A STUDY OF SOCIAL ADVERTS WITH RESPECT TO THE IMAGE OF MUSLIM REFUGEES IN SOCIETY

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Abstract

Purpose: The article deals with the problem of changes in social values made by the influence of refugee culture and mind on the British society, which is widely known to be very stable and unchangeable via comparative qualitative research methods.

Methodology: The qualitative research adopted an analytical-comparative method. Data were collected through observation, interviews and questionnaires.

Main Findings: As a result, the value-ignored actions from the Love letter are the most diverse in value types and in the number of uses in the text. In conclusion, when considering the verb value-oriented expressions, it is noted that there are much more positive actions than negative ones.

Applications: This article can be used by regional schools, cultural organizations and universities.

Novelty/Originality: The crisis of ideology in the field of morality in the modern social situation related to the problems of immigrants has been studied.

Keywords: Anti-Values, Refugees, Social Advertising

INTRODUCTION

As it is known, the cultural worlds of the West and the East are not the same. Recently, due to the political situation and the emerging local conflicts at various levels and scale, the largest number of refugees are in Europe from countries such as Afghanistan, Iraq, Syria, and Libya. These are Muslim countries with their own special mentality, lifestyle, norms and values, in which the most important role is played by religion as they obeyed the code of laws spelled out in the most important book of Muslims - the Koran - in opposition to the liberal attitude of the Europeans towards religious issues. In Europe, it is not accepted to publicly send a religious cult. Muslims pray right on the streets without any embarrassment, but it should be noted that the main reason for this is the lack of mosques. It is also important that the overwhelming number of refugees are young men who are very aggressive, which in turn may increase the crime rate. The second important difference is the overall cultural level of the refugees who settle in Europe, which is quite low.

LITERATURE REVIEW

In general, the studied aspect of the problem deals with a specific view on the interrelation between society and its values, or, what is seen throughout the study, anti-values. 'Values' are defined by Cambridge dictionary as the beliefs that people have, especially about what is right and wrong and what is most important in life, that control their behavior. Collins dictionary explains values as the moral principles and beliefs or accepted standards of a person or social group. According to Cambridge dictionary, morals are standards for good or bad character and behavior. Collins defines morals as principles of behavior in accordance with standards of right and wrong. Definition of ethics in Cambridge dictionary is the study of what is morally right and wrong, or a set of beliefs about what is morally right and wrong. According to Collins dictionary, ethics has several meanings: 1) the philosophical study of the moral value of human conduct and of the rules and principles that ought to govern it; moral philosophy; 2) a social, religious, or civil code of behavior considered correct, especially that of a particular group, profession, or individual; 3) the moral fitness of a decision, course of action, etc. (Leiss et al., 1990).

The Cambridge Dictionary gives the explanation of differences between morals and ethics: ethics and morals are both used in the plural and are often regarded as synonyms, but there is some distinction in how they are used. Morals often describe one's particular values concerning what is right and what is wrong. While ethics can refer broadly to moral principles, one often sees it applied to questions of correct behavior within a relatively narrow area of activity. In addition, morals usually connote an element of subjective preference, while ethics tends to suggest aspects of universal

fairness and the question of whether or not an action is responsible. The problem of cultural interaction between the countries of the East and the West is also demonstrated by migrants who have been living in Europe for quite a long time; however, they do not hurry to adopt the cultural traditions of the West, remaining true to Islamic laws. In general, one can note the aggravation of relations between the indigenous population and migrants, which is promoted a lot by the behavior of the refugees themselves, disrespect for the culture of the host countries, and even the commission of crimes (Norris & Inglehart, 2012; Ingavale, 2013; Martínez-Alcalá et al., 2018; García-Santillán et al., 2018).

METHODOLOGY

The study is a qualitative research in which an analytical-comparative method has been used. Data were collected through observation, interviews and questionnaires.

RESEARCH QUESTIONS

What is the image of the Muslim refugees among the British people?

What is the image of Muslim refugees in Britain about security?

