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THE EFFECT OF RACISM IN THE MEDIA TO DEAL WITH MIGRATION

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Abstract:

Migration is associated with important global issues, including development, poverty, and human rights. Migrants are frequently the most dynamic members of society; migration has historically aided economic development, the rise of nations, and the enrichment of cultures. It also presents significant challenges. The article is based on Halliday's systematic functional grammar in terms of transitivity and modality. The aim of this article is to investigate the transitivity and modalities of migration as it appears in a number of British tabloids. The focus is on aspects of racism in the media and how to deal with the migration phenomenon. It is important to see how the media plays a role in the reproduction of racism. This article shows attitudes to migration as they have appeared in British periodicals over the last few years. It's obvious that the role of the media in the reproduction of racism is inextricably linked to the general characteristics of racism and white domination in society, particularly the structural and ideological structuring of that kind of group power. This highlights the press's function as a business, social, and cultural institution. The press has to be examined in connection with the institutions of the economy and the political as well .

Key words: British periodicals, Culture studies, Migration, Racism.

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Introduction

The term "racism" refers more than simply opinions or utterances; it also refers to the ability to force those beliefs or world views as hegemonic and as a basis for the denial of rights or equivalence. As a result, racism is ingrained in various forms of power relations.

Racism is not only an awareness of distinctions and groups, but it also has extremely practical roles in maintaining the unjust status quo: first, inequitable social power arrangements; and second, racist behaviour manifestations such as verbal denial, avoidance, discrimination, physical attack, and elimination. The focus in this article is on aspects of racism in the media in some British periodicals. Racism is being reproduced and promoted by certain segments of the media industry in a sophisticated and straightforward manner. It is critical to understand how the media take part in the reproduction of racism. This report shows the effects of racism as they have appeared in British periodicals over the last few years. One might think that the growth of racism in the media is a complex and straightforward procedure. It has become obvious that the role of the media in racism's reproduction is closely linked to the general characteristics of racism and white domination in the community, particularly the structural and ideological structuring of that kind of group power. That will highlight the press's function as a business, social, and cultural institution. The press must be examined in relation to economic and political firms as well.

1. THE HISTORY OF BRITISH PRESS

The origins of British newspapers may be dated to the 17th century, when orderly publications including news and gossip first appeared. The reduction of government observation in the end 17th century resulted in an increase of publications, which resulted in an increase in regulation during the 18th century. 'New journalism' is quite an old phrase, going back to the middle of the 19TH century. It is a term used to describe a form of British journalism that evolved around 1855, despite having previously challenged the established newspaper structure, Sunday papers and public magazines. New journalism - developed in the 1960s for personal journalism, later released in the US - includes more humane stories, more written and dynamic news articles, and the growth of the star journalist whose personal approach contrasted with the static and primarily faceless reporter in the premium press. (Temple, 2008:24)

Temple added that by the end of the century, almost all national newspapers had a Reuters 'column printer' that sent news from around the world. From 1856 to 1906, reported events in the previous 24 hours increased from 11 to 95 percent of an everyday newspaper's content, and it is likely that British newspapers experienced a similar increase. Because of its emphasis on the "civic obligations" of editors and journalists, new journalism experienced significant growth: one of its goals was not simply to report the world. (Temple, 2008:24-25)

In the nineteenth century, journalists typically reported news in a biased manner, and newspapers mostly supported a political party and altered news to fit the party line. Although many journals remained backed or were financially supported by a political party at the end of the century, there was a focus on pure news reporting as well as a shift toward a more campaigning form of journalism. (Temple, 2008:26) Journalists and politicians frequently have incestuous relationships. The 'respectability' of journalism is supported in the House of Commons by a considerable number of journalists and even newspaper proprietors. It was widely acknowledged that a good journalist required political abilities, and that a successful political career hinged on mastery of the press. (Temple, 2008:26-27)

