

## AN ETHNOGRAPHIC STUDY OF ENGLISH AND ARABIC MENDICANCY: A CRITICAL DISCOURSE ANALYSIS

### UM ESTUDO ETNOGRÁFICO SOBRE A MENDICÂNCIA EM INGLÊS E ÁRABE: UMA ANÁLISE CRÍTICA DO DISCURSO

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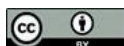
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#### Abstract

The current study investigates mendicancy or the act of begging from two interdisciplinary fields: critical discourse analysis and ethnography of communication. This study aims to fill a contextual gap by studying one social phenomenon from two different cultures with different social norms. It suggests that there are common linguistic strategies used by beggars in both English and Arabic-speaking communities. It also suggests that mendicancy reflects power structures, marginalization and social exclusion. The research also seeks to analyze and identify the diversity between cultures towards mendicancy. Data was collected from two States of America: New York and Florida, as well as two sides of Baghdad Alkarkh and Al-Rusafa. The analysis of the research is designed according to an analytical model that links two models: Fairclough's three dimensional (1995) with some aspects of Hymes' SPEAKING model (1962). New techniques and research tools were used, such as the Transkriptor application, interviews, and field notes. Critical discourse analysis was used to explore the discursive manifestations of ideology and the power of mendicancy whereas ethnography of communication reflects different perspectives of mendicants in receiving their messages and elicit empathy from passersby. The main conclusions that this study arrived at are as follows: what mendicants did not say is as important as what they said; they have the right to express their needs by using certain linguistic strategies, and what is surrounding mendicancy discourse represents a challenge in understanding how language works within different environments; and finally, despite the existing diversity between cultures, there is still

#### Resumo

O presente estudo investiga a mendicância, ou o ato de pedir esmola, a partir de duas áreas interdisciplinares: a análise crítica do discurso e a etnografia da comunicação. Este estudo visa preencher uma lacuna contextual ao analisar um fenômeno social em duas culturas distintas, com normas sociais diferentes. Ele sugere que existem estratégias linguísticas comuns utilizadas por mendigos tanto nas comunidades de língua inglesa quanto nas de língua árabe. Sugere também que a mendicância reflete estruturas de poder, marginalização e exclusão social. A pesquisa também busca analisar e identificar a diversidade entre as culturas em relação à mendicância. Os dados foram coletados em dois estados dos Estados Unidos: Nova York e Flórida, bem como em dois bairros de Bagdá: Al-Karkh e Al-Rusafa. A análise da pesquisa foi concebida de acordo com um modelo analítico que articula dois modelos: o tridimensional de Fairclough (1995) com alguns aspectos do modelo SPEAKING de Hymes (1962). Foram utilizadas novas técnicas e ferramentas de pesquisa, tais como o aplicativo Transkriptor, entrevistas e notas de campo. A análise crítica do discurso foi utilizada para explorar as manifestações discursivas da ideologia e do poder da mendicância, enquanto a etnografia da comunicação reflete diferentes perspectivas dos mendigos na recepção de suas mensagens e suscita empatia nos transeuntes. As principais conclusões a que este estudo chegou são as seguintes: o que os mendigos não disseram é tão importante quanto o que disseram; eles têm o direito de expressar suas necessidades utilizando certas estratégias linguísticas, e o que envolve o discurso da mendicância representa um desafio para



a complex discourse that must shed light on and takes into consideration social norms that governed mendicancy discourse.

**Keywords:** Critical Discourse Analysis. Cultural Norms. Ethnography of Communication. Mendicancy. Speech Diversity.

*compreender como a linguagem funciona em diferentes ambientes; e, finalmente, apesar da diversidade existente entre as culturas, ainda existe um discurso complexo que deve esclarecer e levar em consideração as normas sociais que regem o discurso da mendicância.*

**Palavras-chave:** Análise Crítica do Discurso. Normas Culturais. Etnografia da Comunicação. Mendicância. Diversidade do Discurso.

## 1 INTRODUCTION

Language is a means of interaction between individuals to express their feelings, thoughts and social issues in different aspects of life. Language is not only considered as a tool of revealing thoughts but also as a power dynamic to express multilevel of people's interaction . One of these social interaction which is considered a complex phenomenon is Mendicancy. According to Mariam Webster (2024 )mendicancy is defined as"the condition of being a beggar or the practice of begging."

