



## Communicative discourse strategies used by Iraqi Facebook users

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### Abstract

The present study investigates the communicative strategies employed by Iraqi Facebook users through their comments on friends' posts. It illustrates how they interact, exploring whether this interaction is a reflection of their real life communication. It also identifies what speech acts their comments represent and whether they follow or flout Grice's cooperative principle. For research reliability, the sample data are Iraqi users whose posts and comments are taken from Iraqi Facebook pages, and whose consent was granted for academic purposes. Five posts are chosen, the number of comments on each range between 14 to 40, 126 in total. The results show that the type of post partially decides the type of strategy used. Moreover, participants tend to use Assertive and Expressive speech acts, with Assertives as the most dominant since participants almost always reveal what they know, showing deep feelings and emotions on many occasions, and sometimes being cynical. Regarding Grice's maxims, users rarely flout them, except in culturally motivated instances involving humor, triviality, or cynicism. These online interactions closely reflect real-life communication but are more concise. The study underscores the cultural underpinnings, shaping Iraqi users' online engagement.

**Keywords :** Facebook, communicative strategies, Cooperative Principle, speech acts, social media.

استراتيجيات الخطاب التواصلي لدى مستخدمي فيسبوك العراقيين

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### ملخص

تبحث هذه الدراسة في استراتيجيات التواصل التي يستخدمها مستخدمو فيسبوك العراقيون من خلال تعليقاتهم على منشورات أصدقائهم. وتوضح كيفية تفاعلهم، وتكشف ما إذا كان هذا التفاعل انعكاساً لتواصلهم في الحياة الواقعية. كما تحدد الدراسة الأفعال الكلامية التي تمثلها تعليقاتهم، وما إذا كانت تتبع مبدأ غرايس التعاوني أم لا. ولضمان موثوقية البحث، تم اختيار بيانات عينة من مستخدمي عراقيين، حيث تم جمع منشوراتهم وتعليقاتهم من صفحات فيسبوك عراقية، بعد الحصول على موافقتهم لأغراض



البحث العلمي. تم اختيار خمسة منشورات، يتراوح عدد التعليقات على كل منها بين 14 و40 تعليقًا، بإجمالي 126 تعليقًا. وتُظهر النتائج أن نوع المنشور يُحدد جزئيًا نوع الاستراتيجية المستخدمة. علاوة على ذلك، يميل المشاركون إلى استخدام أساليب الكلام الحازمة والتعبيرية، مع غلبة الأسلوب الحازم، إذ يكشف المشاركون في أغلب الأحيان عما يعرفونه، مُظهرين مشاعر وأحاسيس عميقة في كثير من الأحيان، وأحيانًا بنوع من السخرية. وفيما يتعلق بمبادئ غرايس، نادرًا ما يتجاهلها المستخدمون، إلا في حالات ذات دوافع ثقافية تتضمن الفكاهة أو النفاهة أو السخرية. تعكس هذه التفاعلات الإلكترونية التواصل الواقعي بشكل وثيق، ولكنها أكثر إيجازًا. تُبرز الدراسة الأسس الثقافية التي تُشكل تفاعل المستخدمين العراقيين عبر الإنترنت.

**الكلمات المفتاحية:** فيسبوك، استراتيجيات التواصل، مبدأ التعاون، أساليب الكلام، وسائل التواصل الاجتماعي.

## 1. Introduction

Communication, by nature, is based on understanding among the speakers of a speech community. This is expressed in different ways via various strategies which are culturally dependent (Blight & Stephens, 2012: 44).

In the past, linguistic research relied heavily on empirical observations, such as recording spoken interactions or analyzing written materials like letters, to gather data and formulate generalisations about language use (Labov, 1972; Milroy, 1987). This process was often labor-intensive and time-consuming, requiring researchers to manually collect, transcribe, and analyze data.

Today, advancements in technology and the widespread availability of digital communication have significantly streamlined such studies. The internet provides an abundance of linguistic data in various forms, including videos, text messages, social media posts, blogs, and other online interactions (Tagg, 2015; Androutsopoulos, 2013). These resources enable linguists to access diverse and authentic examples of language use across different contexts, cultures, and modalities, facilitating large-scale analyses and enhancing the representativeness of linguistic studies.

Unlike a century ago, the study of language has expanded far beyond the mere prescription or description of grammatical rules. Contemporary linguistic approaches delve deeper, focusing not only on understanding the mechanisms by which language functions but also on how individuals use it to convey meaning—explicitly or implicitly—and how the mind processes and interprets communication. Modern research also explores how people comprehend implied meanings, bridging the gap between language and cognition.

Moreover, the unit of analysis in linguistics has evolved significantly over time. Early studies centered on the meaning of individual words (e.g., Saussure, 1916; Lyons, 1977), progressing to the structure and meaning of sentences (e.g., Chomsky, 1965), and eventually to entire texts and discourses (e.g., Halliday, 1978). This evolution reflects a growing emphasis on understanding the precise meaning conveyed by complex, contextualized speech.



The type of data under analysis, therefore, decides the type of approach adopted. Since the present study deals with comments on posts on social media, Facebook in particular, it is best dealt with through pragmatics and discourse analysis spectacles. This is because they offer a comprehensive framework to explore the interplay between language, context, and social interaction, studying how users share experiences, argue, or express emotions. They provide insights into human interaction in virtual spaces, which reflects real-world social dynamics and cultural norms.

The study aims to know how Iraqis interact on social media ( Facebook), whether the type of post affects their interaction, and whether this is a verbatim reflection of what they do in real life. Talking Gricean, do they abide by the principles of communication, or deviate from the norms and try to diversify the topic of conversations ( represented by the posts here)?