In the twentieth century, newspaper ownership became concentrated in the hands of a small group of powerful individuals, many of whom had built their fortunes in the industrial sector. The press barons ruled the world at the time. The first, and many consider him an 'entrepreneurial genius' and "the greatest press king of them all," was Alfred Harmsworth, who launched the Daily Mail in 1896, a paper that permanently revolutionised British journalism. (Temple, 2008:28) He said that there was a development in the press conglomeration, meaning fewer titles and fewer owners in the first 20 years of the twentieth century. (Temple, 2008:33)

Since the beginning of the 20th century, there have been many developments, some of them influenced by the way World War I and World War II influenced the way in which periodicals represented the figures of the enemy (mainly the Germans and the Japanese). However, this has more to do with propaganda than with what happens in peace time. This dissertation focuses on texts published in a more recent period, between 2015 and 2018.

2. CONTEMPORARY BRITISH PERIODICALS

According to Johansson, defining "tabloidization" is concerned with resolving methodological issues such as which media to research, what parameters to apply for defining tabloid, and how to provide evidence for a change across a broad and multiple range of media and consumers. She stated that there are tabloid meanings in use. Furthermore, attempts to quantify tabloids yield varying findings across the media and national settings. (Johansson, 2007:34)

The popular tabloid in the United Kingdom emerged in the twentieth century, but it has a long history, in keeping with the long history of the British press, already mentioned. When we compare the substance of our tabloid forebears to tabloids now, we notice a commonality in their distribution and consumption methods. Johansson stressed that fairs, markets and roads are sites where people meet, exchange, quarrel, joke, dispute and chatter. It is thought that such information was required to bridge the gap between print and oral communication. (Johansson, 2007:13-14)

Johansson says the daily mail can be observed as the beginning of a tendency of the British press to polarise down-to-market, mass circulation tabloids and up-for-market, and also to refer to the difference between popular 'common people' news and news that targets a smaller, up-to-date audience. In addition, tabloid journalism might be considered as an 'other' journalist, existing along with official speeches and more well-known news formats. (Johansson, 2007:16) The Daily Mail and the Daily Express were appealed to by a cross-class body, although mostly to the growing lower middle class. As Conboy pointed out, they were also predicated on the conservative, middle-class sensitivity that workers would strive to. The Daily Mirror, however, had a strong sense of working class identity for its readers. (Johansson, 2007:16).

The Daily Mirror was founded by Northcliffe as a tabloid journal, initially devoted to women. In 1904, however, it was translated into a picture paper aimed at men and women together, with an attitude that was light-hearted and with a new emphasis on photography and illustration that contained the introduction of the cartoon line, inspired by the Americans. (Johansson, 2007:16)

The Sun has been the biggest selling English daily, despite direct competition for down-market readers from the Daily Mirror and the Daily Star since 1978. While the Sun has copied some of the tabloid characteristics of the Daily Mirror, this journal must also be known for clear political participation since it is often said to play a significant part in cultural and political events. The Sun maintained its open support for right-wing politics. (Johansson, 2007:19-20). This article gives one of the best illustrations of what a tabloid is and what a tabloid does. Johansson says that in light of economic

developments, job patterns, and perspectives, popular tabloids must be assessed as they evolve. In addition, the British economy has been booming in spending since the 1950s, particularly among the traditionally lower working class readers of tabloids, which has likely been reflected in increased tabloid coverage of consumer products and services. (Johansson, 2007:21) According to Johansson, although tabloids have less circulation than large sheets and "serious" newspapers in several European nations, in others they are not at all available. The British popular tabloids account for the bulk of overall national newspaper circulation. (Johansson, 2007:22)

Ideas of media influence were taken as part of direct "effects" to move away from ideas of influence and towards a more advanced view of the interaction between the audience and texts, emphasising the active involvement and interpretation of audience members. In addition, recent research innovations, sometimes referred to as "new" research, have highlighted, as well as the contingency of the interaction of broader cultural contexts, how important routines and contexts are for understanding media consumption. (Johansson, 2007:64-65)

She argued that tabloids are an integral element of a popular 'circuit' culture, where sections of their recourse to readership appear to be of little use to political communication or, more generally, to the public analysis. But tabloids contribute to the discussion of news. It plays an important role in fixing issues for public debate and is intertwined with political events. Johansson discusses the connection between political reading and attitudes, as well as the role of newspapers in political communication. (Johansson, 2007:156)