This complex phenomenon creates a kind of challenges among the researchers because of its expressions differ across linguistic and cultural contexts and the way mendicants discourses construct their meaning from different cultures are considered as a challenge too and study the ways that mendicants are followed to attract people so as to achieve their aims in getting food or money .The current study investigates this phenomenon by using two interdisciplinary fields of study : Critical discourse analysis (CDA) which is the core of the study and Ethnography of communication (EOC). These two different interdisciplinary fields are used to explore how mendicancy reflects power structures , marginalization and social exclusions as well as they are used to present the linguistic strategies of mendicants discourses.

The current study suggests that there are social , cultural and economic factors mendicant discourse are influenced by .It hypothesizes that in English -speaking context , mendicants discourse may emphasize individual hardship and personal narratives to appeal societal values of personal responsibility and emotional connection ,while in Arabic -speaking context , mendicant discourse is more likely to invoke religious references such as, zakat , charity to elicit empathy ,reflecting the cultural

significance of faith-based charity. Discourse analysis is considered "language as social practice" (Fairclough and Wodak, 1997). Additionally, it focuses on the relationship between language and social structure. Whereas Ethnography of communication according to Donald Carbaugh (1989) is "an approach, a perspective, and method to and is the study of culturally distinctive means and meanings of communication". The current study is concerned with the importance of two interdisciplinary fields in explaining and testing social phenomena and the way that mendicants construct meaning and deliver their messages in the society.

Critical discourse analysis offers a framework for examining mendicancy while ethnography of communication is focused on speech community where the communication is systematized within that unit. Hymes mentions that "there are rules of speaking and interpretation of speech performance, shared attitudes and values regarding forms and use (Labov 1972) and shared sociocultural understanding and presupposition with regard to speech (Sherzer 1975)". This study presents mendicants' discourses from linguistic perspectives by using different methodological tools and takes into consideration the diversity between English and Arabic cultures. Additionally, it seeks to answer the question: to what extent does mendicancy reflect power structure, marginalization and social exclusion.

## **2 LITERATURE REVIEW**

### **2.1 Critical discourse analysis and ethnography of communication**

According to Fairclough (2001), critical discourse analysis (hereafter CDA) is "a type of critical social science aimed at shedding light on the issues that people face as a result of specific social life forms and providing resources that people may be able to use in addressing and resolving those issues" (p.125). Ruohonen (2020) mentions that critical discourse analysis is dependent on the idea that language is not as an instrument of communication but rather it can be considered as a powerful tool that can create powerful institutions whereas Garamyan *et al.* (2023) is defined critical discourse analysis as a research approach that examines the interaction between power, language and social structures. Furthermore, the most important concept in CDA is power, it can be defined in

terms of control and it refers to the ability of one individual (X) to compel another individual (Y) to act contrary to Y's preferences (Dahl, 1957, p. 201). Farhan, M. (2024) refers to critical discourse analysis as a methodological approach to language examination that investigates the relationship between language usage and the social and political contexts in which it transpires. Wodak (2009, p. 140) asserts that "CDA investigates the relationship between text structures and their functions in societal interactions."

Ideology is considered as a term which has been used in English for 200 years. This term is meant the study of ideas, later on it became as a logical meaning which concludes social practices. Language is closely connected to ideology. "Another concept within CDA is gender inequality as Tannen 1992 discussed and mentioned for an analysis of gender at work, in which many factors of discursive dominance are dealt with. Janam, Iman Jebur (2019)) mentions that discourse analysis is described as "the examination of how sentences in spoken and written language constitute larger meaningful units such as paragraphs, conversations, and interviews." Fairclough (1993:135) elucidates that Critical Discourse Analysis (CDA) is: "an examination that seeks to systematically investigate often obscure causal relationships between (a) discursive practices, events, and texts, and (b) broader social and cultural structures, relations, and processes; to analyze how such practices, events, and texts emerge from and are ideologically influenced by power relations and power struggles; and to explore how the obscurity of these relationships between discourse and society contributes to the maintenance of power and hegemony."

