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Xenophobia Attitude during Covid-19 Pandemic: A Disease Naming Stigma

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Abstract

Not only has the impact of 2020 global pandemic occasioned the spring of social and economic worries for the worldwide statehood, community response for this stress has also elevated an intercultural issue on the society consequently. The birthplace of this global epidemic has seized the issued stigmatization through the disease naming. This naming disease which is credited to a neutral meaning at the first place, now gainsays the harmful weight of its stigmatization. In response for avoiding stigmatization, in 2015, WHO underlines that naming disease should not refer to a convinced animal, place, people. Therefore, today pandemic has been presented as 'Covid-19'. On the contrary, instead of following the endorsed plague name, "Chinese Virus" has been plied highly by the communities in a favor of Covid-19 stigmatization. The urgency of this study is to investigate the "Chinese virus" in alliance with the Covid-19 pandemic stigmatization. Several meme websites has been inspected as the sources for the collected data. The descriptive approach has been deployed in this research together with the three dimension framework by Fairclough, namely textual analysis, discursive practice, and socio-cultural practice. Pertaining to the theoretical stand on stigmatization we also reckon to enclose Otherness as an incidental issue in the investigation.After analyzing the data, this study found that: 1) The assumption of "Chinese Virus" is an ad rem naming on the basis of the responsibility for the global pandemic impacts by which China.3) China is attacked with stigmatization of food and product quality, and is creeping into other forms of stigmatization. Xenophobia also occurs based on U.S. political conflict with China where Trump as president of the U.S. voices this naming often.

Keywords: *"Chinese Virus"; stigmatization; xenophobia; naming disease.*

INTRODUCTION

Along with the increasing numbers of patients of Covid-19, the frights of this contagious disease, at the same time, stand in a rapid growth in the global community. The mounting numbers of public fright about Covid-19, without doubt, is not the sole wave which has been crashed the earthly society. In fact, not only has it been verified as pandemic for which giant sums of people are affected in wide ranging areas, Covid-19 has also endangered several sectors in community's life outside of the death statistics. Various sectors such as health, economic, social, and security are reportedly experienced a sizeable impact of this outbreak. Specifically in line with the depressed phenomena, Qiu et al. (2017) asserted that the widespread outbreak can lead to the massive records of deaths, economics instability, and the shutting of public facilities. All these impacts are with conviction not considered premiere in pandemic circumstances. If we go look prior, there is a similar pattern about what happen in the previous outbreak with today one. To illustrate, the previous pandemic and epidemic such as HIV, H1N1, H5N1, and SARS were reported for triggering regional and economic instability (Verikios et al., 2015). This proves that pandemics have been the pronounced generator of total flux on worldwide.

Meanwhile, apart from the magnitude effect of pandemic towards society in total earth areas, pandemics draw causes as well in another issue related with intercultural case—stigmatization. For long decades in every pandemic and epidemic, the practice of stigmatization to the certain group has often instituted. By drawing an instant connection about the birthplace of the outbreak to its particular characteristics such as race, nation, and lifestyle, social stigma to the particular group during pandemics becomes inevitable. In this matter, as a response to the terror of contagious disease, people tend to justify their action by doing exclusion either to the origin region of the infectious disease natives or the exiles. The issue indicates that pandemic is like a snowball effect, potent to lift up the marginalized matters into bigger concern in the global context.

Pandemics do not only hold the significance of extensive contagious diseases; rather, pandemics educe societal and dogmatic comebacks which

probably have link with historically-lodged concerns adjoining "political-economic relations, foreign intervention, conflict or social control" (Leach, 2020). Several studies proved that the emergence of a contagious disease outbreak has aroused fear, stigma, discrimination, and social exclusion towards the blamed country (Person et.al, 2004; Williams, Gonzalez-Madia, Le, 2011; J. He et.al, 2020).