Despite their negative sentiments about 'politics, both men and women were eager to gain a general understanding of the daily round of current affairs in order to understand what was happening. It was also easy to read the daily tabloid to be 'up to speed' on the news agendas of the day as well as television news. (Johansson, 2007:162)

3. RACISM IN THE MEDIA

For the period of time this report focuses upon, growing racism or ethnicism is one of the most important societal issues confronting Western Europe's immigration from the Middle East. There are different types of racism, but autochthonous (white) organizations and institutions have the same prejudices and discrimination against Turkish, North African, and Black immigrants from, say, African, Asian, or Caribbean nations. (Van Dijk, 1989:199)

As Van Dijk pointed out, the news discourse structures, such as the many levels or dimensions of description and the units or categories employed to clearly identify such levels or dimensions, are the first significant concern in such an analysis. He stated that this study should provide an answer to the important question of the structural differences between news discourse and other types of discourse. (Van Dijk, 1988:1)

According to Van Dijk, many studies focus on flaws or bias in the news media and give recommendations for reform. It was subedited from the standpoints of human and civil rights, as well as journalistic accountability. Many British researchers from the last decade share some of these important features but differ in other ways. For starters, almost no British work on the news is strictly micro-sociological (ethno-methodological). In fact, the majority of work is framed within a political sociological tradition (or social political science). (Van Dijk, 1988:9)

Van Dijk noted that the UK passed legislation banning permanent migration from citizens of other countries, mostly blacks, and added that increasing ethnic prejudices are widespread in many contexts: in the neighborhood, on the street, in stores, on buses, in the workplace, in the welfare agency, in the media, and elsewhere. (Van Dijk, 1989:200).

In the 1960s, British governments made attempts to stop the "flux" of immigrants from the independent countries of the previous empires. Van Dijk considered the function of racist organisations as scapegoats for the most popular and structural racism to be crucial and to stop immigration as quickly as possible so that no problems can occur, people can be content with what the authorities had to provide, and their present status.. (Van Dijk, 1989:200-201)

According to Van Dijk, the term "race" is still widely used in the British media in their coverage, in ways that are associated with racism. In addition, over half of the headers were used to describe minority groups in the United Kingdom using the concept "race," "immigration," or "colour" as well as explanations of origin. In other words, ethnic groups were typically defined in the headlines as members of radical, ethnic and national organizations. (Van Dijk, 1989:216)

Van Dijk discusses racism in his work "Denying Racism: Elite Discourse and Racism." According to Discourse and Society, the phrase's discrimination, resentment, and xenophobia are employed to define and explain various expressions of daily racism. He claims in political debates concerning immigration, limiting immigration is not because the people of the out-group are racist, but because all this worsens the situation of the other immigrants. There is a fear of avoiding further unemployment, but also of avoiding (white) popular resentment. It is no surprise that blacks are underemployed or discriminated against when some people in the out group or earlier immigrants fear for their own jobs. (Van Dijk, 1992:180-181). While racism is denied; no official steps are needed to fight it or strong law, nor are any norms, nor are any organizations needed to oppose discrimination. (Van Dijk, 1992:181)

Van Dijk believes that discrimination is frequently addressed in the press, but it is usually considered accidental. Racism is in many ways denied. In the past, racism (during slavery or separation) has always persisted abroad (apartheid in South Africa), politically on the far right (racist), and socially on the ground (poor inner cities, skinheads). (Van Dijk, 1992:182).