On the other hand, Ethnography of communication is defined as an interdisciplinary framework that examines the components of communication, encompassing practices, modalities, media, participants, structures of involvement, and communicative contexts. Renowned researcher Del Hymes (1974:09) asserted that "the initial focus is the ethnographic examination of communicative behavior within a community. It seeks to analyze language and communication in real situations and relationships, investigating the variety of events, social and cultural settings, as well as the dimensions and impacts of various use patterns."

Both fields with their aims and concepts are considered as an analytical research in explaining a social phenomena. Fairclough and Hymes adopt two different methodological way in analyzing social interactions by focusing on linguistic

elements. CDA has various methodological processes in which can create theoretical and practical frameworks in giving a deeper insight into how language works within specific communities and how ethnographic perspectives introduce throughout mendicancy. The ethnography of communication provides a comprehensive framework for analyzing how communication is shaped by cultural contexts, highlighting its unique traits and fundamental principles.

## 2.2 The concept of mendicancy

Merriam-Webster (2024) defines mendicancy as "the condition of being a beggar or the practice of begging." On the other hand, mendicants are members of religious orders (like the Franciscans) who combine monastic life with outside religious activities and who originally did not own any personal or communal property. Mendicancy is a complex and multifaceted phenomenon and it has existed throughout history, and its expressions differ across linguistic and cultural contexts. Additionally, it is deeply intertwined with many factors such as economic, social, cultural, and religious dynamics, making it a challenging issue to define and address.

According to Khokhar, Dan (2024) ( *Begging & power* ) explores the concept of begging, a form of address that involves communicating one's powerlessness to motivate others to act. It argues that this form of begging is present in various cases and can be negative for the beggar due to its negative evaluative meaning.

Nevertheless, Kumar *et al.* (2016) assert that mendicancy is a socioeconomic issue perpetrated by impoverished and disabled individuals, including men, women, and their children, as a means of survival. This phenomenon predominantly impacts children and the elderly, who struggle to meet fundamental needs such as clothing, food, and shelter.

On the other hand, Mossa (2007) defines mendicancy as a manifestation of deeper social inequalities, as seen in the chronic poverty experienced by marginalized groups. The social problem of mendicancy, which is the root cause of poverty, is characterized by begging, which can be either for material things or for alms.

The concept of mendicancy in Arabic according to Sana'a Al-Dweikat defines the phenomenon of begging as a phenomenon that refers to soliciting material assistance from people in various places. This phenomenon has dimensions aimed at covering and

pretending, such as sleeping on the streets or feigning injury to stir people's emotions and solicit their help. The writer also explained that the term "begging" linguistically originates from the three-letter verb "سول" (sol), which means to have a relaxed belly. The verb has many meanings, including request, solicitation, and temptation, according to the interpretations of the meanings. Begging has many meanings, including: someone who extends their hand seeking charity, or the act of seeking charity in various places with the aim of soliciting and asking for alms.

Hussein, N. W., Faidallah, S., & Sukkar Khayoun, B. (2024) who referred that there are the primary factors contributing to the proliferation of begging include: pervasive extreme poverty within society, rising unemployment rates, a lack of faith in divine provision, insufficient social solidarity, the absence of social justice, as well as the lethargy of some individuals and the inability of others to pursue genuine employment opportunities.

The diversity between two cultures reflects in discussing mendicancy from different views taking into consideration the most important dimensions that surrounding this phenomenon. Two interdisciplinary approaches are examined this phenomenon and discover the most linguistic strategies that mendicants are followed to construct their meaning and answer to what extent does mendicancy reflect power structure, marginalization and social exclusion. These approaches are contributed in presenting mendicancy in linguistic framework.

