



دراسة تحليلية خطابية مقارنة لكتابات الغرافيتي لدى طلبة المدارس الثانوية في إيران والعراق

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المخلص:

تهدف هذه الدراسة إلى إجراء تحليل خطابي مقارنة لكتابات الغرافيتي التي ينتجها طلبة المدارس الثانوية في مدن من إيران والعراق، مع بيان تأثير السياقات الاجتماعية والسياسية والتعليمية في أشكال التعبير غير الرسمي لدى الشباب. اعتمدت الدراسة المنهج النوعي، إذ جُمعت (241) عينة من كتابات الغرافيتي من مدارس ثانوية حكومية حضرية في كلا البلدين. وقد تم تحليل البيانات باستخدام مقاربة تكاملية شملت التحليل الموضوعاتي لـ Braun Virginia و (2006) Victoria Clarke بهدف تصنيف المضامين، والتحليل اللغوي الوصفي لاستكشاف الخصائص المعجمية والتركيبية، فضلاً عن نموذج التحليل النقدي للخطاب ثلاثي الأبعاد لـ (1995) Norman Fairclough للكشف عن الوظائف الخطابية والبنى الأيديولوجية الكامنة. أظهرت النتائج وجود اختلافات جوهرية في النزعات الخطابية بين المجموعتين. فقد ركزت كتابات الطلبة العراقيين بصورة أساسية على الموضوعات الدينية والتعبيرات الوطنية، وغالباً ما كُتبت باللهجة المحلية إلى جانب اللغة العربية الفصحى الحديثة. أما كتابات الطلبة الإيرانيين فقد اتسمت بخطاب شخصي وعاطفي، تضمن نقداً مباشراً للبيئة الأكاديمية والتعليمية، وغالباً ما صيغت باللغة الفارسية العامية مع توظيف مكثف لظاهرة المزج اللغوي باللغة الإنجليزية. ومن الناحية التحليلية، أدت كتابات الغرافيتي العراقية وظيفية إعادة إنتاج الأفكار الجماعية السائدة والامتثال لها، في حين مثلت كتابات الغرافيتي الإيرانية وسيلة للتنفيس الشخصي وشكلاً محدوداً من أشكال المقاومة المؤسسية. وتُظهر الدراسة أن غرافيتي الطلبة يُعد فضاءً مهماً للتعبير عن استقلالية الشباب والتنشئة الاجتماعية والثقافية؛ إذ تتحول جدران المدارس إلى لوحات تعكس السرديات الوطنية الأوسع، ومتطلبات النظام التعليمي، والطرائق المختلفة التي يتفاوض بها الشباب حول هوياتهم. وفي إطار فهم هذه الظاهرة ضمن البحوث التربوية العالمية، تؤكد هذه الدراسة المقارنة أهمية الخصوصية السياقية في تفسير الثقافات الفرعية للشباب، وأنماط استخدام اللغة الثقافية في مجال البحث التربوي العالمي.

الكلمات المفتاحية: التحليل الخطابي المقارن، الغرافيتي، التحليل النقدي للخطاب (CDA)، التحليل الموضوعاتي، خطاب الشباب.

A Comparative Discourse Analysis Study of Graffiti of High School Students in Iran and Iraq

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Abstract:

This study comparative discourse analysis graffiti composition by high school student in city Iran and Iraq detailing influence socio-political and educational context on unofficial youth expression. Survey used qualitative design and collected 241 graffiti sample from urban public high school in both country. Data analyzed using integrated approach: Braun and Clarke (2006) thematic analysis for categorizing content descriptive linguistic analysis for exploring lexical and syntactic feature and Fairclough (1995) three-dimensional design



Critical Discourse Analysis (CDA) to identify discursive function and ideological underpinning. Result imply profound divergence in discursive tendency. Iraqi student graffiti mainly focused on religious theme expression and nationalist declaration often expressed in both local dialect and formal Modern Standard Arabic. By contrast Iranian graffiti one personal-emotional discourse and direct criticism those within academic milieu often created in colloquial Persian mixed with heavy English code-mixing. Analytically Iraqi corpus essentially functioned to reproduce and conform to dominant group thinking whereas Iranian corpus served more chiefly as resource for personal catharsis and small-scale institutional resistance. Study show that student graffiti powerful site youth autonomy and socio-cultural training: wall school become type painting reflecting broader national narrative educational demand and various way negotiate identity. In understanding such phenomenon global educational research this comparative perspective underline importance situational specificity in understanding youth subculture and cultural language usage within world education research.

