

# A Critical Pragmatic Analytical Framework of Sectarian Discourse

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## ABSTRACT

*This paper is concerned with developing a model of analysis of sectarianism in terms of critical pragmatics. It aims to introduce a critical pragmatic approach to the sectarian discourse. Based on critical discourse analysis of relevant approaches, pragmatic notions and domains, critical pragmatic analyses and linguistic realizations of sectarianism as a social practice within the speech event of preaching, the model is structured and introduced. Certain observations and comments on the models are raised as a matter of setting an adequate model for the analysis of sectarian discourse under critical pragmatics. Using the model, the paper has come up with certain conclusions such as that pragmatics plays a key role in manifesting and uncovering sectarian discourse as a hidden ideology, and that sectarianism is revealed by preachers only through critical pragmatic strategies, for which the present approach can be of use to de-sectarianize such discourse.*

## KEYWORDS

*sectarian discourse; critical pragmatics; preaching; Critical pragmatic analysis; Muslim sectarianism.*

## INTRODUCTION

As a social act which is ideologically oriented, sectarianism is defined by Meriam Dictionary (sectarianism) as the strong attachment to a sect or group. Critical discourse analysis investigates language which is ideologically represented to manifest all those linguistic realizations that can produce and reproduce the discourse (Dijk, 2002: 207). Additionally, pragmatic concepts can play a key role in defining the implicit relation between the contextual use of language and the speaker's ideology (Wodak, 2007: 210). Preaching is characterized with the multiple use of hidden ideologies which are pragmatically manipulated by the preachers (Mey, 2001: 865-66). This paper addresses the use of pragmatic tools in the representing, revealing and reproducing the sectarian discourse in preaching. It attempts to disclose the ideological and pragmatic strategies used in convey sectarianism, the forms of sectarianism and the pragmatic strategies used to reproduce the de-sectarianizing discourse.

The paper aims to develop a model of critical pragmatic analysis to the sectarian discourse, to find out the ideological structure of sectarianism through building a model and conducting a critical pragmatic analysis of certain examples and point out the pragmatic strategies of critical discourse reproduction.

Starting with the CDA approaches and models, four models are selected and discussed in terms of the most relevant elements to this study. These are Fairclough's Dialectical Approach, Wodak's Historical Approach, Dijk's Socio-cognitive Approach and van Leeuwen's Social Actor Approach. These approaches are relevant to a certain extent to the data of this study; only those elements that can serve the analysis of the data and help for the development of critical pragmatic model are chosen.

Recent studies focusing on the use of pragmatic notions to analyze ideologies behind the discourse are considered and commented on in order to take what is relevant from them. These are Muhammad's (2018) and Chen's (2020), in addition to several unpublished theses and dissertations.

In order for the model to achieve the aims of this study and to fit the exemplifying data at a more comprehensive scale, the stages of the acts of preaching and sectarianism along with the linguistic criteria are considered and used in the analysis. These are core elements in the analysis of the sectarian discourse at the level of critical pragmatics.

## **LITERATURE REVIEW**

### ***Definition of Sectarianism***

Sectarianism is defined as "excessive attachment to a particular sect or party, especially in religion". This indicates the existence of a sect to which one might be excessively connected to the ideology of that party. The focus on religion is critically used as religion is the core source where sectarianism comes from, i.e. it is only religion which can be argued that it is a highly debatable genre (Mariam Webster Dictionary, online: sectarianism).

Sectarianism, from a panoramic view, is defined as an act which is performed by various forms of prejudice, discrimination and hatred (Britannica, online: sectarianism). In other words, sectarianism can be individually viewed through showing prejudice towards other sects where nothing is right or at least accepted. Such individuals will use strategies of discrimination at all the levels found in the social structure; chief among them is the religious establishments.

Having employed discrimination, prejudice, instigation and hatred attitudes are the core objective of such an ideology. Powerful individuals/ groups are the ones who direct sectarianism, i.e., it is found in different contexts such as religion, politics, sports, culture and intra/international aspects. Such a legal legislation is characterized by what can determine whether the language is sectarian or not (Brewer, 1992: 359).

According to aforementioned (pragmatically viewed) definition, there are certain contextual factors that govern sectarianism, meaning that to be sectarian is to have the community where sectarian division takes place in one social genre such as a religion, political accord or sports. These divisions can represent the different contexts where sectarianism is practiced with different kinds of conflict that can all lead to acts of violence (Fregonese, 2020: 33)

As an ideology, sectarianism reveals two types of social actors: inferior and superior where social power and dominance play a crucial role here. Such practice could lead to the negative effect in society in term of economics, political unrest, instability and the like (ibid: 34).

As a process, sectarianism is treated as a religious movement which contains such concepts as church, sect, denomination, cult and confessionalism. These concepts are approached and classified differently and variously by sociologists as concluded by Tinaz (2005:105). In the same stream, Bisharah (2018: 8) adopts these concepts and introduces sectarianism as an act of bigotry in general, a matter which could be to a group, a religion, a set, a doctrine or any form of grouping which has common objectives and goals. This kind of showing belongingness to the group and exclusion of those who are outgroups is called sectarianism. The phenomenon in question is established in societies whose structures accept more divisions and support radical thinking.

Sectarianism comes from different sources such as religions (Al-Khayoon, 2003: 17), politics (Bisharah (2013: 12), and society Henley (2016: 11). It can be of types which stems from religious sectarianism such as cultural, political, linguistic, and religious (Bisharah (2018: 13).

### **Relevant CDA Approaches**

Revealing certain ideologies on the discourse level indicates the use of linguistic devices and realizations that could be adequately implicated within the given context. CDA approaches are regarded as of significant relevance. They will be briefly introduced.

According to Machin & Mayer (2012: 6) there are certain commonalities among all the approaches used by CDA practitioners. These are as follows: Word order, lexical style, coherence, topic choice, speech acts, rhetorical figures, syntactic structures, repairs, hesitations and turn taking.

These commonalities participate within the CDA as multi-modal analysis which is both linguistically and ideologically, an analysis which can be conducted according to the following multi-modal levels (ibid: 6-9):

- a. Taking language as a source, choices are actively made;
- b. To analyze semiotics of the discourse, words and their images are considered;
- c. Presenting speech and speakers, the quoting and verbs are used;
- d. Representing the action is analyzed through transitivity and verb processes;
- e. Concealing and talking for granted can be represented by presupposition, nominalization and the like;
- f. Rhetorical figures such as metaphor are employed for the purpose of persuasion and abstracting
- g. Committing and evaluating ideologies are revealed through truth, modality and hedging

Most of the approaches to be mentioned here revolve around the above-mentioned points. Only the ones relevant to the present study are introduced to be made use of in the model of analysis.

