

A Pragmatic Study of Instructions on Covid-19 in English and Central Kurdish Media Outlets

Jamal Anwar Taha¹, Dashne Talib Ahmed²

¹English Department, College of Basic Education, University of Sulaimani, Sulaimani, Iraq

²English Language Department, College of Education, University of Charmo, Sulaimani, Iraq

Email: jamal.taha@univsul.edu.iq¹, dashne.talib@charmouniversity.org²

Abstract:

This prospective study was designed to investigate how media institutions, with a particular focus on Facebook, provided instructions to the public during Covid-19. The researcher adopted Wiegand's (2010) mixed methods game model. For this study, 50 English and 50 Central Kurdish health advices on Facebook were analyzed in a triangulation method since the study requires different methods to obtain more accurate results. Notably, the study tries to answer the following questions: firstly, what kinds of speech acts have been used to perform instruction on Facebook in English and Central Kurdish? Secondly, what rhetorical devices were used in English and Central Kurdish media outlets while raising awareness during Covid-19? Finally, to what extent tutorial health ministries' announcements have persuaded people to take extra precautionary measures against Covid-19 in the Kurdistan regional government (KRG)? The results show that the vast majority used speech acts both in English and Central Kurdish media outlets are representative speech acts since instruction, according to the model utilized, is counted as a representative speech act. The findings revealed that the cooperation strategy was highly used in the English media; by contrast, the power strategy was significantly exploited in the Kurdish media.

Keywords: Speech act, instruction, mixed game model, dialogue, principles of probability

الملخص:

تم تصميم هذه الدراسة المرتقبة للتحقيق في كيفية قيام المؤسسات الإعلامية ، مع التركيز بشكل خاص على الفيسبوك ، بتقديم تعليمات للجمهور خلال Covid-19. اعتمدت الباحثة نموذج Mixed Game Model (2010). في هذه الدراسة ، تم تحليل 50 نصيحة صحية باللغة الإنجليزية و 50 من النصائح الصحية الكردية المركزية على فيسبوك بطريقة triangulation method ، حيث تتطلب الدراسة طرقاً مختلفة للحصول على نتائج أكثر دقة. وتجدر الإشارة إلى أن الدراسة تحاول الإجابة عن الأسئلة التالية: أولاً ، ما أنواع الأفعال الكلامية التي تم استخدامها لأداء التعليمات على Facebook باللغتين الإنجليزية والكردية الوسطى؟ ثانياً ، ما هي الأدوات الخطابية التي تم استخدامها في وسائل الإعلام الإنجليزية والكردية المركزية أثناء زيادة الوعي خلال Covid-19؟ أخيراً ، إلى أي مدى أقيمت إعلانات وزارات الصحة التعليمية الناس باتخاذ تدابير احترازية إضافية ضد Covid-19 في حكومة إقليم كردستان؟ تظهر النتائج أن الغالبية العظمى من أفعال الكلام المستخدمة في كل من وسائل الإعلام الإنجليزية والكردية المركزية هي أفعال خطابية تمثيلية لأن التعليمات وفقاً للنموذج المستخدم تحسب على أنها فعل خطاب تمثيلي. كشفت النتائج أن استراتيجية التعاون (cooperation strategy) كانت مستخدمة بشكل كبير في اللغة الإنجليزية ، على النقيض من ذلك ، تم استغلال استراتيجية القوة بشكل كبير في وسائل الإعلام الكردية.

الكلمات المفتاحية: فعل الكلام، التعليمات، نموذج اللعبة المختلط، الحوار، مبادئ الاحتمال.

پوخته:

لەم توێژینەوهیدا چارەوان دەکریت کە نیشک بخەیتە سەر ئەو رێنمایانەى لە میدیاکانەوه بۆلاوکرانەتەوه لەکاتی فایرۆسی کۆرۆنا (COVID-19) وە بۆ ئەو مەبەستەش سەرنجێکی تایبەت لەسەر فەیسبۆکە. توێژەر Mixed Game Model ی بەکارهێناوه. لەم توێژینەوهیدا 50 ئامۆژگاری تەندروستی بە زمانی ئینگلیزی و 50 ئامۆژگاری تەندروستی کوردی لەفەیسبۆک بەشێوازی triangulation method شیکرایەوه، چونکە توێژینەوهکە پێویستی بەشێوازی جیاواز هەیە بۆ بەدەستەپێنانی ئەنجامی وردتر. جێی سەرنجە توێژینەوهکە هەڵدەدات وەلامی ئەم پرسیارانەى خوارەو بەداتەوه: یەکەم: چ جۆرە کرداریکی زارەکی بەکارهاتووە بۆ جێبەجێکردنی رێنمایەکان لەفەیسبۆکدا بە زمانی ئینگلیزی و کوردی ناوەراست؟ دووەم: چ ئامرازیکى رەوانبێژی لە نیوەندی میدیای ئینگلیزی و کوردی بۆ هۆشیاریدا لە سەردەمی کۆفید-19 بەکارهاتوو؟ لەکۆتایدا تاجەند راکەیانەکانی وەزارەتی تەندروستی خەڵکی قایلکردوو رێشۆینی زیاتر بگرنەبەر لەدژی کۆفید-19 لەحکومەتی هەریە کوردستان؟ ئەنجامەکان ئەو دەردەخەن کە زۆربەى زۆری کردارەکانی ناخۆتن کە لەهەردوو میدیای ئینگلیزی و کوردی بەکارهێنراون Representative speech act چونکە بەپێی ئەو مۆدێلەى بەکارهاتوو رێنمایی کردن بە Representative act هەژمار دەکریت. ئەنجامەکان دەریانخست کە ستراتیژی هاوکاری (Cooperative strategy) بە چەری لە زمانی ئینگلیزیدا بەکارهاتوو و بە پێچەوانەوه ستراتیژی هێز لە میدیای کوردیدا زیاتر بەکاربراو.