As the foresaid above, the global pandemic phenomenon that threatens the safety of humans on earth will automatically raise social phenomena as well. Social phenomena which will emerge are a global blame against the identified cities or countries where the outbreak originated. For the blamed countries, the stigmatization of a contagious disease can possibly eviler than the health impact by the disease. This stigma also takes a weighty role in societal and authorities responses (Barrett & Brown, 2008). Countries suspected of being the carriers of the pandemic will take the global issues, stigmatization and hatred.

Further, in a composite circumstance, stigmatization even might have initiated the phenomena of xenophobia in multicultural society. Xenophobia attitude is manifested by doing hatred toward the outside group which leads to the practice of discrimination and racism. This attitude for example happens when Texas Senator, John Cornyn, put all the blame for what happened in Covid-19 to Chinese's behavior for eating dogs, snake, and bats (Reny and Barreto, 2020). This example reflects that xenophobia attitude can be done by anyone, including the Senator as a representation of Government.

In line with Hoppe (2018), He stated that in spite of the World Health Organization's (WHO) efforts to dishearten by explicit societies, residences, or faunae to term contagious diseases, the constant usage of stigmatizing marks i.e. "Ebola virus", "Spanish flu", and "Mexican swine flu", can possibly emotionally harmful. WHO's guideline about naming disease, the name of 'Chine Virus' is even assumed to have the same impact as the previous disease's name such as 'Spanish Lady' and 'Blackman's disease' in the issue of stigmatization. In addition, once joined with a mistaken belief of the etiological cause nature, deadly harmful front-page sayings such as "Wuhan virus", "Killer virus", "Deadly virus" endorse terror and fright that inject partiality, xenophobia, and discernment (Das, 2020; Person, Sy, Holton, Govert, & Liang, 2004). By the same urgency, speech that stabilizes

racial discrimination can propagate terrors and intensify public strains (Asmelash, 2020). Preceding investigational study has confirmed that the assertiveness or behavior of societies is powerfully affected by taglines, headlines, and texts delivery on news (Geer & Kahn, 1993; Smith & Fowler, 1982; Pfau, 1995), highlighting the urgency to keep watching the affiliation concerning mass media headings and their generated texts.

As a part of global citizens, having awareness to the practice of stigmatization and xenophobia is salient in order to minimize the possibility of discrimination In other hand, the phenomena about language use during Covid-19 can be found in the case of the name used as 'Chinese Virus' to represent Covid-19. Due to its effect to the stigmatization against Chinese, using the name of 'Chinese Virus' rather than Covid-19 invites controversy.

Social media and internet as the prime agencies owning the cultural mobilization and evolvement cyber-wide has positioned meme to raise a certain purpose as a populist influencer to advertise a particular belief, politics, sides and performance. Thus, meme as seen as one of the methods is the smoothest approach to buy up mass awareness and to discreetly insert particular objective by taking a role on the community's daily basis, watching their stage to find their favorite parodies and brand them the host of the paraphrased intent (Knoobel and Lankshear, 2006). To work on such aim, therefore, humor is often chosen to become the ambassador of intent portrayal on memes. It is seen as the most prevalent portion of public culture and as the everyday portrayal on society interplay (Pickering & Lockyer, 2005). Through these cyber agencies of entertainment guise, not only do they have ability to broadcast enjoyment but also the possibility to arise social mighty messages and potentially addressed at political matter (Distin, 2005).

Intermediaries such as memes are effective weapon for dispersing hatred, issues, fears, including stigma with disease naming specification. Such in hand weapon can be utilized by everyone to generate a massive voice, awareness, perspective, and worse a social and cultural impact— Otherisation and Phobia, towards a certain group, ethnic, or country (Baker, 2007). Handayani and Respati (2016) explain that meme has a significant role as a form of criticism towards a

particular issue which spreads in society, including the issue of naming disease in 'Chinese Virus'.