### **Fairclough's Dialectical Approach**

At the analytical level, Fairclough introduces certain key elements to do the CDA. These are:

- a. Genre, focusing on the importance of using language within the genre to be analyzed sheds light on the discourse analysis; this introduces the way of analyzing the genre of preaching (Fairclough, 1993: 138).
- b. Order of discourse reflects the structure of the genre used and the dialectical relation (ibid). This can be applicable to the structure of preaching which is related to sectarianism.

The analysis starts from text [spoken, written and even semiotic], then the discourse practice [the three stances of production, distribution and consumption] and finally the socio-cultural practice which indicates the use of discourse within a frame and/or speech event (Fairclough, 1998: 144).

These three levels are conducted by means of strategies. According to Fairclough (2010: 133), three stages are included:

- a. Description refers to the formal properties of the text, for instance, the formal and structural devices of preaching.
- b. Interpretation represents the relation between structures of preaching and the text which should be dialectical.
- c. Explanation reveals the relation between preaching and the social practice as explained at the ideological reproduced levels.

### **Wodak's Historical Approach**

Wodak (2001a:70) introduces a model of analysis used in racism and anti-Semitism based on the background knowledge as well as the different relevant models which can be of use in the CDA. The argument is that the model is:

“... to work with different approaches multimethodically and on the basis of a variety of empirical data as well as the background information...” (ibid)

Hence, Wodak focuses on using different approaches that can lead to any cue in revealing the valid interpretation of a given discourse through employing various linguistic tools and realizations. In addition to semiotic practices, it is significant for her model to consider the diachronic relation between discourse and the communicative events for which discourse is utilized (ibid: 74), a matter which is in the core of critically analyzing pragmatic acts.

Three dimensions of analysis are introduced, which, later, are regarded as the consecutive stages of analysis by Reisigl and Wodak (2009: 90):

- a. It is significant to start with the topic-content of a given discourse, for instance it is important to talk about preaching as the topic and sectarianism, racism, nationalism as content within the topic of preaching.
- b. Investigating the discursive strategies, i.e., the ideological structure such as the ‘us’ vs. ‘them’, in/out group ... and the like. In the case of preaching, it is how to convey the ideology of the preacher through the discursive strategies which are structured within discourse.
- c. The linguistic realizations and means are examined to lead to and manifest the ideological structure. In other words, the linguistic criteria are introduced in both preaching and sectarianism as social practices.

Highly based on intertextuality and contextualization as to achieve communicative events, each communicative event can be interpreted from various perspectives (ibid: 93):

- a. Interdiscursivity indicates the relation among discourse frames such as genre and texts.
- b. Filed [genre] is one of the constituents of the frame of discourse, i.e., different genres mean different discursive functions, such as the genre of preach as a field constituting the discourse frame
- c. Texts can be the frame which contains the topics of the text, such as sectarian topic, racist topic ...etc. These can function as actions towards the social actors or receivers.

These three stages are conditioned to the most important five questions:

- a. Whether linguistic references are used for persons, objects, events...etc?
- b. What are the characteristics and defining criteria assigned to these elements such as presupposition, metaphor, rhetorical figures and so on?
- c. What type of argument/standpoint used to convince the addressee?
- d. From what perspective the argument is presented to the addressee?
- e. Are the utterances overt? Intensified or mitigated?

Most of these questions are context sensitive, meaning that they are tackled or should be tackled with the existence of the pragmatic notions. Though they are indirectly manifested, pragmatics is not duly introduced and utilized here. On the other hand, at the ideological level of sectarianism, the abovementioned notions can be of use in revealing the ideological implications of sectarianism.

### **Dijk's Socio-cognitive Approach**

According to Dijk (1995a: 18), to analyze discourse is to find out the mediation between social structure, mental representation and discourse. “*Socially shared representations*”, i.e., mental representations are socially and conventionally taken for granted by the society members. The mediation is between social systems and cognitive systems such as interpretation, arguing, making inferences, making implicatures and so on. These three parts are in circular relation in that each of them is processed and interpreted in relation to the other (ibid: 64).

According to this model, Wodak and Meyer (2001: 26-8) elaborates on Dijk's model setting six strategies to conduct CDA. These are as follows:

1. Semantic macrostructures refer to the topics and themes of a given text such as the topic of sectarianism and the theme is to preach it.
2. Analysis of local meaning represents the meaning which depends on particularized contexts and pragmatic notions [though they are not clearly mentioned] such as the indirect and/or implicit meaning manifested through implicature, presupposition, vagueness ...etc.
3. Analysis of formal text structures such as discourse markers and standards, indicating the linguistic as well as the para-linguistic purposes of the discourse, for instance the use of genre-sensitive markers for ideological purposes, such as the use of sectarian terms.
4. Analysis of global and local discourse forms is a way of linking both to show how local [pragmatic] use of discourse leads to the communicative event that the speaker tries to convey.
5. Analysis of linguistic realizations and devices is to open the discourse such as rhetorical figures (metaphor, hyperbole, litotes...etc) and other structural devices such as passivaization, impersonalization... and so on.
6. Marking and finding out the contextual factors are of the greatest use in relating social, cognitive elements to the discourse interpretation.

At the level of social structure, Dijk (2002: 207) introduces the situational parameters such as the domain, global/local interaction, communicative type, functions, intentionality, purpose, date and time, place, circumstances, important objects, role of the profession, role of participants, and social role of participants. These can be considered when dealing with the preaching situations as a matter of giving detailed description to the situation where sectarianism is revealed.

In the same vein, based on the long-term memory in cognition, Dijk (ibid: 257) refers to the opinion memory in which it contains opinions, ideologies, representations and concepts. These are reshaped by the social structures and the subjects which could have an impact on other social subjects. This is applicable to the preachers who try to pass their ideological representations to the audience in order to make the social schema and representations within the social structures.

### **Van Leeuwen's Social Actor Approach**

Based on the idea of showing the critical evolution of positive as well as negative aspects of a particular discourse, and the accord with the perceived notions, van Leeuwen (1996: 30) introduces his approach focusing on social actors more than social structures. The meaning, here, is recontextualized according to the culture in which it is reframed and given new implications. Only the social actors can do the framing and reframing in that “meaning belongs to culture rather than to language” (ibid: 32).