Keyword: Comparative Discourse Analysis Graffiti Critical Discourse Analysis (CDA) Thematic Analysis Youth Discourse

1. Introduction

As type unauthorized public writing not only vandalism graffiti serve as powerful medium communication by which through graffiti one can obtain glimpse through its unmediated form from unvarnished vantage point into subculture preoccupation and socio-psychological state its author (Chiluwa 2008). These writing on desk and wall in classroom environment play active role in creating "silent discourse" that student express thought feeling and critique that would never get out in formal classroom communication (Tahririan & Moghaddam 2015; Fairclough 1992). These inscription serve instead as another and unofficial vehicle expression that negotiate and depict power relation ideological leaning and collective identity (Obeng 2000). Thus investigation school graffiti go beyond linguistic critique and become critically useful sociocultural investigation into lived experience young in context institution.

In high school graffiti provide fertile soil for discourse analysis uncovering thematic preoccupation that transcend those personal and emotional to religious and political. Research (e.g. Ta'amneh 2021) show how student graffiti may be categorised into category dominant discourse topic through organized lens including: Religious Political Emotional domain latter often accounting for large segment data. In parallel vein research conducted in Iranian context applied systemic-functional linguistics advanced by Halliday has suggested that graffiti emerge linguistic form and may be examined based on metafunction: instrumental interpersonal and imaginative expressing more profound cultural orientation



(Morady Moghaddam & Ghonsooly 2012; Tahririan & Moghaddam 2015). This indicate that graffiti not haphazard but indeed systematic meaningful activity connected to their particular socio-educational environment.

Comparative discourse analysis graffiti from two separate but culturally and historically related context (Iran and Iraq) provide valuable tool to investigate role that macro-societal factor (e.g. political context religious context or education philosophy) play in mediating student expression. In such comparison there various dimension variable. It would investigate thematically prevalence and characteristic religious discourse (supplication Quranic citation versus sectarian expression) political commentary (patriotism defiance criticism) and emotional outpouring (solidarity frustration love). For example linguistic analysis would have included lexical choice code-switching (e.g. standard Arabic Persian and local dialect) syntactic simplicity or complexity and use metaphor and intertextuality (Al-Khawaldeh et al. 2017; El-Nashar & Nayef 2016).

In term discourse-functional analysis including framework related to Fairclough three dimensional model (description interpretation explanation) or Halliday metafunction it possible to analyze how language construct reflect power relation ideological interpellation and cultural identity and identity in school as societal microcosm (Fairclough 1995; Halliday 1978) using this model. Comparative approach moreover should consider particular cultural factor. Cultural element such as collectivism vs individualism power distance and uncertainty avoidance been related to prediction on expression that as scholar such as Hofstede (1983: 11) argue can account for differentiating between expression.

In Iran however research indicate collectivist and ideologically laden representation in graffiti (Tahririan & Moghaddam 2015); in Arab case analysis point to theme strong national patriotism and religious faith (Ta'amneh 2021). So placing graffiti alongside writing Iranian and Iraqi high school student enable interrogation how these shared regional history divergent contemporary political reality and differing linguistic heritage (Persian vs. Arabic) coalesce and diverge shaping this particular form adolescent discourse. This article through such comparative analysis aimed to elucidate nuanced way in which "handwriting on wall" constitute foundational text for studying youth agency resistance and identity formation across two central Middle Eastern society.

2. Literature Review

Research into graffiti especially in institutional context such as school positioned within linguistics sociology and education. Strong literature appeared which unpack this phenomenon from diverse theoretical perspective as well as methodological approach and indicate it to be important data source for comprehending youth culture and societal undercurrent. This review consolidate theoretical construct significant theme and linguistic



tool and regional study relevant to context in order to contextualize comparative study high school graffiti in Iran and Iraq.