### 2.3 Previous studies

Christina C. Ibe's (2023) published an article under the title "*Street mendicancy among senior citizen :case in Tarlac City*" focuses on specific issues such as demographic profiles, challenges, financial support, and health conditions. The study used qualitative methods and subjects, including interviews with 30 elderly individuals who share their experiences and reasons for involvement in street begging. The findings revealed that 40% of senior citizen mendicants are 60-69 years old, with 60% male and 40% female. Those who lack financial support form 70% leading to street begging, and 43.3% do not have formal education. Health issues are considered basic challenges due to age, and most respondents are poor and live under the poverty line. The study also highlighted

socioeconomic factors impacting begging and recommends a development program for the College of Public Administration. Whereas on the other hand, The study published on April 27,2024 “ *The Phenomenon of Begging in Hadrami Society: A Field Study on Beggars and the Community in Mukalla, Hadhramaut Governorate—Republic of Yemen* ” focuses on the social, personal, and economic factors contributing to the spread of begging in the Hadrami community. The research revealed that poverty and unemployment are the main reasons for this negative social phenomenon, with two categories of beggars: those compelled by adverse economic circumstances resulting from conflict and those who have adopted begging as a primary career for income generation. The act of begging is not an individual-level phenomenon but rather a collective with families or networks. The study also revealed that children and women are the most affected by this phenomenon in Yemeni society. To reduce the phenomenon of begging, the study proposed solutions such as increasing financing for programs aimed at minimizing the number of beggars, partnering with civil society organizations to develop sustainable projects, monitoring civil society groups' project execution, and promoting awareness of the hazards associated with begging. Potential solutions included promoting awareness and community education, assisting families impacted by the crisis, and addressing begging concerns by involving relevant ministries. The study also emphasized the need for media strategies to provide genuine representations and ample publicity for beggars.

Both studies tackle mendicancy in one context, one geographical area, and one culture. Still, the current study introduces this phenomenon from entirely different aspects, which reflects the possibility of studying social phenomena from various perspectives, such as what the researcher is focused on, by using two interdisciplinary approaches with new techniques that are proven valid in scientific research. The main purpose of this study is to fill the contextual gap in terms of American and Iraqi cultures.

### **3 RESEARCH METHOD**

The Mixed Method of Research (MMI) is a methodological process that thoroughly examines the researcher's interest. The current study employs both qualitative and quantitative techniques to gather, analyze, and integrate approaches within a single

investigation. The combination of the two methodologies enables a comprehensive understanding of the study's nature. Creswell (2012) asserted that both qualitative and quantitative research methodologies are being employed in social sciences. The aim of mixed methods is when the research question requires multifaceted approach in order to achieve a common research goal and this approach can discover trends in data and the subtleties of personal experiences (simplypsychology.org). Factors like rigorous , integration and rationale make mixed methods research different from separate qualitative and quantitative methods .

### 3.1 Participants

The present investigation involves the collection and analysis of certain verbal and non-verbal contexts from the discourses of mendicants in English and Arabic. This research is limited to the examination of mendicants' discourses from USA and Iraq , the American mendicants are selected from two states : New York and Florida whereas Iraqi mendicants are chosen from AL Karkh and AL Rusafa. The data of this research were gathered from the official websites of the entities, as well as official channels such as CBC New York, NBC New York, and ABC News, as well as Al Rabia News Channel"and"Iraq al Hadath channel.

Consequently, the participants in the present study will originate from two distinct countries, namely 10 mendicants from Iraq and 10 mendicants from the United States."Additionally, 80 responses of written questionnaire from individuals to highlight how people interact with this phenomenon . The data collected from beggars in intersections, street corners ,medical clinics , hospitals and popular markets .

### 3.2 Instruments

The Analytical model used in this study eclectic model which is based on two main approaches : Fairclough's model(1995) and some aspects of Hymes's model(1962).

Different tools used by the researcher in order to get accurate results in the present investigation such as Written questionnaire which is considered useful in a case of collecting data from different countries with different cultures as well as its reliability and

consistency. The aim of using written questionnaire is to present individual's attitudes towards mendicancy in both English and Arabic .

Another tool which considers as basic in different analytical framework is called Transkriptor application, which has search ability feature , that feature is allowed users to quickly locate specific information within large database and it is used in qualitative analysis. Additionally , Interviews , Observations , Field Notes are used in this study, The goal of combining these tools and procedures is to generate a comprehensive datasets for studying mendicants 'discourse.