کلێلە وشە: کاری ووتە، رێنمایی، مۆدێلی تیکەلێ یاری، گفتووگۆ، بنەمای شیمانه.

1. Introduction

Instead of consulting books or directories, people google the information they need. One way that reports are distributed is through Facebook TV Channels. This draws the interest of numerous researchers interested in the news's practical implications. Moreover, linguists, over a long time, have been investigating language use from different perspectives. The public used media outlets during the COVID-19 pandemic more extensively than before. For that reason, many researches have been done to scrutinize the language used at that time. Although English and Kurdish researchers published many papers about the instructions provided about Covid-19, they still needed to explain what type of speech acts; strategies were utilized. To what extent people cooperated with the advice of the health institutions. one additional point that distinguishes this study from previous studies is that the author did not adopt an inductive approach in her investigation. Instead, it has benefited from a complex approach and drew on a Mixed Game Model. To the best of their knowledge, the researcher's none follow that model before analyzing stretches of language about COVID-19.

2. Literature Review

2.1 The Scope of Pragmatics

De Saussure's modern model of linguistics reduced meaning to a mental concept in the mind of individuals that is about the sound images of any language; his sign system of language considered the relationship between meanings and expressions as arbitrary, that is to say, understanding human communication was not explained instead the focus was on the systematic structure of speech (2011: 66). However, Hombert, criticized linguists who examine spoken language through their introspections, besides, argued that sticking to the characteristics of a mental concept is not sufficient as far as the meaning of sentences is dependent on communicative context (2002: 192). Chomsky backed de Saussure and was affected by his view; as a result, in his generative linguistics, he dealt with artificial concepts such as a finite number of grammatical sentences (1965: 12,13). He treated meaning and the human mind as a black box that is not visible to be unrevealed; at the beginning of

his theory, he excluded performance and went towards total abstraction, but later, he became obliged to tackle the issue of language use. In a published article by Huser, Chomsky, and Fitch under the title “*The faculty of language*”, an attempt was made to justify taking steps towards Chomsky’s abstraction by making a connection between two artificial concepts of: “language in the broad sense and language in the narrow sense”. However, Chomsky’s model faced many critics, including his recursive rule. Hombert (2002: 198) declared that recursive rules are only about the repetition of the same structure, which is not only an ability attributed to humans; it can also be noticed in the songs of animals. Weigand (2010: 16) described structural and generative grammar as models of competence; one is the dogma of language as a sign system, and the other is language as generative competence starting from the simple.

By the pragmatic turning point, different denotations about pragmatics have been made. As a branch of linguistics and semiotics, it aims to explain how language users convey intent and avoid ambiguity. Accordingly, Levinson is one of them (1983: 15-17) who argued that pragmatics is the study of language; more precisely, it is the study of meaning that is not possible to be grasped in truth-conditional semantics. He further explained “non-semantic meaning” by distinguishing between three meaning levels: speaker meaning, sentence meaning, and utterance meaning. Additionally, Yule (1996: 3) declared that pragmatics is investigating meaning by considering four areas: first, understanding the speaker’s meaning not as sentence meaning but as utterance. Second, the context plays a vital role in making the intended meaning more evident to the listener. Third, by revealing the hidden meanings behind what is said, he believes more can be communicated than what has been said or written. He also shed light on the notion of distance as an influential factor behind social, physical and conceptual closeness that determines the amount of information someone wants to share with others. However, Verschueren (1999: 6-7) tried to present a new definition of pragmatics and the place to which it belongs to, later he established that pragmatics as a different perspective should not remain one strict boundary and believed in the interdisciplinary between other fields, for example, sociolinguistics, psycholinguistics, and neurolinguistics, what he called for was the link between object of other science with linguistics. Leech (1983: 6-10), after redefining Morris’s definition of pragmatics, concluded and described pragmatics as a complementation relationship between the two levels of: semantics and pragmatics meaning, that is, moving from one level of importance to the other. He further distinguished general pragmatics, the study of language communication in public contexts. For him, socio-linguistics is the study of local or specific individual meaning. Moreover, Sperber and Wilson (1986: 53-4), who are following a cognitive approach to pragmatics, built their assumptions based on two broadly Gricean assumptions: (1) that spoken languages, whether verbally or nonverbally, are expressions have inferences recognized through the recognition of intention, and (2) that inferring these intentions requires the addressee to assume that the interlocutor will act by specific standards, which for Grice are based on the Cooperative Principle and maxims, and for relevance, the theory is obtained from the presumption that, as a result of ongoing selection pressures during the course of human evolution, both cognition and interaction are relevance-oriented.

More recent arguments against the previously mentioned illustrations definition have been summarized by Weigand (2010: 17), who has different viewpoints about the state of the art of pragmatics. The following are possible explanations for the unfitting statements concerning pragmatics as a subfield in linguistics. First, separating levels and items: Models of performance are not worried about the addition or division of items that are not independent in performance, i.e., Levinson (2000: 1) distinguished between different levels of meaning. Similarly, Leech's (1983: 12) argumentation about complementation and splitting from the semantic group to pragmatics. Second, seeking the solution at the level of artificial terms: Despite the pragmatic turning point, the Cartesian approach did not hesitate to observe language based on methodological obstacles, particularly those used by the generative paradigm. They brushed aside the question of the real object of language use. Instead, a large number of artificial concepts were presented; for example, Sperber and Wilson's (1986) term "relevance" has been misused without confirming whether it is genuinely "relevant.". The term "relevance theory" is not used in its straightforward, everyday sense; instead, it is applied in a somewhat complicated way, adding no more than Zipf's old law of the economy of use (1949). By contrast, Weigand (2017) claims that because people are social creatures that communicate with one another to negotiate specific goals, they are "dialogic individuals" and that language use is "dialogic interaction." Accordingly, this kind of connection cannot be governed by rigid rules. Instead, the execution of the speech act of advising will be governed by principles of probability, which is the foundation of MGM's methodology. It is essential to mention two main topics inside Weigand's theory: the state of the art and its methodology.

