

Humanising: A Psycho-sociolinguistic Grounded Theory from Pakistani English Newspapers inspired by Gaza

Antony Last

PhD Candidate, Department of Psychology, University of South Africa, Pretoria

Abstract

This study uses 50 articles from 12 Pakistani English Newspapers as data. Classic grounded theory is employed to conceptualise what some of these newspapers have been conveying about the recent and current Gaza situation. The main concern of these papers for the Gaza situation is 'violence' (violencing), and the emergent resolution is 'humanising'. The coding, sorting, and synthesis of the data to theory is carefully logged as a means of verification. *Violencing* is a process of war and, if viewed openly, is a phasic psycho-sociophysical precipitant of *humanising*. It appears to be a new conceptualisation in the literature. As such, it shows the saturation point of a *phasic typhlotic (blind) cycling violence* between warring parties in which the *resultant* devastation points to a highly feasible *resolution as cessation of violence* and a *humanising* of each other.

Keywords: *Gaza, violencing, humanising, harmonising*

Background and Rationale of the Study

Gaza. The Palestinian people, Gaza, and the West Bank have been close to my heart since October 2012, when I became aware of Operation Pillar of Defense in which over 167 Palestinians were killed, the majority of which were civilians, including more than 30 children (Stein, 2013, p. 9). That same month, I opened and ran a Twitter feed @GazaWestBank of 1,714 followers with many articles posted on the attacks and Israeli-Palestinian relations up to 2023, and established a website with various domains like fixgaza.com and helpgaza.co.za.

Due to no funding, I have not been able to pursue those projects any longer. However, my ongoing interest and concern have now found an avenue to work on the present project which hopefully will contribute in some way to a greater understanding of the Palestinian and Israeli people and their respective views of the Other. This could aid in bringing about a certain degree of peace.

Gaza has been chosen as the focus of this study as this is where, during the latter part of 2023, the Israel Defence Force killed and injured in excess of 12,000 and 28,000 people respectively (Latifi-Pour & Amouzegar Zavareh, 2023, p. 944). This is deemed an important issue, worthy of study.

When considering the theme of a study, prior to settling on the present one, Professor Zaidi had asked me: "Would you like to work on how Israel-Hamas is being portrayed in international newspapers?" and "What about coding newspapers? Some news item? You have English newspapers in SA. Like Palestine issue." After another enquiry from her, I said my suggested topic for a paper is *A Psycholinguistic Grounded Theory of Gaza from Pakistani English Newspapers*. I had assimilated the data sourcing and some of the orientation for the study from Professor Zaidi's own paper entitled *Peace Sociolinguistics: A Constructivist Grounded Theory of Pakistani English Newspapers* (Zaidi, 2019), which I had found both fascinating and insightful. As this study unfurled, the above topic/title adjusted.

Gaza, as viewed in the present study, is not only an area of land, but primarily a community of people, who also recently have experienced enormous conflict.

The research questions for this study, flowing from such topic and viewpoint, are:

1. What is the *main concern* of Pakistani English Newspapers inspired by Gaza?
2. How do Pakistani English Newspaper narratives *resolve* this *main concern* with recognition of the psychological, sociological, and linguistic use of the English language?

Although it may seem that I have a personal bias towards the Palestinian people, I am confident that, as this study and paper progresses, I shall be able to bracket my feelings (cf. Last, 2020a, p. 79) and ensure a relatively objective research result, allowing the data (article narratives in Pakistani English Newspapers) to speak for themselves. Concerning emic and etic instantiation and effect, I make the following observations:

1. One of my maternal great-grandfathers was a Cockney Jew, and one of my maternal great-grandmothers was a Plymouth Brethren Christian.
2. My maternal grandmother gave me my first Bible at age six for Christmas. I purchased my first Qur'an at the Oriental Plaza in Johannesburg, South Africa, at age 22, and a Volume 4 of the Qur'an many years later.
3. I have read only parts of the Qur'an. I have read the Old Testament of the Bible three times through and the New Testament six times.
4. I live in South Africa where many support Israel (mostly of Christian and Jewish orientation) and many (including the South African government) support the Palestinians in Gaza, Israel, West Bank, and the diaspora, viewing Israeli policies as synonymous with Apartheid (Kasrils et al., 2015). I once heard a retired minister of a large Christian denomination in South Africa state that Israel should wipe out all of the Palestinians, to which I strongly objected, stating their human beingness just as his.
5. 'South Africa asked the International Court of Justice (ICJ) on Friday [29 December 2023] for an urgent order declaring that Israel was in breach of its obligations under the 1948 Genocide Convention in its vicious war against the people of Gaza. It called on the court to issue short-term measures ordering Israel to stop its military campaign "to protect against further, severe and irreparable harm to the rights of the Palestinian people"' (The Tribune, 2023c).
6. I was raised Christian (Methodist), went to Bible College (Wesleyan), yet attended a Roman Catholic school with a Jewish boy, had Jewish girlfriends, attended synagogues, danced at a Jewish wedding, and sat shiva with an Israeli family.
7. I have met with and had an extended discussion with an Israeli graphologist.
8. I have carried out prior grounded theory studies on land acquisition in the Torah (Last, 2019) and on pacifying Jewish religious terrorism through the gospel of Mark (Last, 2020b).
9. I have worked for Israelis in the South African home security industry.
10. I have a Pakistani Muslim friend with whom I discuss Allah, eternity, rewards, punishments, etc. I have employed numerous Muslims, over the years, and have had another Muslim friend of several years for whom I provided free accommodation of his family for some months, and with whom I have eaten meals together and discussed Islam, politics, etc.

Psycho-sociolinguistic Grounded Theory as a Method of Inquiry

Main concern and *resolution* of main concern are key elements in the generation of a grounded theory. The *main concern* is the chief problem or issue of participants in a study, or in this instance, of the writers of articles on Gaza in Pakistani English Newspapers. The narratives which they provide would suggest some form of solution or *resolution* to the issue. Grounded theory brings the information from numerous sources together and allows the concepts to emerge in relative importance, such that a *main concern* and a way of *resolving* it is discovered (Glaser & Strauss, 1967).

