

## **POLITICAL ISLAMOPHOBIC NARRATIVE: COMPARATIVE ANALYSIS OF THE EAST-TO-WEST MEDIA**

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### **Abstract**

*Mediacy (mediateness), mediation (medialization and re-medialization) and focalization (point of view) occur on political agendas. Islamophobia's political agenda is presently mediated by cultural, intellectual, social, and religious perspectives. This political agenda aligns with Chatman's narrative focalization, which is most compatible with Stanzel's narrative scenario (first person, authorial, and figural narrative situation). Both eastern and western narratives mediate via distinct story situations that reflect their perspectivization of the agenda of Islamophobia. The current study qualitatively examines four (4) speeches by eastern and western political leaders. These speech instances of Muslim and non-Muslim world leaders, accessed through the purposive sampling technique, are analyzed with the help of the theoretical background of Mediacy, Mediation, and Focalization. It is concluded that mediacy lies in the Islamophobic narrative. The mediation also changes the narrative, which is also affected by Chatman's three forms of point of view, which filter the narrative from perceptual, conceptual, and interest-based points of view.*

**Keywords:** *Islamophobia, Political Narrative, Mediacy, Mediation, Focalization.*

### **Introduction**

Much research has been formulated in narratology under the umbrella of several domains or post-classical narratological trends, such as psycho-

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analytical narratology, psycho-narratology, historiographic narratology, forensic narratology, feminist narratology and political narratology. The current study addresses the Islamophobic narrative of the east-to-west media under political narratology. Political narratology comes under the discipline of social science and humanities, which addresses the political narrative in the shape of storytelling or narrative (Bukhari et al., 2019). According to Fludernick (2002), everything happening is an incident. When an event is narrated, it becomes a narrative. In this study, the Islamophobic narratives of politicians in the eastern and western media are delivered through news reports, newspapers and talk shows. The media plays an integral part in developing, maintaining, and changing the political narrative at an audience's level. It also has a significant influence on the various levels of international politics.

To some extent, we can hypothesise that without the media, the political narrative could never be delivered to each corner of the world. However, narrating political narratives can be mediated through the narrator's perspective, as there are multiple ways to deliver a single narrative act. Every time a single narrative is represented, it creates a new type of story and narrative that can be mediated through several mediators. The speeches of different politicians regarding the agenda of Islamophobia are taken as research data for research. The researcher addresses Fludernick's (2009) narrative mediacy, mediation, and focalisation. Therefore, the current study falls under narratology, forensic linguistics and critical discourse analysis.

### **1.1 Research Questions**

This study tries to answer the following research questions to fill the research gap and solve the problem of the Islamophobic narrative in political narratology.

**Q No. 1** How do eastern and western media frame the Islamophobic narrative differently?

**Q No. 2** What is the nature of mediation and mediacy in the Islamophobic narrative?

**Q No. 3** What is the impact of mediacy on the political agenda of Islamophobia?

### **1.2 Research Objectives**

The current study aims to meet some of the research objectives, such as:

- To give an insight into the political agenda of Islamophobia
- To investigate the different focalisation of east and west media narrative
- To find out the nature of the mediation and focalisation of the political narrative of Islamophobia
- To discuss the impact of the mediator on the focalisation and the development of a particular narrative
- To check the role of the media in developing and preaching a political narrative

### **1.3 Problem Statement**

Many studies have been conducted to investigate the narrative phenomenon under the domain of narratology. However, the comparative content analysis of the narrative of Islamophobia by eastern and western media has not yet been examined concerning political narratology. It creates a significant gap that needs to be filled. The narrative of Islamophobia by different politicians is being addressed as the primary purpose of the current study. This narrative is conveyed through media reports, talk shows, and newspaper articles. This islamophobia narrative needs to be covered. Therefore, the main issue is not only dealing with the political agenda of Islamophobia but also with mediation (how is the narrative conveyed through the media?), mediacy (how are different narratives by different media platforms mediated through multiple filters?), and focalisation (how are three forms of point of view maintained through Chatman's focalisation?).