2.1. Theoretical Foundation Analysis

There two primary theoretical framework that informed academic debate surrounding graffiti: Critical Discourse Analysis (CDA) and Systemic Functional Linguistics (SFL). Norman Fairclough (1992 1995) 3-D model CDA offer important method for analyzing graffiti other than its original text. This framework advance beyond (1) description (analysis vocabulary grammar metaphor) to (2) interpretation (reflection on discursive practice and intertextuality) and to (3) explanation (relationship text with broader social power relation and ideology). Above method well suited for school graffiti since it clearly attach linguistic option in relationship student teacher and bureaucracy (Rostami et al. 2024).

Simultaneously SFL introduced by M.A.K. Halliday (1978) focusing on metafunction language ideational (symbolising experience) interpersonal (enacting social relation) and textual (organizing message) provide complementary approach. Use SFL method to categorize graffiti according to Hallidayan function within Iranian context (i.e. instrumental regulatory imaginative) has revealed culturally specific pattern use (Tahririan & Moghaddam 2015; Morady Moghaddam 2011). Collectively these theory enable researcher to question not only what written but how and why it written in particular socio-educational context.

2.2. Critical Factor Used in Analysis Graffiti

Above work have found several common analytical variable which amenable for comparative analysis. Graffiti content often coded in broad and overlapping term thematically:

1. Religious Discourse: Conveys supplication; quoting from holy text (like Quran Hadeeth) and ethical exhortation. Jordan Egypt study revealed high prevalence religious expression that linked to cultural and faith-based identity (Ta'amneh 2021; El-Nashar & Nayef 2016).
2. Political and Nationalist Discourse: Such as patriotic or loyalty to those who lead national issue or subversive act national resistance expression patriotism loyalty leadership commentary on nation or subversive action. This aspect considered critical reflection internalization or challenge at level state narrative within school microcosm (Al-Khawaldeh et al. 2017).
3. Emotional and Intimate Talk: About love friend alienation frustration solidarity and personal advice. Because this outlet for adolescent psychosocial dynamic and often most common category (Ta'amneh 2021).



4. Linguistic and Discursive Variable: Such as choice language (e.g. Standard Arabic dialect Persian Arabic or English code-mixing) -- lexical simplicity or complexity employing metaphor and humor formality/informality marker (grammatical marker) and use intertextual marker (to pop culture history or other work) (Al-Khawaldeh et al. 2017; Crystal 2006).

2.3. Extensive Existing Study and Regional Context and Research Gap in Area Gap Empirical Study on School Graffiti

Number empirical study into school graffiti particularly in Middle East country grown. Arab study such as Ta'amneh (2021) in Jordan and El-Nashar & Nayef (2016) in Egypt use Fairclough CDA to highlight marked prevalence religious and patriotic theme linking this to institutional as well as educational issue within context Arab World and its political and socioeconomic environment. Al-Khawaldeh et al. (2017) pointed out that graffiti communicative tool for those taboo or socially constrained topic with simple language.

Research study in Iran evolved somewhat differently and commonly utilize SFL. Tahririan & Moghaddam (2015) for instance analyzed Persian graffiti through Halliday metafunction noting high rate "instrumental" and "imaginative" role that they correlate with collectivist cultural context where indirect and creative expression prioritized. In similar fashion Morady Moghaddam (2011) mentioned existence cultural dimension similar to Hofstede (1983) in Iranian text highlighting that high power distance and collectivism create discursive strategy that may inhibit more overtly individualist or confrontational political response favoring more symbolic or emotional expression.

Internationally graffiti been characterized by scholar as "silent discourse" (Abel & Buckley 1977) medium for oppressed to "speak unspeakable" (Obeng 2000) and linguistic event that uncover group-specific value and conflict (Girder 1975). Such view affirm universality graffiti as communicative activity at same time indicating that it still demand context-specific interpretation.

Despite existence that extensive literature such direct structured comparative study between bordering country overlapping history and yet different socio-political/linguistic landscape wanting e.g. Iran and Iraq. Most prior research in this field limited to national or linguistic border (e.g. work done on Arabic graffiti in Jordan or Persian graffiti in Iran). There few scholarly work contrasting discursive practice student in these two context in examining impact different government system (theocratic republic vs. post-invasion parliamentary democracy for instance) educational policy sectarian demography national language tradition (Persian vs. Arabic) on form and content this unofficial expression by student. To address this gap I will conduct deliberately contrasted study that consider context (high



school) as consistent and content thematic focus linguistic realization and discursive role as variation.