The significance of the study is theoretical and practical. Theoretically it: (1) expands knowledge about how language is used in digital communication, particularly in Arabic-speaking contexts like Iraq, (2) sheds the light on discourse strategies specific to Iraqi culture, enriching global perspectives on sociolinguistic diversity, (3) reveals how Iraqi Facebook users employ language to navigate cultural norms, express identities, and engage in social interaction, and (4) provides a basis for understanding how Grice's maxims and Searle's speech acts manifest in online Arabic discourse. Practically it: (1) assists organizations, educators, and digital marketers in understanding how Iraqis communicate online, fostering better engagement with Iraqi users, (2) supports language learning by showcasing real-life examples of Iraqi Arabic in digital contexts, which can be useful for teaching pragmatics and discourse in second-language education and (3) identifies how language is used to mediate conflicts or build social solidarity in a post-conflict society like Iraq, aiding in social development initiatives.

The study bridges the gap between theory and practice by illuminating how Iraqis utilize Facebook as a tool for cultural expression, social interaction, and identity negotiation, making it relevant for academics, practitioners, and policymakers alike.

To the best of the researcher's knowledge, no study has dealt with Iraqi posts and comments, analyzing them via pragmatic and discourse analysis frameworks.

## 2. Literature review

Many studies have dealt with social media in general, Facebook in particular. They approached it from different angles.

Platt et al. (2024) investigate how one's willingness to share political opinions is affected by communication context, whether offline or on Facebook. They analyse why some individuals express political opinions openly while others



remain silent, highlighting the role of social and technological factors in shaping these behaviours. The study provides insights into how online platforms influence political engagement and discourse dynamics. They found out that the environments of social media platforms can promote or hinder political conversations.

Haque's (2023) study explores the role of social media, particularly Facebook, in enhancing language learning, focusing on writing skills and vocabulary acquisition among students. It highlights the collaborative and communicative potential of social media in formal and informal educational contexts.

Another study is by Klemenova & Ereshchenko (2020) who examine communicative strategies in social media discourse, focusing on how users adapt language to achieve specific interaction goals. The study explores the impact of digital communication technologies on discourse structures, highlighting strategies such as persuasion, emotional appeal, and audience engagement in online environments.

Oprea (2019) analyses discourse on social media, focusing on how digital communication shapes language use and interaction patterns. The study highlights the evolving nature of discourse influenced by technology and the blending of formal and informal communication. It emphasizes the role of social media in creating new linguistic norms and fostering diverse communicative practices.

David, Pascual & Torres (2019) investigate how reliance on Facebook for news influences political engagement. The study highlights the platform's role in shaping users' political awareness and participation, emphasizing the effects of algorithm-driven content exposure on engagement patterns. It concludes that Facebook can both mobilize and polarize users depending on the context of news consumption.

Viewing social media from a different angle, Khalaf (2018) conducts a pragmatic analysis of language used in Facebook posts and status updates, focusing on how users employ linguistic strategies to convey intentions and engage with audiences. The study explores elements such as speech acts, implicature, and politeness, highlighting the interplay between digital communication and pragmatic principles in online interactions.

### **3. Methodology**

Given that the present study focuses on non-numerical data and emphasises the interpretation of comments within their contextual settings, a qualitative analysis method is adopted. Each post is individually examined and analysed using the theoretical frameworks of Searle's Speech Acts and Grice's Cooperative Principle, with particular attention to any flouting of Grice's maxims. The analysis is followed by a detailed presentation of the results and findings derived from the data.



The sample posts are public and are intentionally chosen. The number of posts is five with different number of comments, ranging between 14 to 40 each, 126 in total. The time of retrieving them is 15<sup>th</sup>, May, 2024. They are taken from my own list of friends to ensure that the participants are purely Iraqis for the sake of research reliability. Attention will not be given to gender since only one post contains mutual-gender participants. Posts may have different ways of reactions and replies, however, only linguistic written symbols are considered since only written comments are being dealt with in here.

The posts are introduced at the beginning of each section of analysis, accompanied by translations of both the content and comments. The comments are presented as originally written in Arabic, followed by a detailed analysis of their implied meanings. The analysis employs Searle's framework of indirect speech acts, alongside Grice's maxims and implicature, with a focus on flouting of the Cooperative Principle. A concluding remark is provided at the end of each post analysis, summarizing the application of the study's theoretical models and highlighting key insights. This approach reveals how individuals express emotions and thoughts through posts and comments, offering valuable insights into how the Iraqi community shares moments, interacts on social media, and reflects cultural norms in their behaviour and turn-taking.

Regarding ethical considerations, the study upholds intellectual property rights by properly citing all referenced sources and adhering to academic integrity throughout. Participant consent was obtained for the use of their posts and comments strictly for academic purposes. The data were readily accessible to the researcher, as all participants were included in the researcher's list of friends.

#### **4. Research questions**

The present study tries to answer the following questions:

1. What are the communicative strategies used by Iraqi Facebook users?
2. Does digital interaction reflect real-life interaction ?
3. What is the most frequent speech act Iraqi Facebook users employ?
4. Do Iraqi Facebook users flout Grice's Maxims?
5. What types of speech acts do their interactions fall into?

#### **5. Theoretical background**

##### **5.1. Introduction**

Social media has been the subject matter of many studies. However, each study approaches it from a different angle, shedding the light on a particular point in digital interaction. However, the present study focuses on a linguistic issue that has never been studied before, to the best knowledge of the researcher, i.e.,



comments on posts by Iraqi Facebook users. To carry this out, an eclectic approach is adopted, represented in Searle's speech acts (1998) and Grice's (1975) Cooperative Principle and Implicature, making out as the tools of analysis.

Searle (1975: 59) structurally classifies speech acts into Direct and Indirect. Speech acts are Direct when the relation between the structure of the sentence and its function is direct. For example, a declarative sentence is used to make a statement, an interrogative makes a question, and an imperative makes a command/request. Consider the following;

- You wear a seat belt.
- Do you wear a seat belt?
- Wear a seat belt!