A Google Scholar search shows that there appears to be no *psycho-sociolinguistic grounded theories* in the literature. The *psycho-sociolinguistic* approach in this study is not the 'inner' scientific-enquiry type referred to by Chomsky (2013, p. 38) in matters of language acquisition for example, but the practical

'outer' type as reflected in the written word (cf. Ayrapetova, 2020; Sarwar et al., 2020). Such latter type may see the written word (*linguistic*) as a medium of emotive image evocation (*psycho-*) and cultural evolution and usage (*socio*). As such, the words, meanings, and emerging concepts are *psycho-sociolinguistically* constructed by joint interaction of author (of an article) and researcher (cf. Yerby, 1995, p. 339), making this kind of study one of *social constructionism* (Zaidi, 2019, p. 20), with the psychology and linguistics being seen as social phenomena (cf. Charmaz, 2006, p. 7).

Gaza is a sensitive international issue. The approach in this paper is to be non-partisan. The purpose is to discover what Pakistani English Newspapers convey in terms of psycho-sociolinguistic content in the generation of a constructive and workable theory (cf. Zaidi, 2020, p. 214) inspired by Gaza. Where the various newspaper contents report on or convey a certain concept, I may use that concept as is, or if it suggests a constructive idea anywhere along the continuum of one pointer to another, which may even be a *polar opposite* (Glaser, 1998), I may select that pointer/concept as a means of directing the reader's attention to the range of human behaviour within that continuum. This is a part of grounded theory emergence (Glaser, 1998). Therefore, a citation such as 'Nation, 2023', would indicate a reflection of the content of that newspaper article wording, whereas 'cf. Nation, 2023' could mean that, in referring the reader to the article, it may be found that another continuum point may have been chosen as suggested by the article wording. Therefore, whether or not a reader may agree or disagree with any presented or explicated concept, and the citation of origin is indicated by 'cf.', I am solely responsible for that derivation, and the reader is encouraged, if s/he so desires, to go to the source to ascertain how it was derived.

The rest of this section, being essentially method *memos* (cf. Glaser, 1978), will be laid out chronologically as a methodological log, so that the reader may ascertain as accurately as possible, the credibility and overall trustworthiness of this study (cf. Guba, 1981).

Data selection

Any written material can be data in grounded theory (Glaser, 2007). A few days ago while I was considering the feasibility of this study, I searched online for Gaza articles in the Pakistani newspapers, *Dawn*, *The Express Tribune*, and *The Nation*, and saw many articles on Gaza, especially in *Dawn*. Accordingly, I decided to provisionally select these three newspapers as primary data sources.

Data collection and analysis

Friday, 22 December 2023: I accessed Dawn at dawn.com and did a page search for the word 'Gaza'. There were 14 occurrences. The highest headline on the homepage read *Israel's Gaza invasion - Day 77*. Under that I clicked on the link that read *US ready to back diluted resolution on more aid to Gaza as UN vote delayed*. The basic article was three paragraphs long with a link to the full story on aljazeera.com. The three Dawn paragraphs are slightly adjusted wording of paragraphs from the Aljazeera article. This is the first narrative on Gaza in a Pakistani English Newspaper found today, and as such represents the first data for this study. The reason for selecting data in this manner is to acquire the most relevant up-to-date verbal sentiment (*psycho-social*) and style (*linguistics*) on Gaza, not to research any specific time-period or aspect of the invasion for example. This might provide us with a 'finger on the pulse' theory inspired by Gaza which could be more constructive than if we predetermined the emphasis.

The wording of the article title on Dawn as given above is identical to that on Al Jazeera. Dawn's first paragraph leaves out the phrase "on the Israeli-Palestinian war" (Dawn, 2023a). The second paragraph is essentially the same except that Dawn states "expected later today" whereas Al Jazeera says "expected on Friday". The third paragraph in Al Jazeera starts "The latest draft... calls for" while Dawn reads "The latest draft resolution... now calls for". As we are studying Pakistani English Newspapers, and the above differences are essentially their only composition in this instance, our brief psycho-sociolinguistic exemplificatory analysis here centres on Dawn's use of these English terms alone.

Psycho-sociolinguistically, these differences appear to indicate Dawn's possible reluctance to 'broadcast' Palestinian association in any way with *involvement* in responsibility for "the war", and they also appear to indicate Dawn's sense of *clarity* and *immediacy* by using "today" instead of "Friday" (although both articles were written on Friday), by adding "resolution" to "draft", and by inserting the word "now". This is only a rudimentary comparative psycho-sociolinguistic analysis, made possible in this instance by a tailored Pakistani version of a Qatari report (Al Jazeera is an international media network based in Qatar).

It should be noted that, in alignment with the research questions of this study, such psycho-sociolinguistic analysis of Pakistani content within Pakistani English Newspapers, whilst informative, is not the actual purpose of this study. The above mini analysis was provided to illustrate the psycho-sociolinguistic sensitivity that I shall employ in the conceptualisation of the Pakistani English Newspaper article narratives on Gaza, to establish a *main concern* and its *resolution*, resulting in a present-day grounded theory inspired by Gaza.

The identification of only minor Pakistani compository adjustments does not negate the use of the entire Dawn article as data for this study, as Dawn's presentation of the three paragraphs of the Al Jazeera report, albeit with slight changes, can be taken as essential tacit editorial approval for publication. Thus, in this sense, the Dawn article represents an article in its entirety from a Pakistani English Newspaper. Therefore, I copied and pasted it into my Google Sheet (<http://tinyurl.com/Gaza9>) and began *open coding*. Relevant data and references are copied down in the sheet to facilitate sourcing and theory writing once the codes are sorted.

Analysis and open coding

The assigning of a concept, generally a gerund or action word, to a data phrase, sentence, or even paragraph is known as *open coding*; it is done with the intention of trying to find out what is going on in the data (Glaser, 2016), in this instance concerning Gaza. I coded the first phrase of the title of the Dawn article, "US ready to back diluted resolution", into four concepts: *readying*, *backing*, *diluting*, and *resolving*. I coded the rest of the title, then copied and pasted the first paragraph into the Google Sheet ("the Sheet") and proceeded to code that. Note that, in the process, words like "stronger" and "text" were coded as *strengthening* and *wording*.