## 4 PROCEDURES

### 4.1 Analysis of American mendicants' discourse

The American panhandler (1), **“HOMLESS HUNGRY ANYTHING HELPS THANK YOU GOD BLESS“** is analyzed as follows: The word 'HOMELESS' is referred to as a direct, factual term that establishes the speaker's social position, whereas the word **“HUNGRY”** is referred to as an emotional appeal highlighting immediate physical need, whereas **“ANYTHING HELPS”** such expression refers to a humble, non-demanding phrase that lowers barriers to giving. **“THANK YOU” & “GOD BLESS”**—these two expressions are expressed with gratitude, and they invoke religious goodwill, fostering sympathy. The analysis of lexical word choices reveals that they are simple, urgent, and strategically polite. The aim of this lexical word is to arouse people's empathy and give money and food to panhandler (1) According to Faiclough's model (1995)

Additionally, the second step of the descriptive stage is the grammar step (syntactic features). ): At this step, such a phrase has **ellipsis** (missing verbs & pronouns); the phrase omits a full sentence (e.g., I am homeless and hungry), making it more concise and impactful. There is **parataxis** (short, unconnected phrases) within American panhandler (1) expression, and **the lack of connectives** (‘ and “but”) creates a raw, fragmented tone, emphasizing desperation. The grammatical simplicity step increases readability and emotional immediacy. Furthermore, the third step, which refers to textual structure (cohesion & organization), is organized as a problem statement (**“HOMeless HUNGRY”**), a request (**“ANYTHING HELPS”**), and gratitude & blessing (**“THANK**

**YOU, GOD BLESS**”). Additionally, the repetition & brevity of the mendicant’s expression and the lack of complex structuring make it readable at a glance (important for street appeals), and the analysis of this step (textual structure) is optimized for quick comprehension and emotional persuasion.

In this stage, Fairclough (1989) explains interpretation as a stage which is concerned with the relationship between text and interaction with seeing the text as the product of a process of production, and as a recourse in the process of interpretation” (p.26) while the second stage consists of the following: This element consists of **production** and **consumption**. In the production level, the speaker is a homeless individual in need of help, the medium is a handwritten sign, and the purpose of this production level is to elicit empathy and material assistance such as money and food. In contrast, the consumption level includes audience, according to panhandler (1) the audience is passerby in Rochester in public spaces on the street. The second level of interpretation stage is **intertextuality** which means discourses are combined together. The phrase draws on common tropes of charity discourse for instance, emphasizing need, gratitude and divine blessing, whereas according to audience interpretation some see this phase as a genuine plea for evoking sympathy. Additionally, the religious framing may either encourage help from religious passersby.

The analysis of American panhandler phrase “**HOMLESS HUNGERY ANYTHING HELPS THANK YOU GOD BLESS**” has different dimension according to the explanation stage, which reflects power structures, ideologies, and social inequalities. This phrase not only reflects a request for help, but as a product of and response to broader socio-economic and ideological conditions. Additionally, the neo liberal reality is reflected in the failure of social safety nets, which forces individuals to rely on private charity instead of systematic support. The statement “**anything helps**” acknowledges that the speaker cannot demand help and must instead appeal to goodwill, which reinforces his position of powerlessness. Panhandler (1) is positioned as a supplicant while potential donors hold economic and moral power in the case of (judging, ignoring or assisting). On the other hand, The phrase (“**THANK YOU, GOD BLESS**”) avoids confrontation and prevents alienating potential helpers, illustrating how marginalized groups must perform politeness to survive. The phrase “**GOD BLESS**” reflects the dominant religious ideologies prevalent in Christian-majority societies,

suggesting that generosity is both a moral and divine duty. It encourages charity not as a right but as a voluntary, virtuous act, reinforcing individualism over collective welfare. The same phrase of American panhandler (1) does not include aggressive demand, such as "I need money now," because homeless individuals are often stigmatized as dangerous or lazy; rather, it adopts a humble, grateful tone, fitting into the "deserving poor" stereotype—those who are passive and thankful are more likely to receive aid. Furthermore the phrase of American panhandler lacks of personal pronouns such as "I am homeless erases individuality and reducing the speaker to generalized category(' homeless hungry ") which means that society depersonalizes homelessness . The phrase ends with "thank you God bless " which serves two functions : politeness strategy by panhandler to encourage compliance by appearing non-threatening and survival tactic which reinforces the idea that panhandler must earn sympathy through performative humility.