### **1.4 Significance of Research**

This research study contributes to the existing body of knowledge by addressing the research gap in the political narrative of Islamophobia. This research provides insight into the medialisatation of the narrative of Islamophobia. It throws light on the speeches of the different political leaders on the agenda of Islamophobia, aired by various media platforms. The current study effectively assesses the different mediation, mediacy and focalisation perspectives of the Islamophobic narrative. This research addresses the mediators' narratorial perspectives of east and west media, which provides a new narrative or story each time. This study is a valuable contribution to the existing knowledge of political narratology concerning the mediation, mediacy, and focalisation perspectives of narratorial mediacy levels.

### **1.5 Limitations and Delimitations**

This study is delimited to the eastern and western media's narratives of Islamophobia in political narratology. Other different types of media narratives are not addressed. Instead, a sample size of four (4) speech instances of different political leaders in the eastern and western corners of the world, both from Muslim and non-Muslim territories, are addressed. Therefore, this study is delimited to a sample size of two (2) Muslim leaders' narratives and two (2) non-Muslim leaders' narratives. It is also delimited to the geographical area of Muslim territories in the east and non-Muslim regions in the West. The time of this study is delimited from 2018–2021 instead of being a longitudinal study that requires a longer time.

### **Literature Review**

Much research has been conducted in the field of political narratology. However, research is scarce in the field of Islamophobic narrative concerning narratological perspectivisation, mediacy, mediation, and focalisation, among other theoretical aspects. The current study is epistemological and exploratory to evaluate the Islamophobic statement of the media narrative. This research is also epistemological, which proves to be knowledge contributory in the domain of the political narrative of Islamophobia. Some of the research studies are critically reviewed in this research study.

Samman (2012) sheds light on the Muslim and modern world under the domain of political narratology. The researcher analysed the research data regarding the semanticisation of the narrative concerning the story now, the discourse now, the story here and the discourse here. The research provides a theoretical understanding to qualitatively analyse the Islamophobic narratives under political domains. The data for the study belonged to the narrative of the colonisers (Americans) who colonised others. Muslims' narrative is mainly diffused or mediated through their politicians, who narrate it according to their own interest-based views.

Younes, Hassan and Azmi (2020) depicted that mass media is the real cause of the negative image and the rise in Islamophobic narrative in western countries. They are manipulating the Muslim narrative through mediation which mainly deals with converting one form of story into another, discourse to story or drama, film or graphic representation. The narrative gets mediated through narrative transmission from one mode to another. The media negatively create Islam-related connotations. As a result, the narrative gets changed. This study

investigated narrative manipulation by collecting a research sample of 368 news articles from The Jordan Times, Al-Jazeera, BBC, and The Guardians. The result revealed that the particular terminologies were used by media reports to describe Islam as Jihadis. Islam was linked with terrorism which is cancer for a society to develop a negative narrative about a particular religion or a minority that may cause severe impact. This study provides a matter of investigation to check the mediacy in world leaders' speeches to see how they disturb their community regarding Islamophobia.

Iqbal (2010) studied the media framing of the Islamophobia narrative. This study aimed to analyse the historically unfavourable attitudes between Muslims and non-Muslim communities, mainly addressing their cultural values and religious differences. It remained a fundamental cause of conflict between eastern and western communities. It also provides insights into the animosity towards Muslims and Islam, which may be called Islamophobia in modern media. Islamophobia can be filtered through particular national cultural values. Islamophobia is a mediated construct. As such, the structure of the narrative representation is given in a pluralistic way. Resultantly, it seems to be constructed of Islamophobia (against the narrative of the Muslim community).

## **Research Methodology**

### **3.1 Research Approach**

According to Cresswell and Cresswell (2018), the current study follows a qualitative research approach, which analyses the qualitative data gathered through online resources of different media platforms. The qualitative research approach mainly studies social issues at an individual or group-based level. Therefore, the social issue of Islamophobia in the current study addresses the social problems by formulating the designing research questions to address the mediation and narrativisation of Islamophobia. The data was collected and interpreted with the help of theoretical underpinnings of mediation, mediacy, and focalisation.

### **3.2 Research Paradigm and Design**

Under the qualitative research approach, the interpretivism research paradigm is followed in the current study. Interpretivism addresses the interpretation of the media narrative of Islamophobia delivered by different Muslim and non-Muslim politicians through different media platforms. The research paradigm

demonstrates that an individual seeks to interpret the narrative levels of the Islamophobic narrative. Islamophobia is medialisised through different media platforms with multiple focalised perspectives of narratorial, characterial, authorial, transformation and representational levels of narrative representation. It creates tension at the narrative level. Under interpretivism, the qualitative research design of narrative research is followed in this study which mainly comes under the discipline domain of humanities. It addresses the narrative phenomenon of the stories of an individual level and group as well. In this way, the particular narrative can be produced and reproduced and represented again and again. The stories are re-told multiple times, which produces multiple narratives.