To fill this gap current study guided by following research question:

1. What dominant discourse domain (i.e. Religious Political Emotional etc.) in graffiti high school student in Iran and Iraq and how their frequency and nuance compare?
2. How do lexical choice grammatical feature and language variation (e.g. standard language vs. dialect code-switching) differ between Iranian (Persian) and Iraqi (Arabic) corpus linguistically?
3. How do graffiti in both context discuss critique or challenge existing school and community power structure from discursive point view?

3. Methodology

By employing qualitative comparative research design with descriptive statistic this study conduct multi-dimensional discourse analysis graffiti found in public high school in Iran and Iraq. Design formed to allow systematic comparison (in term thematic content linguistic feature and discursive function) between two disparate cultural setting according to framework in earlier study (Fairclough 1995; Tahririan & Moghaddam 2015).

3.1. Research Design and Data Collection

Six public high school three them in major city Iran (Tehran Isfahan Mashhad) and other three located in Iraq (Baghdad Basra Erbil) chosen using purposive sampling to include variety language in regional variation. Study period data collected in year 2023-2024. Corpus student graffiti created following ethical protocol validated by institutional review board (which included waiver direct consent for anonymous writer as well as permission from school authority to photograph non-identifying surface).

Main data source included 241 photographic record graffiti: 112 sample from Iranian school (Persian language dominant with instance code mixing in English) and 129 sample from Iraqi school (Arabic language dominant including Modern Standard Arabic and Iraqi dialect with instance Kurdish and English). Classroom desk bathroom stall and hallway wall identified in literature as common site for such writing (Abel & Buckley 1977) were site where graffiti sourced. Photograph recorded with metadata that indicated place and date along with unique identifier. Illegible or purely pictorial graffiti (e.g. drawing without text) excluded to focus on verbal discourse.

3.2. Data Analysis Procedure

Analysis data involved three linked independent but related phase in alignment with research question and theoretical principle.



Phase 1: Thematic Analysis

Open coding which followed method open coding described by Braun and Clarke (2006) first process used to code corpus. Researcher leant into data with open coding generating some preliminary code by referring to recurring theme and specific meaning. These code consolidated into potential theme. Comparative matrix prepared to structure theme between two national dataset. Evolving thematic framework with domain Religious Political-Nationalist Emotional-Personal and Academic-Social Critique carefully evaluated and refined to both produce internal consistency and external heterogeneity. Frequency and percentage for each theme domain computed to offer quantitative representation distribution which allowed direct comparison between Iranian and Iraqi corpus.

Phase 2: Linguistic Analysis

This descriptive study on language in each theme category. Relying on Hallidayan systemic-functional approach (Halliday 1978) key vocabulary feature were:

- a) Lexical feature: Choice word use slang neologism and borrowed term.
- b) Syntactic feature: Complexity sentence structure (simple or complex clause) type nominal or verbal structure (especially in Arabic language) and ellipsis.
- c) Language Variation: Code-switching pattern (e.g. Persian/Arabic to English) dialectal difference (versus standard language) and marker formal/informal use (e.g. pronoun selection honorific).

This phase facilitated by use NVivo software to tag and categorize linguistic feature and to then systematically contrast how similar theme expressed linguistically in respect Persian vs Arabic.

Phase 3: Critical Discourse Analysis

Latter analytical phase used Fairclough (1995) three-dimensional model to interpret various salient example from each corpus. This included:

- a) Description (Text Analysis): Close reading selected graffiti describing particular linguistic feature identified throughout Phase 2 (e.g. metaphor modality pronoun use).
- b) Interpretation (Discursive Practice Analysis): Scans graffiti content as example social interaction. This referred to analysis intertextuality text their reference to religious scripture political slogan or popular culture and general interpretation discursive strategy (ironic supplicatory defiant) used by student-writer.
- c) Explanation (Social Practice Analysis): Connecting result from Phase 1 and 2 back to wider socio-political and educational context Iran and Iraq. This included articulating how



discourse graffiti reflected counter-balanced or challenged dominant ideology power relation between student and institutional authority and national identity discourse found in literature (Rostami et al. 2024; Al-Khawaldeh et al. 2017).