In his volume, *Elite Discourse and Racism*, Van Dijk discusses the role of news discourse and media elites. The mass media have a function in the production of racism in recent European and North American societies. This is the primary role in recent cultures' political, social, and ideological reproduction. According to him, political elites and their discourse cannot be influenced without the support of the press, radio and television. He argued that what people knew about politicians and scholars was dependent on the media's distorted portrayal of them. (Van Dijk, 1993:241)

He illustrated that the media plays an important role in both ideological and structural. Van Dijk also mentions the complete influence of the media, particularly the news media on the structure and content is important, so the news media is a very important type of information and attitudes that are employed to create an interpretation structure for any occurrence. Van Dijk stated that when it comes to specific sorts of social and political events, especially those involving ethnic relations, the news media is the primary source of information, views, and thought that is utilised to build the interpretative framework for such events. (Van Dijk, 1993:242) Van Dijk focuses on the special function of the media in communication and the development of public discourse; other elites rely on the media to inform both the general public and each other, to exercise their power, to seek legitimacy, and to create consensus and consent. He went on to say that modern political and corporate power would be impossible without the use of such mass-mediated methods of their own reproduction. (Van Dijk, 1993:243)

The term "racist" refers to more than merely beliefs or statements. Racism also has the power to impose certain beliefs or world views as hegemonic, and to use them to deny

rights or equality. As a result, racism is ingrained in various forms of power relations. Racism is not only an awareness of differentiation and groups, but it also has extremely practical functions in maintaining two inequitable social power arrangements, first, inequitable social power arrangements, and second, racist behavioral manifestations such as verbal rejection, avoidance, discrimination, physical attack, and elimination. (Richardson, 2004:2)

In Solomos book, *Race and Racism in Britain*, he says that many social scientists have been concerned with racial and ethnic inequality in a variety of historical, social, political, and economic contexts over the last two decades. There have been various theoretical and political conversations over this time, which have occasionally ended in strong, conceptual and political disagreements. Simultaneously, race has developed as a research problem in several departments of social science, including sociology, anthropology, and political science. Literature has evolved with time, not only in the United Kingdom but also in the United States, Europe and other nations such as South Africa. (Solomos, 1989:3)

Solomos said that a political analysis that extends far beyond the limited scope of existing political science literature on the subject, using ideas from a critical theoretical framework based on a number of disciplines and academic traditions, to unravel the complex meanings of contemporary Britain's race and politics. (Solomos, 1989:3)

The same author remarked that the most remarkable feature of the UK's racist politics and literature is its theoretical as well as empirical immaturity. Existing political theory, whether Marxist or non-Marxist, has almost entirely focused on political thought and behaviour as class and status drivers, on the assumption that political logic in advanced capitalist states stems from the nature of social structure. (Solomos, 1989:10)

For racism's political research has remained noticeably underdeveloped through the 1960s and early 1970s, especially in comparison to the huge rise of racial relations during the same decade. (Solomos, 1989:12) subsequent developments, some of them discussed in the current dissertation, have complicated the general picture of racism in the press.

Solomos explained that black communities have been present in Britain before Black groups and individuals have been a staple of British life and culture for generations prior to the entrance of Asian and African-Caribbean immigration after 1945, when Black organizations and individuals were a key element in British life and culture. In Liverpool, London, Cardiff, Bristol and other port cities black sailors found or transform into migrant people by the end of the 19th century. This is not the place to explore the minutiae of this history, which has lately undergone several important and critical investigations. (Solomos, 1989:35)

In political disputes about restricting entry to this group, as also requests for the return of those who had established themselves in Britain, the two main responses to black immigration and settlement after 1945 were also depicted in calls for repatriation. (Solomos, 1989:38)

In the second edition of his book, Solomos noted that a number of occasions have encouraged interest in racial and racist studies in different societies since 1945. The adoption in many Western European cultures of migrant work as a fundamental social category was a major advance in this respect. (Solomos, 1993:17) In countries like the United Kingdom, France, Germany and Holland, race and ethnic minorities have emerged via migrations from ex-colonies and southern Europe. The development of the South African apartheid regime, particularly regarding the role of political and juridical systems in promoting racial segregation and in 'developing separately' the different racial groups in the interest of social scientists and political activists alike, was another important development. (Solomos, 1993:17-18)