The first paragraph produced 25 codes, three of which occurred twice each; they are: *aiding*, *backing*, and *calling for*. I analysed the remaining two paragraphs in exactly the same way. I created a gerund code *urging* from the adjective "urgent" and *hostilising* from "hostilities", etc. My coding may be viewed in the Sheet, link above. I open coded "unhindered" as *unhinderling* (code no. 56) and higher coded it (in the adjoining column) as *freeing* – this last is not forced by bias, but is a sociolinguistically coherent, natural conceptualisation on a higher, more comprehensive level. It is the first higher code suggested to me whilst open coding. Thus, the first Dawn article provided 63 codes.

I sorted the Sheet by open codes and discovered that the following concepts were in the majority: *calling for* (n = 4) and *resolving* (n = 3), with *freeing* as the only higher level concept. As interesting as this might be at this stage, the study requires more data on Gaza.

I decided to look at *The Express Tribune* website (tribune.com.pk). The first front page article on Gaza read *UN Security Council acts to boost aid to Gaza after US abstains*. The article is still today's date (22 December 2023) and is identified as from Reuters. However, the entire article is presented in the body of a dedicated *The Express Tribune* webpage, making it an integral part of its publication. Thus, the article was taken as data for the study, copied and pasted into the Sheet, paragraph by paragraph, 20 in all, including the picture description and further reading links, and painstakingly coded, providing further concepts as may be seen in the Sheet. (This study has a total of 445 codes).

Saturday, 23 December 2023: The new day brought a fresh approach. I clicked on the Reuters link associated with this article in *The Express Tribune*, and found that it did not go to the Reuters' article – it merely cycled round within *tribune.com.pk*. I went to the Reuters website (*reuters.com*) and found the article with the exact same headline, written by Michelle Nichols (2023). I copied and pasted both articles into Google Docs for trackrecord purposes and to preserve the originals obtained in both instances, downloaded them as PDFs, and carried out an Adobe Acrobat Compare Files function of the two. Although this function is imperfect, it assisted me in viewing the contents side by side and making my own manual comparisons. When I saw the many differences, I realised that a similar psychosociolinguistic comparison of the English narrativ and other usage, as performed with the first article, might conceivably be equally if not more important in this instance. Nowhere on the *The Express Tribune* ("The Tribune") page does it indicate that the contents of the Reuters article has been edited in any way.

Here are the differences with my psycho-sociolinguistic observations:

1. The Tribune has a subtitle *US abstained to allow 15-member council to adopt resolution drafted by the United Arab Emirates*; Reuters has none.
2. The Tribune states "ReutersDecember 22, 2023"; Reuters: "By Michelle Nichols December 22, 202311:20 PM GMT+2Updated 8 hours ago".
3. The Tribune has a picture with the following caption: "Destroyed buildings lie in ruin in Gaza, amid the ongoing conflict between Israel and the Palestinian group Hamas, as seen from Israel, December 22, 2023. PHOTO: REUTERS"; Reuters has a captionless 3-minute video about the UN member statements and the desperate situation in Gaza. The content of this video avoids showing the destruction of buildings and lives, although it does show an injured recuperating man and the need for medical supplies in Gaza. In this sense it appears biased in favour of America and Israel.
4. The Tribune – 1st par.: "The United Nations Security Council on Friday approved a toned-down bid to boost humanitarian aid to the Gaza Strip and called for urgent steps "to create the conditions for a sustainable cessation of hostilities"...". This paragraph goes on and is essentially a combination of Reuters' first two paragraphs.
Reuters – 1st par.: "The United Nations Security Council on Friday adopted a resolution to boost humanitarian aid to the Gaza Strip that stopped short of a call for a ceasefire..."
5. In using the second paragraph of Reuters, The Tribune omits "The resolution "calls for urgent steps to immediately allow safe, unhindered, and expanded humanitarian access... "".
6. Reuters: "... Russia's U.N. Ambassador Vassily Nebenzia accused the United States of "forcing into the text an essential license for Israel to kill Palestinian civilians in Gaza under the pretext of 'creating conditions for a cessation of hostilities'"."
Tribune: ""By signing off on this, the council would essentially be giving the Israeli armed forces complete freedom of movement for further clearing of the Gaza Strip," Russia's UN Ambassador Vassily Nebenzia told the council...". The Tribune has *toned down* the Ambassador's message logosally (logically) by using "told" instead of "accused", pathosally (emotively) by electing to use "clearing" in place of "kill", and logopathosally by the referent "Gaza Strip" and not "Palestinian civilians in Gaza". This would seem to have less of an inflammatory effect on any reader, speaking to the conciliatory, almost placatory, but certainly peacemaking tone of The Tribune, and positioning of the Ambassador in a more ethotic (credible) light (cf. Boginskaya, 2023). Conversely, an American journalist writing from New York for Reuters, Nichols (2023), would conceivably have no problem with quoting these harsh words from a Russian, as, logospathosally, it could contribute to an aversive reaction in the reader, portraying Russia, and by extension Gaza, as somewhat unbridled extremists.
7. The Tribune's next paragraph contains the clause "It received 10 votes in favour..." with Reuters comparable clause as "It received 10 votes in favor...", the latter revealing the American spelling as "favor", in spite of Reuters being a UK company – the Reuter's article author, Michelle Nichols (2023), is based in New York. The point is that The Tribune has tailored its English to not only a

more 'conservative approach to life' as revealed in point 6 above, but has carefully edited spelling in the article to conform to 'the English world' in the sense of rightly or wrongly British influence and appeal. The next paragraph also changes "favor" to "favour".

