that the words of the accused are enough, and it is evident that those discriminatory remarks violate the Australian visa terms.

The concept of discourse structures can help to explain how this politician's views on Muslims have been reproduced within his language. As Van Dijk (1995) argues, discourse structures are influenced by socio-political and cultural contexts. The deep structures that underlie discourse are not visible but are present in the minds of the people who produce them. The surface structures in this tweet show a clear bias against Muslims and promote hatred towards them. The choice of words like "violation," "bloodiest chapter," and "MuslimLivesMatter" reveal a negative attitude towards Muslims.

Moreover, the tweet uses a persuasive style of language to condemn the politician's actions and to raise awareness about the violation of the visa. The tweet also emphasizes the importance of anti-discriminatory practices and highlights the need to protect the lives of Muslims. The tweet can be analyzed using the concept of semantic structures of language, which focuses on understanding the meaning of words, phrases, or sentences. The semantic features of language can reveal attitudes, ideologies, and opinions. The semantic features that are highlighted in this tweet include perspective, implications, and presuppositions. The perspective of the tweet is anti-discriminatory and seeks to highlight the violation of the politician's visa. The implications of the tweet are to raise awareness about the importance of protecting Muslims' lives. The presuppositions of the tweet are that Muslims are being discriminated against, and that this needs to be addressed.

This tweet also employs inclusive language by advocating for the Muslim community, evident in the hashtag #MuslimLivesMatter, and challenges a statement perceived as discriminatory. It seeks accountability and highlights the importance of respecting diverse histories and narratives within public discourse.

The tweet can also be analyzed using the concept of lexical style. The choice of words in this tweet plays a significant role in conveying the author's perspective. The words "violation" and "bloodiest chapter" create a negative connotation towards Muslims. The use of hashtags such as #MuslimLivesMatter emphasizes the importance of anti-discriminatory practices and highlights the need to protect the lives of Muslims. The lexical style of language can also change as attitudes and mindsets of people change, and this is reflected in the tweet. As a matter of Muslim community, excerpt 11 recognizes the courage of those who speak the truth amidst political and religious controversy. It highlights the silencing of voices when it comes to atrocities by their own community.

Excerpt 11: *“Someone has guts to speak truth,.....social media on #MuslimLivesMatter but won’t speak a word when it comes to atrocities by their own community.”*

In this tweet, the writer has mentioned a few people speaking on the topic of discrimination against Muslim lives and has called them apologists, and has accused them of creating fake propaganda on social media on the said topic while at the same time accusing them of being silent when the situation is another way around. In this tweet, the writer first used the discursive practice of actor description while describing the attitude of collective actors. By naming a few of them and generalising other such actors, who are faking their identities on social media, as the writer has accused, the writer has

collectively called out such discourse actors as negatively playing their role on Twitter such as faking identities, needless arguments and remaining silent on the negativities of their own community. By generalising this situation, the writer also has used the discursive practice of degree of description. The number game is also present in the word “100” to increase the credibility of the argument the writer is presenting. The discursive practice of argumentation is also present in the tweet because the writer supports one’s viewpoint as authentic and correct. In this tweet, the writer has criticized those who cannot raise their voices in favour of their own people. By giving such an argument, the writer of the tweet has indulged himself in the matter. The indulgence of the writer’s opinion in the tweet adds to discursive practices of topoi and argumentation.

According to Van Dijk (1991), discourse structures can be surface structures or deep structures. The surface structures refer to the visible aspects of language use, such as lexical style and syntax. The deep structures, on the other hand, are the underlying meanings and ideologies that are not visible in the language use but are present in the minds of the speakers. In this tweet, the user is pointing out the hypocrisy present in the deep structures of society, where people are biased towards their own community and ignore the injustices committed by them.