Relating to this matter, Critical Discourse Analysis is used as an approach to comprehend the practice of stigmatization and xenophobia by society through memes. The term of Critical Discourse Analysis is generally defined as a theory which focuses on language use in social practice. This critical theory aims to expose the discourse of inequality which is presented in the text by concerning on the function of language and its social effect. In specific, the significance of Critical Discourse Analysis in the topic of Covid-19 lies on the fact that there is a tendency to the emergence of new vocabularies during pandemic and CDA has role to dismantle the function and social effect of the discourse.

This study attempts to investigate the relation between the choice of disease's name and xenophobia attitude especially in memes. In this digital era, meme which is frequently found in social media can be used as a tool to deliver an opinion about a certain issue. By using Fairclough's CDA, this paper concerns on the aspect of linguistic, visual, and historical determination which was presented in the memes related to the issue of 'Chinese Virus'. Further, the analysis will employ three dimensions of discourse i.e. textual analysis, discursive practice, and socio-cultural practice in order to obtain a better understanding about society's attitude related to the issue of 'Chinese Virus'.

REVIEW OF LITERATURE
Social Media and Meme

Acknowledged for their social level, humans are always in community and create a culture in it and no exception in cybernetic communities that grow becoming the necessity of this century. They design whether on purpose or not— a community with products of their habits, the trends which gradually shaped and evolved, down to be seen at a whole, it all gives birth to a culture by which perceived as cyber culture. Such kind as understood by Silver (2008) comprise a set of technologies, materials and intellectuals, traditions, beliefs, ways of thinking, and ideals, amassing along with the hike of internet technology (in Goi, 2009). In the realm where the total watch, policy and control cannot indeed delimit

inhabitants' act as it works in the concrete skies and grass, each inhabitant there can own over-all access to socialize, work, collaborate, communicate, learn, or spread information and knowledge within their community (Diago, 2012). As communicating and socializing activities emerge in the cyber realm, manifold styles keep initiating trend, growing and competing for a trophy of most followed style (Davidson, 2012). Meme seems to win and become the most notable one which belongs to cyber culture (Castells & Haraway, 2007)

Meme as an up-to-date style of cyber communication is made innovatively and escalate freely. This cultural artifact (Chandler, 2012) gained its term as 'meme' by Richard Dawkins in the view on the elemental principle of self-replicating entities of cultural transmittal linked with imitation (Chandler, 2012; Brodie, 2009). The cyber inhabitants usually reckon that meme is attributed to the wording and picturing brewed to draw on comical content or to roast the going-on issues (Shifman, 2014). Oxford online dictionary terms meme as "image macro" signifying the certain convention of photographic image, catch line, and sound bite to excite amusement. Sourced from Greek *mimēma* meaning 'that which is imitated' (Oxford Living Dictionary, 2017).

Memes snapshot or compose the happenings— manner, lifestyle, politics, modes, etc. by recycling the issued context, turn it out to appear less severe and make them crafted in such a way of relatable yet entertaining (Dawkins, 2006). Bauckhage (2011) mentioned that it is a personified culture's insight. Sperber (in Díaz, 2013) stated that meme is the culture echo. Meme is supposed to be regarded as an existing construction, reproducing way of communicating both symbolically and technically (Diaz, 2013; Leigh 2010). This one of the internet messaging culture products, thus, is known as the late cyber interaction apparatus.

Xenophobia and Stigmatization

There are several previous studies which have already discussed about stigmatization and xenophobia attitude during pandemic. For instance, Person et al., (2004) in their study about stigma reveal that there are a lot of Asian-American who experience the stigmatization during SARS in America. This stigmatization was portrayed by negative attitude which was received by people who have an

Asian's face. The similar experience also occurs during H1N1 oubreak. In that case, Lee et al., (2005) mentioned that xenophobia attitude which was gained by people who come from Mexico as the first country which is reported the case of H1N1 outbreak. At that time, most of Mexican were stigmitized by many global citizens for doing a harmful and lead them to the exclusion, rejection, and marginalization. The practice of xenophia even still can be found during Covid-19. He et al., (2020) in their study about xenophobia exposes that there are 25.11 percent of Chinese who felt discrimination in abroad during Covid-19. These previous studies show that the impact of pandemic in social field is equal with its impact in the field of health, so society's awareness about xenophobia is also important.