On the other hand, speech acts are Indirect when the relation between the structure of the sentence and its function is indirect. Here a declarative is used to make a request (Yule, 1996: 55), e.g.,

- It's cold in here. (a request to either close the door or put the heating on)

Nonetheless, one function can be expressed by different structures. A command/request, for instance, can be expressed by an imperative structure (hence a direct speech act), in addition to declarative and interrogative structures (hence indirect speech acts). For example,

- Move out of the way !
- Do you have to stand in front of the TV?
- You'd make a better door than a window.

Generally, requests are most commonly expressed via interrogative structures, as in,

- Would you close the door?
- Could you please help me with my homework?

The reason behind speakers using Indirect speech acts is to show politeness, align with social norms, avoid confrontation, convey deeper meaning without explicit statements on the basis of shared knowledge, avoid negative consequences or hurting someone else, or appearing 'pushy', or to show how clever they are (Thomas, 1995: 122).

## ***5.2. Indirect speech acts***

Searle (1998) classifies indirect speech acts into five different types. These are :

1. Assertives : The speaker in this type is committing the hearer to what they state or believe. It includes statements, descriptions, classifications, and explanations. " An assertive is an expression of a belief ( which ) can be true or false."
2. Directives : Here the speaker is trying to make the hearer do the action denoted by the propositional content. Orders, commands, and requests are



directives, which are expressions of desire that can be "obeyed, disobeyed, compiled with, granted, denied and so on."

3. Commissives : The speaker this time commits himself to undertake the action of the proposition. It includes promises, vows, pledges, contracts, and guarantees. A commissive refers to the intention of the speaker to do something which can be carried out, kept, or broken.

4. Expressives : Now the speaker is expressing his feelings. This involves apologies, thanks, congratulations, welcomes, and condolences. An expressive reflects what the speaker feels at the time he makes his proposition, so he could be happy, sorry, grateful, or hospitable.

5. Declarations : This time the intention of the speaker is to change the social reality. The act in this type is successfully performed, a feature which makes it unique among other speech acts. Propositions are made by people with certain power due to their current position, like a judge, a president of a country, a priest, etc.

Nevertheless, sentence meaning might sometimes differ from the speaker's intention, a case found in metaphors, irony, sarcasm, hyperbole, and understatement – intentions of speakers limit the meaning of their utterances.

### ***5.3. The Cooperative Principle and Implicature***

The Cooperative Principle, proposed by H.P. Grice (1975) in his influential paper " Logic and Conversation," is a fundamental concept in the study of pragmatics and communication. It suggests that participants in a conversation typically operate under the assumption that they are cooperating with each other to achieve mutual understanding. Grice articulates this principle through a series of maxims—Quantity (provide the right amount of information), Quality (offer truthful statements), Relation (stay relevant), and Manner (be clear and orderly)—that outline how effective communication should ideally unfold. By adhering to these maxims, speakers can convey information clearly and efficiently, while listeners can interpret messages in a way that aligns with the speaker's intentions. This principle not only sheds light on the mechanics of everyday dialogue but also highlights the nuances of implicature, where the meaning of an utterance extends beyond its literal interpretation. Grice's insights have profound implications for linguistics, philosophy, and even artificial intelligence, influencing how we understand meaning and context in communication.

Implicature arises from this work, referring to the meaning that is implied rather than explicitly stated in conversation. For instance, if someone asks whether you enjoyed a meal and you reply, "It was interesting," the implicature may suggest that you did not enjoy it as much as expected. By navigating these differences, speakers can convey complex ideas and emotions without directly stating them, allowing for a richer, more context-driven dialogue. Grice's insights into the



Cooperative Principle and implicature reveal the intricate nature of communication, where meaning is crafted not just through words but through shared understanding and social context.

Implicature can be conventional and non-conventional. The former refers to the literal meaning of words which are not based on the Cooperative Principle or the maxims, whereas the latter refers to the conversational implicature where listeners have to infer the speaker's intention in a conversation. The conversational inferences support the assumption of cooperation (Yule, 1996: 40). There are many factors that play a core role in the process of inference, among which are ' participants' personal background knowledge and their attitudes toward each other, socio-cultural assumptions concerning role and status relationships as well as social values associated with various message components like participants' grammatical and lexical knowledge' ( Gumperz, 1982: 153).

### 5.3.1. *Non-observance*

Speakers and listeners are aware of conversational maxims, although they may not explicitly acknowledge their existence due to their fundamental nature. However, in everyday interactions, participants occasionally fail to adhere to these maxims (Grice, 1975). Grice asserts that 'a participant in a talk exchange may fail to fulfill a maxim in various ways.' These failures can take the forms of flouting, violating, opting out, and clashing.

When a speaker flouts a maxim, they assume the listener will grasp the implied meaning rather than relying solely on the literal interpretation. Essentially, the speaker does not intend to mislead the listener. Thomas (1995: 65) notes, 'A speaker blatantly fails to observe a maxim, not with any intention of deceiving or misleading, but because the speaker wishes to prompt the hearer to look for a meaning that is different from, or in addition to, the expressed meaning.'

In contrast, when a speaker violates a maxim, their intention is to deceive the listener. While the utterance may be truthful, its implication is false (Thomas, 1995: 72). Opting out of a maxim indicates that the speaker is unwilling to cooperate or provide more information than they already have, explicitly expressing their reluctance to adhere to the maxim.