8. The Tribune has further edited its article by changing paragraph positions in the narrative.
9. The Reuters sub-heading "AID MONITORING" is a large font 'in your face' division in the article, compared to The Tribune's moderate "Aid monitoring" same size as the rest of its article but bold font.
10. Several other paragraphs are verbatim or almost so.
11. Another paragraph in The Tribune changes Reuters' " Hamas militants" to " Hamas fighters", again logopathosally mollifying the image of Hamas from purely aggressive to possibly justifiable combatants.
12. The last six Reuters paragraphs were omitted in The Tribune article, some of them 'pro-Gaza' and others 'pro-Israel', so to speak.
13. Reuters' last paragraph is: "The coordinator would also have responsibility "for facilitating, coordinating, monitoring, and verifying in Gaza, as appropriate, the humanitarian nature" of all the aid."
14. This is the same as The Tribune's penultimate paragraph, but very significant is The Tribune's own and last paragraph: "The council also called for the warring parties "to adhere to international humanitarian law and ... deploras all attacks against civilians and civilian objects, as well as all violence and hostilities against civilians, and all acts of terrorism.'" None of the terms, "warring parties", "adhere to", "international humanitarian law", "deploras", "attacks", "against civilians", "violence", or "terrorism" appear in the Reuters article. The addition of this pertinent final paragraph conveys the council's authority (ethos), such as it is, and contains an appeal to humaneness (pathos) and logic (logos) in that it is essentially self-evident that killing innocent people is wrong. As such, it is The Tribune's own selective kairosic (cf. Massey, 1993) appeal in the matter of Gaza at this time, and for this reason this last paragraph's analysis and coding is done in blue in the Sheet, as a means of distinguishing it with relative importance in this study.

This concludes a brief psycho-sociolinguistic analysis of The Tribune article by comparison with its source article in Reuters.

I now continued open coding The Tribune article in the Sheet. As I see them as an integral part of the article, I included in the coding the two further reading links interspersed between the paragraphs of The Tribune article, namely:

Read more: *Israel escalates Gaza strikes; Hamas fires rockets amid truce talks*; and

Also read: *Gaza children dizzy from hunger as war impedes food deliveries*

When I reached the word "ceasefire", I realised how many times I had coded *ceasing*, seven in all so far, so deeming this an important concept, I raised *ceasing* to a higher level at code 250. Also, by code 276, I realised that I had coded "humanitarian" as *humanitarianing* six times, so I raised it also to a higher level. The creation of rather funny sounding concepts like *humanitarianing* is to actionise the words by turning them into gerunds. This retains their essential meaning and makes them into a doing word, which, after all, is what theory is all about.

Sunday, 24 December 2023: By the end of yesterday, I had coded a total of 335 concepts in the Sheet with only four paragraphs left in The Tribune article to code. As I mulled the data and concepts/codes earlier this morning before breakfast, and taking up my laptop, I understood that the *in vivo* (Glaser, 1978, p. 70), nevertheless rather cumbersome code of *humanitarianing* abducted to higher level *humanitising* and then even higher to *humanising*. I made the adjustments in the Sheet. With my feel for the data, a psycho-sociolinguistic literary article approach, and the emerging concepts, it seems, at least so far, as if *humanising* could be the core variable (Glaser, 1978, p. 46).

By 10:14am, I had completed The Tribune article analysis and conceptualisation with 401 codes in total.

Sorting, higher and selective coding, and theoretical sampling

As this number seemed enough with which to work, at least for now, having seen a relatively wide cluster of viewpoints and angles in the data so far, I sorted the Sheet alphabetically by open codes, as can be seen in the Sheet tab marked '2 Sorting', after I had made all Dawn data green, and The Tribune data magenta. Colouring the text in this manner will help visual distinction of the data. My sense of the similarity of data from Dawn and The Tribune was confirmed after the sort, when both of them contained the following concepts: *accessing, aiding, allowing, calling for, ceasing, conditioning, creating, delaying, diluting, drafting, expecting, hostilising, humanitarianing, immediatelying, including, negotiating, resolving, safetifying, saying, seeing, stepping, sustaining, trucing, unhindering, urginging, and voting.*

Crucial are The Tribune last paragraph blue concepts, emblematic of its *main concern*, repeated nowhere else in the data so far, being: *adhering, deploring, lawing, objecting, terrorising, and violencing*, and those concepts repeated, as many times as indicated in brackets, being: *attacking* (4), *hostilising* (10), and *warring* (4), and, those emblematic of the *main concern's* potential *resolution*, repeated elsewhere in the data, as many times as indicated in brackets, being: *acting* (5), *calling for* (10), *civilianing* (4), *councillling* (9), *globalling* (2), *humanitarianing* (10), and *partying* (3). These are, so far, tentatively identified *main concern* and *resolution, violence* and *humanising*, respectively.

Before jumping to conclusions, however, I continued reading the next article, the first naming Gaza on The Nation's website (nation.com.pk), *Israel should be held accountable for Gaza massacre: Pakistan* by Shafqat Ali (December 22, 2023). This article appears to be wholly authored by the attributed writer (Ali, 2023) for The Nation. Here, I read and coded selectively, those codes that seemed relevant to the emerging theoretical structure of a main concern of *violence* with a proposed resolution of *humanising*. Part of the article included information and comments about Pakistan-Afghanistan relations vis-à-vis the Taliban, etc. This information was also coded as it forms part of the article which its author deemed to be of the same theme: a kairosic report essentially from the Pakistani Foreign Office. This information can be taken as theoretical sampling in this study (Glaser & Strauss, 1967).

If this new data conceptualises the Gaza situation differently, this will be taken into account, by selectively introducing such variations. It is at this point that a grounded theorist must exercise special caution so as selectively code, according to what has already emerged, in an unbiased manner. At the end of this procedure, I had coded 44 concepts in yellow at the bottom of the Sheet tab '3 Coding', 29 of which are unique to this article as may be determined in tab '4 Sorting': *accountablising, brutalising, bulldozing, collaborating, conscientising, considering, criming, difficultising, dominating, engaging, harmonising, humanising, independenting, interfaithing, massacring, neighbourlying, neutralising, occupying, peacing, prosperising, recognising, reining in, rejecting, stabilising, stopping, treating, victimising, working, and wounding.* These concepts, although linguistically different from the others in this study, seem mostly to fall under the overall conceptualisations of *violence* and *humanising*.