Critical Discourse Analysis and Fairclaugh Analysis

 Critical Discourse Analysis (CDA) covers this study, designed to disclose the naming disease stigmatization by which has format the Covid-19 pandemic as "Chinese Virus" behind four memes. Critical Discourse Analysis as Martin and Wodak (2003) stated, is a study that is run to expose the guise of power, domination, discrimination and control behind language. The starring role of Critical Discourse Analysis is to divulge that the text will tell the imbalances in it as a power is deliberately hidden through it. The approach is made on the basis of neutrality in the text that is considered non-existent (Martin and Wodak, 2003; Blommaert, 2005). The birth of discourse will always be shrouded in the concept of power, an identity making and one-sided issues under the aegis of it (Van Dijk, 2002).

On the basis of the aforementioned explanation, the hub idea of Critical Discourse Analysis is a term that can be taken from its usage upon certain discourse, creating reflection of social life in other ways. The relevance of Critical Discourse Analysis is a means of discovering the undermined principles from a more influential group's ideas along with its importance to eliminate the less big ideas. Regarding to this, three qualities, i.e. *critique*, *ideology* and *power*, are deemed vital generated in CDA. The text's discourse should be in association with politics and ideologies brought in it to expose some inequality dynamics and the whole motive related to hidden power run in society for which cannot be done by

looking into the language aspect only. As stated by Fairclough (1992), ideology does have the propensity to manipulate people in certain respects to generate texts. In order to figure out how language is cycled and to reveal the topic of injustice all out, the idea of power is submerged in an exploration of ideological values. CDA offers six analytical instruments with numerous theoretical foundations and relies on examining the goal. Fairclough's model of CDA lifts the tie on textual analysis and sociocultural analysis is adopted in this research.

The Fairclough (2001) CDA is modeled into textual analysis and socio-cultural data analysis. The textual analysis is occupied to bare the cognizance by the language presented in the text, whereas the sociocultural is engaged to analyze the peripheral part of the presented. This part, as he stated, carries the alliance beyond the text that was partially included in the text, and partially set aside— politics, economics, cultures, ideologies, etc. Three corresponding theoretical procedures with three-dimensional discourse must be carried out to adopt the CDA model by Fairclough (2001).

Fairclough's first dimension of the model incorporates the object of verbal and visual analysis. The second dimension deals with the process through which the object is created and obtained. The last dimension encompasses many of these cycles, which are socio-historical. The first dimension has to be examined by text or definition involving the diction, structures, and textual structures breakdown. However, the text cannot be translated merely from the verbal and visual signs in the text. For different speech present is believed to be perceived differently (Janks, 1997). Thus, the analysis of the text creation process is necessary to apply in the second dimension. Last, the third dimension includes a social analysis concerned with the use and understanding of the text. Sociocultural practice may enable a particular text creation to represent the ideology of society and its perception of a particular subject, as well as the manner in which ideology and perception can be transmitted by such discourse.

The Fairclough CDA model is suitable because it gives many methodological entrance points. The findings should underline the linkages and sendoffs of the complex structures which have to be defined, analyzed and clarified. The matter of the study is not only from political text but all contact activities relating to

communicative goings including memes are no exception. In researching social criminalities there are numerous reports using Fairclough's system of analysis especially relating to the disease naming (Person et.al, 2004; Williams, Gonzalez-Madia, Le, 2011; J. He et.al, 2020).