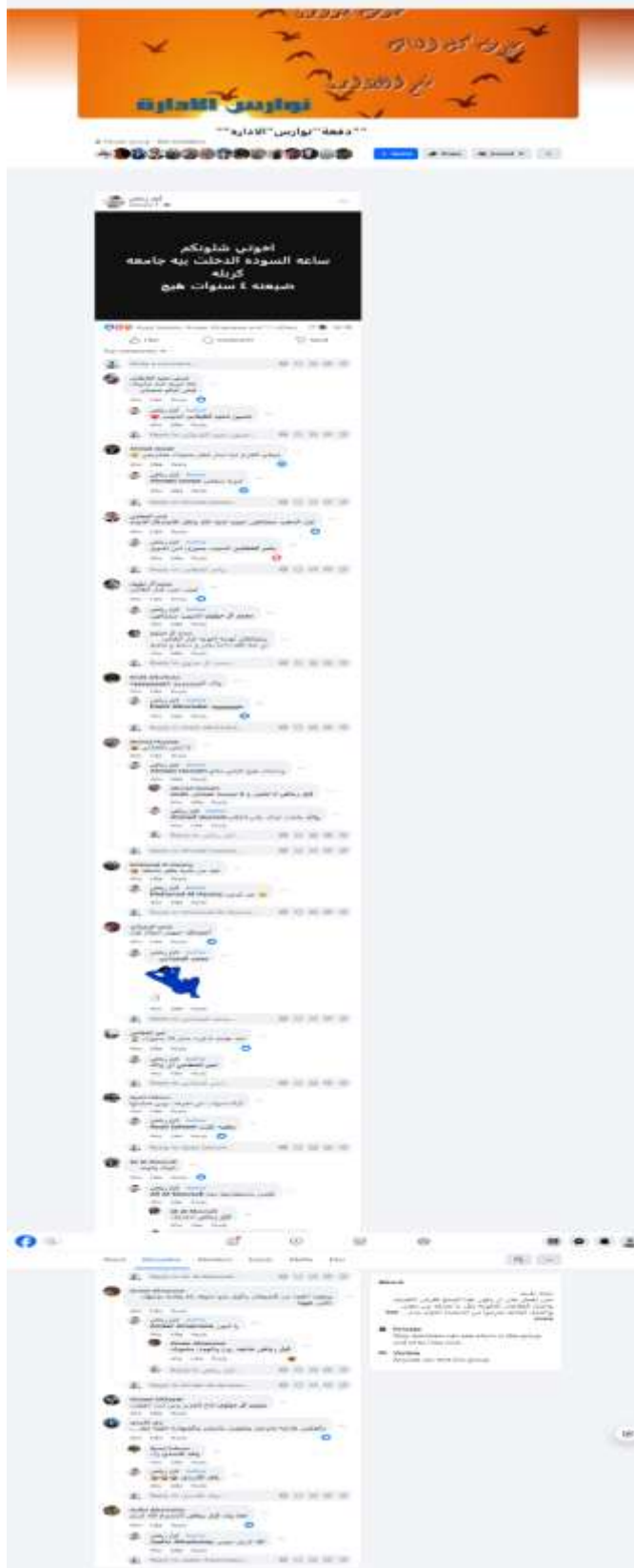
The final type of non-observance is infringing a maxim. In this case, the speaker inadvertently fails to meet the maxim's requirements without intending to create an implicature. This can occur when the speaker is unfamiliar with the culture or lacks proficiency in the language (Thomas, 1995: 74).

## 6. Posts and Comments Analysis



The analysis now shifts to examining the posts and comments using Searle's speech act theory and Grice's Cooperative Principle, including the concept of implicature. The posts are categorized based on their thematic orientation, such as personal, argumentative, sports-related, academic, etc., to provide a structured framework for interpretation. Each post is accompanied by a visual representation (a photo) to give context, followed by translation and a detailed discussion. The comments associated with each post are analysed separately, focusing on how they contribute to or diverge from the main post, thereby uncovering the underlying pragmatic strategies and communicative patterns. This approach ensures a comprehensive understanding of the interplay between the posts and their corresponding comments.

### **6.1. Post #1**



which is translated into, " Bros, how are you .. I rue the day I joined university of Kerbala .. we wasted 4 years for nothing."



This post expresses frustration about wasted time at university, functioning as an Expressive speech act. It is classified as personal since it represents personal experience of the author. the interrogative sentence here does not function as a question since the author does not really mean to ask about how his friends are, and is not expecting a reply about health condition, rather it is made to draw attention, and as phatic communion.

### 6.1.1. Comments

Commenters engage with various supportive comments, maintaining conversational implicature through humor and shared experiences. For instance, Ahmed Hussein's remark, "لا تعيين و لا تونسنا," flouts Grice's maxim of relevance by introducing a peripheral topic, highlighting shared dissatisfaction and criticism. This use of language creates a communal bond, while also revealing deeper implications about post-graduation job market challenges. Overall, the exchange shows a blend of speech acts that foster connection amidst shared struggles. Another one is when Ahmed Jawad says, "تره صار عشر سنوات متخرجين," which acknowledges the lengthy period of time after graduation, implicating it is too late to say so. It is said in the sense of a question meaning, "why do you remember this now, it's been ten years since graduation."

The exchanges primarily follow Grice's maxims, with participants aiming for relevance and clarity. However, there are instances of flouting, particularly through humor. For example, Muhanad Al Hasany's suggestion to "عيد من جديد" introduces a light-hearted twist that might seem off-topic but contributes to group cohesion. He formulates his request in a form of an imperative, saying, "Restudy in another university."

Comments like "أعصابك حبيبي استاذ كرار" and playful exchanges like "هههه" can imply a deeper intimacy among the group, suggesting that despite frustrations, they find solace in shared experiences. The laughter and the teasing comment ("Dear Mr. Karar, control yourself") foster a supportive atmosphere that are in essence a flout to the maxim of relation, yet help in revealing a cultural bond among the participants. It is a call for self-control, though said in an intimate context.

The social context is significant; the commenters know each other, which influences their speech acts. Their responses convey understanding and solidarity, illustrating how language can build community.