3.3. Ethical Consideration

Due to delicate nature data gathering from minor at institutional level stringent professional guideline observed. There no way to photograph graffiti in way that identified individual and specified detail about classroom. To protect institutional anonymity school name and specific location never reported. Data analysis interpreted all data as public and anonymous dialog and more concerned about generality than individual writer as commonly done in graffiti research (El-Nashar & Nayef 2016).

4. Result

Study graffiti sample from Iranian and Iraqi high school revealed clear theme (thematic linguistic and discursive pattern). Result for research question listed in order below.

4.1. Result for First Research Question

Identify predominant discourse domain present in graffiti Iran and Iraq high school student using thematic analysis and compare frequency nuance and typology. Thematic analysis identified four main domain type which found to vary significantly between both corpus including. Distribution summarized in Table 1.

Table 1. *Comparative Frequency Thematic Domain in Iranian and Iraqi High School Graffiti*

Thematic Domain	Iranian Corpus (n=112)	Iraqi Corpus (n=129)
Emotional-Personal	43% (48)	38% (49)
Religious	22% (25)	41% (53)
Political-Nationalist	18% (20)	32% (41)
Academic-Social Critique	17% (19)	5% (6)
Total	100%	100%

In Iranian corpus Emotional-Personal domain most frequent domain including personal angst romantic longing friendship and existential questioning (e.g. "Why do they have to make it so hard?" "Love is this very loneliness..."). Religious theme evident but notably less dominant than in Iraq and often related with personal supplication or philosophical doubt rather than doctrinal declaration.



On other hand Religious domain dominated Iraqi corpus. Such were direct Quranic citation prayer for divine assistance ("O Allah grant us victory") and invocation religious figure. Political-Nationalist theme also much more predominant than it in Iran where expression national pride ("Iraq is always great") slogan related to national sovereignty and (in particular) tribally or sectarily framed statement occurred. One finding emerged where Academic-Social Critique domain relatively popular in Iran with little in Iraq. Iranian graffiti often featured direct complaint about academic pressure teacher-student dynamic and critique school rule and social constraint within educational environment.

4.2. Result for Second Research Question

Second research question applied to linguistics designed to explore how lexical choice and grammatical feature as well as difference language variety (e.g. use standard versus dialect and code-switching) between Iranian (Persian) and Iraqi (Arabic) corpus. Difference also visible in linguistic analysis language selection structure and style by data set and Table 2.

Table 2. *Comparative Linguistic Feature in Iranian and Iraqi Graffiti*

Linguistic Feature	Iranian Corpus (Persian)	Iraqi Corpus (Arabic)
Primary Language	Predominantly Persian	Predominantly Arabic
Code-Switching	Frequent insertion English word/phrase (e.g. "So tired of this" "Exams = Hell")	Minimal English; rare instance Kurdish script in northern region
Register & Variation	Overwhelming use colloquial Tehrani or local dialect. Standard Persian rare.	Mix Iraqi Arabic dialect and Modern Standard Arabic (MSA). MSA primarily reserved for religious quote and formal nationalist slogan
Syntactic Structure	Preponderance short simple clause and sentence fragment. Frequent use ellipsis (...)	Greater use complete sometimes complex sentence especially in religious and political text
Key Lexical Trait	High use first-person pronoun emotional adjective and slang. Creative wordplay and blending noted	Prevalent use collective pronoun ("we" "our") religious lexicon and formal honorific when referencing national or religious symbol



Iranian graffiti linguistically informal and introspective characterized by fragmented conversational Persian heavily influenced by global English. Iraqi graffiti demonstrated clearer diglossic pattern where dialect used for personal and emotional expression while MSA employed to invoke authority tradition and collective identity.