In sum, The analysis of American panhandler reflects economic inequality which means the panhandler is dependent on strangers for survival,while his phrase reinforces charity based solutions rather than systematic change .As far as the second analytical model that introduces ethnographic perspective is concerned the following : American panhandler's phrase **setting** was in public place in Rochester ,New York whereas according to **scene** The plea for assistance marked by urgency by using two words (" hungry ," "homeless") and politeness ( "thank you , "God bless'),**participants were** divided A speaker who is an American homeless mendicant in need and audience who are passerby and sympathetic strangers . in terms of **End** , the main purpose of this aspect is to elicit compassion and material aid such as money and food . The outcome ideally the listener provides help ; at minimum , it raises an awareness of the speaker's plight . Additionally , **Act Sequence** introduces message structure which contains the following : attention-grabber:" Homeless , hungry " which means immediate need request " Anything helps "which means low -pressure appeal . The third structure contains gratitude& blessing " thank you , God bless", this means positive closure to encourage generosity , Nevertheless , the last level of analytical model is Norm which represented social rules of interaction and according to American panhandler (1) there are two types of norm : social norm which presents power imbalance speaker as vulnerable and listener as potential helper whereas follows politeness conventions ( "thank you", " God bless ) to

a void aggression , the cultural norms which represents religion (“God bless’) to evoke moral duty in English culture.

## 5 RESULTS AND DISCUSSIONS

Tables and figures are used to clarify keyword frequency analyses and sentiment by using python tool to quantify specific words of panhandler’s texts. Additionally The researcher uses VADER ( Valence Aware Dictionary and sentiment Reasoner ) to quantify sentiment scores.

**Table 1**

*The Keyword frequency of American panhandler’s (1) message :*

Frequency	Key word	No.
1	Homeless	1.
1	Hungry	2.
1	Anything	3.
1	Helps	4.
1	Thank	5.
1	you	6.
1	God	7.
1	bless	8.

Table (1) above reveals that there is equal frequency for all words and there is no repetition . On top of that , core needs homeless (shelter) and hungry (food) whereas “ Anything helps “shows urgency indicators and gratitude as in “ Thank you God bless”.

**Table 2**

*The sentiment score of panhandler’s message “ HOMELESS HUNGRY ANYTHING HELPS THANK YOU GOD BLESS”*

Interpretation	Score	Metric
Moderately positive	0.6584	Compound
Low positivity	0.252	Positive
High neutrality	0.748	Neutral
No negativity	0.000	Negative

As listed in Table (2) if a compound score>0.5 , this means overall positive tone driven by gratitude ,whereas high neutrality shows (0.784) due to factual descriptor

(“homeless”, “hungry”). While panhandler’s message has no negative score, this means polite phrasing mitigates distress signals.

On the other hand, the results of table (1) and (2) show that panhandler’s statement balances between urgent needs (homeless, hungry) and gratitude (thank, bless). Finally, resulting in net positive sentiment despite the subject matter leads suggestion that the speaker is emphasizing humility and thankfulness when requesting help.

### **Analysis of Iraqi Mendicant's Discourse**

According to Arabic data, beggar (a) is a male in a public market from the Al Rusafa side; his message is verbal: “**صَدَقَةٌ عَلَى رُوحِ وَالِدَيْكَ**” **“CHARITY FOR THE SOUL OF YOUR PARENTS.”** Firstly, the beggar’s message consists of different lexical choices such as “CHARITY,” which implies altruism, moral duty, and religious virtue according to textual analysis, whereas “SOUL” **refers** to spiritual and religious framing. It also suggests eternal consequences and invokes concepts of the afterlife. Additionally, the lexical word **YOUR PARENTS**“ targets filial piety (duty to honor parents) and intergenerational obligation. Furthermore, grammar and semantics are represented by the following: Firstly, the preposition “for,” which positions charity as a transactional tool (charity leads to the soul's benefit). Secondly, the possessive pronoun “your” directly implicates the passersby, and this will create emotional pressure. In addition, according to semantic analysis, there are presuppositions in words like souls need assistance, charity can influence spiritual outcomes (religious causality), and parents’ souls are the passerby's responsibility.

Then, the second stage is represented by two steps: how text is produced and how it is interpreted. Iraqi beggar (a) aims to solicit donations by merging religious doctrine with philanthropy, while the interpretation step concludes believers who may see this as a sacred duty (e.g., fulfilling “filial piety beyond the grave”) and skeptics who might view it as emotional manipulation or commodification of grief. Moreover, intertextuality can be represented in religious texts and can be shown as echoes of cultural narratives like “saving souls.”