Overall, this post exemplifies how speech acts and conversational principles interweave to create a rich tapestry of meaning, highlighting both individual feelings and collective experiences.

### 6.2. Post #2



which is translated into, " After 100 years, for example, in 2120, we will all be with our relatives and friends underground, and our homes will be inhabited by strangers, and our properties will be owned by other people who will not remember anything about us. Who among us can think of his great-grandfather, for example? After a hundred years, in the darkness and silence, we will realize how trivial the world was, and how ridiculous our dreams of increasing it were, and we will wish that we had



spent our entire lives in determination, collecting good deeds, and doing good deeds! As long as there is still life left - let us consider and change."

The post's speech acts are Assertive and Expressive. The post reflects on mortality, the transience of life, and the importance of good deeds. It conveys a warning about the futility of life and a call to action. The post is a kind of sermon where the author is calling people to realize the triviality of earthly desires and consider the dead as a lesson. He preaches to people to fear God and abide by His law. The post is accompanied by a photo which contains a saying by Imam Ali: " Moving rocks from their place is easier than making the unknowledgeable understand." The link between this saying and what the author of the post said is not very clear, but it can be deduced that " people should try to understand that this life is worthless, and only the knowledgeable can grasp this."

### 6.2.1. Comments

Most comments express agreement or appreciation (e.g., "أحسننت النشر" translates to "Well said"). They affirm the original post's message and share sentiments of hope and reflection. Therefore, they are considered assertive speech acts. However, some other comments imply encouragement for self-reflection (e.g., "من اراد اصلاح الخطا عليه باصلاح نفسه اولاً" meaning "Those who want to correct mistakes should start with themselves"), and come in the form of directives. Still one of the comments interrogative, a rhetorical question, "منو يكول عايشين ل ذاك الوقت" (Who says we are alive until that time?) which implies that it is implausible to live this long.

Most comments are brief and relevant, adhering to the maxim of quantity. They provide enough information to show agreement without unnecessary detail. They also seem sincere, reflecting genuine agreement with the original post's themes, satisfying the maxim of quality. Moreover, they all relate directly to the post's themes of mortality and self-improvement, showing relevance. Finally, they are generally clear, with a straightforward expression of support, observing the maxim of manner.

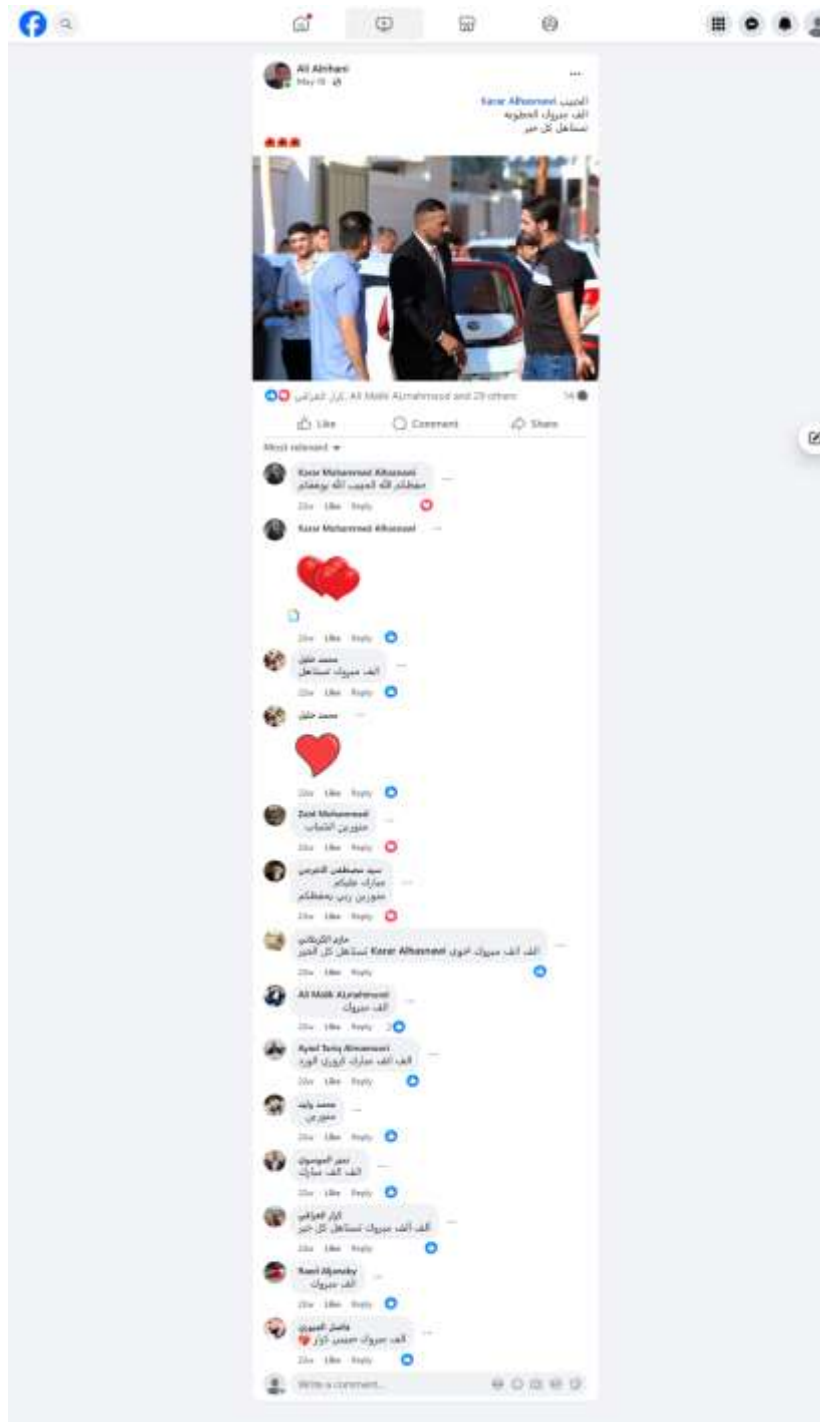
The comment by محمد الحلاوي which says, "ومنو يكول نبقي عايشين ل ذاك الوقت احتمال" (Who says we will live until that time? the Day of Judgment maybe in the fifth month [meaning May]) questions the assumption of living long enough to reflect on the future, which can imply skepticism about the post's focus on the distant future. Comments like "اللهم انا نسألك حسن الخاتمة" ("O Allah, we ask You for a good ending") convey deeper feelings of hope and a desire for righteousness, suggesting that the speakers are not just agreeing but also seeking divine favour.