Any social practice is analyzed in accordance with certain elements to be seen as the contextual factor affecting the interpretation of meaning. These are as follows:

Participants, activities, performance of the activities, indicators [discourse markers] time, eligibility to use certain discourse, participants' reactions to certain discourse, evaluations, and ideological legitimation are all taken into account and put under the appropriateness scrutiny. This is how pragmatics deals with meaning and interprets the speaker's intention.

In this approach, van Leeuwen asserts the use of socio-semantics rather than formal linguistic devices and realizations such as nominalization, deletion, passivization; instead, social roles, which the social actors play, are highly considered (ibid: 43).

The most relevant key concepts in this approach are recontextualization and representation. As far as recontextualization is concerned, they depend on cutting off the text out of the normal context and put it in an ideological context. This could serve the social actor's ideological interest. Accordingly, the meaning can only be interpreted through the social actors' cultural context. Meaning, hence, is reproduced with recontextualized cultural concepts (Leeuwen, 2008: 4). This is applicable when taking the same terms with recontextualized interpretations used by social actors form a sect to instigate against or attack other ones from another sect.

As regards representation, the social actors represent social actions within two general concepts: inclusion and exclusion, sometimes referred to as in grouping and out-grouping. The focus is on the action and how it is performed and represented by discourse through the social actors such as the subjects, objects and so on (ibid: 55).

Exclusion of social actors can be accomplished through the suppression of the other or the Background in the text [marginalization]. These can be pragmatically viewed in order to uncover the speaker's intention. As for the inclusion, it can be accomplished through different strategies: activation/ passivization, generalization/ specification, association/ disassociation, indetermination /differentiation, nomination/categorization, identification/ functionalization, and personalization/ impersonalization. All these can be used in favor of the social actors (ibid: 30).

### ***Critical Pragmatic Analysis (CPA)***

In critical pragmatic analyses, various models and approaches attempt to insert pragmatic notions into the ideological interpretation and critiquing hidden ideologies under the commentary analysis, following Mey (1993-2001). To this end, CPA greatly draws on the models introduced by CDA practitioners such as Fairclough (1989), Dijk (1992) and Wodak (1997). However, when it comes to the core definition of pragmatics, which seals with the speaker's intention, CDA practitioners poorly represent certain ideologies which are hidden at the level of intention. This can be reached out through investigating the pragmatic theories such as implicature, presupposition, inferences, speech acts and relevance theory.

Hence, CPA is tackled within the main concepts, as mentioned above, which have direct relevance to the data to be analyzed. These concepts are mixed with the discourse tools, i.e., linguistics realizations, strategies and devices, along with the contextual and situational factors in order to uncover the hidden implications of a given ideology. Finding out the implicit ideology leads to the critical interpretation of the text to be analyzed.

According to Mey (2001: 316), speakers use presupposition, implicature and speech acts to relate them through the principle of relevance and finally naturalized. The key element here is the process of naturalization, i.e., giving the freedom to language users to quit the institutionalization of using language as a way of critically implicating different meanings.

Accordingly, pragmatic notions are employed here as tools for certain social practices, such as the strategies used in conveying any implicated chunk of language. "Different

language use is not just a matter of linguistic variation.” (Moses and Michael, 2014: 155). There can be different purposes, among which is the pragmatic, implicit ideological meaning. This is because language users are not in a position to reveal their own ideological tendencies in public, a matter which causes them to look for pragmatic strategies to emancipate their language and to convey their hidden ideologies.

Ideology represents an implicit meaning conveyed through certain contextual factors. This can indicate the use of implicature and the maxim breaching of the CP maxims.

Following Mey (2001) which is based on Fairclough’s approach in CDA, the hidden ideologies can be interpreted by pragmatic concepts as follows:

- a. Ideology is a backgrounded concept which refers to the shared knowledge between the speaker and the listener.
- b. Ideology is taken for granted, indicating the use of presupposition, an essential concept in pragmatics which highly relies on the contextual factors and the mutual knowledge between the speaker and the listener.
- c. Ideology is the meaning that not all people are aware of unless it is figured out through particularized contexts. This brings about the pragmatic concept of inference to reach the speaker’s intention.

In case of the data of this study, sectarianism – by definition – is an ideology that is revealed by using different texts within various discourses. These can be social practices and emancipations through the use of pragmatic concepts. According to Al-Hindawi and Muhammad (2018:165), critical pragmatics is characterized by certain basic concepts as: ideology, power, and ideological manifestations. Through the pragmatic investigation of power and ideology as an implicit meaning, implicatures and presuppositions are heavily drawn on as a way of unveiling the hidden ideologies. This can be done through the contextual factors which are connected through the relevance principle of communication.

The relevant pragmatic tools used in the critical analysis of discourse are viewed by Al-Hindawi and Muhammad (ibid) as pragmatic strategies used to reproduce certain ideologies. These are as follows:

- a. Speech acts (following Searle’s (1969) classifications) to issue ideologically oriented acts;
- b. Reference (following Kepa and Porta’s conceptualization of pragmatic reference, 2013: 4) as contextualist references;
- c. Strategies of strategic maneuvering as introduced by Emeren and Grootendorst, (1992);
- d. Implicature and maxim breaching according to Grice (1975) to show an implicit ideology; and
- e. Presupposition as pragmatically viewed.

One may necessarily add relevance theory Sperber and Wilson (1992) as a cognitive concept that makes all the processes of relating the contextual factors to the hidden, intended ideological manifestations. Additionally, Kepa and Porta (2013: 4) rely on the contextualist approach which starts counting the minimal contextual factors reaching the major ones. This can be used within such pragmatic viewing.

Chen (2020: 29-38) introduces a critical pragmatic model for analyzing Chinese public discourse viewing CPs through the following pragmatic concepts:

- a. Deixis refers to the indicators using language to refer to things. This can be pragmatically manifested, especially the notion of inclusion and/ or exclusion using deictic expressions “you” and “we”, in addition to other deixies that could be of relevance.