The last stage of part one of the analysis is social practice, which includes power and ideology. Meanwhile, ideologies embedded in spiritual capitalism, where charity becomes a currency for salvation, blend material giving with spiritual economy or filial obligation extended, where it transforms cultural norms (i.e. honoring parents) into

posthumous financial duty and power of religious institutions, where positions clergy/charities as mediators between the living, the dead, and the divine.

Furthermore, Power Dynamics exploits emotional vulnerability such as grief and guilt to secure donations. In addition, it reinforces hierarchical structures where donors submit to institutional authority, claiming exclusive access to spiritual outcomes. However, social functions represent in-class implications that may pressure marginalized groups to donate despite financial strain (“spiritual tax”)

Regarding Hymes includes the following: setting, which means where this discourse is said, according to the Iraqi beggar (a), the speech took place in the public market from Al Rusafa side. The matter of a beggar’s setting is different according to the diversity of culture. Beggars in Iraq can use religious speeches even in markets or public places. In contrast to American beggars they use specific words, whether written or spoken, in specific places. Concerning the scene, it is the context of spiritual obligation, which is rooted in cultures with strong filial piety, and it merges mortality and intergenerational duty.

Additionally, the participant (P) is represented by a speaker who begs charity by pressing on passersby using religious phrases while the addressee or audience is represented by passersby who have a religious impact when they hear such words.

Moreover, two goals appear in the beggar’s speech: an explicit goal, which refers to the beggar soliciting (charity) donations to benefit parental souls, and an implicit goal. Another goal is the implicit goal, which affirms belief in the afterlife.

However, the act sequence focuses on the form and content of the beggar’s message. Additionally, the structure of the message is the following: [ACTION] + [BENEFICIARY] + [RECIPIENT], which means “Charity (action) for the soul (beneficiary) of your parents (recipient).” Speech acts include directive. This means a command to donate (“charity”), a commissive promise of spiritual reward (implied), and an expression: Conveys cultural grief/duty. The content consists of the following: Firstly, “charity as material sacrifice leads to spiritual currency, whereas “soul” is an eternal identity that needs intervention, and “your parents” personalizes obligation through kinship.

The last part of the analysis is norms, or social rules. Two norms of the beggar’s message are identified: interaction norms that The addressee is expected to donate

without questioning spiritual logic and public donation. Additionally, interpretation of norms, which represents charity, is a non-negotiable duty, not optional generosity ,whereas souls depend on living intervention (cultural/religious axiom). Furthermore, taboos mean challenging the phrase's premise insults ancestral veneration.

## 5.1 Results

**Table (3) below represents Iraqi beggar(a) statement after analysis keyword frequency and sentiment score:**

**Table 3**

*The keyword frequency Of Iraqi beggar (a)*

FREQUENCY	KEYWORD	NO.
1	Charity	1.
1	Soul	2.
1	Parents	3.

Table (3) shows that charity is the central donation and kindness .whereas soul used as spiritual and emotional dimension .Additionally, parents consider as primary beneficiaries ( family focus ).

**Table 4**

*The sentiment score of Iraqi beggar (a) :*

Interpretation	Score	Metric
Midly positive	0.4019	Compund
Low positivity	0.211	Positive
High neutrality	0.789	Neutral
No negativity	0.000	Negative

While table (4) indicates a mildly positive tone where the compound score of 0.4 is driven by the inherent positivity of “charity” (altruism). Besides , reverent connotation of “soul.” Additionally, there is high neutrality (0.789) because of no emotional adjectives and factual framing of spiritual charity. On the other hand, zero negativity is purely benevolent intent. Moreover, spiritual and philanthropic focus is represented in two

keywords: “soul” and “charity.” Add to that familial reverence by using the keyword “parents,” which implies cultural and religious undertones (memorial charity).

Iraqi’s beggar (a) with his statement indicates a spiritual act of familial devotion with 100% focus on benevolent keywords with positive undertones despite neutral framing. Furthermore, this shows cultural significance outweighing raw sentiment scores.