Overall, the post generates a reflective dialogue among commenters, reinforcing the themes of the original message. While most comments support the post, a few introduce elements of skepticism, showcasing the varied



perspectives within the discussion. The analysis reveals a community engaged in meaningful reflection, using various speech acts to foster understanding and convey personal sentiments.

### 6.3. Post #3



which means " Dear Karar Alhasnawi .. Congratulations on your engagement .. You deserve all the best."

The post's speech acts are both Assertive and Expressive, referring to a social occasion, i.e., engagement. The author is congratulating a friend ( Karrar



Alhasnawi) for his engagement, wishing him goodwill. It is very short, but expressive. It serves both to inform about a personal milestone (engagement) and to celebrate it. The photo is for the engaged individual while on his way to make the marriage proposal. The author is declaring this occasion, expressing his happiness to his friend with whom he seems to have been then.

### 6.3.1 Comments

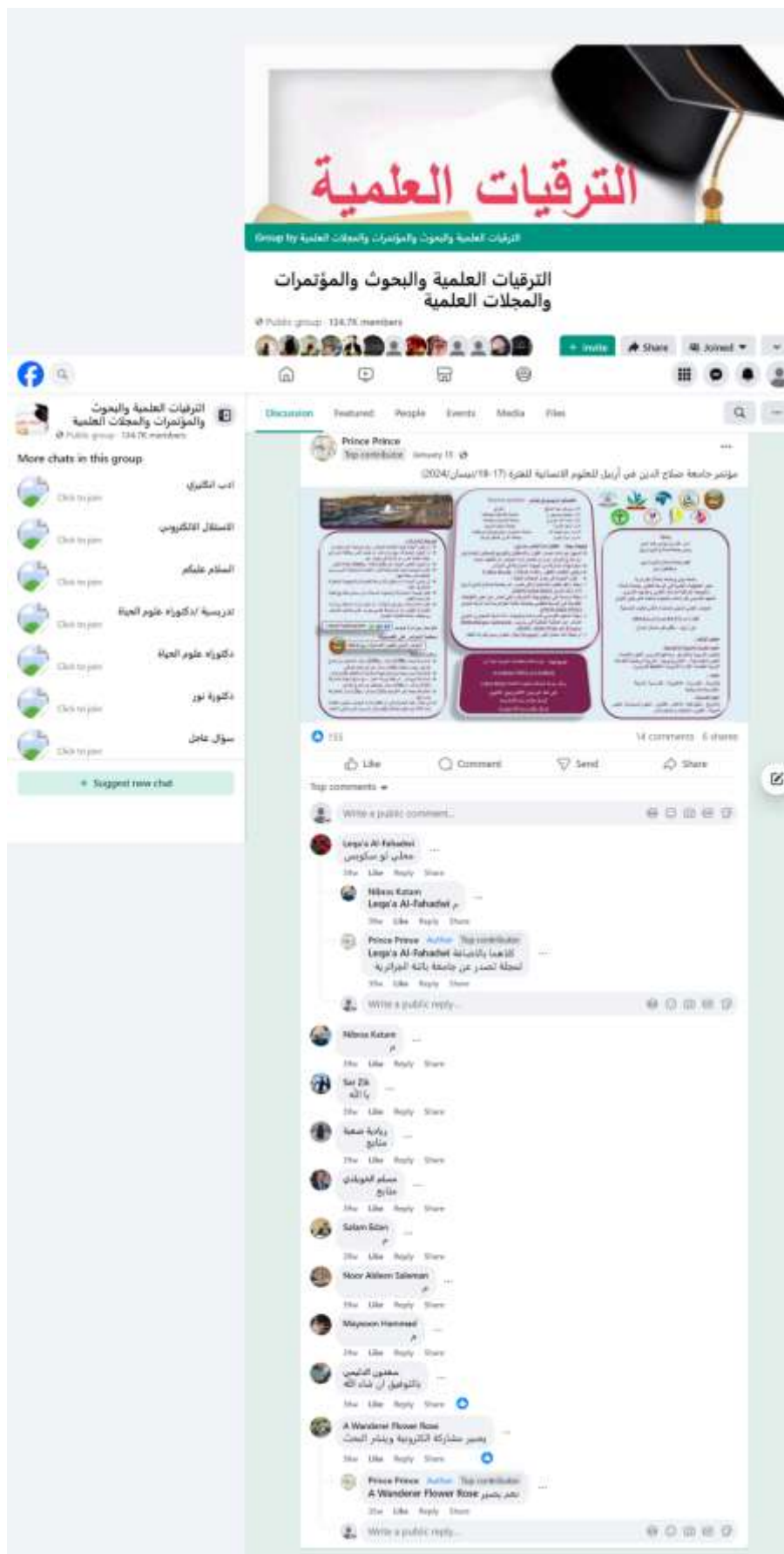
Most comments echo the congratulations, reinforcing the celebratory nature of the original post. Phrases like "تستاهل" and "مبارك عليكم" show agreement and shared joy. They also express affection and support for the engaged individual (e.g., "حفظكم الله," meaning "May God protect you"). It is clear that most of them, if not all, are assertive and expressive since they reflect the participants' wishes of goodwill.