- b. Speech act theory is the second important pragmatic concept used in CPA. The illocutionary component of the given speech acts is explored, taking into account Austin (1962) and Searle's (1975) shortcomings of the social structure within which speech acts are performed and the illocutionary force is implicated. The violation of the CP maxims is utilized as a strategy of using the speech acts (in)appropriately, through committing to the felicity conditions which are only manifested within the social structures of the given discourse.
- c. (Im)politeness theories are also used as both hardly positive and mostly negative strategies to convey an ideology such as being inconsiderate, rude, aggressive, inappropriate and so on.
- d. Presupposition [pragmatic presupposition] is employed in the same way of shared knowledge, the mutual knowledge or the common ground regarding an ideology which is implicitly taken for granted. However, this affects the appropriateness of the illocutionary force(s) of the given speech acts (Chen, 2020: 36).
- e. Adaptation theory deals with meaning negotiation through the various uses of linguistic choices to issue different speech acts which can convey one's own ideology. To adapt the linguistic realizations is to rely on the speaker's intention and context.

These are the pragmatic notions that come after the linguistic tools taken from the CDA models; each of these two extremes shows a particular side of the meaning of the discourse as a social practice within the social structure. Linguistic tools are related to the textual and discursive practices behind the ideological manifestations. Pragmatic concepts, on the other hand, are concerned with the hidden ideologies within the discourse. This depends on the type of ideology that the language use intends to convey.

In relation to these concepts of CDA and CPA which are used in the analysis of different types of discourses, certain relevant linguistic as well as pragmatic features of the speech event of preaching and the social act of sectarianism are to be mentioned. These features can be of use in the model to be developed for analyzing sectarian situations. As a social act, sectarianism is a staged social act [sectarianism definition], a matter that necessitates the use of the stages of sectarian discourse in the developing model of analysis.

### ***The Developed Model***

Throughout the CDA and CPA approaches and models that are briefed above, there are certain observations which could hinder the analysis of sectarian discourse in an accurate way. This merits due attention and necessitates developing a comprehensive model that accommodates different critical pragmatic situations. Not only for sectarian discourse, this model integrates pragmatic concepts and CDA tools at a large scale, i.e., in a way that pragmatics is manifested in detail.

Generally speaking, CDA approaches use pragmatic notions at limited levels, a matter that causes ignoring the role of core pragmatic concepts which can fundamentally participate in the accuracy of discourse interpretation. These concepts are like the role of the speaker's intention; the implicitness of ideologies used pragmatically, other pragmatic core concepts such as relevance theory, politeness theory and others. These can have a direct impact on discourse as they are manifested within the social context [see Brown and Levinson, 1978, Leech, 1983-2014]

At the level of CPA, most of the studies conducted adopt Mey's (2001) theoretical introduction to CPA which strongly draws on CDA. The only pragmatic addition is that implicature, presupposition and dioxies are commented on within the tools of CDA. Furthermore, the data analysis, for the sake of finding the link between pragmatics and CDA,

are limited to certain utterance taken from limited genres other than the sectarianism which is revealed in the genre of sermon.

The present model is an attempt to set the process of CDA within stages and strategies. Each stage contains the linguistic realization along with the devices and the pragmatic strategies leading to the next stage. The sectarian discourse is the focus of the model. However, different ideological manifestations belonging to various ideologies can be accounted for. This is based on the fact that ideology, in general, shares common properties in every speech event as revealed by (Eagleton, 1991). According to these commonalities, the various ideologies are implicated within society, structure, stages and strategies of the present model which is intended to be developed to fit such commonalities. The model is supposed to bring about aspects of comprehensiveness to other genres, where it can be applicable to other ideologies.

The process of sectarianization which reveals the act of sectarianism is manifested within three stages; starting with the ideological strategies used, moving to the forms of the sectarian ideology, and finally the critique, stance, and the reproduction of the sectarian discourse. Two stages, which are highly relevant to the model, are the identifying criteria and the contextual adaptation factors which are activated before activating the stages of the model.

Although the process of sectarianization constitutes the act of sectarianism, it does not reveal the way to analyze the sectarian situations. This indicates that utilizing the involved stages of the analysis in the developed model is more important than including the whole structure of sectarianism. Accordingly, to analyze the sectarian discourse necessitates the identification of the sectarian situations and the contextual factors leading to the sectarian discourse.

### ***Identifying Criteria of Sectarian Situations***

To analyze sectarian utterances within preaching situations, it is necessary to identify the situations where utterances are sectarian themselves or convey sectarian attitudes. Finding these sectarian sensitive cases can be done through the defining linguistic and para-linguistic criteria which lead to the ideological criteria such as prejudice, instigation and so on which reflect sectarian acts. The following are the linguistic and para-linguistic identifying criteria (Bishrah, 2018: 55).

- a. Lexical signals and terms which are utilized as linguistic means to indicate that the preacher is sectarian.
- b. Lexical pragmatic terms which are incorporated within certain contexts between the preacher and the audience, for pragmatic purposes such as being polite, pretending, alluding ...etc.
- c. Decontextualization which is used by preachers to reveal sectarian acts through chopping certain utterances for the sake of instigations, prejudice ....and putting them in another context...
- d. Intonational change which can indicate the preacher's sectarian attitude, as it is uttered in an instigating manner or implicitly ideologically oriented.
- e. Implicature which is highly employed by preachers as preaching or sectarian concepts using it in its pragmatic implications, violations of the maxims of conversation and the like.
- f. The use of pragmatic presupposition that shows the preacher and his audience's mutual knowledge of the topic that reflects sectarianism, as taken for granted by both the preacher and audience.

- g. Reference which is pragmatically utilized to refer to certain sectarian attitudes towards other sects which are ideologically against the preacher's ideology.
- h. The use of deictic expressions which reflects sectarian attitudes, especially those which show the inclusiveness and exclusiveness, as referred to by Dijk (2007: 70) in his the ideological square.

Para-linguistic criteria, such as the preacher's body movement, facial expressions, and the psychological status are also taken into account. These can influence the sectarian attitudes at the pragmatic level of the utterances.

Following the relevance principle of communication – as one of the linguistic criteria of sectarianism- these linguistic criteria are to represent a stage of reproducing a social practice which is that of sectarian attitudes. This is rationalized as a social act which is relevant to certain social situations.

### ***Contextual Adaptation***

Here, the contextual factors are retrieved in order to be adapted according to the ideology for which discourse is produced. Hence, all contextualization cues and decontextualization stages are made use of setting the contextual factors which govern the interpretation of the sectarian discourse of preaching. The historical, social, cognitive and other relevant contextual factors are taken into account so that the interpretation is accurately analyzed.