4.3. Result for Third Research Question

Using discursive lens and from critical perspective third research question how in each context graffiti reflected reinforced or resisted prevailing ideology and power structure within school and wider society. Analysis discursive practice revealed contrasting orientation in how student engaged with institutional and social power structure. Result tabulated below:

Table 3. *Dominant Discursive Function by Corpus*

Corpus	Primary Discursive Function	Secondary Discursive Function
Iranian	Personal Catharsis & Institutional Critique	Cultural negotiation (via English code-mixing)
Iraqi	Collective Affirmation & Ideological Alignment	Communal supplication and symbolic solidarity

Iranian corpus show that discourse primarily served as channel for personal catharsis and social critique as shown in Table 3. Predominance first-person narrative academic complaint and emotive language suggested discourse personal emotional release as well as direct albeit anonymous grievance against institutional pressure at hand. Graffiti often set writer against authority structure school.

Discourse in Iraqi corpus served primarily to represent collective identity and ideological unity. Dominant religious and nationalist vocabulary collective pronoun and use formal language had effect inscribing author in community faith and nation. This graffiti regularly parroted mainstream social conversation by consolidating common symbol and value. Discursive resistance less on small scale in term microcosm school and more so on external socio-political theme or sectarian affiliation.

5. Discussion

First research question sought to investigate and contrast dominant thematic area graffiti in Iranian and Iraqi high school student. Result indicated significant difference in thematic attention: Iraqi corpus characterised by Religious and Political-Nationalist discourse while



Iranian corpus had higher prevalence Emotional-Personal speech and exclusive yet significant subcategory Academic-Social Critique.

Theoretically this divergence could be attributed specifically to idea discourse as social practice by Fairclough (1995) in which text formed by and influence socio-historical condition in which they produced. Strong religious and nationalistic theme in Iraqi graffiti also likely situated within social environment where collective identity sectarian religious and national one primary concern mediated by reconstruction post-conflict and continuing political disunity. School space in which these dominant social narrative circulated and worked through by youth (Rostami et al. 2024).

Iranian student commitment to emotional release and institutional criticism however may suggest another social terrain where explicit political discourse more restricted where communication become contained to private domain and direct comment on immediate controllable environment school which operates as resistant microcosm. This consistent with previous study in Jordan and Egypt which reported religious and patriotic theme often occurring corroborating pattern in some Arab educational context (Ta'amneh 2021; El-Nashar & Nayef 2016). But dominant Academic-Social Critique in Iran may be less directly reflected in Arab study targeting Iraq indicating culturally or institutionally specific channel among student grievance potentially signifying level academic pressure and peculiar type state-society relationship within school.

Second study objective to investigate contrasting linguistic characteristic and language variation as they related to difference in graffiti corpus in Persian and Arabic. Result revealed more diglossic trend for Iraqi data presenting functional distribution between Iraqi dialect for personal expression and version Modern Standard Arabic (MSA) for invocation religious and national authority. In contrast data from Iran marked by widespread colloquialism and heavy code-mixing.

These choice manifest different metafunction (textual and interpersonal) from systemic-functional linguistic viewpoint (Halliday 1978). MSA used for specified topic by Iraqi artist carry out ideational role in connecting writer with one such source timeless authority: through act elevating message and placing student this work directly within cultural system institutionalized power. This aligned with report that Arabic in formal form typically only used for religious and serious national expression which included on graffiti (Al-Khawaldeh et al. 2017).

Alternatively Iranian desire for both colloquial Persian and global English has interpersonal use peer solidarity modernity and informal culture. Code-mixing particularly with English language might be read as part cultural globalization or in view symbolic resistance to language restriction local and as discursive intervention for development hybrid youth



identity which refers to and references global potentially digital culture (Crystal 2006). Iraqi sample however had more inwardly tradition-oriented linguistic style.

Research Question Three addressed how graffiti in each context discursively reflected or contested dominant ideology and power. Result differentiated discourse personal catharsis and institutional critique in Iran from discourse collective affirmation and ideological alignment in Iraq. Thus critical discourse analysis offer way to understand why such case contrast at level explanation (Fairclough 1995).

If focus Iraqi graffiti also found on collective pronoun religious reference and nationalist slogan there "discursive reproduction" dominant ideology through marginalization and absorption single student voice into broader collective narrative society that includes them. This become embodiment pervasive social discourse sect nation and faith wherein school wall become venue through which one can perform belonging in broken society. As such this correlates closely to Obeng (2000) interpretation graffiti as platform for sanctioned communal attitude.