METHOD

The researchers analyzed the four memes as the data collected from 9gaga, imgflip, liberty nation, and the HAS coalition, using the key term 'Chinese Virus' memes utilized in random sampling. The reasoning behind this key term on searching is that "Chinese Virus" carries the meaning of deadly hurtful taglines which may lead the researchers to the aimed meme with such issue. The reasoning of these four choices is first, it contains two different kinds of comical delivery phrase; the two explicit one blaming the suspected country; and the two implicit other. Second, as these four memes contain phrase and text generated to appear hatred, phobia, and other social phenomena emerged from the pandemic Covid-19 impact.

The researchers' choices of meme which is written by English is departed from the need to also expose the discourse model by Fairclough generated in the language on meme in order to unveil its relation with other intent. The analysis is conducted in descriptive qualitative through some steps. The first step was examining the linguistic feature on each meme. Second, the non-text features or the discourse present which let the meme arise and propagate were examined to observe the memes' sociocultural practice. The final stage consists of interpreting both the textual and non-textual features of the memes produced to monitor the marginalized intent on them. by the same token, the researchers also expose the linkage of the discourse run on memes with the social and cultural phenomena i.e. xenophobia, otherisation, and stigmatization towards the suspected country for Covd-19 global pandemic.

FINDINGS AND DISCUSSION

Based on Fairclough's CDA, the analysis of memes as the object of research can be divided into three dimensions, namely text, discursive practice, and socio-cultural practice. In the first dimension, the main concern of the analysis consists of formal

properties in memes such as text and image. The second dimension focuses on how memes as the discourse are produced and utilized. The third dimension emphasizes on the perception and ideology of the memes' viewers toward the discourse.

Textual Analysis

 While searching memes with the key term of 'Chinese Virus', it is found that there are various opinions which are presented in the memes. In Figure 1, for instance, the visual sign of the meme delivers 3 people who argue about 'China Virus' as the name of disease. At the first line of Figure 1, Donald Trump is depicted for stating 'This China Virus needs to be stopped' to refer Covid-19's situation. As a response to Trump's statement, the second line portrays a trigger woman who counters Trump's statement about 'China Virus' by saying 'How dare you call it China Virus, racist!', and the third line is ended by a man who confidently says 'This Virus came from Wuhan, China'. The visual sign on the first line of the meme shows that Donald Trump is the one who popularizes the name of 'Chinese Virus' to society. Further, the visual sign in the second and the third line denote a fact about how Trump's statement evokes a controversy in many perspectives. The visual sign in the second line indicates that the use of name 'China Virus' is flately rejected by a woman, while the visual sign in the third line represents that the man's perception about the fact that there is nothing wrong for stating 'China Virus' as the name of disease because the virus originally came from China.

Depart from the description of visual sign, several aspects of linguistic feature also encompass in Figure 1. To illustrate, in the sentence 'This China Virus needs to be stopped', the text is known for choosing imperative as the mood. In grammatical perspective, the mood of imperative is majorly used to express a command. Keraf (2001) states that imperative sentence has role to ask others to do a certain thing as the speaker intends to. In the context of the meme, Donald Trump as the president of United States is the one who command for 'China Virus' to be stopped. Meanwhile, as a response to Trump's command, the sentence 'How dare you call it China Virus, racist!' is conveyed by a woman to show her disapproval about Trump's statement of 'China Virus'. This sentence is classified as

exclamation and has a function to emphasize something with a high volume which reflects the emotion of the speaker. In the meme, exclamation is particularly used to signify the woman's argument about the fact that naming disease of 'China Virus' cannot be justified, and it will be considered as a racist. The word 'racist' itself according to Oxford Dictionary can be defined as violent treatment that is practiced by people to other races. In this matter, the diction such as 'China Virus' and racist are selected in the meme to describe about how the name of 'China Virus' can trigger some people, while others think that the name just refers to the geographical location of the origin of disease.