Emergence of main concern and resolution thereof

Thus, the *main concern (violence)* and *resolution (humanising)* in this study has so far been confirmed. This answers the first research question: 'What is the *main concern* of Pakistani English Newspapers inspired by Gaza?' *Violence*. This, in gerund form, became *violencing*.

I proceeded to higher code each open code in the tab '4 Sorting', resulting in the following higher codes:

acting became an even higher code (sub-category). By the time I came to line 76 in the '4 Sorting' tab, four sub-categories had emerged: *believing, talking, acting, and benefitting*, as well as a preliminary title for the emergent theory: *Humanising Each Other* – see the 'Theory Outline' tab in the Sheet.

When I reached Sheet line 222 code, *harmonising*, I preferred this concept instead of *benefitting*, as a more accurate ideation, so I went back over all the *benefitting* codes and replaced them in the sub-category column with *harmonising*.

I completed the sub-category column, '4 Sorting' tab, at 8:25pm. I then duplicated the tab and named the new one '5 Sorting', sorting it by main category, sub-categories, and open codes, in that order of priority. I then resorted by a new column of numbering the sub-categories in theoretical order according to the 'Theory Outline' and made a few other tweaks. I created a memos column, narrowed other columns and began writing the theory from the adjoining concepts and data in the memos column and the sections below. As I proceeded, I sorted the various sections by numbering the higher codes in a new column. But first the higher codes needed conceptualising, as the open codes, I noticed, were too varied to function economically as properties of the sub-categories. A possible main/sub-category for *violencing* emerged: *dehumanising*.

Monday, 25 December 2023: After visiting my 92-year old mother for morning tea, I continued higher coding the *violencing* open codes in the '5 Sorting' tab of the Sheet, then numbered to sort them ('6 Sorting' tab) in order of functioning as a *main concern* process of *violencing* (see the 'Theory Outline' tab of the Sheet): *causing*, *preparing*, *fighting*, and *resulting*. Now I must order all the open codes in a logical process order as they action each of the higher codes. I did so and added them to the 'Theory Outline' tab.

I created another column to further group the open codes into mid-level codes, making them more manageable and ordered these by their own numerical column (see '6 Sorting' tab). *Causing* now has four properties: *Colluding*, *Manipulating*, *Submitting*, and *Dominating* – see the 'Theory Outline'. I then reordered the open codes for each of these properties, by thoroughly reading the data and concepts, renumbering and sorting and renaming some of the open codes. I bolded and italicised various part of the data as I proceeded in order to thoroughly work out the temporal processes involved, also writing memos.

I theoretically coded *violencing* as containing psycho-sociophysical precipitants (cf. Bender, 1952) and *humanising* as a psycho-sociolinguistic process (cf. Glaser, 1998) – see 'Theory Outline 2' tab, which is the next update of the theory outline.

Tuesday, 26 December 2023: I continued where I had left off last night, conceptualising higher codes for *talking*, and writing memos. Out of all the articles analysed so far, none contained the word *discuss* except the original Al Jazeera one, "the revised draft was discussed behind closed doors" (Al Jazeera, 2023). I had discovered, before searching for the word, that it appeared nowhere in the three Pakistani English Newspaper articles already analysed, but had emerged as a higher code *discussing* under *talking* – see '6 Sorting' tab. I then started higher coding *acting's* open codes. 'Theory Outline 3' emerged.

Wednesday, 27 December 2023: I finished off higher coding *harmonising's* open coded data, as per '7 Sorting' tab.

Thursday, 28 December 2023: I wrote the *humanising* theory section below and inserted tables as per tab 'Theory Outline 4'.

Friday, 29 December 2023: I wrote the *violencing* section below and went over the *humanising* theory section and Pakistani English Newspapers as accessible by search function (The Express Tribune does not appear to have a search function), theoretically sampling and verifying from them (cf. Gaser & Strauss, 1967).

Saturday, 30 December 2023: I theoretically sampled and verified the *violencing* theory and half of the *humanising* theory below.

Monday, 1 January 2024: I completed the other half, then went back over both *violencing* and *humanising* theories theoretically sampling and verifying, where necessary, for orientation within the literature and elucidation.

Tuesday, 2 January 2024: I wrote the discussion section of this paper and went over the entire paper making adjustments and rewording where necessary.

Wednesday and Thursday, 3 and 4 January 2024: I continued reading and making adjustments throughout this paper, checking citations are represented under References.

Findings I: Violencing Theory

The *main concern* of the articles of Pakistani English Newspapers concerning Gaza is the *violence* – hence *violencing* as the active gerund form, which both sides to the conflict have been doing, one more than the other.

All concepts, descriptors, and related, listed in the theory outlines below, are italicised throughout the theory explications, to draw attention to the fact that they emerged from the data and are the keys to understanding the *main concern* of *violence* – *violencing* – and the *resolution* of *humanising*. Table 1 below shows the emergent theory outline of the *main concern*.

Table 1 – Theory Outline of *Violencing*

	<u>Main Concern:</u> Violencing			
	psycho-sociophysical precipitants (cf. Bender, 1952)			
phases:	Causing	Preparing	Fighting	Resulting
nature:	mindset	scope	force	reaction
aspects:	Colluding	Arming	Inclining	Catastrophing
	Manipulating	Authorising	Assuming	Massacring
	Submitting	Targetting	Tacticking	Destroying
	Dominating	Defending	Capacitating	Protecting
	typhlotic conjunctural cycling			

Dehumanising violence – *violencing* – contains *psycho-sociophysical precipitants* (cf. Bender, 1952) which *conjuncturally* bring it about and *typhlotically* (blindly) *cycle* it. “Violence stems from weakness, ignorance and fear” (The Frontier Post, 2023a), and *violencing* takes place in four phases: *causing*, *preparing*, *fighting*, and *resulting*.