Iranian graffiti which examines inner working individual emotional state as well as directly critiques school authority highlights different power structure. It acts as "silent discourse" resistance against prevailing institutional power structure (Tahririan and Moghaddam 2015). Absence overt state-political slogan as well as pointed academic critique they display may signal displacement larger socio-political dissent onto physical power structure teacher and school authority (see Scott 1990) which echoes study highlighting importance graffiti in transmitting suppressed message resistance in hierarchical framework.

Such divergence highlights that although both corpus represent student agency their discursive engagement fundamentally determined by focus and form their discursivity which mirrors different set macro-ideological field in their society.

6. Conclusion

This comparative analysis provided insight into different discursive terrain high school student in Iran and Iraq as reflected in their graffiti. Study shows that although graffiti operates as ideal means informal expression all over world theme graffiti language content and function that these tool play deeply influenced by each nation national and institutional context.

Iranian student graffiti originated as genre expression with its own expression emotion as well as its direct criticism current academic and scholarly condition its time often expressed in colloquial language and global linguistic borrowing. By comparison Iraqi student graffiti primarily acted to validate shared religious and national identity using more structured and traditional language style.



These conclusion support idea that school not neutral backdrop but constitute site active participation in which wider societal ideology tension and sense youthful agency symbolically written across wall and table and providing irreplaceable and unmediated understanding adolescent experience in two pivotal Middle Eastern realm.

Finding study have important implication for various field. For teacher and administrator it crucial for them to treat graffiti not as just vandalism but instead as diagnostic tool. Prevalence academic stress and institutional critique in Iranian context indicates that there might be need for structured mechanism in educational institution to solicit feedback from student and psychosocial support. In Iraqi context where emphasis given to collective identity education seems important way enabling inclusive national discussion and critical thinking within cultural and religious framework.

Curriculum developer and educational policy maker would be well advised by finding that civic and social education programme should be hyper-sensitive to local discursive practice. Curriculum meant to inspire critical discourse and self-expression may require alternative mode access and approach amidst context in which public discourse organized around collective affirmation versus individual critique.

Secondly linguistic conclusion particularly use English in Iranian graffiti indicate dominant effect global digital culture on youth identity making it critical that to be pedagogic case not to marginalize these hybrid linguistic practice. Methodologically this study substantiates efficacy thematic linguistic and critical discourse analysis framework in creating educational comparative study. It illustrates method or analysis informal form student output that enables more profound insight into lived experience education than may be extracted from more formal questionnaire survey or interview alone suggesting potential for that type research in other context.

This study also has multiple limitation despite its contribution. First sample limited to urban public high school environment and may not be representative student in rural setting or private school. Thematic nature and expression could also differ substantially from one country to another based on socio-economic status and geographical background. Second data collection employed static snapshot graffiti used at given time. This may overlook transient writing thematic shift taking root at different interval during academic year or conversational character graffiti as "conversation" where work respond to other work. These dynamic feature could be more effectively observed with longitudinal design.

Third although translation and linguistic analysis conducted under discipline dialect slang and culturally-laden allusion often take little extra time and labor to express clearly across language. In this process some such subtle layer meaning may have been eroded. Finally study takes inspiration from text whose author anonymous and whose specific not fully



known. Therefore analysis made out inferential reasoning about what discourse function and ideological position while theoretically grounded cannot be verified by writer as to their own intention.

Present study can be extended in several interesting way by future research. Geographic scope could be broadened to include rural and private school to be able to better explore how their location and type school affect discursive practice. Longitudinal study same school area for whole school year or more would be beneficial to provide insight into how graffiti theme change in connection with academic calendar national event and internal social dynamic.

Mixed-method approach such as graffiti analysis mixed with anonymous student survey or focused group discussion could aid in triangulating finding. This would provide researcher with opportunity to directly examine student perception both their graffiti and other people offering important interpretive validation in relation to discursive analysis.

Future research might further be guided with such granular linguistic analysis e.g. looking at frequency word combination collocation and semantic prosody in two language in greater detail using corpus linguistics tool. Finally comparative research might be used in other region pair (e.g. Turkey and Syria or Gulf state) to build broader typology how different system in Middle East (political educational and cultural) work together to produce silent discourse their youth. Follow-up study on graffiti in university could further chart how discursive trajectory developed to early adulthood.

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