

## A STUDY OF LEXICAL COHESION IN WOMEN'S ARTICLES WRITTEN BY NATIVE AND NON-NATIVE SPEAKERS OF ENGLISH

Prof. Mehdi Falih Al-Ghazalli (PhD)<sup>1</sup> and Noor Majeed Majli<sup>2\*</sup>

<sup>1</sup>Dept. of Translation, College of Arts, Mustansiriyah University, Baghdad, Iraq

<sup>2</sup>Dept. of English, College of Arts, Mustansiriyah University, Baghdad, Iraq

---

**ABSTRACT:** *The current study aims at uncovering the functions of lexical cohesion and gaining insights into how such a cohesive mechanism characterizes articles written on women by native and non-native speakers of English. To guide the research, two hypotheses were set up. First, women's articles written by native speakers of English involve more manifestations of lexical cohesion than those written by non-native ones. Second, the two groups of writers tend to utilize the same kinds of lexical markers in their articles. To verify the hypotheses, four articles were purposefully selected from The Guardian and The Independent websites as data for analysis. Likewise, an eclectic model for analysis was designed by the two researchers where the results of analysis have demonstrated that there are remarkable differences in the frequencies of lexical cohesion patterns employed by native and non-native speakers of English. Similarly, the seven lexical cohesive types have appeared in the writings of the two groups. Finally, lexical cohesion has turned to be a characteristic feature of women's articles whether written by natives or non-natives.*

**KEYWORDS:** Cohesion, Lexical Cohesion, Native Speakers of English, Non-Native Speakers of English, Women's Articles

---

## INTRODUCTION

### Theoretical Background

#### Text and Cohesion

Broadly speaking, a text is not a string of randomly juxtaposed words and sentences. On this basis, the text is a structured sequence of linguistic expressions that form unitary wholes (Edmondson, 1981: 4). Etymologically, Wales (2011: 419) explicates that the term text is derived from the Latin verb "textere" which means that a text is a sequence of sentences interwoven structurally and semantically. However, on his part, Widdowson (2007: 4) maintains that a text is understood as "an actual use of language that is different from a sentence which is an abstract unit of linguistic analysis". Being a semantic unit, a text is realized in the form of sentences. Therefore, the text can be represented by any passage spoken or written of whatever length that forms a unified whole (Halliday and Hasan, 1976: 293). Succinctly, Bell (1991: 163) describes the text as the unit that carries the semantic sense through sentences that are linked together by cohesion.

According to Carter's point of view (1998: 80), the term cohesion embraces "the means by which texts are linguistically connected". Accordingly, the term cohesion is basically used to indicate the relations among the sentences and clauses of a text. These relations are signalled by certain grammatical and lexical features that reflect discourse structure. Characteristically, such cohesive features account for the textual connectivity of sentences and clauses. They do

not by themselves constitute cohesion but they mark which clauses and sentences are connected and in what manner. This connectivity of clauses and sentences forms the cohesion of a text (Gutwinski, 1976: 26).

Generally, cohesion is defined as a set of explicit linguistic linking devices that serve to reveal how different parts of a text are related to each other to give the text its structure and texture (Woods, 2006: 137). In a similar vein, Halliday and Hasan (1976) demonstrate that cohesion centres around the way in which the meaning of elements is interpreted. They (ibid: 10) postulate that “cohesion refers to the range of possibilities that exist for linking something with what has gone before”. In specific terms, cohesion takes place where the interpretation of an item in the discourse is facilitated by the presence of another item. Predominately, cohesion is the set of “non-structural text-forming” relations.

Likewise, Bex (1996: 91) expounds that “cohesion can be seen as residing in the semantic and grammatical properties of the language”. Thus, there are five cohesive devices, four are grammatical and one is lexical. In accordance with Halliday and Matthiessen (2014:606), reference, substitution, ellipsis and conjunction are grammatical cohesive devices that operate within the grammatical zone of lexico-grammar. Lexical cohesion, as the term implies, works within lexis.

### **Cohesion and Coherence**

It is difficult to differentiate between cohesion and coherence. One can say that cohesion and coherence are two sides of the same coin. Still, these sides are different. Essentially, Renkema (2004: 103) holds the view that cohesion is the connectedness that entails manifestations in the discourse. Conversely, coherence is realized by connectedness that is based on knowledge outside the discourse. An important distinction is drawn by Blum-Kulka (1986: 17) who considers that coherence is “the covert meaning relationship among parts of a text” that is made overt by readers or listeners. By contrast, cohesion is regarded as an “overt relationship holding between the parts of the text, expressed by language specific markers”. Still in the same field, contextual unity is maintained by coherence and co-textual unity is created by cohesion (Campbell, 1995: 5). In terms of function, for Witte and Faigley (1981: 202), cohesion holds a text together while coherence allows a text to be understood and used.