Causing violence comes from *conditioned mindset* and includes *aspects* of *colluding* (The News, 2018), *manipulating* (The Patriot, 2023), *submitting* (Kasmir Media Service, 2023), and *dominating* (The Friday Times, 2023). Once the mind is set on *causing violence* (Pakistan Today, 2023b), it determines *scope* in *preparing* (The News, 2023), *arming* itself (Daily Times, 2020), *seeking authorisation* (The Nation, 2013), *establishing targets* (The Tribune, 2023b), and *ensures its own defence* (Dawn, 2023d).

Force activates actual *fighting* (The Tribune, 2023c) which is also set in motion and manifests by *inclining* to violence (Pakistan Today, 2023c), *assuming* the right to attack (cf. The Tribune, 2023a), *tacticking* (Last, 2020a), and *capacitating* to fight (cf. Dawn, 2015a), *resulting* in *catasrophe* (The Tribune, 2023a), *massacre* (The Nation, 2023a), *destroying* life and property, and the *need for protecting each other* rather than fighting (The Tribune, 2023a).

“... most people would agree that there is a significant difference between waging war on armed combatants and attacking defenceless citizens. Without this distinction, the concept of war crimes loses any meaning... It is here where the terrorist parts company with humanity. *He declares a total war on the society he attacks*” (Netanyahu, 1986, p. 10 – Prime Minister of Israel).

“For Netanyahu, a victory would be even worse than a defeat, because... they are trying their best to get rid of the Palestinians of the West Bank and keep a Jewish majority. I don’t think they want an additional two million Arabs. No. War achieves nothing” but “We are always under occupation, it’s a daily aggression” (al-Sinwar, 2018 – Leader of Gaza).

If Samson, in the Bible, is a metaphor for Israel, it seems ironic that Samson disrespects Gaza, is imprisoned in Gaza, and kills more Gazites in his suicide than during his lifetime (cf. Judges 16).

“The US and Israel oppose a ceasefire, believing it would only benefit Hamas” (The Tribune, 2023a). If the United States and its allies would help Israel view the *violencing* as intrinsically futile *blind cycling*, so that a ceasefire could ensue, perhaps further regional violence (e.g., The Patriot, 2024), escalating to World War III, could be curbed (Pakistan Today, 2023g).

Dehumanised violencing (cf. Business Recorder, 2023b; Dawn, 2023e), once singularly observed for what it truly is, withers away (Krishnamurti, 1980), and can be resolved by *humanising*.

Findings II: Humanising Theory

The theory of *humanising* is psycho-sociolinguistically derived and written, some of the time in a *polar opposite* theoretically-coded manner (Glaser, 1998), as suggested by the data – Pakistani English Newspapers – and at other times abstract of place, time, and people (Glaser, 2002).

Zaidi (2021, p. 8) has shown that the written word in the media does not necessarily “propagate... values and teachings to... media users”; therefore, it is hoped that through theory creation, “pertinent information presented in a systematic way” will have better success.

Table 2 – *Humanising* Theory Outline

	<u>Resolution:</u>			
	Humanising			
	psycho-sociolinguistic process (cf. Glaser, 1998)			
steps:	Believing	Talking	Acting	Harmonising
nature:	response	lingua	focus	attune
techniques:	Conditioning	Councilling	Ceasing	Responsibilitying
	Conscientising	Calling for	Allowing	Interfaithing
	Changing	Discussing	Aiding	Membering
	Cooperating	Deciding	Adhering	Prosperising
	cordial constructive interacting			

The conceptual emergence of the gerund *humanising* in this study was suggested by the statement of Ms. Mumtaz Zahra Baloch, spokesperson of the Foreign Office, Pakistan, in which she uses the word “humanity” twice and characterises Israel’s attacks on Gaza as “inhumane”. This conveys Pakistani deep concern for the people of Gaza and more broadly the rest of humankind, as well as the urgent need for *humanising* efforts in the conflict area. She said: “The crimes against *humanity* in occupied Palestine are a haunting stain on the conscience of *humanity*. Pakistan calls for holding Israel accountable for its

actions and the UNSC to take immediate effective action to impose a ceasefire and lift the *inhumane* siege against Gaza” (The Nation, 2023a; italics added).

Humanising is not simply humanism born of humanistic interest (The Friday Times, 2016).

Humanising is not humanising war (cf. Dawn, 2023f). It is observing war for what it is, stopping war, and *humanising* the Other.

Humanising is a psycho-sociolinguistic resolution of *violence* through a process (cf. Glaser, 1998) in which the people take the *cordial constructive interactive steps* of *believing* the best about each other, *talking* openly, *acting* in helpful ways, and *harmonising* how they live with each other (cf. Dawn, 2023a; The Tribune, 2023a; The Nation, 2023a).

Believing

Believing is the first *step* in *humanising*. *Believing* is the response to having had enough of violence. *Believing* is carried out through four progressive *techniques*: *conditioning*, *conscientising*, *changing*, and *cooperating*. *Believing* can be restricted by *conditioning*, such as Israel and the US *believing* that a ceasefire “would only benefit Hamas” (The Tribune, 2023a). But *believing* can also be freed by *conditioning*.

Conditioning

Conditions arise when one person requires something of another, such as to create conditions for sustaining a ceasefire (Dawn, 2023a). Thus, has every human been *conditioned* over the length of life, and over millennia as encoded in their genes. The *technique* of *conditioning* in *humanising* is to quieten the mind (cf. Dawn, 2023c), become aware of the presence of God within you (cf. The Nation, 2023b), and realise that the eternal essence of your Being resides in every other human being and indeed in the whole universe (cf. Daily Times, 2021a). Thus, recognising the sanctity of the human soul, in the stillness, the mind becomes a process of consciousness (cf. The News, 2016) which may be observed with its thoughts, images, words, concepts, antics, cleverness, aberrations, false *beliefs*, goodness, badness, etc. Once you experience the mind as a process and not an entity, not the real you, and can be aware of the quiet, expansive, true essence of the real you in the Now, one with the universe, you may start to observe the mind, not take it too seriously, and use it really effectively (Pakistan Today, 2023a). This breaks *destructive* human *conditioning*.