First, state-of-the-art human beings as complex craters examined, including the dialogic speech acts produced; for that, she proposed a new taxonomy of speech acts (2010: 131-139). It has commonly been assumed that Austin (1940), who was an ordinary language philosopher, perceived a specific type of utterance later called performative utterances; these utterances have the form of declarative sentences and, when used in the proper context, are not statements or descriptions but rather performances of an act. Within the new framework (Austin, 1962), he argued that performative utterances and the descriptions or reports (so-called constative utterances) that were formerly contrasted with and are affected by parallel phenomena related to sincerity, commitment, and presupposition, showing their standard underlying structure. Furthermore, it is pointed out that the linguistic characteristic of performative utterances can be used for the explicit performance of assertive speech acts "I state that..." Later, Grice, who was also an ordinary language philosopher, developed the concept of conversational implicature (1975), which is employed in the speech act theory to explain why hearers perceive speech actions based on inferences rather than semantic standards. (Sbisà, 2009: 229-230). Austin believed that humans use language not merely to make claims or say things but also to take action (perform actions). This attitude ultimately inspired him to develop a theory of what he called illocutionary acts (Thomas, 2014, p. 49) :

- Locutionary act, which relates to the speech spoken, since people do not only use language to talk about things, but
- Illocutionary act, which conveys direct and indirect force.
- Perlocutionary act expresses the impact of the actions on the listeners or addressees.

Searle embraced Austin's idea of the perlocutionary act. However, he does not view perlocution as an element of the entire speech act but rather as an additional component. Illocutionary acts can be committed without intending to have a perlocutionary consequence. Even in cases where there is typically a corresponding perlocutionary effect, a speaker may remark without considering whether or not the audience would agree. An example of this would be when making a statement without worrying whether or not the audience agrees. Additionally, while some illocutionary activities (such as requests) can be defined only by the perlocutionary effects, they are meant to have, others do not. Besides, he demonstrated that constructing a sentence token under specific circumstances constitutes the speech act, the fundamental unit of speaking as a behavior guided by rules.

According to this viewpoint, which other philosophers and linguists have widely accepted, the illocutionary act coincides with the whole speech act, and the complete sentence is its distinctive linguistic form. Moreover, Searle differentiated illocutionary forces from propositional content F(p) (1969: 23, 25, 46, 71). On the classification of speech acts. Austin (1962: 151-163) categorized illocutionary acts based on a list of verbs that he believed to be performatives. His classes are overlapping fuzzy sets distinguished by intuitive descriptions of critical characteristics of the processes that make up their prototype members. Although, he soon abandoned such distinctions of illocution and argued that even though truth conditions do not constrain performatives, they nonetheless have the potential to "go wrong." if the "felicity conditions" are not fulfilled (Thomas, 2014, p. 36). Felicity conditions are the requirements that must be met and the circumstances that must exist for a speech act to be successful which are: conventional effects need a conventional procedure, for example, the process of marriage, specific person and situation, it is necessary for the individuals to have the necessary intentions and thoughts, the relevant parties must engage in the subsequent behavior, if it is prescribed (Yule, 1996, pp. 50-51). Moreover, Searle selected three dimensions of illocutionary acts as the criteria for the classification of speech acts: the purpose of the act, the direction of fit, and the psychological state of the act (1979: 2-5).

However, in Weigand's (2010) attempt to derive a dialogic speech act taxonomy, the starting point is understanding through the communicative purpose and splitting speech acts into two pragmatic claims, namely making a claim and fulfilling that claim, also called action and reaction speech acts. The first class is declarative, coinciding with both making and fulfilling the claim, for example, *I baptize you, you are welcome, thank you*. By contrast, the other class do not make a claim and fulfil it; instead, their types of action, whether making a claim to volition or making a claim to truth; according to Weigand, the dialogic speech act taxonomy is like the following.

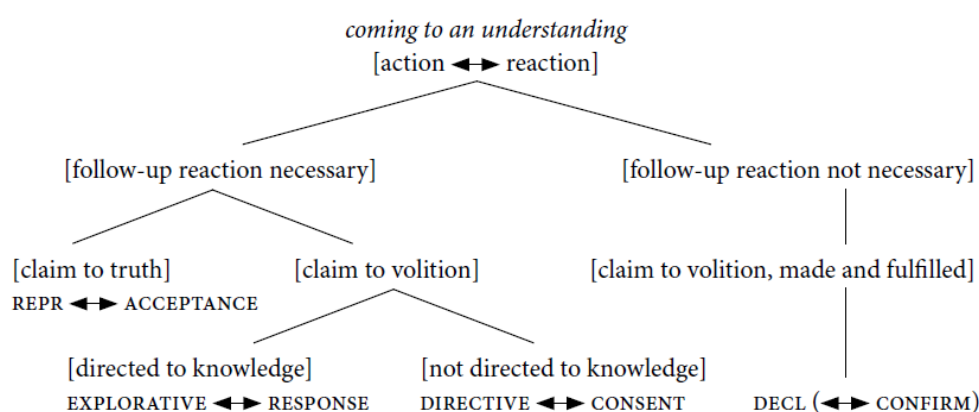


Figure 1. Basic Minimal Games (adopted from Weigand, (2007: 70)

In her book *Dialogue– the Mixed Game*, Weigand (2010: 145- 155) presented a detailed account of each initiative and reactive act. Firstly, for **declaratives** to come into force, it is necessary that specific conditions for the action have to be fulfilled; that is to say, specific states of affairs that have a legal basis in the world are what determine the declarative function. One more important about declarative games is that they are not restricted to institutional games; for example, in everyday dialogue games, human beings follow particular politeness strategies through conventionalized utterances. Secondly, **explorative acts** fulfil one of a human's fundamental needs, which is the need to be informed or obtain the information required to take action. Innately, humans are curious creatures who want to know what happened and look for the most comprehensive explanations at one time. Unlike declarative, which aims at creating a world, **directives** seek to change the world. Moreover, they are distinguished by a claim that volition- in contrast to exploratives- anticipates an action or behaviour by the interlocutor in the future. Having arrived at the third class of speech acts, it is time to address the last type, **representative acts**. They aim at acceptance and are based on the claim to truth. The mixed game model's underlying assumptions hold that there is only the speaker's assertion of truth; there is no ultimate truth in the world. The degree of the claim's strength might stretch from absolute conviction to unsure, cautious belief.