### **3.3 Sample of the Study**

The population of this research deals with the speeches of the different political leaders of the east and West, addressing the narrative of Islamophobia at different narrative events. The sample of two (2) Muslim and two (2) non-Muslim politicians is obtained through purposive sampling. The narrators of the events address the Islamophobic narrative, which is generalisable to the population. The sampling purposive sampling method under the non-probability sampling technique is followed. The sample for this study was collected by maintaining the sample criteria that best suit the research study because the speeches of different leaders provide a comparative analysis of the narrative of Islamophobia which helps meet the research purposes.

### **3.4 Research Data**

The data for this research study is accessed from different websites of news channels in different countries. In addition, the embedded videos of the politicians from their websites and the news articles from e-newspapers were taken out. This sample addresses the Islamophobic narrative of political narratology. The data is accessed from secondary resources, meaning all the information is already available. Different data collection tools are used, such as IDM, to download the videos of the speeches of four (4) politicians.

### **3.5 Method of Data Analysis**

The method of data analysis for this study belongs to the content analysis of the research data. As the data contains qualitative data (news reports, articles, and the transcription of embedded videos), the data already have several mediators, such as narrators and authors (as mainly the political speeches are

written by someone else). Therefore, there is the presence of re-medialised mediacy. The transcription of the videos also provides a narrative in textual form.

### **3.6 Theoretical Framework**

The current study is analysed with the help of the theoretical framework of Monika Fludernicke's 'Mediacy, Mediation, and Focalisation.' This framework was taken from Fludernicke's (2009) *An Introduction to Narratology*. It falls in the discipline of narrative study, which focuses on the medialisation and re-medialisation of narrative. The mediateness of the localisation of the point of view of a narrative is caused by several factors.

#### **3.6.1 Mediacy**

Stanzel presented the concept of mediacy in 1955, wherein the mediateness of narrative through the presentation of the narrative. While a narrator presents a particular narrative, the narrative gets filtered through different worldviews, which may affect the narrative. As a result, the narrative gets mediated, which we may call the mediacy of presentation. Mediacy occurs differently in different narrative situations, but a particular narrative maintains a fixed mediative process. It is present in Stanzel's three narrative situations: First, the First-person narrative situation is mediated by the first-person narrator, who is also the character and presents the particular narrative with first-person characteristics. Second, in an authorial narrative situation, the author is not located in the text or story of the narrative, s/he is not the character, so the mediacy occurs from an external perspective. Third, the Figural narrative situation gets mediacy from the reflector character, who mediates but does not directly address the readers.

The current study also produces a narrative. This narrative of the agenda of Islamophobia is represented as the narrative situation. Under this situation, multiple narrative types can be reproduced (narratives within narratives, stories within stories). These narratives are produced with the Platonic concept of narrative representation: diegesis (telling mode) and mimesis (showing mode). The research data is multimodal, dealing with different modes of data representation. However, once the narrative starts to be representative of the particular ideology or worldview, the narrative starts to be manipulated by the narrative mediacy. The same is the case with the Islamophobic narrative. The current study investigates the effect of various worldviews and ideologies on the Islamophobic narrative. In fact, media creates an impact on the agenda,

whether the impact of mediacy is on an individual or a societal level. The matter of investigation is the impact of mediacy (Alber & Fludernik, 2009).

### **3.6.2 mediation**

Mediation is about the medialisation of the narrative, which is connected with Chatman's narrative transmission. The transmission of a narrative from one medium to another is represented by the representation of the surface structure level of discourse in the form of a deep structural story, which is the medialisation of the discourse into a story. One version of a story is converted to another by changing the mode of narrative representation. In the case of discourse transmission, the narrative is transmitted via the telling mode. On the other hand, in story representation, the narrative is possible through the story mode, such as film narrative. Whenever the narrative changes its mode of representation, the narrative is changed. It is a new narrative because re-medialisation occurs through mediacy, and mediacy changes the narrative or the story.