Furthermore, the tweet highlights the role of socio-cultural contexts, such as class, gender, social position, and ethnicity, in shaping discourse structures. The user emphasizes the importance of speaking the truth, which can be seen as a dominant discourse in society. However, this dominant discourse is also shaped by the socio-cultural contexts and power relations that exist within society. The user argues that people have the guts to speak the truth only when it aligns with their biases and prejudices and excerpt 12 ends with the ongoing narrative of persecution of Muslims in India. It laments the expectation of patience and tolerance from the oppressed, utilizing the #MuslimLivesMatter hashtag to accentuate the need for acknowledging and addressing these injustices

Excerpt 12: *“The #Muslims in India continue to face persecution for their identity, yet the liberals expect them to@YanisIqbal for your #Sunday reading #muslimlivesmatter”*

In this tweet, the author highlights the issue of religious discrimination against Muslims in India. The author also mentions the expectation of liberals from the Muslim community. This tweet can be analyzed using the discourse analysis framework of Van

Dijk (1993). The surface structure of the tweet highlights the issue of discrimination against Muslims in India, which is the main topic of the tweet. The use of the hashtag #muslimlivesmatter represents the movement against religious discrimination faced by Muslims. The author uses the term "persecution" to describe the discrimination faced by Muslims, which implies that it is a severe problem. The tweet also mentions the expectation of liberals from Muslims, which can be analyzed as a presupposition. The author assumes that there is a certain expectation from liberals towards Muslims. This presupposition can be understood as an ideology that is present in society. The author also mentions the hashtag #Sunday reading, which indicates that the tweet is part of a larger discourse on social media related to religious discrimination.

The lexical style of the tweet is significant as it uses words and phrases that are associated with the issue of discrimination. For instance, the word "persecution" has a negative connotation and highlights the severity of the issue. Similarly, the use of the hashtag #muslimlivesmatter implies that the author supports the movement against religious discrimination. The tweet also uses the term "identity" to describe the Muslim community, which indicates that religion is an integral part of their identity. The use of the term "liberals" highlights the political perspective of the author, which implies that the issue of religious discrimination is a political one.

Furthermore, the writer has mentioned the radicalisation and discrimination of the Muslim community in the hands of the extremist Hindu communities and the expectation that the Muslim community remains non-responsive to such aggression. Moreover, this tweet also mentions that this excerpt is from writer Yanis Iqbal's topic analysis. Overall, this tweet has employed the discursive practice of situation description where the writer has portrayed the situation in India surrounding the "*MuslimLivesMatter*" campaign. This situation tells us that events have dire consequences for India's Muslim community. The community responsible for this is the Hindutva community, which is the Hindu community's tyrant and extremist wing, termed as fascists. Moreover, by saying this, the writer in the tweet has also employed the discursive practice of polarisation. In the narrative, he has established two divisions of people: the Hindutva community is perceived as an ingroup, while the Muslim community is perceived as an outgroup. Simultaneously, the tweet also employs the discursive practice of victimisation. The writer has represented the real victim in this situation by his hashtag along with the description of the overall events in India. These discursive practices identify Muslims' persecution and criticise the silence of liberals. In this regard, Poole, E. et al. (2019) have

highlighted the dynamics of the anti-Islamic Twitter hashtag #StopIslam and discovered that at the time the hashtag was shared most frequently in the US, it was not primarily being used to spread anti-Islamic sentiment but had instead been appropriated by users trying to counter hate speech. #StopIslam was one of many linked hashtags associated with right wing populist feeling that were used by numerous semi-organized political parties pushing for Donald Trump at the beginning of the US election year. These hashtags were densely connected and frequently used. In bringing together worries about the development of right-wing populism, white supremacy, and the normalization of nationalistic and xenophobic attitude directed at certain communities, #StopIslam resonates to the current political climate.

The present analysis shows that the researcher has made a very unique effort to point out the connection between the anti-discriminatory tweets against black people and Muslims in the Western world. This analysis has pointed out that not only religion but race is also a factor that is taken as a tool of othering certain people in a society. In the modern world where world has turned into a global village and diversity is at its peak, still discrimination and othering are prevalent. The researcher has selected two distinct yet interconnected notions of discrimination which shows that power and supremacy is the only factor behind the stability of any status quo. Those who are in power, decide the norm of any society. For instance, the supremacy of white people in United States of America has marginalized the black people in the country and in return the common public has the view that white people are superior and have right to treat black people like animals. This perception has been developed solely on power which makes the white people more worthy and heard and on the other hand black people are unheard and suppressed. The same case is with the Muslims in India and Western countries. The hatred towards Muslim is evident in the countries where Muslims are in minority and have no power. The power struggle is the sole reason behind the definitions of all discriminations. The Muslims in India are treated badly because they are othered and marginalized, while in West Muslims are victim of Islamophobia due to stereotypical perceptions.