Comments provide just enough information to convey congratulations without unnecessary elaboration, maintaining relevance, though few may flout like Zaid Mohammed's comment "منورين الشباب" (which means "You are glamouring guys"); however, it implicates that the commenter is describing the people in the photo of the post as smart for being ready for the occasion, and in this sense it is not directly related. The engaged individual also replies "حفظكم الله الحبيب الله" (meaning "May God protect you, my dear. May God grant you success") responding to the author's congrats, and representing a direct exchange. The other comments seem sincere and truthful, aligning with the celebratory context. All are directly related to the engagement, keeping the conversation focused on the occasion. Moreover, they are clear and straightforward, facilitating easy understanding.

The repeated use of "تستاهل" implies not just congratulations but also a recognition of the person's worthiness of happiness and success.

The analysis reveals a strong community engagement centered around celebration. The speech acts primarily reinforce positive feelings and support for the individual's milestone. The comments adhere to Grice's maxims, maintaining relevance and clarity, with minimal potential for implicature or flouting. Overall, the interaction is characterized by warmth and communal joy, effectively using language to express shared happiness.

### 6.4. Post #4



which translates into " Salahaddin University Conference in Erbil for



Humanities for the period (17-18/April/2024)"

The speech act used here is Assertive for it provides information about an upcoming conference at Salahaddin University in Erbil supplied by the conference's brochure. It serves to inform potential attendees and participants about the event's details. The context of the post is academic since it is about an academic conference.

#### 6.4.1. Comments

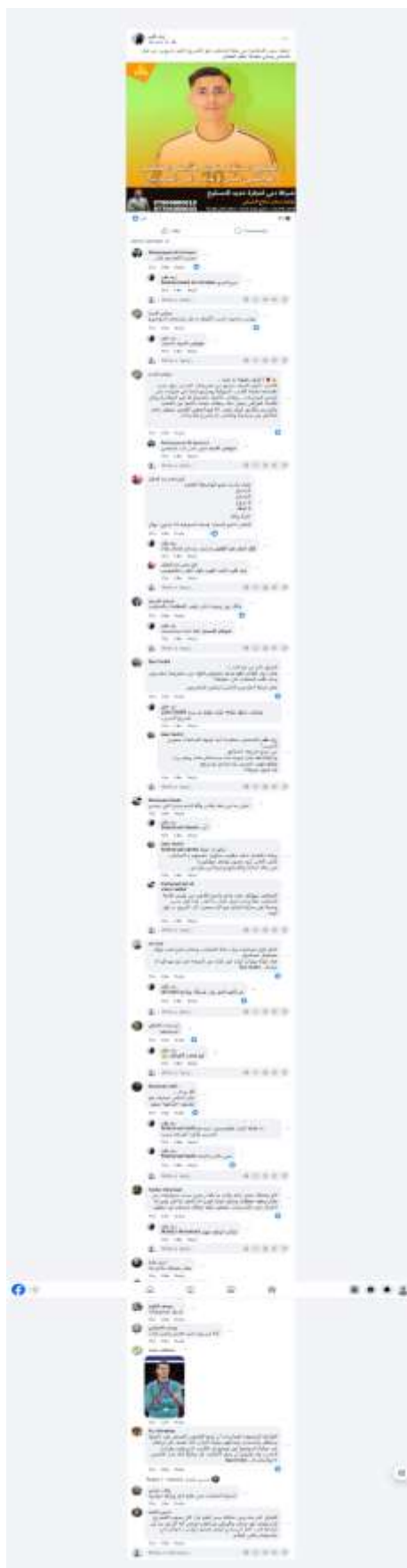
Most comments are Assertive since they simply indicate following the event or express interest (e.g., "متابع," or "م" meaning "following"). This suggests a desire to stay updated. Comments like "بالتوفيق ان شاء الله" express well-wishes, indicating support for the event and its participants. The comment about electronic participation, "يصير مشاركة الكترونية وينشر البحث", implies an interrogation, though in the form of a statement, asking about the possibility of electronic participation with a guarantee of publishing their research paper.

Comments are generally concise, providing just enough information without excessive detail. Most commenters simply state their interest or provide minimal responses. Hence, all meet the maxim of quantity. They also appear truthful and sincere, reflecting genuine interest in the conference. Moreover, all are relevant to the original post, maintaining focus on the conference topic. Finally, they are all clear, although some use abbreviations (e.g., "م"), which might obscure meaning for some readers; however, they are still understood by all participants since it is a common abbreviation to the word "متابع" (follower).

All comments adhere to Grice's principles except the comment "يا الله" which could be interpreted as flouting the maxim of Relation, as it doesn't directly address the conference but might imply a reaction of surprise or encouragement for the event or its implications.

The interaction surrounding the conference post demonstrates community engagement and interest in academic discourse. Most comments align well with Grice's maxims, maintaining relevance and clarity, while the use of abbreviations could pose minor barriers to understanding, but knowing it is a shared knowledge among the participants strengthens its relation to the conversation. The text reflects a supportive atmosphere, with participants expressing enthusiasm and discussing logistical aspects of participation, thus enriching the conversation around the event.

#### 6.5. Post #5





which translates into " I think the reason for leaving the national team delegation is the ill-considered statement by Kassas. Let incompetent Bashar help you." The photo, on which written " دانيالو السعيد left the national team camp yesterday, heading toward Norway," is for the player.

The main post's speech act is Assertive for it informs the audience with a piece of news about the departure of the Iraqi football player دانيالو السعيد from the national team delegation, attributing it to an ill-considered statement made by the coach. This is an assertion that suggests a causal relationship between the coach's remarks and the player's actions. The bottom of the post contains an advertisement.