The current study also investigates the medialisation and re-medialisation of the agenda of Islamophobia. The political narrative is not a narrative of an individual but the narrative of a whole party, which is established by organising a meeting to discuss a particular agenda. After having several mediated narratives, a single-party narrative gets finalised and converted from discourse (oral narrative) to a written constituted party statement in the form of a written press release. Then, the narrative gets medialised through press conferences, talk shows, news articles, editorials, and video news reports. Each time the medium of presentation changes, the narrative changes, and mediacy occurs.

As Walsh (2007) states, there are around three hundred versions of Cinderella, so it is impossible to locate the core version of the story as it has been mediated multiple times. The story is being re-medialised repeatedly, so each version of the story is a different narrative; each version is a new story. The same is the case of the Islamophobic narrative. Each narrative in each country is mediated by sociolinguistic parameters and culturally affected ideologies both in the east and West, producing a completely different narrative.

### **3.6.3 Focalisation**

Genette (1980) presented the concept of focalisation, which deals with the point of view through which a story or narrative is being presented. However,



Stanzel's (1981) three different narrative situations are addressed differently with different points of view: first-person point of view, authorial point of view and figural point of view. Stories are mediated with different points of view. However, the current study only addresses the two aspects of Chatman's focalisation, namely slant and filter. In the slant, there is no narrator's point of view. However, the character's point of view is filtered through different worldviews such as ideology, cultural background, politics and beliefs. The focalisation of the narrative of Islamophobia is focalised with different perspectivalisations through re-medialisation of the narrative, which investigates whether the perspective mediacy lies in the teller or reflector mode. This type of focalisation can be inquired with the help of three forms of Chatman's (1981) focalisation, which may filter the character's point of view on different basis such as perceptual point of view, conceptual point of view and interest point of view. These different paradigms for point of view mediate differently in different types of narrative, so the different nature of the east and west narratives of Islamophobia can be investigated with Chatman's (1981) focalisation.

## **Data Analysis**

### **4.1 Emmanuel Macron (The President of the French Republic)**

French President Emmanuel Macron targeted Islamic separatism and proposed strict laws and restrictions on Islamic schools worldwide by stating that Islam is in crisis, as there is no place for division of society based on religious lines. Radical Islam is a threat to French ideology. Emmanuel Macron has an effect because of his cultural values and the ideology of the West, which is the so-called freedom of speech. In these countries, everyone can express his or her thoughts and creativity freely, whether it affects the sentiments of millions of people worldwide. This mediacy of cultural values may affect the statements at a government level. The head of the state is freely propagating the use of freedom of speech in a way that may hurt millions of people.

Macron delivered a speech on the reaction of the cartoonist who made some of the cartoons of Prophet Muhammad (PBUH), which have caused rage among the Muslim community worldwide. Muslims started to protest and boycott French products throughout the world. The Muslim community showed their reaction as there is also a mediacy of religion; they love their Prophet (PBUH), and they practically mediated their narrative by posing the derogatory posters of Macron and banning products from France (Macron, 2020). Mediacy occurs in both of the narratives. The east and west narratives are mediated and then

re-medialised through the media reports, which are new narratives as mediacy occurs there too. Media reports repose their thoughts with an individual or organisation's mediacy.

Each narrative is a new narrative. Focalisation is changed according to Stanzel's (1981) three narrative situations. At the start of the issue, the French president believed that he could not restrict the speech of freedom. However, later on, after having great pressure from the Muslim community and some of the western community as well, as a large number of Muslim community lives in the West too, in his interview, he said he himself is not against Islam. He did not say that Islam allows any violence. However, he can not restrict the freedom of speech.

Macron tried to re-medialise his narrative and to be the reflector character, in a sense that he is not part of the fascist narrative by being outside of the cartoonist narrative, as the author is someone else. However, Macron is only the reader himself. However, in terms of Genette (2014), he can be the primary narrator by restricting characters to produce these Islamophobic narratives. The mediacy of their ideology and cultural aspects occurs there. Genette's (1980) interesting point of view can be noticed here as if the narrative agenda is in the western interest. Each agenda can be a political agenda, and they view the story with their interest-based focalisation.