To sum up, the words on the surface say someone feels heavily discriminated against but looking deeper, the above-mentioned tweets also carry a huge frustration and a desperate call for justice. When we talk about presuppositions, it is what hinted but not said outright. Like a tweet saying, "When will #MuslimLivesMatter?", implies that we are not there yet - not all lives are being treated equally. Global coherence is about how

one tweet adds to the larger story of a hashtag. So, if someone shares a personal story of racial bias under #BlackLivesMatter, so it is adding a personal layer to the bigger conversation about race. Topics and schemata are just fancy words for what the tweets are about and how it structures their messages such as if a tweet with the #BlackLivesMatter hashtag talks about unfair treatment by police, then it is about police brutality and also it might be calling out systemic racism and when we talk about the level of description and completeness, it is all about how detailed and thorough the tweets are. A tweet that just says "#BlackLivesMatter" is less descriptive and complete than a tweet that shares a detailed story of racial discrimination. So, by using these kinds of examples, the researcher hope to show more clearly how the researcher has analyzed the tweets in the current study.

CHAPTER 5

FINDINGS

5.1 Findings

The findings of this study reveal the discursive patterns and strategies used in tweets related to racial and religious anti-discrimination. Through a discourse analysis of the social media hashtags, it is evident that Twitter is a powerful platform for discussing and challenging issues of discrimination and social inequality.

- I.** The study found that there is a significant use of hashtags related to racial and religious anti-discrimination, indicating that social media has become a vital space for public discourse on these topics. The most commonly used hashtags include #BlackLivesMatter, #StopAsianHate, #MuslimBan, #HijabDay, and #EndIslamophobia, among others.
- II.** The study highlights the different discursive strategies employed by users to express their stance on anti-discrimination. The findings reveal that the discursive strategies mainly fall into three categories: 1) identifying the issue and its impact, 2) challenging the dominant discourse, and 3) advocating for change.
- III.** The study shows that social media hashtags have a significant impact on the way people think and talk about issues related to racial and religious anti-discrimination. The use of hashtags on social media has the potential to mobilize public opinion, generate awareness and solidarity, and create spaces for meaningful dialogue and engagement.
- IV.** The study found that social media has become a site of struggle over the meaning of anti-discrimination. The findings reveal that there are multiple and sometimes conflicting perspectives on anti-discrimination issues, and social media has become a platform where these perspectives are contested and negotiated.

- V. The study also revealed that social media platforms such as Twitter can be used to hold individuals and institutions accountable for discriminatory behavior. The use of hashtags and public shaming can put pressure on individuals and organizations to take action against discrimination and racism.
- VI. The findings suggest that the use of social media for anti-discrimination purposes has its limitations. While social media can generate awareness and mobilize public opinion, it may not necessarily lead to concrete changes in policy or behavior. The study found that users often expressed frustration with the limited impact of their online activism and the lack of tangible outcomes.
- VII. Finally, the study highlights the need for further research into the potential risks and challenges associated with using social media for anti-discrimination purposes. The study found that online activism can also lead to online harassment and backlash, which may have negative impacts on individuals' mental health and wellbeing. It is important to consider the potential risks and challenges associated with using social media for activism and take steps to mitigate them.
- VIII. In terms of Religious Discrimination the tweet "The #Muslims in India ... them to conform." highlights religious discrimination by pointing out the ongoing persecution faced by Muslims in India based on their religious identity. It criticizes the expectation for them to conform to certain norms despite facing such persecution.
- IX. "Complaint against a Muslim ... religious bias." This instance demonstrates religious bias by reporting a complaint against a Muslim professor for performing namaz (Islamic prayer) in a location named Varshney. It implies discrimination against the professor's religious practices.
- X. "What is #DemocraticNewsroom ... #SaveKashmiriHindus". This tweet suggests a negative perception of Kashmiri Muslims, implying that they are engaged in actions similar to those of the government, which is seen as a form of religious discrimination.