Figure 1: Meme in imgflip

Another examples also reflect how the issue of 'Chinese Virus' is delivered to society with a medium of meme. In figure 2 and 3, for examples, the visual signs are portrayed by the presence of a man and a female character of animation who show their notes related to 'Chinese Virus'. In figure 2, the meme is depicted with

the presence of Lisa Simpson as one of the main character in 'The Simpson' with the text 'The Chinese virus will probably die very soon because it's made in China'. On the other hand, the meme of figure 3 is delineated with a westerner who lifts up the poster with the statement 'China stop eating everything that moves'. These visual signs generally denote how assumptions about Chinese, including how China's eat behavior and how long Covid-19 will occur by referring it to the name of 'Chinese Virus', spread in community, especially in western countries.

To reinforce the analysis of visual sign, the representation of linguistic feature in memes such as the choice of mood in the text has also discovered. In figure 3, for instance, the sentence 'China stop eating everything that moves' which has imperative mood indicates that the man in the meme intends to command China to stop eating everything that moves. The diction 'everything that moves' itself is without any reason. As a matter of fact, this phrase refers to bats which is discovered as the root cause of the Novel of Coronavirus. In addition, the diction 'made in China' in Figure 2 which refers to how long 'Chinese Virus' will occur can be seen for its relation to the phrase 'made in China'which is frequently found in the product of China.

Figure 2: Meme in Liberty Nation

Figure 3: Meme in The HSA Coalition

Furthermore, in another meme, the discourse of 'Chinese Virus' is also delivered in another issue by contesting the notion of racist act in naming disease 'Chinese virus' . In this case, figure 4 is described with an angry man who points to the text 'You get what you fucking deserve' as a response to the text 'when

someone says calling Covid 19 chinese virus is racist'. The diction 'fucking' as a swear word in the text of the meme has a function as a tool to emphasize the emotion and disagreement of the man in the meme toward the notion of racist in saying 'Chinese Virus'.

Figure 4: Meme in 9Gag

Discursive Practice

With the increasing numbers of social media users, the practice of discourse might be also employed in different form, such as meme. In this matter, the analysis of discursive practice can be concentrated on how memes are produced and utilized. There are many memes which can be accessed in the internet nowadays. It might be originally created from the website meme, and it might be also generated by the users of the platform. It indicates that most of the memes derive from society's perception about a certain issue that occur in reality. Meanwhile, talking about the controversy of naming disease as 'Chinese virus', several platform such as *imgflip, 9Gag, Liberty Nation, and The HSA Coalition* are found to lift up this issue with the form of memes. In those platform, the issue of 'Chinese Virus' is illustrated with various perspectives. In figure 1, for instance, the discourse of 'Chinese Virus' emerges along with the picture of Donald Trump with his statement about 'China Virus'. The presence of Donald Trump in meme is surely not only considered as a mundane thing, but in fact, it has own intention. Responding to this matter, understanding the process of meme creation is salient to be employed (Fairclough,2001). By relating to the major topic that developed when the meme

was created, it is discovered that Donald Trump's meme is intendedly produced because Donald Trump is considered as one of the most influential people in politic circumstance which frequently changes the name of Covid-19 with 'Chinese Virus'.The representation of Trump in the meme of 'Chinese Virus' might be also related to the politic circumstance between U.S and China due to Trump's position as the representation of US government.

Further, the discourse of 'Chinese Virus' in memes might be also generated by involving another context such as Chinese's eating behavior and even the product of China. In figure 2 and 3, for examples, the memes are found for highlighting 2 phrases, 'made in China' and 'eating everything that moves'. Specifically, the phrase 'eating everything that moves' is known to be used to refer the bat. This phrase develops in the discourse of 'Chinese Virus' because bat is discovered as the root cause of the disease and this animal is also known to be frequently eaten by Chinese. Here, the discourse of 'Chinese virus' that is presented in the meme is motivated to humilate eating behavior of Chinese which causes the disease. In another meme, the discourse on the naming disease even be related to the phrase 'made in China' which is frequently found in the label of China's product. The association between the period of 'Chinese Virus' and the phrase 'made in China' in the meme certainly cannot be seen only from the literal meaning. As a matter of fact, the use of phrase 'made in China' in the discourse of 'Chinese Virus' might be implemented in order to show negative connotation, not only in the aspect of disease, but even to the product of China. Andersson (2015) in specific mentions that most of employee in LKAB (a company in Sweden) have negative attitude toward the product of China. It denotes that this phrase tends to have negative meaning in few of context such as its relation to 'Chinese virus' in the meme.