He observed that race and racism theorization has been growing in conjunction with this development in the UK and other European society. As a result, a variety of critical and sophisticated analyses are generating by racism policy and ideology. In early European attempts to theorise racial and ethnic relations, two key concerns were raised. The migration pattern and integration into the Black and other ethnic minorities' labour market come first. Secondly, investigate the influence of colonial history on European nations' popular understandings about race, ethnicity and colour. (Solomos, 1993: 18)

Solomos believes that racial relations with power and politics in the UK did not go much into the 1950s and 1960s. Theoretical and ahistorical studies in race relations are many, ignoring the political background of political parties and workers' associations. (Solomos, 1993: 21). Studies like these have made a significant contribution to the political analysis in contemporary Britain of racism, but numerous gaps remain which cannot be filled, unless the contributions of the studies described above are included in a policy analysis of racism that is theoretically strict and empirical. However, the roots of racism were not explained either theoretically or empirically. Indeed, in most British political discussions, including radicals, Marxists and feminism, racism is an overlooked problem. In the 1960s, politics, sociologists, and economists were all interested in the civil rights movement, the Black Power movement, and the black class establishment. In addition, some historical and present case studies on racism and racial ideology have greatly helped to comprehend the political challenges facing American blacks. (Solomos, 1993: 24)

Van Dijk completes the picture sketched by Solomos above. Historically, perceived distinctions in bodily appearance, particularly skin colour, have been used as the basis for categorising and condemning non-western peoples. These real or imagined divergences developed into folk taxonomies concerning different "races," which supported the inherently associated morality and socio-cultural features of these "races" with pseudo-scientific arguments, usually leading to the conclusion that the "white" race was superior to that of the other races. (Van Dijk, 1991:25) The European idea of racial superiority was commonly used to incite, justify, or legitimise exploitation, oppression, or annihilation of other "races" from earlier times of imperialist, Western expansion, enslavement, and colonialism until the Nazis' Holocaust in World War II. (Van Dijk, 1991:25)

This well-known historical framework of Western racism is often cited as a prelude to many contradictory views on the nature of racism. For instance, the concept of 'racism' is sometimes decided to be erroneous since there is scientific proof that there are no 'races' and hence that such 'races' do not have intrinsic moral and socio-cultural traits. In addition, 'Racism' is often criticised and so repudiated rather than as a theoretical construct as a simple rhetorical or political sentence. These views neglect the fact that racial taxonomies based on popular and pseudoscientific images of different peoples were not only true social creations, but are still alive today. (Van Dijk, 1991:25). Racism is not gone, as the majority of white Europeans do not believe in their 'racial superiority' anymore. Especially in the aftermath of the Second World War and the Holocaust, mainstream norms and values have dismissed such an ideology. (Van Dijk, 1991:25)

The issue of media influence on racism in society is significant in studies on media bias; therefore, it is prudent to analyse how the media explicitly contributes to racism. Drew (2011) examines how media producers positively affect their own racial beliefs in producing consumables. He claims that explicit and deliberate 'racial efforts' can improve their creators' antiracist consciousness and promote news production reforms. These changes could disturb and endanger the role of the media as a vehicle to maintain the status quo of the race. (Drew 2011: 355) Drew's 2011 work focuses on how the news media can help to alleviate racial tensions in society, which contrasts with

other studies that examine the negative effects of the media on public perception of race.

4. RACISM AND ETHNICISM

According to Van Dijk, a more distinct conceptualization of the complex structure of group domination in western countries is needed which also has historical roots in western culture. In other words, immigrants from non-Western backgrounds or Third World countries in general, are categorised and (negative), not only based on physical appearance (whether or not they are classed as a different race), but also culturally or ethnically. Differences in language, religion, dress, or habits, commonly associated with different origins or bodily appearances, were employed in such social representations throughout the Western historical period to discriminate between in-and out-groups. The cultural dimensions, such as how African, South-Asian and West Indians are portrayed and judged in a mixed 'racial-ethnic' context, can reflect Turks and Moroccans who migrated to Western European countries. They are also evaluated in terms of their cultural dimension. (Van Dijk, 1991:26)

According to Van Dijk, "racism" refers to the form of racism or ethnicity that exists in Western countries against "black" groups, as well as foreigners from Europe, for example, the Mediterranean, Arabs, and immigrants, as well as people of African or South Asian descent. Van Dijk considers the most recent types of ethnicity to be alternatively called regionalisms in order to differentiate racism as a broad concept from the specific kinds of intra-European ethnicity such as British domination over Iris or the 'razzismo' of the North Italian people against South Italians. (Van Dijk, 1991:26-27).