## 5.2 Discussion

Based on the analysis of two different discourses of begging from two different cultures, by using keyword frequency and sentiment analysis. The results show that the American panhandler’s statement has high-frequency keywords represented by homeless with 25% which reflects immediate physical needs and societal vulnerability, and hungry with 25% , which emphasizes urgency and basic survival. Add to that, helps with 20% which refers to direct action-oriented language, and thank you/God bless with 30% which combines gratitude with spiritual invocation, that is common in U.S. charity discourse. Then, the dominant themes emphasize urgency, material aid, and individualistic compassion. As a result, the study proved that in English-speaking contexts, mendicants or panhandlers’ contexts emphasize individual hardship and personal narratives to appeal to societal values of personal responsibility and emotional connection. In contrast, the Iraqi beggar (a) statement has high-frequency keywords: Charity (40%), which is rooted in religious duty (e.g., “zakat” in Islam). Furthermore, the keyword soul, which appears as (30%) and it focuses on spiritual purification and the afterlife. whereas parents formulate as (30%), and it highlights familial piety and intergenerational responsibility. As a result, the dominant theme of the Iraqi statement emphasizes the following meanings: spiritual redemption, ancestral honor, and communal duty. Iraqi begging discourse emphasized the hypothesis of the current study that says in an Arabic context, mendicant or beggar discourse is more likely to evoke religious reference (“Zakat, charity“) to elicit empathy, reflecting the cultural significance. Table (5) below shows the differences in discourses according to cultural diversity:

**Table 5)**

*A comparison between American and Iraqi mendicants :*

<b>Iraqi beggar discourse</b>	<b>American panhandler discourse</b>	<b>Metric</b>
Charity (40%)	Homeless (25%)	Top Keyword
0%	50% (homeless, hungry)	Material Focus
70% (soul, charity)	30% (God bless)	Spiritual Focus

## 6 CONCLUSION

The current study investigates mendicancy from a new perspective. This perspective seeks to fill the contextual gap which focuses on studying a social phenomenon from two different cultures : American and Iraqi culture. Mendicancy is a complex social phenomenon, it poses challenges in understanding societal contradictions. Mendicant's discourses reflect the complexities of using language in communication in two different culture American and Iraqi cultures . Additionally, language is considered a powerful tool in investigating the most linguistic strategies, cultural norms, and mendicants' discourses. As a result, the ethnography of communication and critical discourse analysis, with their concepts, are considered powerful interdisciplinary fields in analyzing, identifying, and discussing social phenomena. Furthermore, The current study includes that what is not said as important as of what is said with keywords of mendicants and there is real challenges surrounding mendicants discourse.

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## CONFLICTS OF INTEREST

The authors declare no conflict of interest.

## AUTHENTICITY

This manuscript is an original work

## ARTIFICIAL INTELLIGENCE STATEMENT

AI and AI-assisted technologies were not used.

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## APPENDICES

### Appendix A

American responses of written questionnaire:

#### 7. What do you believe are the primary reasons for begging in America ? (Select all that apply)

14 responses



#### 8. In your opinion, how effective is begging as a means of survival for individuals in need?

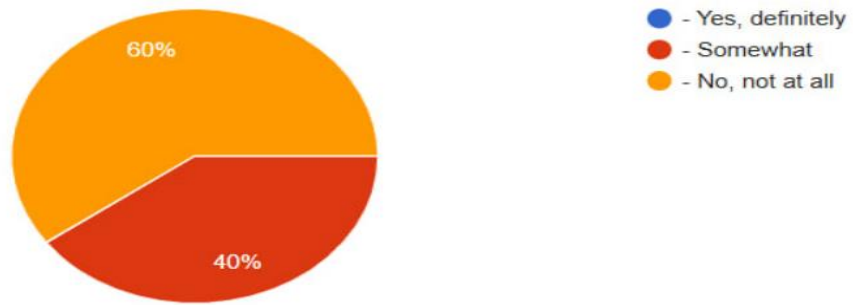
14 responses



Responses of Iraqi people towards mendicancy or begging

**13. Do you believe that the government is doing enough to address the issue of poverty and begging in Iraq?**

30 responses



**11. How do you feel when you see someone begging? (Select all that apply)**

31 responses