What is the image of Muslim refugees in the UK about hijab?

RESULTS AND DISCUSSION

The Western society believes in the principle that if a serious social problem arises, it is necessary to conduct a serious, expensive advertising campaign. The fact that is obvious is that the money spent on educating citizens is not so large in comparison with the possible costs of eliminating the consequences of their unconsciousness. The recently closed UK Government Marketing and Communications Agency of the Central Information Office, and the Cabinet of Ministers closely monitors the information reflected in advertising messages. The topic of the problem of migration is very sensitive, which can lead to accusations of human rights abuse, racism and intolerance. In this connection, it is very difficult to find examples of social advertising on the topic of migrants among the British sources. However, recently, in April 2018, letters were sent to the residents of London urging not to remain indifferent to the problem of Muslims who migrated to their country (Scupin, 1998; Vanklinken, 2001). First, the people received 'Punish Muslim' day letters, urging people not to remain indifferent to the actions of Muslims that bring harm to the European population and to take active steps, including killing, to drive them out of the country. Then, in response to this propaganda, 'Love a Muslim' day letters were sent with opposing ideas (Fozdar, 2012; Suhrke, 1995).

Before proceeding to the lexical analysis, it is worth noting that the letters were identical in structure in terms of the use of fonts, arrangement of characters as well as grammatical and syntactic structures. The main feature of these letters is their complete opposition to each other in its content. Thus, a primary lexical analysis was conducted. The lexeme 'Punish' in the title of the letter is opposed to the lexeme 'Love.' The Cambridge Dictionary gives the following notions:

Punish – 1) to make someone suffer because they have done something bad.

Love – 1) to like someone very much and have romantic or sexual feelings for them; 2) to like a friend or a person in your family very much; 3) to enjoy something very much or have a strong interest in something (Eastmond, 1998).

The letter begins with a description of the activities of Muslims living among the Europeans. The verb 'hurt' is opposed by the verb 'love.' The Cambridge Dictionary suggests the following meaning:

Hurt – 1) to cause someone pain or to injure them; 2) If a part of your body hurts, it is painful; 3) to cause emotional pain to someone; 4) to have a harmful effect on something. Then, the expression 'made your loved ones suffer' is contrasted with 'made you so many curries and kebabs.' From the expressions, we can single out the words that are most emotionally colored, suffer, curries and kebabs. Then the negative words 'pain' and 'heartache' are again contrasted with the word 'love.' Further, the text matches words in quotes in a figurative sense. The word 'sheep' was used in the sense of people who do not have the courage to express their opinions and stand out from the crowd, and the word 'normal' in the meaning of most people who have no opinion and act like everyone else. It may be noted that despite the radically opposite ideas expressed in these letters, the words 'sheep' and 'normal' in the context of these letters have similar meanings. These words can be distinguished using a red rag technique for the reader. After all, it is known that for the British it is of great importance to be special, stand out from the crowd. Thus, an appeal of this kind attracts a reader and forces to delve into the essence of the problem (Ahmed, 2002).

Further, the text provides a number of arguments for the benefit and for the harm that Muslims bring in as immigrants. Among the arguments from the letter 'Punish a Muslim day,' one can single out the key phrases like 'to become

democracies,' 'to become harm,' and 'to turn democracies.' Among the arguments from the letter 'Love a Muslim day,' the following key phrases can be identified: contribute billions of pounds, thousands of doctors, and contribute to our democracies. Obviously, in the return letter, there are more arguments about the benefits of Muslim immigrants than in the first. Further, in letters, tables with a list of actions that should be carried out are resulted and actions are ranked. The importance of the action depends on the rewards that the performer will receive. Unfortunately, conducting lexical analyses on these tables seemed unlikely due to the high degree of syntactic integrity. However, these tables are visual lists of values in order from the least significant to the most significant (Robinson, 2004). In the letter 'Love a Muslim day,' the highest value is the 'lifetime trip to Mecca' and the least significant is 'to smile at a Muslim.' In the letter 'Punish a Muslim day,' the highest value is 'to nuke Mecca,' and the least valuable is 'verbally abuse a Muslim.' Moreover, it should be noted that these values are inextricably linked with the idea of the values of Muslim immigrants. In the letter 'Love a Muslim day,' values are compared with the estimated values of Muslim immigrants, and in the 'Punish a Muslim day' letter, values are related to the alleged anti-values of Muslim immigrants. The values from the last letter are anti-values from a humanistic point of view; therefore, we will denote them further as anti-values. We have compiled a table with expressions used in the letters that were considered to reflect values and anti-values (ranked by axiological trigger, the term axiology is borrowed from Kazydub, 2008 and Yazdekhasti et al., 2015).