According to contextualization process, preachers refer to cues which lead to certain contexts of situational interpretation. The contextual cues that constitute the contextualization process can be useful for analyzing the preachers' sectarian situations. These cues can be utilized the analytical model, as discussed below:

### ***Contextualization***

#### ***1. CDA contextual factors***

Following Wodak and Siegel (2010), the sectarian situations undergo contextualization through finding out the relations among the following element:

- a. The relation of discursive practices between the genre [preaching] and the text that includes sectarian discourse is to be relevant.
- b. The functions of a given genre [preaching here] may or may not accept any topic such as sectarianism.
- c. The actions of the social actors along with their power and hegemony employ such topics as sectarianism.

Other contextualization cues are concerned with the para-linguistic indicators such as the facial expressions, the body language and the intonation. These play a considerable role in revealing the speaker's attitude whether being prejudice, instigating and so on. In addition to the abovementioned cues, Gumperze's (1982) situational factors can be of use in this stage. The most relevant ones are:

- a. Type of the speech event [genre] is to be taken into account as some topics are interpreted differently in different speech events.
- b. Place of the speech event is also important in that certain social actors [preachers] mitigate or reveal their ideologies based on the variety of places where they preach.
- c. Occasion of the speech event is another key factor in revealing or hiding the different ideologies, i.e., the stages leading to the act of sectarianism such as prejudice, discrimination, intolerance and the like.

## **2. Socio-cultural contextual factors**

Politeness maxims are all taken into account in contextualization cues in that committing to the politeness principle does not always convey positive attitudes. Certain ideologies incorporate various positive politeness maxims in order to convey off-record ideologies such as sectarianism. The maxims are adopted from Leech's (2014) maxims based on the value which is put in favor of the other (O) and/or put in a low value of the speaker (S). These are as follows:

- a. Generosity Maxim: high value on the O's wants
- b. Tact Maxim: low value on S's wants
- c. Approbation Maxim: high value on O's qualities
- d. Modesty Maxim(self): low value on O's qualities
- e. Obligation of Self to Others Maxim: high value on S's obligation to O
- f. Obligation of Others to Self-Maxim: low value on O's obligation to S
- g. Agreement Maxim: high value on O's opinions
- h. Opinion Reticence Maxim: low value on S's opinions
- i. Sympathy Maxim: high value on O's feelings
- j. Feeling Reticence Maxim: low value on S's feelings

Impoliteness, on the other hand, is another pragmatic concept that is regarded as a broad contextual factor within the sectarian situations. In using this strategy, the concept of face is tackled in terms of the intended negative face "face loss" and/ or positive face (keeping the face) where both hide certain ideologies leading to sectarianism.

## **3. Pragmatic contextual factors are employed as contextual factors to covertly hide certain ideologies such as:**

- a. Deictic expressions are used as cues to adapt the situation to the speaker's interpretation.
- b. Violations of the CP maxims that result in implicature are adapted to uncover the intended interpretation.
- c. Inferences can be viewed as one of the cues that contextualize the situation for the sake of the intended, hidden ideology.

## **4. Pragma-rhetorical contextual factors**

These factors can be illustrated and explained as follows:

- a. The main aspects [strategies] of the strategic maneuvering can be used as elements to sensitize the context of the sectarian situations or the other ideologies leading to sectarianism. These are as follows:
  1. Topical potentials represent the topics of the speech event of preaching where sectarian discourse is implicated.
  2. Presentational devices are the linguistic realizations related to preaching. These can be regarded as cues to contextualize the ideologies leading to sectarianism.
  3. Audience demands reflect the power relation between the preacher and the audience to exercise the sectarian act within preaching.
- b. De-contextualization

The second sub-process to adapt the context for certain ideology [sectarianism] is that of de-contextualization, where certain integral parts of the interpretation are concealed to show other preferences to certain ideology. At the level of sectarianism, certain facts and concepts, which are religiously and socially accepted, are intentionally neglected. Without the accurate documentation and referring to facts,

the discourse goes prejudice and discriminatory, a matter that leads to instigate particular ideologies over others.

c. **Re-contextualization**

This refers to the process where preachers put the decontextualized situations in new contexts that could serve their own purposes. Hence, preachers can employ certain strategies as revealed below:

1. Historical contexts are demonstrated through interpreting references and religious texts with high subjectivity. This issue incorporates the reproduction of different discourse practices and interpretations, giving new contexts to the audience.
2. Socio-cultural contexts  
The new reproductions of the discourse comply with all those norms and dimensions that are related to the society where preachers convey their ideological implications. Politeness principle is taken into account, here, as it is significant for the preacher to persuade his audience while recontextualizing certain discourses for expressing sectarianism.
3. Cognitive  
Preachers do not completely bring new discourses for reproduction; rather, they exploit cognitively represented discourses and try to connect them to the new contexts and interpretations at the religious level. In this kind of reproduction, new ideologies appear, such as sectarianism.

All these factors are incorporated. However, the context is adapted to the utterances produced by preachers in order to fit the interpretation of the discourse in situations of prejudice, discrimination, instigation, or religious fanaticism. Each of these ideologies represents a stage or an aspect of sectarianism.

d. **Adaptation to ideological context**

According to Verschueren (1999), pragmatic situations can be accurately interpreted when they are adaptable to different contexts [context dynamics], and one salient context is utilized to reach the intended meaning through processing the various contexts [relevance theory]. In the model which is intended to be developed by this study, adaptation theory is incorporated in order to connect the contextualized, decontextualized and recontextualized discourse altogether. This is processed by means of the cognitive representations within certain societal collective ideologies. This final product of such an adaptation process yields a meaningful functioning context that is utilized by preachers within social norms, though with inappropriate behaviour at the socio-cultural levels.