It is worth mentioning the methodology of the theory called the principles of probability. The first classification of the probability principle, referred to as the constitutive principle, is divided into three subcategories: the principle of action, the dialogic principle, and the coherence principle. The principle of action draws attention to the interactions' underlying communication goals. In the current study, the communicative purpose of the instruction is to urge the public to follow the safety precautions, as was previously stated. Since dialogue is defined by action and reaction according to the dialogic principle, any speaking act can be categorized as either initiative or reactive. According to the coherence principle, humans can mean more than they can say. This will be evaluated in the study of instructional strategies.

The second category of probability principles is called "regulative," which mediates between the speaker's divergent skills and objectives (Weigand 2015, 2017). In this instance, the speaker's self-interests and social considerations clash. One must, for instance, balance their interests when giving the advice to succeed in persuasion. Additionally, the speaker must pay close attention to the listener's culture while pursuing their social interests. According to the mixed game model (MGM), individuals have diverse communicative worlds due to their varied upbringings and worldviews. As a result, they have different expectations of how others would react to their actions (Weigand, 2009). An expanding body of research reveals that, regarding the current study, cultural contexts that promote relational independence (e.g., European Americans, Australians) and dependency (e.g., East Asians, Arabs) encourage various concerns about offering instructions. Individual autonomy, privacy, and competence are prioritized in cultures that value relational independence. In contrast, continuity between one's self and that of others is stressed in cultures that value interdependence, and community needs and norms are given significance in cultures that value interdependence (Fiske, Kityama, Markus and Nisbett 1998).

The executive principle, the third and last of the probability principles, applies to more extended dialogues. The implementation of the dialogue in the face of conflicting forces of collaboration and confrontation is primarily discussed. When giving instruction, for instance, you aim to balance cooperative persuasion methods with confrontational power strategies (Weigand, 2017). Different factors could favor one strategy over another. It should be abundantly evident that MGM is a comprehensive model that enables the integration of numerous aspects while understanding dialogic interaction. This all-encompassing strategy justifies its employment in the current investigation.

2.2 Pragmatic Studies Related to Health Advice in English Media about COVID-19

As previously mentioned, there are various definitions of pragmatics and linguists deal with this field differently. Therefore, the authors followed different models of analysis. Majeed (2022) adapted Searle's (1985) classification and interpretation of illocutionary acts in his article. The study aimed to shed light on the pragmatics of health advice communication during COVID-19. Besides, the researcher used a descriptive qualitative method to scrutinize the first speech announced by President Trump concerning the COVID-19 outbreak. The writer found that two types of illocutionary acts frequently occur, namely representative and declarative because the president is a figure who has the authority to declare and instruct his audience about any concerned issue.

In another study, Raheem and Nehal (2021) investigated the speech acts that were used to advise the population during the pandemic. The paper aimed to classify different types, such as direct, indirect and conventionally indirect. Moreover, the study intended to shed light on the pragmatics of health advice communication during COVID-19; that is to say, the paper used a descriptive analysis method. In addition, the data was collected from the World Health Organization (WHO) and were all related to COVID-19. The results showed that depending on the pragmatic analysis, directive speech acts of advice were used most frequently and stated that imperative strategy was used more regularly.

Al-Azzawi and Hussein (2020), in their paper analyzed the verbal interaction strategies of illocutionary acts following the pragmatic model of Mey (2001). The data collection was taken from instructions shared by the CDC during COVID-19; also, a combination of quantitative and qualitative approaches was used in the data analysis to answer questions like: what are the speech acts used by CDC? To what extent were CDC instructions adequate? The results of this study demonstrated that CDC instructions display pragmatic acts such as advising 33.3%, co-opting 27.7%, projecting 5.5%, encouraging 22.2%, and emboldening 11.1%. In the instructions by the CDC, the perlocutionary consequences attained through those practical actions are prominent. The public's increased knowledge about Covid-19 and heightened sensitivity to it, along with the stoking of the essential enthusiasm to encourage citizens to get tested, demonstrate the success of these instructions.

In another pragmatic analysis, Mahmod (2021) used Trump's speech on COVID-19 as an example to argue that clear examples of persuasive discourse involve violation of Leech's politeness principle and maxims and essentially argued that violations do not conflict with cultural politeness. He considered that using direct and indirect acts can help convey politeness. Hence, no speech act should be linked with a specific performance.

2.3 Pragmatic Analysis of Sharing Awareness in Kurdish Media about COVID-19

In recent epidemics such as SARS and AIDS, much research has been conducted to examine the pragmatic forces of the news presented at the time. More recently, with the appearance of COVID-19, language scholars tried to analyze media health instructions shared in media outlets. However, in the Kurdish language, there is not much research on the pragmatic analysis of health advice about COVID-19 in the Kurdish media.

Abdulla (2020), in his adapted a cognitive semantic analysis of conceptual metaphor and aimed to examine the conceptualizations of the novel COVID-19 in Kurdish and English e-newspaper articles. Thus, the author collected data from online English and Kurdish newspapers such as BBC, the New York Times, Rudaw, NRT, Kurdsat, Kurdistan24, and many others. According to the study, the epidemic disease can be understood in terms of various concepts, such as **war, adversary, fire, revenge, guest, journey, darkness, etc.**, depending on the conceptualizers' construals and perspectives. Each concept is based on the context of the online newspaper articles' subjects, culture, and human experiences with COVID-19.