- XI.** "Someone ...word when it comes to atrocities by their own community." This tweet accuses individuals of double standards, insinuating that they are willing to speak out against discrimination faced by Muslims (#MuslimLivesMatter) but remain silent about similar issues within their own community. It suggests a bias in addressing religious discrimination.
- XII.** In terms of Racial Discrimination: "Black man... kill #BLM." highlights racial discrimination by contrasting the killing of a Black man with a threat against the Black Lives Matter (#BLM) movement. It implies racial bias and hostility towards the advocacy for racial equality.
- XIII.** "#KillAllBlacks ...to do." This instance references the hashtag #KillAllBlacks, indicating a disturbing trend that promotes violence and discrimination against Black individuals based on their race. The tweet suggests a prejudiced and harmful perspective.
- XIV.** " That the government did... discrimination." This tweet implies racial discrimination by accusing Kashmiris of emulating the actions of the government. It suggests a negative view of their actions, which could be perceived as racial bias.
- XV.** "#KillAll... racial bias and hostility." This tweet mentions the trending hashtag #KillAllMuslims, which reflects a disturbing trend promoting violence and discrimination against Muslims. It indicates racial bias and hostility towards this religious group based on their identity.

5.2 Discussion

The aim of this study was to conduct a discursive analysis of social media hashtags related to racial and religious anti-discrimination. The use of social media in discussing social and political issues has become increasingly popular, and understanding how people use hashtags to discuss discrimination is crucial in identifying patterns and attitudes towards these issues. The study analyzed tweets containing specific hashtags related to racial and religious anti-discrimination, including #BlackLivesMatter, #StopIslamophobia, and #NoBanNoWall. Using a critical discourse analysis approach,

the study examined how these hashtags were used to construct discourses surrounding issues of discrimination, power, and identity.

The findings of the study suggest that the use of hashtags related to racial and religious anti-discrimination serves as a platform for individuals to express their opinions, experiences, and beliefs about these issues. The study identified several discourses present in the tweets, including discourses of resistance, solidarity, and critique of dominant power structures.

Moreover, the study found that the use of social media hashtags is not just a form of online activism but also a way of constructing and negotiating social identities. The use of hashtags was found to play a significant role in the formation of collective identities, highlighting the importance of social media in shaping social and political movements.

The results of this study have implications for how social media can be used to address issues related to racial and religious discrimination. By identifying the discourses present in social media discussions, it is possible to understand the ways in which people construct meaning around these issues and how these constructions can be used to challenge dominant power structures. This study provides a deeper understanding of how social media hashtags are used to construct discourses related to racial and religious anti-discrimination. The findings of this study have implications for future research on the role of social media in shaping social and political movements and for how activists and policymakers can use social media to address issues related to discrimination.

5.2.1 Reflection on Question No.1

Regarding the question of "What linguistic choices are employed for the projection of racial and religious anti-discriminatory tweets?", it is evident that several linguistic choices are utilized to project anti-discriminatory messages on social media. For example, the use of inclusive language and the avoidance of derogatory or stereotypical terms can help to promote anti-discrimination. As noted by Khadafi et al. (2013), the use of inclusive language can help to promote social inclusion and reduce discrimination. Similarly, the use of humor, metaphor, and sarcasm can also be effective in projecting anti-discriminatory messages (Zappavigna, 2012).

Moreover, the choice of hashtags and keywords can also play a crucial role in projecting anti-discriminatory messages. As noted by Dubois et al. (2014), hashtags can be used to categorize tweets and create a sense of community around specific issues. For example, the hashtag #BlackLivesMatter has been used to promote anti-racism messages

on social media. Similarly, the use of religious symbols and references can also be effective in projecting anti-discriminatory messages. As noted by Wijesinghe et al. (2020), religious symbols and references can be used to promote interfaith harmony and reduce religious discrimination.

Furthermore, the use of personal anecdotes and stories can also be effective in projecting anti-discriminatory messages. According to Coates et al. (2019), personal stories can be used to humanize the issue and create empathy among readers. Similarly, the use of images and videos can also be effective in projecting anti-discriminatory messages. As noted by Marwick and Boyd (2011), images and videos can help to convey emotional content and create a deeper understanding of the issue.

Furthermore, the projection of anti-discriminatory messages on social media requires a careful consideration of linguistic choices. Inclusive language, the avoidance of derogatory or stereotypical terms, humor, metaphor, sarcasm, hashtags, religious symbols and references, personal anecdotes and stories, images, and videos are some of the linguistic choices that can be employed for this purpose. By utilizing these linguistic choices effectively, social media can be a powerful tool for promoting anti-discrimination and creating a more inclusive society.