***Stage One: Forms of Sectarianism***

The pragmatic strategies that fulfil the ideologies which implicitly convey sectarianism are structured according to the following ideologies which are principally regarded as the forms of the act of sectarianism:

- a. Prejudice which has its own pragmatic strategies is regarded as one form of ideology that sectarianism can take. It is represented by the speech acts that convey the following attitudes:
  1. Preferences
  2. No supportive facts
  3. Bias to sect

4. Negatively preconceived
5. Institutionally religious
- b. Discrimination is another form of ideology where implications are pragmatically naturalized discriminatory acts that constitute sectarianism. The speech acts that convey this form are represented by:
  1. Treating differently based on sect
  2. Discriminating others
  3. Showing the distinction on the basis of sect
- c. Intolerance represents all those acts that can bring sectarianism in terms of the bigotry among sects or sectarianists. It is represented by the speech acts that convey the following features:
  1. Rejection of different beliefs
  2. Being unable to tolerate sects' practice
  3. Unwilling to accept others sects
- d. Instigation refers to the ideology of the act of sectarianism where preachers try to provoke the audience through certain pragmatic tools shared by both the preachers and their own audience. There are certain speech acts conveying this form:
  1. Provoking others
  2. Inciting others
  3. Causing something to happen
  4. Urging to do some action
- e. Religious fanaticism [sectarianism] is the last form representing the ideology which leads to fanaticism at the level of the one religion where sectarianism is at the level of action orientation caused by words. It is represented by the speech acts that express the following:
  1. Extreme beliefs to sect
  2. Devotion to sect
  3. Obsessive Enthusiasm to sect
  4. Blind faith

All these forms of sectarianism depend on issuing certain speech acts, which are highly context sensitive.

Furthermore, the sectarian discourse is tackled as inappropriate at the social and religious contexts where ideological implications are conveyed. The inappropriateness of the context is measured by the socio-religious accepted norms and the ideological sectarian criteria rendering the discourse into inappropriate. This takes place through the pragmatic strategies that implicitly convey the hidden ideologies of sectarianism such as prejudice, instigation, tolerance...etc.

Cognitively speaking, the inappropriateness of discourse can be revealed through the schematic structure of the utterances, i.e., the internalized norms, rules and principles in the collective mind of a given society. Additionally, the institutionalized and conventionalized ideologies whether negative, neutral or positive are cognitively represented and can either be appropriate or inappropriate. Appropriateness or inappropriateness are revealed through certain principles (Britannica, online: appropriateness):

1. Naturalness

Logically speaking, any kind of discourse should follow certain logical rules when appropriately produced such as the felicity conditions of the speech acts, the maxims of the conversations, the appeals of the argumentation and the like. Such rules are naturally accepted and conventionally used by both the speakers and listeners of a given society.

Any deviation from these rules renders the discourse inappropriate, regardless of being intended or not.

2. Rightfulness

The right use and application of the discourse in its appropriate context within a given society can demonstrate the appropriateness of the discourse. On the contrary, using the discourse in a wrong context leads to inappropriate discourse.

3. Expectedness

Any preaching speech event where sectarian discourse is reproduced should be expected by the audience. In other words, the audience should share certain level of the mutual knowledge with the preacher in order to recognize the discourse as appropriate or not.

4. Legitimatization

The reproduction of discourse within preaching is legitimate in that it deals with facts, events and narrations. Any inconvenient use of discourse causes inappropriateness.

All the above-mentioned principles are violated resulting in an inappropriate discourse at the level of sectarian ideologies. This is measured in accordance with the social and cultural parameters where preachers introduce their discourse.

The intentional use of inappropriate discourse reveals the preachers' ideologies; such ideologies can intentionally produce sectarianism.

### ***Stage Two: Ideological Strategies of Naturalization***

In this stage, the pragmatic strategies are demonstrated and the ideologies of sectarian discourse such as prejudice, instigation, agitation, religious fanaticism and so on are pre-pointed out. The CDA linguistic realizations are also concerned with revealing the ideologies utilized in sectarianism. Finally, the implicit ideologies which are hidden within discourse are manipulated and naturalized through power which is exercised by the preachers while preaching.

These ideologies are exercised with linguistic realizations and pragmatic concepts, not to mention the CDA strategies. First and foremost, Wodak's (2007) ideological structure, Dijk's (1993a) ideological Square and Leeuwen's Inclusion – exclusion dichotomies are employed. These have the same functioning interpretation in essence, but they are different in terms of application and tools included within each of them.

Based on Wodak's (2007) ideological structure, preachers can utilize the in/out group manifestations of the preaching discourse. This is the same as Dijk's (1993a) reasoning, with the addition of more interpretation to the use of 'us' versus 'them'. According to Dijk's ideological square, the following ideological enhancing strategies are as follows:

- a. Preachers suppress other sects and try their best to neglect and ignore all the things about these sects.
- b. Enhancing one's own sect is practiced through preaching all the socially acceptable and highly respected things.
- c. Degrading other sects is adopted by the preachers to have the audience inattentive to other sects.
- d. Preachers marginalize other sects through enhancing their own and using utterances which put the other sects in a secondary position. This can lead to making the dominant sect as superior and the less dominant sects as inferior
- e. Radicalization is adopted by preachers to show that their ideologies [sects] are the true one to be followed by all means, regardless of any rational, reasonable and authenticated ways.

- f. Indoctrination is used as a strategy to enhance one's sect and to keep focusing on it in order to solidify its own ideologies in the individuals' minds.

Leeuwen (2008: 4-16) details various strategies that can be exploited to those leading to the sectarian ideologies. Based on inclusion, exclusion and backgrounding of the social actor, the sectarian utterances can be naturalized as the most appropriate ones within preaching situations. These are regarded as the linguistic realizations which are pragmatically incorporated, i.e. these can convey the pragmatic tools used to naturalize the sectarian ideology.

Based on Leeuwen (ibid), the inclusion, exclusion, and backgrounding means are manifested as follows:

- a. Activation/passivization is employed to include those who belong to the preacher's sect and to exclude those who are not from the preacher's sect.
- b. Genercization/specification means to generalize or specify in order to naturalize the use of sectarian acts.
- c. Individualization/assimilation refers to the preachers' use of all the acts which lead to inclusion.
- d. Association/disassociation is that the preacher can use this as an ideology that represents an in-group or outgroup sect.
- e. Indetermination/differentiation is employed to clarify certain differences and ambiguities which are normally used to cover certain other facts.
- f. Nomination/ categorization can be f use to preachers to categorize individuals as a matter of discrimination.
- g. Personalization and impersonlization are utilized by preachers to keep themselves away from being accused of instigation, bigotry and the like.