#### **4.2 Donald Trump (Ex-President of the United States of America)**

Donald Trump, the 45th president of the United States of America, has given some derogatory reactions to the Muslim community and remained famous throughout his era as a fake news spreader against the Muslim community as he had produced several political narratives to gain votes only by creating disturbance among Muslim communities. He re-tweeted three fake videos of violence created by the Muslim community as they originally did not belong to the Muslim community. It showed that Trump was influenced by his interest-based points of view to gain votes, as stated by Erdoğan, that western leaders are creating disturbances among their communities only to meet their political agendas. The mediacy directly comes from his party's political narrative to gain votes by making a fuss. As Trump has invented a new term in his political campaign, "Radical Islamic Terrorism," it demonstrates that his narrative is the result of the mediateness of the political party's narrative and the interest-based point of view. To some extent, the cultural background of western ideologies is there to interfere with the narrative. He forced Henry

Clinton to divide Islam into two ways, one into moderate and the other into radical Islam (Trump, 2016).

Trump posted three fake videos to portray Muslims as terrorists. These videos show the mediacy of these events. In the first video, a young Dutchman on crutches is allegedly attacked by a “Muslim migrant.” However, the assertion in this tweet seems to be lacking in merit. The individual detained for the incident “was born and bred in the Netherlands,” a Dutch representative informed the BBC, and not a migrant as alleged in the post on social media. In the second video, which Trump also tweeted, a man is seen demolishing a monument of the Virgin Mary. In 2013, this video was posted to YouTube. According to the man depicted in the video, who may be from Syria, “No one but Allah shall be revered in the country of the Levant.” The third video, shot during the 2013 protests in Egypt, depicts a guy being forced from the peak of an Alexandrian structure. Those responsible for the event were charged in 2015, and one guy was put to death.

Muslim communities in the US have denounced Donald Trump for sharing a false photo of prominent Democrats Chuck Schumer and Nancy Pelosi appearing next to the Iranian flag while dressed roughly in traditional Islamic garb. For many years, Trump openly attacked the religion and location of origin of former President Barack Obama. In a podcast interview, Trump discussed whether to run for the presidency in the 2012 presidential election, saying: “He doesn’t have a birth certificate, or if he does, there’s something on that certificate that is very bad for him. Now, somebody told me — and I have no idea if this is bad for him or not, but perhaps it would be — that where it says ‘religion,’ it might have ‘Muslim.’ And if you’re a Muslim, you don’t change your religion, by the way” (Trump, 2011).

### **4.3 Recep Tayyip Erdoğan (Turkish President)**

Tayyip Erdoğan is the president of the Turkish empire. He is one of the influential Muslim leaders. They have been fighting for Muslims on different platforms in the international community. Regarding the agenda of Islamophobia, there was a clear-cut criticism lied by Erdoğan of Macron’s derogatory statement of supporting the cartoonist on a national level. Erdoğan said, “When it comes to uttering words, western countries should not leave room for others to speak out. The islamophobia acts are turned into politics supported by state heads. Racist terrorism, now I would like to call it. You are a fascist in the true sense of the word, and you are in link of chain of Nazism” (Erdoğan, 2020). As the head of the state, Erdoğan is not producing his

political agenda alone. However, Islamophobia is not only the agenda of politics or an individual being but a collective narrative of the religion of 1.6 million Muslims worldwide.

Erdoğan gets his mediateness of narrative obviously through his cultural and religious views. It is the reason behind these narratives that, again and again, this Islamophobia narrative is being medialisised and re-medialisised in one sense or another, whether in the form of discourse directly coming out of the narrator or the medialisisation of the discourse in the form of a story by changing the telling mode to the showing mode of graphic or film narrative. However, since the above speech is a discourse-based dialogic conversation, we may say the story or discourse time occurs simultaneously, as in the case of drama.

As Walsh (2007) states, mediacy does not occur at the core primary narrative. However, this concept of the narrator's mediacy can be criticised while performing a drama or any dialogic text on stage or directly addressing the audience. Mediacy also occurs at that time in the form of an ideology or religious views, as in the case of Erdoğan's statement. If we say that this speech was written earlier by some of the speech writers or government officials, a lot of factors mediateness of the narrative occur, whether in the form of cultural transmission or the medialisisation or re-medialisisation of the narrative. Let us say that the particular narrative is produced directly in dialogue as characters in the drama.