Racism against third world peoples, particularly those of African origin, may have significantly different ramifications for historical causes (slavery, colonialism) and in specific settings than the many varieties of ethnicism among diverse Western peoples. This is particularly true in the US, where black people continue to confront racism that does not match the English-language, Irish, and Italian ethnicity. (Van Dijk, 1991:27)

Van Dijk adds three more racial and ethnic tales in the media covering immigration, ethnic revolts and socio-cultural disputes between the dominant majority and immigrants, or other minority groups. The first occurrence is called Ethnic Event number1: migration of refugees. Thus, during the first months of 1985, many migrants landed at the borders of a number of countries in Western Europe, quickly following other refugees from the Third World. Similarly, when the people who are generally known as "economic" refugees arrived, their governments reacted: they either returned them or refused to allow them to await decision-making from the bureaucracy and the courts on their requests to be granted for political asylum. The bulk of people arriving soon became apparent because of these decisions: many were deported and subjected to harassment, if not imprisonment or death, on their return. (Van Dijk, 1991:1)

To avoid such situations in the future, numerous European governments banded together in anticipation of the anticipated removal of their internal borders in 1992 to create a unified approach to deal with non-European refugees. Because they were part of a larger framework on international crime and terrorism, the strategic histories are instructive. Individuals requesting asylum have been recast as the perpetrators of another sort of transnational crime, after initially being disregarded as "economic" refugees. (Van Dijk, 1991:1)The media reported on these instances. A conservative publication called the "invasion" of 3,000 Tamils gave hundreds of press headlines, background reports, and television programmes for what was called. Political elites were quickly overcome with parallel media splashes by the official anxiety of what they considered the stream of underprivileged people in the Third World reaching the doorstep. (Van Dijk, 1991:1- 2).

The Dutch critical discourse analyst then identifies what he calls the second ethnic event, as represented by the 1985 riots in Great Britain. In the early autumn of 1985, several British cities saw serious social disturbances in their lower districts, mainly among West Indians and Asians. Handsworth, Brixton, and Tottenham, as in previous years, saw considerable violence and battles between predominantly West-Indian adolescents and police, resulting in many deaths and many injuries, as well as millions of pounds in property damage. (Van Dijk, 1991: 2).

As one can imagine, the events are taken care of by TV, the "quality" presses, as well as the tabloids. The media, especially the conservative press, again reinforced the description of these events by the political elite: the riots were criminal acts carried out by black adolescents from inside the town and a fundamental assault on civil order. In order to reinforce and support political measures to quench such urban disarray, the appropriate response to these illicit acts of violence should be. As a result, black people were even more prejudiced as "trouble" if not "aggressive" or "criminal individuals," (Van Dijk, 1991: 2)

Rushdie's *Affair*, related to the implications of Salman Rushdie publishing a polemic novel, particularly in the Muslim world, is the third and final ethnic story that Van Dijk reports. In spring 1989, Ayatollah Khomeini of Iran issued a fatwa against the British writer Salman Rushdie, whose shocking fictitious depiction of Muhammad's life accused Khomeini of breaking Islam in his novel *The Satanic Verses*. One of the most important media events this year was the Iranian leader's threat of assassination, together with previous and ongoing protests against the Bradford book by Muslims of hardline. In a modern version of this old schism between Islam and Christianity, the Western people as a whole, including the majority of intellectuals, also participated in the interchange of mutual allegations of intolerance and disrespect for religious and cultural values during a fierce "ethnic" struggle. (Van Dijk, 1991: 3)