2.4 The Impact and Applications of Social Media Platforms for Public Health Responses During the COVID-19 Pandemic

With the coronavirus outbreak (COVID-19), a global health crisis occurred that profoundly impacted how human beings perceive the world and everyday life. Besides, social media was one of the factors that played its role during the pandemic. Many types of research revealed that COVID-19 in international media affected the public in one way or another.

Ahmed and Murad (2020) studied how social media affected public mental health and caused panic in the Kurdistan Region of Iraq. Five hundred sixteen social media users were sampled for this study, which was done using an online questionnaire created and administered in Iraqi Kurdistan. For data analysis in their research, content analysis was used. In line with this, data were examined using SPSS software. The findings show that social media significantly contributes to the transmission of anxiety and panic around the COVID-19 epidemic in Iraqi Kurdistan, potentially damaging people's mental health and psychological well-being. The most popular social media platform for spreading fear about the COVID-19 outbreak in Iraq was Facebook. Self-reported use of social media and the spread of COVID-19 fear were found to be significantly positively correlated statistically. Findings suggested that most young people between 18 and 35 experienced psychological anxiety.

Al-Dmour et al. (2020) aimed to investigate the impact of social media platforms in Jordan on public health protection against the COVID-19 pandemic through public health awareness and behavioral changes as mediating factors. Web questionnaires were utilized to gather information in Jordan using a quantitative methodology across several social media sites, with a sample size of 2555 social media users. To assess and validate the study variables, structural equation modelling was employed in this study. The significant conclusions showed that social media platforms significantly improved public health defenses against the COVID-19 pandemic. Partially mediating these associations were public health behavioral changes and public health knowledge. Therefore, while creating any strategic plan for health promotion, it would be beneficial to have a better understanding of how social media interventions affect public health protection against COVID-19 while taking public health awareness and behavioral changes into account as mediators.

Anwar et al. (2020), the review's authors, examine the function of the media and public health messaging from December 31, 2019, to July 15, 2020, and provide conclusions based on science. The researchers adopted a descriptive approach to study the media impact. They concluded that the media significantly impacts how information is shared, how people behave, and how disease can be contained. In their paper, they analyzed the advantages and disadvantages of the media and suggested actions that could be made to make the media more useful during outbreaks. Additionally, they recommended developing a model to assess the media response after each disease and pandemic. Their assessment can help the media to create better, more efficient plans to contain and stop future epidemics by providing feedback.

Hmadamin, et al. (2021) sought to 1) evaluate Kurdish citizens' attitudes toward the media's contribution to public awareness of COVID-19 and their adoption of protective behaviors; and 2) tried to determine the relationship between their attitudes and sociodemographic traits. They conducted a descriptive, cross-sectional study from 1-3-2020 to 1-6-2020. There were 420 people in the sample size. A widely disseminated Google-based survey was used to obtain the data. Sociodemographic information, the function of the media in COVID-19 prevention, and the use of protective measures encompass the three main sections of the questionnaire. Using the SPSS program, the data were examined. The tests utilized were chi-square, frequency, and percentage tests. The study's findings showed that most participants relied on the internet and social media to gather information about COVID-19. They all believed that media plays a function in raising public awareness. Most of them are encouraged by the media to use some protective precautions. The sociodemographic features of the sample were significantly correlated with the respondents' attitudes and behaviors about COVID-19.

In another study by Abdulah, et al. (2021), the authors aimed to examine how the general population reacted to the SARS-CoV-2 infection prevention guidelines. In March 2020, the researchers invited people residing in various Duhok governorates, Iraqi Kurdistan, and geographical regions. They followed a quantitative and qualitative method to analyze the data collected through questionnaires answered by people of different ages and genders. An independent t-test and a one-way analysis of variance (ANOVA) were used to compare individuals with various characteristics in terms of their fear of infection. A bivariate regression analysis examined the link between age and the fear of the SARS virus. Adjustments for gender, education, and place of employment were conducted in a regression analysis. The Pearson chi-squared test was used to investigate the relationship between education level and to utilize face masks or tissues while sneezing or coughing in a public place, visiting medical centres if COVID-19 symptoms are suspected, and reducing exposure risk. A P-value of less than 0.05 was used to evaluate the significance level of the difference. The Statistical Package performed the statistical analyses for the Social Sciences (SPSS). According to the study, most of the community's members supported taking public health steps to stop and slow the spread of COVID-19. However, The authors were quite concerned about people who choose not to use tissues or face masks when they cough or sneeze or who decide not to go to the hospital when signs of a suspected COVID-19 infection start to appear.

3. Methodology

The current study is conducted to examine what types of speech acts are used to share awareness about covid-19 in English and Central Kurdish, describe rhetorical strategies used during the pandemic, side by side to evaluate the rate of following precautions against Covid-19 in the Kurdistan regional government (KRG) that are shared by health ministries. Thus, the data of this study is collected from the most well-known TV channels on Facebook to the world-widely or locally famous broadcasting corporations. The scrutinized videos are either in English or in central Kurdish. The Facebook news videos in English have been taken from various sites such as BBC, English Al-Jazeera, Fox news, Sky news, etc. Similarly, the Kurdish samples are collected from Rudaw, Speda, NRT, Kurdistan 24, Payam, Kurdsat, etc. Some sites or channels broadcast the latest improvements about the pandemic differently because they have different political backgrounds. Therefore, the number of samples taken varies from site to site. The study aims to describe the characteristics of shared instructions and gain more understanding about them and establish a cause-and-effect relationship between tutorial health ministries' announcements on people.

English and Kurdish news agencies have published significant news on different aspects of the rampant disease since the beginning of the outbreak. Thus, the primary data of this study randomly chose the health instructional videos. Additionally, the videos are primarily selected based on the number of reactions by the public; that is to say, those Facebook videos which have been liked and commented on by social media users are included. Not only the Facebook videos were taken as the primary data, but also the comments of English and Kurdish Facebook users were covered to get more insight into the effects of tutorial health ministries' announcements.