5.2.2 Reflection on Question No.2

Hashtags are a common feature in Twitter that can be used to represent and organize discourses around specific topics. In the context of anti-discriminatory discourse, hashtags can serve as a tool for promoting social justice and raising awareness about various forms of discrimination. For instance, according to Dejmanee et al, (2020), the #MeToo hashtag has been instrumental in initiating a global conversation about sexual harassment and assault against women. By sharing their stories and experiences using this hashtag, women have been able to create a collective voice and push for change in their respective societies.

Similarly, other hashtags have been used to represent anti-discriminatory discursive ideologies on Twitter. For example, #BlackLivesMatter emerged as a hashtag in 2013 after the killing of Trayvon Martin, an unarmed Black teenager in Florida. According to Jiménez (2016), this hashtag has become a powerful tool for drawing attention to police brutality and systemic racism against Black people in the United States. Through the use of this hashtag, activists and supporters of the movement have

been able to organize protests, mobilize resources, and amplify their message on a global scale.

However, not all hashtags associated with anti-discriminatory discourses are universally accepted or effective. According to Waterhouse (2022), the #NotAllWhitePeople hashtag, which emerged as a response to the #BlackLivesMatter movement, has been criticized for perpetuating white fragility and deflecting attention away from issues of racial inequality. This highlights the importance of critically examining the discourses that are promoted through Twitter hashtags and the potential implications of their use.

Moreover, Twitter hashtags can serve as a powerful tool for representing and promoting anti-discriminatory discursive ideologies. Through the use of hashtags like #MeToo and #BlackLivesMatter, activists and supporters of social justice movements can amplify their message and mobilize resources on a global scale. However, the use of hashtags should be critically examined to ensure that they do not perpetuate harmful discourses or detract from the goals of social justice movements.

5.3 Conclusion

The world has witnessed many wars, conflicts, and hatred based on racial and religious discrimination. The struggle to prove one's race or religion superior has cost many lives in human history. It has proved fatal for humanity as it is a reason for hatred, sadness, discrimination, and anger within humans. There is no rationality in supporting and fighting for one's race or religion. However, people still do it based on sentiments and emotions. A similar thing is happening in the world, even in the present time. Racial discrimination is evident in the world. Therefore, social media has propagated against racist and religious discrimination through hashtag movements. Social media is easily accessible by ordinary people. It is a free and fast communication medium. Therefore, the anti-discriminatory tweets about race or religion get much attention on social media platforms. These tweets emerge in the form of a trend that is followed by many people in instances and impacts the ideology of the people.

Twitter is a popular social media platform that celebrities and ordinary people use to give their opinions on any topic. On Twitter, people make hashtag trends in the favour or opposition of some event, known as hashtag movements. These hashtag movements get hype within minutes or days. People use different linguistic features to show their viewpoints on Twitter. One of that linguistic features is van Dijk's (1993) model of

Discursive practices. These discursive practices are very significant in a tweet because these practices are the operations that develop, impact or influence the socio-cultural and political perspective of the people. These practices add to the process of meaning and knowledge formation among ordinary people. Twitter users deliberately or accidentally use these practices to convey their ideas to others on the Twitter platforms. Therefore, these tweets get the attention of people. Most people start following these tweets as trends by using a particular hashtag (#) to become a part of these movements, either to support or to oppose the movements.

Racial discrimination was the first concern of the current study. This racial discrimination is investigated with the help of two Twitter hashtag movements which are #KillAllBlacks and #BlackLivesMatter. These movements gained fame on social media, particularly Twitter, to raise a voice for the rights of Black people worldwide. Black people have faced persecution in history and are exposed to deaths at the hands of racism in the current world. The racial discrimination against the Black community got a new enthusiasm on social media, especially on Twitter, after the death of George Floyd. During the analysis of the tweets, it was found that various discursive practices were employed in these hashtag movements to impact Twitter users. Most of these practices were anti-discriminatory against racism; however, it was also found that some users associated the movements with other anti-discriminatory movements. The most significant discursive practices were victimisation, lexicalisation, topicalisation, number game, and polarisation. Some users also employed discursive practices of topoi, actor description, situation description, degree of description, illustration, foregrounding, and dysphemism in their tweets. The Twitter users incorporated these practices to get attention, portray the message, support the movement, and portray the argument as authentic. There were themes of racial anti-discrimination, reversing racial discrimination, and trivialising racial discrimination in these hashtag movements.