Table 1: Ranking of Values and Anti-values in the Studied Letters

	Anti-values of Punish		Values of 'Love'	
	Pro-Muslim	Contra-Muslim	Pro-Muslim	Contra-Muslim
Vital (life-death, health-sickness)	to throw acid in face; to beat up; to torture; to butcher.	to hurt somebody; to cause pain and heard ache; to do harm.		to heal the sick;
Sacred (Motherland – Foreign land)		to turn democracies into Sharia		to contribute to politics, the media, the judiciary and to democracies
Hedonic (Happiness - Grief)	verbally abuse	to make your loved ones suffer;		to love you; to create so much love
Social (Labor – Idleness)			to buy a coffee with cake; to invite to your home; to take a weekend trip	to make so many curries and kebabs;
Material (Wealth – Poverty)			to do a fund raiser for the needy	to contribute billions of pounds
Intellectual (Intellect – Stupidity)				to educate our children
Moral and ethical (Truth - False)	not to be a 'sheep'		not to be a 'normal' person	
Emotional (Laugh-Sadness)			to smile; to throw flowers	
Religious (Heaven – Hell)	to pull the head 'scarf' off a Muslim 'woman'; to burn or bomb a mosque; to nuke Mecca.		to fast in Ramadhan with a Muslim and to celebrate Eid; to buy a Hajj package for a Muslim family	

Source: Authors

These letters present the basic meaning with value coloring in verb expressions. In Table 1, we see that in the letters studied, there are all kinds of values and anti-values according to the grouping. However, their ratio in letters is different. In the Punish letter, more preference is given to vital religious values and anti-values, and in the Love letter, social-

utilitarian and religious values were found to be predominant. Also, in the Table, there is a division of expressions with a value reflecting on the focus on actions that are aimed at Muslims and on actions that are produced by Muslims. Thus, it is clearly seen that in the Punish letter, anti-value-oriented actions directed at Muslims significantly prevail in number over anti-value-oriented actions emanating from Muslims. However, it is also worth noting that the value-ignored actions from the Love letter are the most diverse in value types and in the number of uses in the text. It is impossible to ignore the fact that the values from the letter Punish are anti-values from a humanistic point of view, but in this situation from the point of view of the British themselves, infringed upon the actions of migrants, these actions are values and are aimed at protecting their existence. The analysis allows us to conclude that when a complex, ambiguous with an axiological picture of the world arises for a certain linguistic culture of the situation, even a limited set of lexical tools with the axiological meaning attracted allows you to freely use the concept of values and, if desired, replace them (Bakshy et al., 2012; Selomo & Govender, 2016; García-Santillán et al., 2018).

CONCLUSION

Any advertising or propaganda of social orientation has certain consequences in public life. The above letters entailed a number of public unrests. A huge number of Muslims remained in their homes, took a day off or worked from home. According to the Guardian, fake claims suggesting that 10 Muslims have been wounded, Muslim women advised their hijab sisters to be extra cautious, with some suggesting that they swap their headscarf for a beanie hat were made. The axiological collision of the local population and the immigrants is analyzed. Presented in letters, where words with negative coloration are more - one word, in most cases, is opposed to Love. However, when considering the verb value-oriented expressions, it is noted that there are much more positive actions than negative ones.

ACKNOWLEDGEMENT

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