To confirm the findings of a particular study, mixed methods are used. For analyzing the data collected, the researcher followed triangulation or mixed methods to get a more valid result and find the most frequently used speech acts in Kurdish and English Media outlets, besides describing the effective strategies used to persuade the public during the Covid-19 pandemic. The adopted model of this study is the complexity theory or the MGM, which was first proposed by Edda Weigand (2010). However, it is believed that Istvan Keckes is the forerunner among the pragmatists who argued that language use is not only about producing utterances instead initiative and reactive acts in the form of dialogue (2017: 3). The reason why the author analyzed the data of the study using this method is because neither quantitative nor qualitative approaches alone explain the circumstances to understand the nature of the human being who is the object of this study. The data were analyzed through the application of the SPSS program. Frequency and percentage tests were used. Finally, the analyzed news in English is from the standard English that worldwide news agencies adopt. The Kurdish dialect most commonly spoken in Iraqi Kurdistan is Sorani, also referred to as Central Kurdish.

Based on MGM

- Human beings who have purposes and interests are the object of investigation.
- Depending on some criteria, a near-universal speech act taxonomy is presented: representative, directive, declarative and explorative.
- There is no fixed methodology but principles of probability consisting of constitutive, regulative, and executive principles.

- Executive principles will be counted as strategies if they are used on purpose to serve the self-interests of the individuals; that is where communicative means of effective dialogue are distinguished, and they are: sequential strategies, strategies of evaluation and emotion, strategies of evasion and cover-up, and finally strategies of cooperation versus confrontation.
- Based on purpose, dialogic action games are differentiated into minimal games and complex games (one phase-games and multi-phase games). Likewise, this is called the architecture of complex action games.

4. Results and Discussion

This section is divided into three subsections as three research questions are aimed to be answered.

4.1 'Instruction' Performed by Speech Acts

The following table shows the frequency of speech acts used in English and Central Kurdish social media to perform the instruction. In English instructions on Facebook, representative actions dominated the scene with a percentage of 50%. The most frequent act was directive (40%), followed by declarative (10%). Instructions on Facebook in Central Kurdish presented a different pattern. Although the majority of speech acts were representative (66%), the Kurdish instructions on social media included directive acts (30%), and declarative acts (4%) were used to the very minimum.

Table 1. Frequency of speech acts used on facebook in English and Central Kurdish

Speech acts	English Media		Kurdish Media	
	Sum	Percentage	Sum	Percentage
Explorative	0	0%	0	0%
Representative	25	50%	33	66%
Directive	20	40%	15	30%
Declarative	5	10%	2	4%

Examples- English social media (Facebook)

1. “If you are a parent, you are worried and have questions about how contagious coronavirus is and whether your child could be at risk. Misinformation has cropped up across the Internet since Coronavirus, or COVID-19, began spreading. So we asked UNICEF's health experts to get us the facts. Here are six things they think you should know. The virus is transmitted through direct contact with respiratory droplets from an infected person and by touching contaminated surfaces. Tell your children to maintain at least 3 feet of distance between themselves and people coughing, sneezing and having a fever. Symptoms of coronavirus can include fever, cough, and shortness of breath.”

Accordingly, the above example is an extended one-phase game within the scope of one purpose negotiated in sequence either through embedding or adding negotiating as a pre-or follow-up sequence to strengthen the claim of truth. Besides, Weigand (2010: 193) determined that each warning, ‘instruction ’and ‘advice ’are either assertive or deliberative claims and have belief or acceptance to fulfil their claim; that is to state, she classified these kinds of dialogues as representative speech acts. Therefore the above dialogue can be defined as a representative speech act.

2. “Research suggests the virus can survive on surfaces for up to nine days. So use disinfectant spray paper towels to clean anything that you touch regularly. Let that stuff dry. That is how the virus dies. Moreover, skip the antibacterial wipes. Although they are convenient, I do not mind them. They sometimes move the germs around surfaces if you do not use them correctly. Also, do not forget to clean your phone. Stock a two-week supply of essentials for your home, such as toilet paper and toilet paper. Moreover, refill your regular prescriptions, so you do not run out if you get sick. Increase your fruit and vegetable intake. Choose leafy greens and fruits high in vitamin C, like citrus. They can help support your immune system. By the way, sleep and exercise, like your mom said, boost your health.”

However, at first glance, this is an example of a directive speech act, but the propositional pattern of the dialogue displays something else. Since the only aim of the dialogue is to rationally prove the seriousness of the COVID-19 case and take precautionary measures using indirect directive speech acts, this is a representative speech act used to share awareness.

3. “Everyone has a role to play in reducing and slowing the transmission of COVID-19. Social distancing is one way to prevent the spread of COVID-19. This means avoiding crowded places and maintaining distance from others.”

Through analyzing this instance, it can be concluded that the speaker made a claim to the truth with a single purpose of one phase that is extended to give more insight into the danger of spreading COVID-19 and get the audience to believe such a claim, which means it is counted as a representative speech act.

4. “Want to get your child vaccinated but worried about COVID-19 in health settings? Healthcare workers are following COVID-19 health guidance. Follow their lead to keep safe. Do not delay. Vaccinate today.”

Regularly, directive act is used in the follow-up sequence, but the purpose is to advise people. Consequently, the modified propositional pattern of the dialogue is a representative speech act.

5. “COVID-19 is a global crisis. Governments and scientists worldwide are working together to find medicines and vaccines. However, false information on treatments is spreading and putting people in danger. For accurate information, turn to your country's public health authority or the World Health Organization. Double-check everything you hear against these trusted sources. Stop the spread.”

This example was taken from the World Health Organization, a specialized agency of the United Nations responsible for international public health that provided the public with instructions during the pandemic. Therefore any dialogue shared by such an agency or any other responsible institutes will be defined as making claims to truth that aims at creating a world through words and will be interpreted as a declarative speech act.