The prejudice based on religion is the second focus of this investigation. Two Twitter hashtag campaigns, #KillAllMuslims and #MuslimLivesMatter are used to study this religious discrimination and segregation. These movements gained prominence on social media, notably Twitter, to advocate for the rights of the Muslim community worldwide. Muslims have been persecuted throughout history and continue to suffer prejudice and persecution at the hands of extremists in the present day. After the illegal arrest of a Muslim student Ahmad Mohamed, religious anti-discrimination for the Muslims gained a significant boost on social networks, particularly Twitter. Even during

the assessment of the tweets, it was discovered that various discursive strategies were used in these hashtag campaigns to influence Twitter users. Despite most of these behaviours being anti-discriminatory against racism, some users also identified them with discriminatory initiatives against Muslims. Victimisation, lexicalisation, topicalisation, argumentation and polarisation were the most prominent discursive practices. Several users also deployed discursive practices such as euphemism, actor description, context description, degree of description, illustration, and authority. The linguistic features, particularly discursive practices, were employed to oppose the religious discrimination against Muslims. It was also found that some extremists also alleged Muslims of creating false propaganda against governments. There were themes of religious anti-discrimination, religious discrimination, and trivialising religious discrimination in these hashtag movements.

In a nutshell, a total of twenty-four (24) tweets were analysed: twelve (12) were on racial anti-discrimination for the Black community, and twelve (12) were on religious anti-discrimination for Muslims. This study examines discursive practices demonstrating how languages construct conceptualisations and personalities, creating participants in manners that determine the interaction possibilities within a specific environment. This sort of power does not reside in the ownership of people nor their connections with one another; instead, it is an intrinsic component of organisational life that is replicated by the members' daily communication practices and conflicts. Significant power battles are not over the distribution of monetary resources or decision latitude but somewhat over the capacity to define discursive activities within a system of meaning congruent with the individual's actions or group's objectives. The foundation of the disciplinary practice is a life experience. Much of it might be tied to a particular study area's distinctive discipline and discursive practices. Aside from that, it is tied to the individual perspective, societal context, and socioethical obligations; a person's personal and professional profile influences their rhetorical attitude.

The discursive techniques and associated ideological functions reveal the truth of socio-cultural ideas and their increasing opposition to them. Several tactics illustrate how the victims' narrative discourse depicts opposition ideals. The investigations have offered insight into the many discursive ideological methods and structures used by the perpetrators to counter the conventional ingroup-outgroup ideology. The sufferers now identify themselves as representatives of the ingroup. At the same time, their perpetrators are classified as representatives of the outgroup in an attempt to erase the predominant

positive self-presentation and negative other presentations in narratives of abusing power. To highlight and oppose racial and religious persecution, the people build polarised frameworks and cognitive distortions that portray their native community as the dominated group and their oppressors as the dominating group. The approach is both rhetorical and subjective. It might be seen as a constructive resistance speech opposing racial and religious prejudice. The future of discursive practices is broad. Future research can be carried off on the transcripts of speeches of influential political leaders and other social media hashtag movements.

5.4 Recommendations

- I.** The study can be expanded to include other social media platforms like Instagram and Facebook, and to other languages and cultures. This will help to provide a more comprehensive understanding of how people use social media to discuss issues related to racial and religious discrimination.
- II.** In addition to a discursive analysis, future studies can use a mixed-methods approach, which includes both qualitative and quantitative methods. This can provide a more in-depth understanding of the patterns and trends in the use of social media hashtags related to anti-discrimination.
- III.** The study can include a wider range of participants, such as people from different age groups, genders, and socio-economic backgrounds. This will help to provide a more diverse and representative sample of the population.
- IV.** Future studies should consider the context in which the tweets were made. For example, tweets made in response to a specific event or news story may differ in their linguistic choices and ideological representations compared to tweets made in other contexts.
- V.** Future studies can explore the impact of anti-discrimination tweets on attitudes and behaviors related to racial and religious discrimination. This can help to understand the potential of social media as a tool for promoting social change.
- VI.** Future studies can collaborate with relevant stakeholders, such as anti-discrimination organizations and social media platforms. This can help to ensure that the study findings are relevant and applicable to real-world contexts.