### **The Notion of Lexical Cohesion**

The concept of lexical cohesion can be elucidated from different angles. Lexical cohesion is elaborately defined as the set of relationships between open-class items, more specifically, the relations between the content words. When this cohesive dimension is troubled, deriving meaning from a piece of language appears to be difficult (Eggins, 2004:42). Similarly, Bloor and Bloor (2004:99) point out that lexical cohesion implies the “cohesive effect” that lexical elements have in discourse where the selection of an element is related to the selections which have gone before. To put it in another way, lexical cohesion is a way of achieving cohesion either by repeating the same word or phrase or using chains of related words that contribute to the continuity of lexical meaning (Baker & Ellece, 2011: 69).

Finally, lexical cohesion is based on co-extensional ties between lexical items. In other words, items which create lexical cohesion belong to the same semantic fields (Morley, 2009: 6).

### **Significance of Lexical Cohesion**

Lexical cohesion undoubtedly plays a salient role in deciding the coherence and readability of a text (Stotsky, 1983: 431). By the same token, McCarthy et al. (2010: 88) portray lexical cohesion as the way in which words give the text a logical structure that leads to create understanding. Giving it a more central role, Hoey (1991: 10) regards lexical cohesion as the cohesive device that “regularly forms multiple relationships”. Consequently, lexical cohesion is considered the dominant mode of creating texture. Based on Hoey’s opinion, the study of the greater part of cohesion is attributed to the study of patterns of lexis in the texts. In a nutshell, the function of lexical cohesion is indicated by the role that certain basic semantic relations play in forming textuality (McCarthy, 1991: 65).

In addition to its cohesive function by tying the text together, lexical cohesion can be manipulated to cause a stylistic effect. In specific terms, lexical cohesion can create variation by substituting one content word for another. Further, this relexicalization leads to the naturalness of the text. Accordingly, the style of the text can be improved by such an elegant variation (Schmitt, 2000: 106). From another perspective, Eggins (2004:42) considers that resources of lexical cohesion indicate how speakers and writers employ lexical items in order to make the text consistently related to its field. In this connection, when lexical cohesive ties are examined, one can know how writers build ideas and how they take advantage of associations to weave a text. In particular, lexical collocation is the subcategory that best indicates the overall writing quality (Witte and Faigley, 1981: 200).

### **Characteristics of Lexical Cohesion**

In order to characterize the features of such a cohesive type, it has to be differentiated from the grammatical cohesion. In general, Halliday and Hasan (1976: 6) clarify that the difference between the two cohesive kinds is “one of degree”.

Lexical cohesion can be considerably distinguished from grammatical cohesive devices in certain respects. Whereas grammatical cohesive devices constitute cohesive relations with elements in the immediately preceding sentence or paragraph, lexical cohesion leaps over a number of sentences to select an element that has not figured in the intervening text (ibid: 16). Additionally, the effect of lexical cohesion is subtle and difficult to estimate. With the grammatical cohesion the effect seems to be clearer (ibid: 288).

Noticeably, Tanskanen (2006: 43) and Hoffman (2012: 86) elaborate that grammatical forms of cohesion play a less prominent cohesive role than lexical ones because cohesive connectivity within lexical cohesion does not necessarily precede the regular conceptual interpretation of the cohesive items. Moreover, lexical links are considered to be more important than grammatical ones because vocabulary items contribute to cohesion and coherence in many ways. In this regard, they constitute lexical fields and establish semantic relationships. Most significantly, they can activate larger text patterns, therefore imposing structure on a whole text (Gramley and Pätzold, 2004: 147-148). However, it is easy to specify grammatical cohesion since it is concerned with a finite number of grammatical words. Lexical cohesion, on the other hand, is classified as the most problematic category of cohesion because it deals with open rather than closed class items. At this juncture, there is an unlimited number of open class words (Carter, 1998: 80).