Examples- Central Kurdish social media (Facebook)

1. "فايرۆسى كرۆنا لهرووكارى دهرهوى بهلايه.. زمحممت و نارمحهتييه، قاتل و كوشندهيه، توورمى و ئيمتيحانى خوايه بو بهندهكانى خوى. بهلام پهماميكى گهرهشى پنيه بو ئيمه، پهماميكى لهگال خوى هيناوه كه دهيموى پيمان بلى: "مروفايمتى خراب ههنگاو دهنييت. مروفايمتى ههنگاومكانى بهرمو ههملدئر و بهرمو ويرانكارى بوونهومر ئهچييت، بهرمو ويرانكارى و فسادى زهوى و وشك و تهرايى دهچييت." لهبرئهوه خوى گهره جل جلاله بهمهخلوقيكى بئ گيانى نهينراوى لهئاستى ئاخىر بچووكا بچووك بهمروفايمتى دهنييت: "دهنييت بگهرينهوه، گهر بييت و خوى پيرواردگار له خوتان توورمهكن و لهزيانى مروفايه دووركهونهوه زيانى ئازملى و درندهيى ههملدئر ئهوا به بچووكترين مهخلوق و پينكهاتوو دروستكراوپيرواردگار تهمهنيان دهكات."

“The coronavirus is on the outer surface of the disaster. It is hardship and hardship, murder and murder, and the anger and privilege of Allah to His servants. However, he has an excellent message for us, and he has mocked a message that he wants to tell us: "Humanity is taking wrong steps. Humanity steps towards destruction and destruction of creatures, and leads to destruction and corruption of the earth, dryness and wetness. "Therefore, Allah is the garment of majesty with an invisible soulless creature at the level of the little one who says to humanity: "You must return. If you make God angry with you, avoid the life of human beings, and choose the life of animals and brutality, then Allah will punish you with the most miniature creation.”

By making a claim to truth and having one single purpose behind the dialogue, it is obvious that the above example clearly aspired to provide enlightenment from the COVID-19 pandemic. Thereupon, the dialogue constitutes the representative speech act since it has the purpose of instructing.

2. "بهناوى خوى گهره، وهك ئهنجومهنى بالاي فعتواى لهههريمى كوردستان، داواكارين له ههموو ئهوا نازيزانهى كه خوى گهره شيفاي بوناردوون لهم نهخوشى كورونايه بهبهخشيى پلازمى خوينهكانيان، كه ئهمه ئهركيكى ئاينى، نهتمههيه ئهخلاقيه. خوى گهرهش لهقورئانى پيروزدا ئهفهموى: (ومن احياءها فكنما احيا الناس جميعا) ئهگهر بههوى خوينهكهى تووه جاريكى تر زيان بگهرينهوه بومروفيكى تر، لهمردين رزگار ببنييت، وهكوو ئهوه وايه ههموو مروفايمتيت رزگار كردييت. بويه تكايه تكايه بهبهخشيى پلازمى خوينهكهت ئهوا خيره گهره لهخوت دهرمهكه و مروفيك لهمردين رزگار و قوتاركه."

“In the name of Allah. As the Supreme Fatwa Council in the Kurdistan Region, we call on all the beloved ones God has healed from this corona disease to give their blood plasma a religious, national moral duty. Allah says in the Holy Qur'an: "And if anyone saved a life, it would be as if he saved all humanity. If life returns to another human being because of your blood, it is as if you have saved all humanity. So please do not deprive yourself of that great charity by giving your blood plasma and saving a human being from death.”

One of the strategies during the pandemic is the religious reminder to encourage the public to cooperate with the given instructions. The speaker used different speech acts in sequence only to serve the purpose of request with the claim to volition. Therefore, the above example is a directive speech act with one purpose.

3. "دایک و باوکم دوو خوشهویستترین و پیروزترین کەسەن لە ژێانی من، بەلام چوار مانگە تەوقەم لەگەڵدا نەکردوون، باوەشم پێدانەکردوون و ماچیشم نەکردوون، چونکە خوشەمەوین و دەمەوێت بیانپارێزم.. تەوقەم هەر نەکردووە لەگەڵ کەس نەو چوارمانگە، بەس بەلایەنی کەمەو دەبیەت ئەوان بپارێزین، دایک و باوک و کەس و کارمان، لەبەر خاتری ئەوان خوشت بپارێزە. دواى ئەوە پزىشکىک شتىک جوانى نوسىبوو لە سلیمانى دەلى: " ئەو خۆى ناپارێزى، چونکە گەنجە و ئەها ئەلى من توشیشى بەم قەیناکە، یان دەلى خەتای حوکمەتە و ئەو نازانم شتانهى لىکى دەدەنەو. خۆى توش دەکات، دواى دەمچیت دایک و باوکى توش دەکات بەى ئەو ئەو ئاگای لىبت بەى ئەو خۆى پێى بزانی، دواى دەبیەت راکا بەدواى ئوکسجین و دەرمان بۆ دایک و باوکى، کە رەنگیشە نەتوانین رزگاریان بکەین."

“My parents are the two most loving and holy people in my life, but I have not hugged them for four months. I have not hugged or kissed them because I love them and want to protect them. I have not shaken hands with anyone for the four months, but at least we must protect ourselves for their sake.” He does not protect himself because he is young, and he says it is ok for me to get infected, or he says it is the government's fault, and I do not know what they interpret," said a doctor in Sulaymaniyah. He infects himself; then he infects his parents without knowing. Then he must run for oxygen and medicine for his parents, which we cannot save.”

Appealing to emotion is a persuasion strategy used here to encourage the public to follow the instructions about COVID-19. Regarding the purpose of the dialogue, it is clear that the speaker tries to or has the purpose of sharing awareness and instructing. Hence, the interlocutor made the claim to truth and used the representative speech act.

4. "هەولاتی خوشەویست لە کاتى کرین و فروشتنى پێویستیهکانى رۆژانەت راستەخۆ مامەڵە و گفتوگۆت لەگەڵ کەسانى تردا ئەبیەت بۆیە لەم کاتانەدا پێویستە هەموو رێنمایەکانى خۆپارێزى جێبەجێ بکەى بۆ ئەوێ دووربیت لە توشبوون بە پەتای کۆرۆنا."