APPENDIX

BLACK LIVES MATTER TWEETS



Excerpt 1



Excerpt 2



Bethany Jackson Canfield
@beti_jackson_



So do [#BlackLivesMatter](#) 🍌 @POTUS ?! Do they still matter now or just when elections are coming around? Why haven't we don't anything about the last referral hospital in [#Tigray](#), the last hope for life, closing down!?! [#AyderHospital](#)

I am a US citizen and want answers.

2:04 AM · Jun 5, 2022 · Twitter for Android

49 Retweets 3 Quote Tweets 82 Likes

Excerpt 3



True Words Are Spoken @TruWordsRSpoken · Jun 5



Replying to @davenewworld_2

The boy was arrested just a few blocks away from the store.

The police knew he had a REAL LOADED GUN BUT TAMIR RICE IS DEAD

[#BlackLivesMatter](#) 🍌 [#racism](#) [#WhitePrivilege](#)



20

298

1,421



Excerpt 4



Victorio 'We Keep Us Safe' Milian @Victorio_M · Jun 5



Happy birthday, Breonna Taylor. May your soul be at rest. Also, that your loved ones find justice and healing.

#BlackLivesMatter 🍷



Victorio Milian at Creative Chaos Photography



15

119



Excerpt 5



Vaccines Work. BLM. Matt 25:31-46 @skiermichael · Jun 6

...

Trayvon Martin was shot and killed by a neighborhood watch volunteer while walking home. The shooter claimed to act in self-defense. Martin was holding a bag of Skittles and an Arizona Ice Tea.

[#BlackLivesMatter](#) 🍌🍌🍌



[cnn.com](#)

Trayvon Martin Shooting Fast Facts | CNN

Read CNN's Fast Facts about the shooting death of 17-year-old Trayvon Martin. Former neighborhood watch captain George Zimmerman was ...



↻ 5

♡ 7



Excerpt 6



Excerpt 7



Excerpt 8



Excerpt 9



Excerpt 10



Excerpt 11



Excerpt 12

MUSLIM LIVES MATTER TWEETS


 जय श्री राम 🇮🇳 सनातनी हिन्दू 🙏 @Shubhamji_Vande · Jun 5 ...
 First they attack and when get action from [#government](#), then making foolish on the name of [#MuslimLivesMatter](#)
 Kashmiri Muslims doing same think.
 What is [#DemocraticNewsroom](#) on
 Stop Target Killing
 VSS
[#SaveKashmiriHindus](#)



↻ 28



16



Excerpt 1

 Amir Sherwani @Amir_Sherwani · Jun 3

The everyday normal in India.
[#KanpurViolence](#)
[#MuslimLivesMatter](#)

 Meer Faisal  @meerfaisal01 · Jun 3


See how a Muslim boy was brutally thrashed by Hindutva mob.
[Show this thread](#)




93.3K views 0:20 / 0:36

25 30 56

Excerpt 2

 Kewali Kabir | केवली कबीर | @Kewali_Kabir · Jun 5

A muslim man was brutally beaten and tortured by 5 police officers in UP. They inserted a stick in his rectum and gave electric shocks because they "thought" he was slaughtering a cow. In India animals have more rights than humans.
[#MuslimLivesMatter](#)



timesofindia.indiatimes.com
 5 UP cops torture man, insert stick in rectum, give electric shock | Bar...
 Bareilly: A police outpost in-charge, four constables and two "unidentified" persons have been booked for allegedly torturing a man...

Excerpt 3

Satyam Tiwari @BBauuaa · May 28
BIG BREAKING!!

...

#aligarh ABVP leaders have complained against a muslim professor offering namaz in Varshney College Aligarh. College principal Anil Kumar Gupta will now take action against muslim prof, says they will not allow such activities in college premises. **#namaz #aligarh**

श्री वार्ष्णेय कॉलेज, अलीगढ़ के परिसर में स्थित पार्क में कॉलेज के प्रोफेसर नमाज अदा करते हुए, जिसको लेकर युवा छात्र नेता सीटू चौधरी, तनिष्क प्रताप सहित अन्य ने शिकायत की, लेकिन 48 घण्टे बीतने के बाद अभी तक करवाही नहीं हुए, आखिरकार कब तक कॉलेज प्रशासन आंखें मूंदे बैठा रहेगा?