Most comments echo the sentiment of the original post, either agreeing with the assertion about the player's departure or providing additional contexts and opinions. For example, "بسبب التصريح غادر" (He left because of the treacherous statement) reiterates the main point. Some comments are Expressive for they express frustration or disappointment with the player or the situation (e.g., " والله " زين يسوي خلي تبقى العطلات بالمنتخب meaning " By God, he does well. Let the incompetent remain with the national team").

Most comments provide relevant information without excessive detail. For example, the comment from "مرتضى السيد" about the player's dissatisfaction provides context without over-explaining because it gives explanation to what had happened or caused all this chaos.

The commenters generally seem to believe in what they are saying. However, the claim by "Ali Naiif" that it's impossible for a player to leave without a valid reason suggests a personal conviction that may lack evidence. He attributed this to rumours, confirming that the player will be playing the match against Japan.

All comments relate to the discussion about the player's departure and the broader implications for the team. However, the last part of مرتضى السيد's comment seems to have no relation for he is talking about another player, denying the rumours about him " أما فيما يخص اللاعب منتظر ماجد فالأخبار غير صحيحة " Despite all of this, they are related indirectly for they are discussing the national teams news.

Most comments are clear, though some contain slang that may require interpretation (e.g., "بشار بصخله ما سرحه" might be less clear to some readers, which means that بشار cannot be counted on as a player. Literally it means " Bashar cannot take care of a goat").

The comment " كلة من ورة علي خضير وعلي فرات " could be seen as flouting the maxim of Relation, putting the blame on two other individuals, who are not part of the national team's delegation, rather than adding information directly related to the discussion.

Comments that suggest conspiracies or internal team conflicts (e.g., "هاي لازم" "وراهه مؤامرة") imply deeper issues within the team that are not explicitly discussed in the original post, suggesting that the departure might be part of a larger narrative of dissatisfaction.



The conversation surrounding the post reveals a community deeply engaged in the dynamics of their national football team. Most comments align with Grice's maxims, keeping the conversation relevant and focused on the implications of the player's departure. There are hints of underlying issues, such as dissatisfaction with the management or internal conflicts, which enrich the conversation. Overall, the interaction reflects a mixture of concern, criticism, and a desire for improvement in team dynamics, showcasing how sports discussions often mix factual information with personal opinions and emotions. In essence, this conversation not only addresses a specific incident but also taps into larger themes of accountability, performance, and emotional investment in a national team. It highlights how fans and commentators use social media platforms to express their thoughts, frustrations, and hopes, weaving together factual observations with personal sentiments and communal identity.

## 7. Discussion of Results and Findings

Through social networks providing the ability to socially interact online, the research examined social media users' use of language through social networks. Social media is now a tool to document daily life, persons' daily activities, people's emotions and public opinion. There are many different ways of communicating; some people use humor, while others use sarcasm or cynicism, and still have other methods of expressing their feelings.

The analysis of the data revealed that the Assertive speech act category was most dominant in the data analyzed, with the highest number of total occurrences of Assertive speech act occurrences (i.e., original and comment posts) in the data analyzed. A post/comment was identified as an assertive speech act as long as it described an event or provided information about an event. Assertive speech acts are most prevalent on social media because people frequently provide factual information of some sort. Secondly, the second most common type of speech act category was Expressive speech acts. Expressive speech acts (i.e., emotional reactions, emotional expressions, personal feelings, personal attitudes) allow users of social media to articulate their feelings or express their emotional states to other users, which adds to both the individual and interactive nature of discourse on social media .

Indirect versus direct speech acts signal user's preference for the former as they appear to exceed the literal meaning of what is said, resulting in many things being presented implicitly. Use of indirectness can improve self-expression and the overall effectiveness of workshops. Consequently, while assertive posts are typically intended to make an assertion, they often can be used as indirect ways to express oneself. Assertive posts are intended, not only to assert something, but also to stimulate others to engage with them and/or the content. The conclusion drawn here is that many of the pragmatic devices can support



various communicative functions via Facebook postings or comments, including description, assertion, expression, inquiry and direction.

Also, According to findings, Iraqi individuals utilize online forms of communication similarly to how they communicate face-to-face, however there is an unwillingness to engage in prolonged conversations (as they would face-to-face) with others through online channels of communication i.e., Computers and phones. Additionally, every participant of the conversation has only one active participant role. The majority of exchanges between two parties also do not exist, whereas at any time, all topics will have multiple exchanges occurring between multiple parties simultaneously. Consequently, through how they engage with technology, people can be said to connect with one another (by having the means of viewing one another's updates) and also to disconnect from one another (by often not commenting on the tags of those they are interested in). Few of the groups have reached out to each other. X and Y lack in terms of both intimacy and proximity from what would show they have had enough time to build their own respective identities. They have settled with what their businesses are; they can only go out and reach others as other people can.

Every post should include a photo to make them more appealing and useful. The orientation of a post can also help determine how many comments are made on each post and how active each user is (how many active friends they have on Facebook) when they make a comment. Additionally, the most popular subject posted in Iraq was Sports (with 40 comments) and the least popular subject was Social Occasion (with only 14 comments). There were 21 reactions to the Sports subject compared to 31 reactions to the Social Occasion subject. The second most popular post was Personal Experience (with 37 comments and 13 reactions) and it offers many additional opportunities for conversations, as the author has responded to almost all commenters, which is the typical behavior for this type of post..

## **8. Suggestions for Further Study**

The current study does not reflect the Iraqi society as a whole. The sample is a very small representative of it. Therefore, it is suggested that other studies are carried out discussing other communication genres like religion, politics, science, fantasy, or even analysing exchanges in more active groups.

Additionally, Iraqis' interactions on Twitter, Youtube or other social media applications can also be investigated to unveil the Iraqi character and their way of thinking and use of language, digging deeper in their communicative strategies, and revealing their cultural identity.

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