Conscientising

A spirit of humility, honesty, and compassion can activate the *technique* of *conscientising* yourself (cf. Dawn, 2008). Having woken up from and through *conditioning*, one enters a stage of clarity, greater objectivity, and a more sensitive conscience (cf. The Nation, 2023a). Now one can begin to admit, first to oneself and then to others, right and wrong attitudes, *beliefs*, *speech*, and *actions*.

Changing

Once you are awake, *conscientised*, and aware of yourself, others, and life in a new way (The Patriot, 2021), it becomes easier for you to recognise what positive *changes* to make and how to make them (Pakistan Christian Post, 2021a). If not fully aware, *changing* can be detrimental to *humanising*, such as a draft resolution removing the call for an urgent ceasefire (Dawn, 2023a).

Cooperating

Constructive *changing* leads to the natural *technique* of *cooperating* with others. This does not make you a walkover or a doormat, but when fully embraced, it does allow you to acknowledge, discuss, and act in such a way as to benefit you and others in a *harmonious* way. Consider the example of The Organisation of Islamic Cooperation with their respectful and relatively mild contributions to solving the Gaza situation at the United Nations (The Tribune, 2023a). The Organisation’s membership of 57

states, including Pakistan, across several continents, should perhaps do more *focused talking* and *acting*, as the following *steps* illustrate, so that an *attuned* truth and form of *harmonising* may result. This could very effectively counteract and ultimately resolve *violencing*.

Thus, *believing*, as the first step in *humanising*, is deeply and completely *believing* others as fully human as yourself, and to help you achieve this there exist the *responsive techniques* which you must choose and allow to be used, being *conditioning*, *conscientising*, *changing*, and *cooperating*.

Believing correctly makes the next *step* of *talking* destined for success.

Talking

Humanising others starts with *believing* the right things as modulated by essentially opening the heart, *re-conditioning the mind*, *sensitising the conscience*, *changing faulty beliefs*, and constructively *cooperating* with each other. In order to effect these *techniques* adequately, people need to take the next *step* in *humanising*, *talking with* each other, not *to* each other. When faced with a saturation of *violence*, *talking* is the *lingua*, the language, of *cordial interaction* by *councillling*, *calling for*, *discussing*, and *deciding*. Continued *bombing*, for example, while the other side is trying to *talk* is *dehumanising*, disingenuous, counterproductive, and a misuse of *force*, *resulting* in more pain and suffering, and is counter to *cooperating* and *harmonising* (cf. Business Recorder, 2023a).

Councillling

When you are *readjusting believing* about others, you are in a position by *talking* to analyse and assess the correctness, orientation, and value of *changing councillorling* (how councils are structured and run) into a fairer, safer, and more productive process (cf. Dawn, 2023b).

Calling for

Calling for will be fragmented and very ineffectual if you have not bravely and ruthlessly honestly done the groundwork of proper *councillling*, as you will be blowing against the wind, for, the lopsided voting structures will endlessly frustrate the majority in a *dehumanising* (cf. Holton, 2006, p. 104) *downward spiral* (cf. Glaser, 2005, p. 24), while nothing gets properly achieved, and hard intractable *conditioning* holds full sway, *consciences* are seared not *sensitised*, nothing *changes*, and there is no *cooperation*. If *councillling* is properly done, *calling for* is a pleasure, as the council sees reason and acts in everyone's fairly assessed best interests by majority vote of all members. In the instance of the United Nations, for example, the Security Council could be simply abolished or reformed (cf. Dawn, 2023b), and the General Assembly be responsible in a fairer manner to *call for* and take security *decisions*, like all others.

Discussing

Discussing with others who do not always have to have their own way, but now through *belief change* can see even the advantages for all in negotiation, compromise, consensus, and peace, brings an enormous sense of *cordiality* and relief to all participants. *Decision*-delaying intensification of *discussion* (cf. The Tribune, 2023a) appears to be part of the *psycho-sociolinguistic* abuse which the United States and Israel impose on assembly/council participants, as the former know such *discussion*, under the current structure, is essentially futile, and the latter are likely being scammed into *believing* the former could be swayed.

Deciding

With proper *discussion* underway, finally, *decisions* can be made, and things can *get done*. Voting is also futile when one party has a veto; veto should operate only in the case of a tie, for example, 7 votes for and 7 against, otherwise the majority must win (cf. The Tribune, 2023a).

Thus, *talking*, with effective *councillling*, *calling for*, *discussing*, and *deciding* leads most naturally into *focused acting*.

Acting

“Dead children are actions. Burning buildings are actions. Missiles are actions. Checkpoints and torture cells and rioting fanatics are actions” (Faber, 2006, p. 57). If you are going to *act decisively* and effectively, when sick and tired of *violence*, you will need to be conscious of four things: *ceasing, allowing, aiding, and adhering*.

Ceasing

You have to *stop the violence*. No excuses, delays, etc. Just *stop*. You have come this far with your new outlook of *changed beliefs, nice talking ability*, and now you need to put that all into practice. You can do it. *Stop the violence*. “Pakistan calls for... the UNSC to take immediate effective action to impose a ceasefire” (The Nation, 2023a).

Allowing

You need to *allow* people to be themselves (cf. Pakistan Today, 2023d). Be kind (The Frontier Post, 2023b). Be openhearted (cf. The Frontier Post, 2023c). Let the plans roll out fast and well-executed (cf. The News, 2019). *Allow* the aid (Daily Times, 2023).

Aiding

Now that you are seeing people differently, that they are just like you, it’s as if, when you look deep into their eyes, they are you (cf. Pakistan Today, 2021). We are all one in the Spirit of the universe (cf. Pakistan Today, 2023e). Now you realise that, that man, that lady, that little girl, that little boy are just like your own mother, father, brother, sister, child. Connect with their humanness, their humanity. Feel the power of *humanising* rising in your soul and know God has given it unto you to be kind and to protect your neighbour. “But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.” (Torah, Leviticus 19:34). “Serve Allah, and do not associate anything with Him; and do good to parents, relatives, orphans, needy, near neighbours and stranger neighbours, the close companion, the wayfarer (you meet), and those your right hands possess” (Qur’an, al-Nisaa 4:36) Now you must help your neighbour as yourself. Extend the hand. Make the first move. Show the Love. If your neighbour is hungry give food, if thirsty, water, if homeless, a place to live and sleep and be happy.