Several factors are also there to mediate the impact of the narrative. The impact of the same dialogue would be comparatively different if the dialogue is uttered without getting dipped in that particular narrative situation. If the character is dipped into the particular character of the story, the impact would be different from that if the character produces it normally, without noticing that the discourse time and story time lie simultaneously. If the discourse time and story time align, it does not mean that the mediacy will be sidelined. If we investigate the direct dialogue between Erdoğan and the interview of Macron, the result would be clearer and distinct that the particular cultural background, ideologies, and religious authorities are still filtering their narrative whether they perform a narrative situation directly or in the form of a medialisised story.

Mediacy occurs in every narrative. According to Fludernick, every happening is an incident, and every incident is a narrative. So, here there is a theoretical stake that mediacy occurs in every narrative if every happening is a narrative. There is no narrative without mediacy. Erdoğan, in his narrative, criticises the

political ideology of Islamophobia by western political leaders by linking them with fascist and racist terrorism, as Erdoğan has produced a clear narrative of fascist, Nazism, and racist terrorism by replying to the western narrative of Islamist terrorism. The comparative analysis shows that the reaction would be severe if someone were to hurt any nation's religious or ideological position. Both narratives are the causes of the mediateness of the narrative situation.

The focalisation comes directly from the first-person narrator in the case of dialogic or direct addressing of the narrator to the readers. However, the focalisation can be noticed from the cognition point of view in the form of filtered focalisation. Erdoğan also said, "European politicians are exploiting the Islamophobia that surrounds the society like a cancer itself, and instead of fighting it they tried to turn it to politics and tried to gain vote out of it" (Erdoğan, 2021). In his other speeches, Erdoğan mentions that racist terrorism is caused by the western political narrative, which is cancer to society. However, western leaders manipulate religious ideologies to gain votes for their interests. Again, the focalisation filters the narrative in the interest of the point of view, which mediates the narrative for its own good.

#### **4.4 Imran Khan (Ex-Prime Minister of Pakistan)**

Imran Khan is the ex-Prime Minister of Pakistan and one of the most influential Muslim leaders. From the first day of his government, he has been fighting against Islamophobia. While delivering his speech at the UN, he said, "Islamophobia after 9/11 raised an alarming pace. Islamophobia is creating a division" (Khan, 2019). Imran Khan was of the view that Islamophobia creates divisions in society and nations. Khan called the post-9/11 era its fundamental reason. Khan wants to justify that the case of Islamophobia is making segmentations in the people. There is a first-person view of these events, and the thought of Khan is presented by him himself in the UN. Media or politicians mediate the idea for their own gains. These politicians use these mediated behaviours to make their ratings and get the vote of politicians. When the other politicians of the world mediate, these views will get a different sense compared to what is said. Media and politicians primarily represent this mediacy for their own material benefits and power.

"For Muslim women, wearing a hijab becomes an issue. Hijab is taken as a woman's subjugation. Women can take off their cloth in some countries but cannot put on more clothes. How is this happening because of Islamophobia? Certain Islamic leaders equated it with Islamic terrorism and radical Islam" (Khan, 2019). The excerpt mentioned above is a speech instance from his

complete portion of the speech. He thought there is only one Islam, and the focalisation of Islamic ideology lies in Muslim ideology, not as an authorial dignity in non-Muslim beliefs. How will an American make a statement of division by being a primary core narrator of another's ideology, of which he is entirely unaware? Islamic ideology can never be seen through the camera's eye, like being the only narrator as a director of the film. No one can direct Islamophobia as mediated through their own cultural and ideological position. The Muslim community has cultural, social, ideological, and religious filters through which they develop their perceptual, cognitive, and interest-based base points of view.

### **Conclusion**

From the above discussion, it is concluded that mediacy, mediation, and focalisation occur in political narratives too. The political agenda of Islamophobia is now being mediated by the cultural, ideological, social, and religious points of view based on Chatman's narrative focalisation, which best suits the Stanzel's narrative situation. It has been concluded that narrative mediacy occurs in every happening of an incident and the transmission and representation of the narrative, whether the narrative is being transferred in Plato's distinction of narrative representation in diegetic (telling mode) or mimesis (showing mode). The narrative of Islamophobia also gets its mediacy in multiple ways. It impacts society, but the narrative each time it is produced is new a new discourse or a story. The east and west narratives mediate through different narrative situations according to their background. The future of this research can be concluded on other speeches, editorials and stories.

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