The Department of Media and Information- Kurdistan Regional Government (KRG).

“Dear lovely citizens, when buying and selling your daily needs, you should deal directly with other people, so you need to implement all the self-protection guidelines to avoid being infected with corona.”

However, the department of media and information- KRG shared this dialogue, but the main purpose here is to tell the people what they ‘should do’; therefore, it is a kind of advice or instruction that is to say the whole dialogue is presented in the form of a representative speech act that has the claim to truth.

5. "زۆرمان بێری و کهممان ماوه

هممان باپابهندبين

بۆ ئهوهی کوردستان بهگهستی و پارێزگای سلیمانی بهتایبهت، لهفایروسی کۆرۆنا بهدوور بێت"

"Down to the short strokes, let's all follow the instructions so that Kurdistan and Sulaymaniyah, in general, are safe from COVID-19."

The media department and information gave this dialogue, and the main purpose is to motivate people and ask them indirectly to endure the COVID-19 situation more. Thus, this is a directive speech act with the claim to volition.

4.2 Persuasive Strategies for the Public to Take Protective Measures in The Pandemic.

As it has been mentioned above, the MGM is based on the principles of probability, regulative principle, and executive principle are two of them. They are used to explain effective strategies that can be used to persuade people. Thus, there are indirect/politeness, appeal to emotion, and power strategies. According to complexity theory, rhetorical strategies and politeness are not different and should be examined together. Table 2 maintains the rhetorical devices used in the English and Kurdish media outlets:

Table 2. What are the rhetorical devices used in English and Central Kurdish media institutions while sharing awareness during Covid-19?

Effective Strategies	Kurdish Media		English Media	
	Sum	Percentage	Sum	Percentage
indirect / politeness	18	36%	25	50%
appeal to emotion	12	24%	16	32%
power strategies	20	40%	9	18%

As for persuasive strategies, English instructions on Facebook followed indirect/politeness strategies (50%), while Central Kurdish instructions on Facebook showed a strong preference for using power strategies (40%). Appealing to emotion to persuade the public is used considerably in English (16%) and Kurdish social media (24%). Talking about power strategies, less frequently, power strategies (9%) were seen in English media outlets by the government. Unlikely, Kurdish people were threatened, and many people panicked, and their psychology worsened.

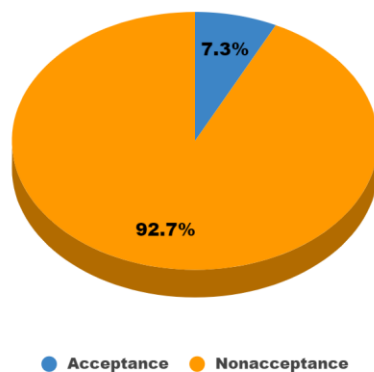
4.3 Response of the Kurdish Public to Preventive Measures of COVID-19

The two previous questions were related to the initiative pragmatic claim. This section will tackle the reactive speech acts, which are the English and Kurdish comments on Facebook that reveal whether the health ministries' announcements persuaded them. According to Weigand (2010):

1. Representative acts need to be fulfilled by a reactive act of acceptance or non-acceptance.
2. Explorative acts have responses (knowledge to know, act, and confirm reliability) to fulfill the initiative claim.
3. Directive acts, whether they are fulfilled by obedience, consent, and grant or they are not fulfilled at all.
4. Declarative acts essentially do not need a follow-up reaction.

It is worth stating that the data for this research question is collected from the post of journalists from NRT who asked the social media users whether they have faith in the regional government administration or not. Figure 1 represents people's frequency of different reactive acts to the instructions about Covid-19.

Fig 1: Response of the public to preventive measures of COVID-19 in Kurdistan



The figure displays that most people were not responsive to the tutorial health ministry's announcement during COVID-19. Likewise, using the power strategy in Kurdistan (e.g. imposing a nationwide curfew) resulted in the fact that people were not cooperative and mostly disobeyed the precautionary measure. Also, as a result of the loss of trust between the government and the population, many people resisted the instructions shared by the health ministry; besides the poverty spread all around the region, it was hard for people to stay at home since they had not enough money and the government was not giving the employees their salary at the right time monthly. These and other reasons made the Kurdish citizens not accept or follow the instructions.

5. Conclusion

As stated above, this study aimed to explore media instructions during the COVID-19 pandemic. To do so, Weigand's model of dialogue (Mixed Game Model) has been applied to illustrate the types of speech acts used and the persuasive strategies used to make the public follow health measurements. The study also aimed to determine to what extent English and Kurdish people believed and accepted the tutorial health ministries' announcements to take extra precautionary measures against Covid-19.

According to the implication of Weigand's speech act taxonomy in the chosen media dialogues, it can be concluded that the representative speech act was utilized highly (%50). Secondly, directive speech acts were commonly encountered (%40). Finally, declarative speech acts with the percentage %10 employed in the English media. Although, in the Kurdish press, the number is significantly different. The representative speech was seen with a considerable proportion (66%), directive acts (30%), and declarative acts (4%).

In addition, more frequently, indirect/ politeness strategies in English and the powerful strategies in the Central Kurdish media outlets are used; this aligns with Weigand's (2009) different cultural backgrounds that shape different individuals and communities.

Moreover, adopting a new model that enables accounting for both initiative and reactive acts of dialogic games in media institutions (English and Central Kurdish media outlets) is a crucial point in this study.

Notably, only the purpose of any dialogue is enough to identify what kind of speech act has been used in a stretch of speech, which is defined as one minimal phase game by Weigand 2010. However, multi-phase games, such as in media institutions for contracting safer NEWS about future pandemics, require an excellent plan to share awareness. Therefore, according to complexity theory, considering psychology, culture, and all scientific studies related to human beings are crucial.

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