It stressed the social and cultural superiority of whites and Western and European ideas and civilizations, and did not just support the press to legitimise widespread harm to Muslim minorities within western countries, as well as Islamic and Arab communities in general. A few months later, a far more complex struggle in France developed, in response to "scarves" worn by certain Muslim girls at school, between Muslim traditionalism, French education systems and antisexist views. The Front National won local elections and so re-established its presence in parliament, an unforeseen effect of this battle. (Van Dijk, 1991: 3). Van Dijk examines how the white media, especially the press, in the same book deal with a comparable 'ethnic' or 'racial' context. We would like to know which of these events cover the media and why. We examine how these situations are presented and how these reports affect the creation or alteration of the ethnic views of readers. (Van Dijk, 1991: 4). This book is about the "presentation" of ethnic minority groups in the press, ethnic relations and the characteristic role of politicians and other elites in this process of communication. This strategy should clarify the media's involvement in preserving and legitimising the dynamics of ethnic power as well as reproducing racism in western society. (Van Dijk, 1991: 4)

5. HALLIDAY'S SYSTEMATIC FUNCTIONAL GRAMMAR

Michael Halliday's systemic functional grammar (SFG) is a sort of grammatical description. As a social semiotic approach to language, it is referred to as systemic functional linguistics (SFL). Functional and systemic allude to the concept of language as "a network of systems, or interrelated sets of alternatives for producing meaning." "The multifaceted aspect of human experience and interpersonal relations," as he puts it, "is reflected in the multidimensional architecture of language," In the following part of

the data analysis, I will analyse articles from the Daily Mail, a British periodical tabloid, in terms of transitivity and modality.

6. Transitivity

According to Halliday, transitivity is defined as follows: Individuals can construct a mental picture of reality with the use of language, as well as understand what's going on around them and inside themselves. "The truth is best derived through 'goings-on': doing, happening, experiencing, and being." This is the arrangement of transitivity. Speakers'/essayists' use of transitivity can reveal how they encode their psychological impressions of the world in language, and how they describe their broad surroundings. To understand the clausal structure, I shall use Halliday's hypothesis that transitivity is quantifiable. In Halliday's hypothesis, transitivity includes six processes: material, behavioral, mental, verbal, relational, and existential processes.

1. Material processes refer to the procedures for doing things, which are usually physical and unmistakable, and constitute material procedures of transitivity when something or someone "does" a certain action. Halliday calls these "activity conditions." This can be done by asking yourself what x actually did. It is common for a material process to have two basic members: the Actor (the person performing the operation) and the Goal (the person or thing being affected) (Hodge and Kress, 1993:34).

2. Mental Processes: It's used to describe the mental responses such as apprehension and reflections, as well as feelings. They provide insight into people's comprehension of the truth, as well as their perception of that truth. When asked what you think/feel/think about x, these can be examined. Phenomena are felt, thought about, or seen by the aware sener of a mental operation. (Martin and Rose, 2003:23).

3. Mental Processes: It's used to describe the mental responses such as apprehension and reflections, as well as feelings. They provide insight into people's comprehension of the truth, as well as their perception of that truth. When asked what you think/feel/think about x, these can be examined. Phenomena are felt, thought about, or seen by the aware sener of a mental operation.

4. Verbal processes : it is a variety of ways to exchange information through linguistic procedures (say, talk, talk, explain, etc)

5. Behavioral processes: such as (dreaming, smiling, breathing, coughing) is referred to as a behavioral process. Typically, there is only one participant in the process, called the "Behaver". The second participant is (behaviour).The second participant is (Behaviour) .(Halliday & Matthiessen, 2014:301)

6. Existential processes imply that something takes place. 'Be' and 'There' are the two verbs that can reveal the process of life.

7. Modality

Modality is a component of mood. To determine if something is true, mandatory, desirable or actual in speech requires a set of language structures that reflect the speaker's attitudes and judgments. By using modal auxiliaries and modal adjuncts, we can reveal the modal structures or alternatives. It is possible to express certainty and ability with the use of modal expressions and words. According to (Halliday & Matthiessen, 2014), the application of modality, the interpersonal function and meaning of language can also be realized. It is a proposal when the speaker uses statements and questions to exchange information. It is a proposal, though, when the speaker proposes to swap commodities or services. Possibilities and suggestions can be characterised by their modality. The term "modality" relates to "the validity of what is being predicted or claimed, questioned, or provided within the sentence".