As discussed above, preaching and sectarian discourses are highly recognized by intertextuality. Following Wodak's (1997) reasoning regarding to intertextuality and contextualization, sectarian discourse can be naturalized through using the following intertextual and contextualized utterances:

- a. References are adopted by preachers through referring to certain persons, narrations, propositions and positions that are intertextulaized within the situations where sectarian discourse is reproduced.
- b. Pragmatic issues which can naturalize the utterances such as presuppositions, implicature, deixis, and speech acts are adopted to contextualize the sectarian ideology and to make it as a natural discourse.
- c. Argument structure which is represented by the use of data [as the source of information] is used to intertextualize the claim [preacher's standpoint] and then to contextualize the data and claim through the use of the third component of the argument which is warrant [the link between data and claim].
- d. Utterances are normally covert and produced in a political way that the preachers hide their overt utterances under the contextual factors.

All of the abovementioned strategies are under the pragmatic broader strategies of speech acts which are issued within certain situations where politeness is highly considered. This can be accomplished by implicature, strategic maneuvering, presupposition, reference, and deixis.

### ***Stage Three: Critical Pragmatic Mechanisms***

Having all the sectarian strategies and forms designated through discourse and pragmatic principles, the sectarian acts are critiqued via linguistic devices, pragmatic strategies, certain critical pragmatic functions, and the ideological orientations. After manifesting ideologies, the neutral and/or correct stances are taken and demonstrated by via discourse and appropriate ideological strategies. These ideologies affect the behavior, beliefs, or ideas of producing certain discourses. This stage is manifested in sub-stages, as follows:

### ***Critiquing***

Based on what is discussed in section 4, the following strategies are adopted in this stage:

- a. The linguistic, pragmatic, paralinguistic and all other relevant strategies can be used to show that the situations are in/appropriate and relevant to sectarianism.
- b. The partial linguistic realizations and devices, which can show sectarianism, are mentioned. These represent the pragmatic notions that are used as strategies, such as politeness, implicature and presupposition.
- c. The critical pragmatic functions of the given utterances are counted as prejudice, discrimination, instigation, religious fanaticism and so on. These can lead to the main ideology which is sectarianism.
- d. The historical, cognitive and social context of the inappropriate utterances are taken into account in order to indicate the implicit ideologies.
- e. Ideological Orientation;
  1. Positive ideologies refer to the positive impact of an ideology on society.
  2. Neutral ideologies indicate no positive nor negative impact on society.
  3. Negative ideologies are revealed through the contextual factors of the utterances, indicating negative influences on the society where they are used.

### ***Stance***

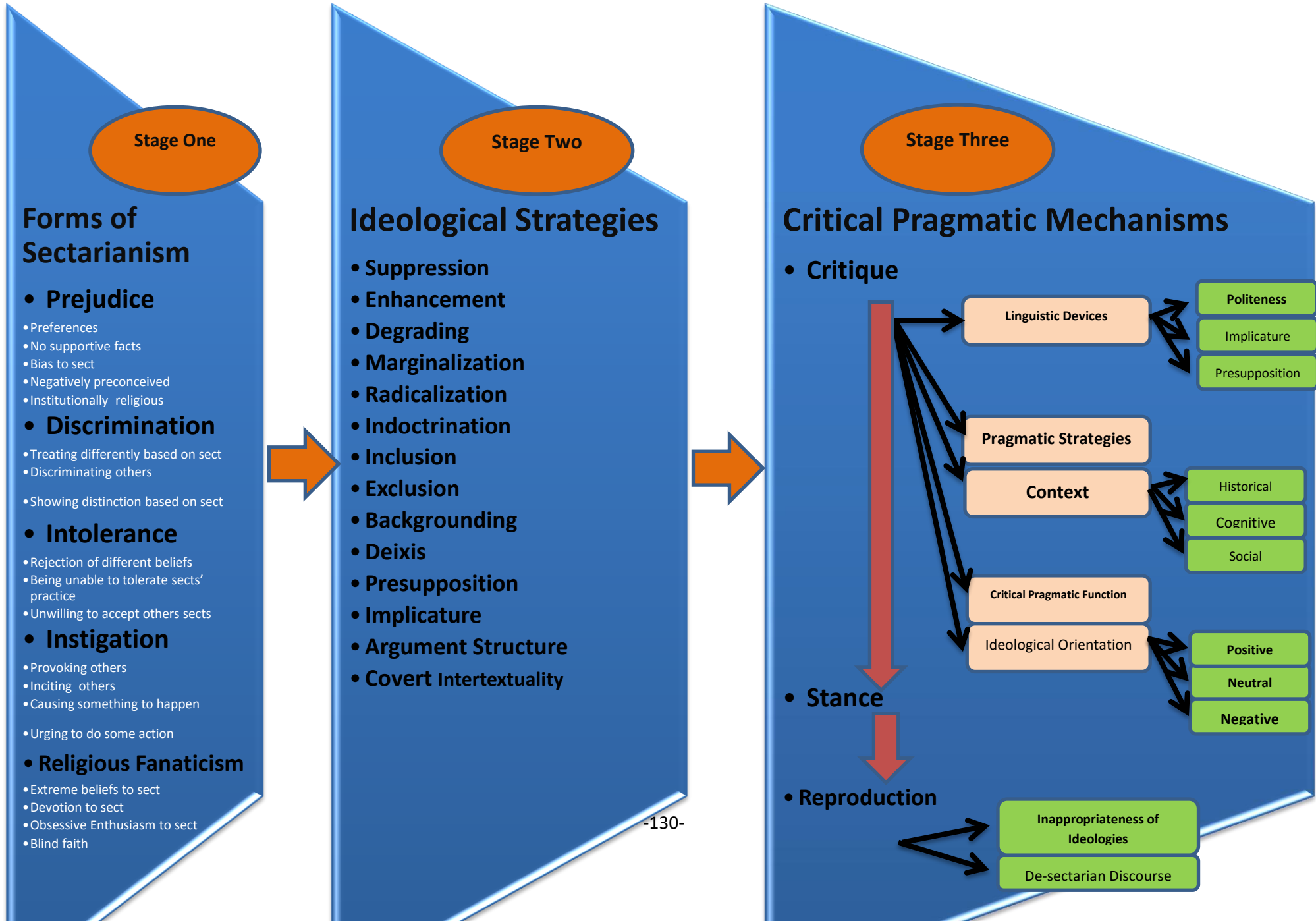
In this sub-stage, the sectarian standpoint is revealed through the analysis of the sectarian implicit discourse and the linguistic and pragmatic use and functions of speech acts.