Meanwhile, in the discourse of 'Chinese Virus' and its relation to the act of racist, the narration on the memes are also discovered to have several perspectives. The first narration, for example, argues that naming disease as 'Chinese Virus' can be considered as a racism. This argument is broadly supported by the facts that occurred in the previous pandemics. To illustrate in the previous study, the name of 'Spanish Flu' is found to contribute in disturbing psychological

aspect of society that lead them on doing stigmatization as a response to the pandemic (Hoppe,2018). In some memes, this argument is disapproved by convincing that the use of disease name only ties on the geographical location of the disease origin such as in the case of 'China Virus', and not as a form of racism. Another narration in the discourse of 'Chine Virus' even states that the act of racist can be justified due to China's fault in causing pandemic. This discourse reflects that most of the memes are produced based on the trend issue in the context of 'Chinese Virus' and the discourse in the memes are utilized as a weapon for doing social critic.

Sociocultural Practice

Analyzing sociocultural practice has a pivotal role in exposing the perception, the ideology that wants to be transmitted, and also the effect of the discourse of 'Chinese Virus'. As was previously mentioned above, the discourse of 'Chinese Virus' in the selected memes is presented in various narration. This discourse is known to be associated with a few context such as Chinese's eating behavior, China's product, or even to the politic circumstance and racism. In this matter, the discourse might lead to the stigma of global citizens toward Chinese. This stigmatization aligns with the negative connotation in the discourse that is linked to Chinese, such as to the description about Chinese's bad eating behavior and China's low-quality of product. Here, memes have a big role as a weapon for dispersing hatred and generating perspective or even otherisation and phobia towards a certain group (Baker,2007). Meanwhile, as matter of fact, the stigmatization has already occured during the time of previous pandemic. Language use, including the practice of naming disease on the discourse, is believed for having impact in propagating and perpetuating xenophobic ideology (Batasin, 2020).

In the case of 'Chinese Virus', the aspect of language in naming disease as 'Chinese Virus' specifically also encompasses xenophobic ideology. By relating to the politic circumstance especially between America and China, the discourse of 'Chinese Virus' in the memes even can be used as a medium in glorrifying the notion of anti-Chinese in America, or even in global context (Reny and

Barreto,2020). Further, xenophobic ideology in the discourse of 'Chine Virus' also indicates that there is a practice of power relation between American and Chinese by using the notion of otherisation. In this matter, the stance of *us vs them* arises as a response to the stigmatization about the risk of contracting the infectious disease through Chinese, and later on develops to the notion of China vs America in politic circumstance. Thus, these whole things can be seen as the complexity of language use such as in naming disease that can be functionalized for doing stigmatization and otherisation.

CONCLUSIONS

To highlight the discourse of 'Chinese Virus' on memes, this study is conducted by using Fairclough's three dimensional. In the first dimensional, the textual analysis reveals that the composition of image and linguistic feature such as dictions and mood in the memes have intended meaning. The second dimension exposes the background of the meme production relating to several context such as Chinese's eating behavior, China's product, and political circumstance between America and China. Last, the third dimension discovers the impact of the discourse in memes to the practice of stigmatization of global citizen and otherisation toward Chinese. These facts denote that xenophobic attitude toward a certain group becomes inevitable during the pandemic if the name of disease still refers to the geographical location of disease origin.

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