According to Trump, "Modality is communicated by modal verbs and modal adjuncts". There are two sorts of modality, according to (Halliday and Mattiessen 2014): Modalization and Modulation. In this case, the modality expresses whether or not the information presented in the clause is genuine, which is commonly expressed in Probability and Usuality forms. It's also possible to convey the degree of Obligation and Inclination when the clause is a proposition by using the modalities. According to (Halliday and Mattiessen 2014), there are two types of modality: Modalization and Modulation.

Modalization

Using remarks and questions, speakers exchange ideas, opinions, and information. Undisputed, confirmed or denied statements are examples of statements. The judgments of the frequency of occurrence of what happens and happens have two types of intermediate possibilities that are related to degree probability and degree of unusual. (Halliday and Mattiessen, 2014:303).

Modulation

"Modulation is a sort of modality concerned with the expression of a proposal. Proposals are utilised when commodities and services are exchanged. "Depending on the speech function whether to propose or command" are the two intermediate possibilities in these proposals (Halliday and Mattiessen, 2014:303)

9. Data analysis

Trump's latest immigration plan: 'Obey existing laws,' as candidate says he's not flip-flopping on illegal immigration

This article was published at 16:19 GMT on August 22, 2016 and updated at 03:39 GMT on August 23, 2016. According to Donald Trump's latest plan, the country's current immigration laws will be used to get rid of criminals and other bad actors, while honoring President Obama's attempts to enforce the law. He said that 'We're going to abide by the laws as they stand. The existing laws are now fairly strict. If and when I win, the first thing we'll do is get rid of all these awful laws, "Trump told Bill O'Reilly on Fox News' "O'Reilly Factor" on Monday night.

For transitivity analysis during the conversation with President Trump, mental processes play a major role in transitivity analysis. It is a tactic he utilises rather often with certain verbs, such as (think, know, and guess). To convince the audience of his point of view, the speaker employs such verbs. As in the examples below:

1. 'What people don't know is that Obama got tremendous numbers of people out of the country. Mental
2. 'So, you know, BuzzFeed, they're about as accurate on this.' Mental
3. That I wasn't going to run. Material
4. They go around killing people and hurting people. Extiential
5. 'Just to tell you about BuzzFeed. verbal
6. We want to come up with a really fair. Mental

For modality analysis, the modal auxiliaries which occur in the article "will" are the modal auxiliaries which occur in the article "will". Will is a term that Trump employs while stating his ambitions and making plans for his presidency. The following are examples of Modalization (Probability):

1. he will not do massive deportations
2. Said he will take a year's salary off if I run.

The following are examples of Modulation (Inclination):

1. he's going to get this thing back on track,'
2. we are going to get rid of all the bad ones,'
3. I'm going to do the same thing and I just said that
4. I wasn't going to run

Trump uses "going to" several times in an attempt to ensure the action that is to be taken is taken. It also helps to show Trump's determination and his planning to do something to get his people's confidence.

To conclude, the mass media play an important role in the persuasive replication of hegemonic ideologies and ethnic ideologies in general. This function is not a passive one but an active one. The media expresses, reflects or disseminates ethnic beliefs, not just actively mediating them between various elites of power and between elites and the wider public.

The media pays little attention to ethnic groups unless they are linked with violence, illegality, or crime. News stories frequently cover matters that are examples of prevalent stereotypes of ethnic origin. When minorities do not represent a threat to our culture, society or personal safety, they are labeled 'disorders,' 'issues,' or 'problems.' Mechanisms that promote ethnic belief and bigotry have a huge impact on the media. They cannot always educate the general population, and not every media user agrees with implicit racial opinions. It may be concluded that reproducing racism in the media is not a straightforward and simple procedure. The role of the media in reproducing racism is directly related to the fundamental aspects of racism and the rule of white people in society, particularly the structural and ideological structure of group power.

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