### ***Reproduction***

Simply speaking, reproduction has its own modes, strategies and power relations, showing the process of turning the social practices/ acts into an ideologically oriented ones via the use of language (Dijk, 1995a: 283). Having discussed and reviewed the ideologies which result in sectarian discourses in certain societies using reproduction strategies such as justification, legitimatization, naturalization, denial of ideological biases and so on can be further detailed as follows:

- a. The inappropriateness of the ideologies constituting sectarianism are shown as having negative implications within the society they are practiced in, and the expected, appropriate and natural ideologies are introduced.
- b. As a way of giving appropriate, neutral, and harmless discourse, the acceptable, replaceable, and variable utterances are provided on the basis of certain objective principles of language use, resulting in de-sectarian discourse.

Figure One pulls together all the notions and ideas introduced in the three stages and introduces them in an analytical eclectic model.



To apply the above-developed analytical framework, the following piece of discourse representing a sectarian situation is analyzed as a matter of testing the workability of the model. The sectarian situation is taken from one of the Muslim preachers. The details of the identifying criteria and contextual factors are mentioned in Table1.

**Table 1.** Contextual Adaptation to Discourse of the Sample

Preacher Sect & Nationality	Sectarian Discourse	Identifying Criteria	Contextual Adaptation			
			Ideological Factors	Socio-cultural Factors	Pragmatic Factors	Pragmatic-rhetorical
Sunni - British	In Islam, there is no Shiite-sunni. What Quran says in Surat Al-Anaam, chapter 3, verse 103: "hold to the rope of Allah and do not be divided" So, we do not make sects...	- Lexical Signaling [shiite-sunni] - Decontextualization [we] - Presupposition [others make sects]	Preaching Sectarian topic Powerful speaker Q& A session T.V. gathering	- Obligation of others to Self	Presupposition	Recontextualization [we]

This piece of discourse is characterized as a sectarian one due to the following identifying criteria, which are mentioned in the table above:

- a. Lexical signaling: the preacher uses the terms "Shiite and Sunni" and "we" to refer to two sects, meaning there are certain differences between the two sects.
- b. Decontextualization: the preacher separates the Quranic verse from its context in a way that serves his own standpoint. The speaker uses "we" to enhance his own ideology.
- c. Presupposition, in its pragmatic perspective, is issued by the preacher to implicate to the listener that he is not a sectarianist. Others [the Shiite sect] are the ones who make sects.

The contextual factors that are available to the preacher are represented by the use of CDA (ideological factors) factors as the act of preaching, the topic of sectarianism, the speaker has power on the audience as he is in a T.V. show. Additionally, the preacher employs one of the politeness strategies as a social parameter which is the obligation of others to self, i.e., the audience should be obligated to follow him. At the rhetorical pragmatic level, the preacher adopts the same factor of decontextualized Quranic verse, for there are different interpretations to this verse, not only the one that is used by the preacher. All these factors can be related to the sectarian discourse. The next stages are how the sectarian ideology is represented, formed, and reproduced.

***Stage One: Forms of Sectarianism***

The preacher, here, is prejudiced as the preacher uses the abovementioned strategies enhancing, marginalizing, and excluding other sects. In other words, there is no strategies that could lead to other forms of sectarianism.

***Stage Two: Ideological Strategies***

The preacher, here, utilizes several strategies as indicated below:

- a. Enhancement refers to the use of ideological "we", as belonging to one sect rather than the other.

- b. Marginalization is manifested in this piece of discourse due to the fact that since there is an enhanced sect, there must be a marginalized one.
- c. Indoctrination the use of “we don’t make sects” is a presupposed idea that people from the other sect are the ones who make sects. This implicates to the audience that they should be against the other sect whatsoever.
- d. Exclusion is introduced by the use of ideological cornerstone “we”, i.e., using this pronoun to include the audience and exclude other sects.
- e. Covert intertextuality is employed in this piece by taking a Quranic verse, which is highly authentic in that no one can argue against it. However, the problem is with its interpretation and context of revelation.

### ***Stage Three: Critical Pragmatic Mechanisms***

**Critique:** The preacher, however, is prejudiced through the use of the linguistic and pragmatic strategies in stage one. This is one form of being biased and discriminatory; the use of presupposition (as referred to in stage contextual adaptation), power, marginalization, exclusion and enhancement of one sect to the other represents the negative ideological orientation, which functions as prejudice from the critical point of view.

**Stance:** The preacher’s stance indicates that he is moderate, having no biased to any of the sects and against those who try to sectarianize Muslims.

**Reproduction:** finally, this piece of discourse is inappropriate to be used by the preacher as it shows a prejudiced tendency. The preacher uses the negative reproduction of a certain ideology which is sectarianism. This is evident through the strategies utilized in the first stage along with the contextual adaptation.

To have this piece de-sectarianized, the most important element to be eliminated the use of de-contextualization, ideological “we”, and dominant reproduction.

## **CONCLUSIONS**

The present study has come up with the following conclusions:

1. Pragmatic concepts are critically utilized as tools and strategies to convey sectarianism.
2. Sectarianism is manifested in its five forms represented by prejudice, discrimination, intolerance, instigation and religious fanaticism, based on the hidden ideologies.
3. Sectarianism is revealed by pragmatic strategies such as deixis, CP violation, strategic maneuvers and others. Pragmatics, here, plays a key role in interpreting the act of sectarian discourse critically.
4. The preachers use socio-cultural factors as represented by the principles of politeness and impoliteness, depending on the relation between the preacher and the audience, in order to indoctrinate and sectarianize the audience, taking advantage of the common socio-cultural aspects.
5. Preachers utilize sectarianism to serve, the pragmatic function of hiding one’s ideology, enhancing one’s ideology, including one with a particular ideology, and excluding others from one’s ideology. These pragmatic functions can all mitigate the preacher’s sectarian discourse.
6. The failure of the process of naturalizing the sectarian discourse as the pragmatic mechanisms reveals this failure. Pragmatically speaking, hidden sectarian discourse is critically demonstrated and could be reproduced in accordance with critical pragmatic strategies.
7. In terms of the critical pragmatic approach, sectarianism is processed within three stages: modification of the sectarian utterances, replacement of the sectarian utterance,

and avoidance of the sectarian utterance. This is based on the illocutionary forces and the contextual factors that are used to reveal such sectarian utterances.

8. This analytical framework can be utilized as a critical pragmatic approach to analyze sectarianism in all its forms and types. This is due to the merit of providing not only analytical model but also pragmatic strategies or stages that can de-sectarianize the preachers' sectarian discourse.

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