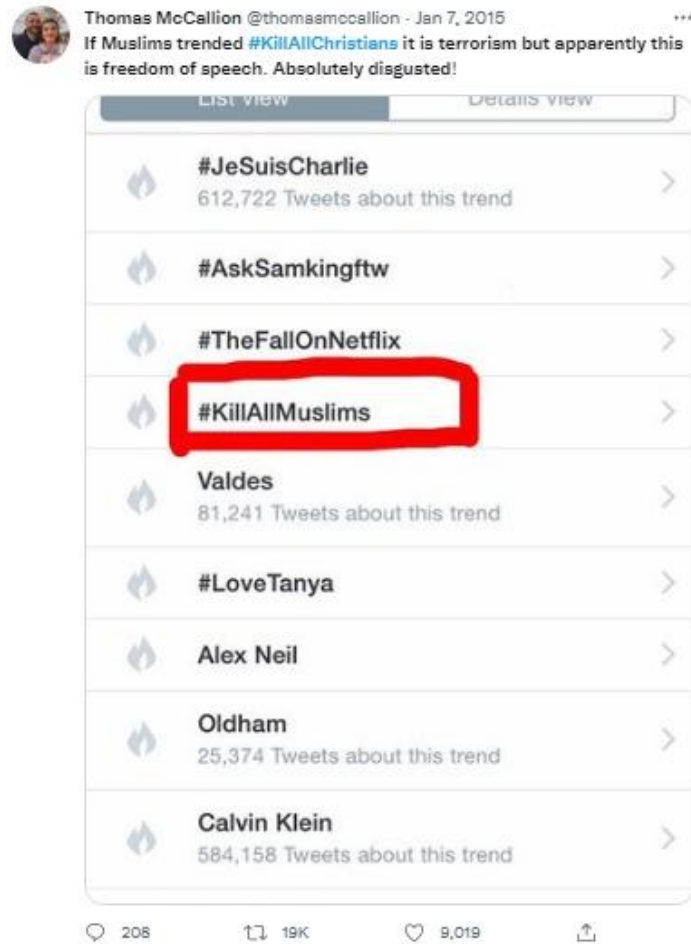


23

108

170

*Excerpt 4*



Excerpt 5



Excerpt 6



Excerpt 7

 CJ Werleman  @cjwerleman · Jun 1 ...

Having successfully banned hijab wearing Muslim girls from school in Karnataka, Hindu supremacists are now mocking them at a temple by wearing Islamic clothing.



▶ 18.6K views 0:05 / 0:40  

 66  456  558 

Excerpt 8



Muneesh @MKRajput02 · Jun 5
Replying to @Xacovis1 and @myogiadityanath
Is thier any law of stone pelter..?

Idk after riots why ppl thinks to foolish other in the name of
[#MuslimGenocideInIndia](#) OR [#MuslimLivesMatter](#)
And same after [#KanpurViolence](#)

But in Uttar Pradesh [#YogiAdityanath](#) know thier strategy
[#Ghori](#) also caught by bluff [#SamratPrithviraj](#)

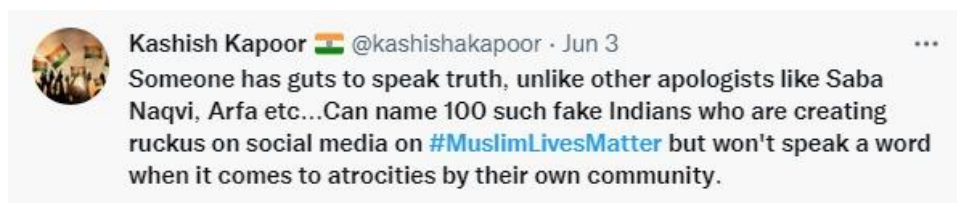


3 8 20

Excerpt 9



Excerpt 10



Excerpt 11

R People's Review @peoples_review · May 29

The **#Muslims** in India continue to face persecution for their identity, yet the liberals expect them to remain passive and act as apologists before feral **#HindutvaFascist** aggression.
An analysis by @YanisIqbal for your **#Sunday** reading 📌
#muslimlivesmatter



peoplesreview.in
What should Indian Muslims do? A critical analysis of Liberal chicaner...
Indian Muslims, continuously dehumanised for their identity, are advised by the liberals to be passive and apologists. What's the way ...

🗨️ 5 ❤️ 9 ↗️

Excerpt 12

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