Adhering

When the new, just, and fair *decisions* are made through well-structured and balanced *counselling*, it behoves all parties to *adhere* to agreements and what is right (cf. The Tribune, 2023a). There can be no other way to *harmony*.

Harmonising

Take the fresh *believing, talking, and acting* and stretch it just a little bit further to show your *cordial* magnanimity (Pakistan Today, 2023f), and you are into *harmonising* (cf. The Tribune, 2023a) through *responsibilitying, interfaithing, membering, and prosperising*.

Responsibilitying

The word *responsibilitying* may sound awkward, but it carries a sense of *actively assuming and accepting responsibility* for your *beliefs, talk, and actions*. Where you were wrong and you unjustly or even cruelly hurt others, you are really and truly sorry, and you will not do it again. This is real humanness. Can you do it? “According to mystical belief, to be human is to be accountable to God, to accept the measure called absolute” (Daily Times, 2021b). “The exclusionary and racist Zionist experiment, backed by empire and supported by the successors of empire, has failed. To end bloodshed in the holy land, and ensure the rights of all its communities, a roadmap for Palestinian statehood is the only answer” (Dawn, 2023d).

Interfaithing

Viewing, treating, respecting, even appreciating, and seeing the beauty, similarities, and essential oneness of all humanity in God-Allah and all religions, is *interfaithing* (cf. The Nation, 2023a). It is a beautiful thing. Grow your heart, to include love for your brothers and sisters of different religious traditions and cultures. People are so diversely interesting and wonderful.

Membering

Remember that we are all *members* of humankind (cf. Pakistan Christian Post, 2021b). Treat each other like that, with respect, dignity, and kindness. In practical terms, also, the *members* of the Security Council must be reorganised, taking the following important interlinking elements into consideration: “categories of membership, veto, regional representation, size and working methods of an expanded Council, and the relationship between the Security Council and General Assembly” (Dawn, 2023b.) This is now a matter of complete urgency.

Prosperising

By taking *responsibility*, *interfaithing*, and *membering* seriously, it becomes automatic for *acting* through *ceasing*, *allowing*, *aiding*, and *adhering* to flow out into *prosperising* of all parties who had been *violencing*. People can do what people do – they ‘people’ or do ‘peopling’ (Watts, 2012) – going about their lives, living at peace, working well, being successful, and *prospering*. *Prosperising* is when you *action* your and others’ *prosperity*. You can only be truly *prosperous* when your neighbour also is (cf. Dawn, 2015b).

Harmony is the *result*. *We’ve changed our minds, we’ve talked, we’ve acted, we’ve harmonised*. The *violence* is gone. There is peace. We are *humanising*.

The above explication of how Pakistani English Newspaper narratives *resolve* their *main concern* inspired by Gaza with recognition of the psychological, sociological, and linguistic use of the English language, answers the second research question of this study: ‘How do Pakistani English Newspaper narratives *resolve* this *main concern* with recognition of the psychological, sociological, and linguistic use of the English language?’ That is, it has been shown how Pakistani English Newspapers resolve *violencing* through *humanising*.

Discussion

The term *violencing* did not appear in any of the 12 Pakistani English Newspapers that I had search access to throughout this study.

Previous literature on *violencing* seems to revolve mainly around non-violencing as violence prevention (Tocci & Moon, 2020), verbal emotive-tonal violencing (Kozlova, 2015), peace parenting (Mickel et al., 2005), milder orphanage violence (psychosocial threatening) contrasted with violencing to death (Sutinah, 2018), masculine school violencing (Hickey, 2003), and violencing the natural resource and living locality rights of indigenous people (Bayo & Arti, 2014). This latter concept comes close to *violencing* as emergent in the present study.

However, *violencing*, in the present study, is a process of war and, if viewed openly, is a phasic psychosociophysical precipitant of *humanising*. It appears to be a new conceptualisation in the literature. As such, it shows the saturation point of a *phasic typhlotic (blind) cycling violence* between warring parties, in which the *resultant* devastation points to a highly feasible *resolution* as *cessation of violence* and a *humanising* of each other.

The term *humanising* appears in Pakistani English Newspapers concerning, for example, emphasis in school education (Dawn, 2021), the social acceptance of transpersons (Dawn, 2022), openness in religious discussion (Dawn, 2011), “understanding of cultural diversity” (Dawn, 2009), a stricter attitude

towards rapists (cf. The Nation, 2021), re-humanising male and female (The Nation, 2016), etc. Dawn's article (2009) on *Humanising our future* comes closest to the present theory's conception of *humanising*, although no article accessed sees *humanising* as a post-hostility process of reconciliation, mutual *assistance*, and *harmonising*.

Humanising appears in the literature, by relevance, in agricultural development (Cook et al., 2021), rodent genetics (Zhu et al., 2019), business ethics (Hartlieb & Jones, 2009), etc. These are not the *humanising* emergent in this study. Even the humanising in the literature associated with Gaza refers rather narrowly to, naming dead Gazans (Lloyd, 2017), relative victimhood of Israelis and Palestinians (Franck, 2019), reclaiming Gazan agency (Hesse, 2017), and "the role of social media... in humanising the consequences of the war on Gaza Strip by showing the Palestinian and Israeli victims" (El Zein & Abusalem, 2015, p. 115).

In spite of the last-mentioned humanising function of social media, it would seem to have mainly *conscientised* the public more than world leaders themselves including Messrs Netanyahu and al-Sinwar.

It is hoped that the linguabridic nature of *humanising* theory points sufficiently to the realities of re-stating and re-worlding the international community into a *harmony*, in tune with each other and the universe (cf. Zaidi, 2023, p. 237).

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