## The Language of Newspapers

In general, Jucker (1992: 25) posits that language of newspapers, on the one hand, is a part of written language. On the other hand, it is a part of the larger variety of media language as a whole. Particularly, the discourse of newspapers is planned, prepared and well thought-out and it does not allow negotiation of meaning between the sender and recipient (Jančaříková, 2012:106). Along with conversation, academic writing and fiction, Biber et al. (1999: 31) identify the language of newspapers as one of the four major registers in English. The central function of newspapers is to inform. To perform this function, there are specific features that distinguish such a type of journalistic language. According to Cotter (2010: 27), those features are embodied into stylistic consistency, rhetorical accessibility, appropriate sentence structure, use of quotes, brevity, attribution and well-wrought lead.

From a stylistic point of view, the language of newspaper is very eclectic. Such a language is a particular discourse with its own vocabulary and style. Each newspaper article needs to be topical, informative, interesting and entertaining. Such a type of texts is required to follow a well-defined formula. Good newspaper language has to be vibrant and explicit. Above all, such a language has to be easily understood by the widest audience (Pape & Featherstone, 2005:49). In specific words, newspaper reports are the most common form of reporting events of the day. They are considered to be objective, detached and factual. One may see articles of different kinds, some of which include science, business and economics, finance, agriculture, information and technology, medicine, sports, and women. Although they share a common genre, they still involve differences in terms of the use of lexis and rhetorical structuring (Bhatia, 2004: 82).

## Model of Analysis

To analyse a text in terms of lexical cohesion, it is appropriate “to use common sense, combined with the knowledge that we have, as speakers of a language, of the nature and structure of its vocabulary” (Halliday and Hasan 1976:290). In line with Tanskanen (2006), the present study adopts a discourse-specific approach to lexical cohesion. To regard discourse as the starting point, the terms of lexical cohesive devices adopted are not from lexical semantics. Therefore, the researchers will analyse women’s articles under seven lexical cohesive devices namely *simple repetition*, *complex repetition*, *equivalence*, *contrast*, *generalisation*, *specification* and *collocation*.

Following De Beaugrande & Dressler (1981:49), Stotsky (1983:434), Hoey (1991:55) and Tanskanen (2006:49-50), repetition is divided into simple repetition and complex repetition. Simple repetition, on the one hand, occurs when items are repeated either in identical forms or with simple grammatical changes like singular/plural and present/past tense (*boy-boys*, *play-played*). Complex repetition, on the other hand, involves a more substantial change. That is to say, the items may be identical but serve different grammatical functions like [*grade (n.)-grade (v.)*] or they may not be identical but share a lexical morpheme like (*write-writer*).

Equivalence is taken from Tanskanen (2006:54) to indicate lexical units that bear similar meanings in a given context of use. Contrast, on the other hand, refers to lexical elements that involve opposite meanings (Stotsky, 1983:440; Eggins, 2004:43; Tanskanen, 2006:60).

Generalization can be captured between lexical items and more general ones (Tanskanen, 2006:57). Characteristically, this relation has been known as superordinate, hyponymic or inclusion relation in earlier studies (e.g. Halliday & Hasan, 1976: 280; Stotsky, 1983:440;

Hasan, 1984:202). Conversely, specification can be found between a lexical item and a more specific one (Tanskanen, 2006:58). This relation has been previously called meronymy by Hasan (1984:202) and Eggins (2004:43).

Ultimately, Halliday and Hasan (1976: 284) state that collocational cohesion is brought about by the association of lexical items that regularly co-occur. Thus, such co-occurrences can be detected through ordered set collocation, activity-related collocation, elaborative collocation and the composite nominal groups (Tanskanen, 2006: 61-63; Eggins, 2004:44).

## Data Collection

*The Guardian* and *The Independent* are British quality newspapers that provide a platform for people (native and non-native speakers of English) from diverse walks of life to weave articles that highlight feminist issues. Correspondingly, four articles are purposefully chosen to incarnate current prominent women's issues. The first article tackles the issue of Muslim women who cannot find work due to their religious identity that is represented by wearing hijab. Turning to the political arena, an article attempts to demonstrate that politics is a male-dominated field. Despite gender-based discrimination, women still strive to occupy a place in that world. Therefore, the second article presents the concept of political discrimination against women. The articles No.1 and No. 2 are written by native speakers of English. The third article is concerned with showing what women suffer from when they are forcibly displaced to other countries. Finally, an article is selected to portray how ISIS militants tortured, abused and sold women when they took over Iraqi cities. The articles No.3 and No. 4 are written by non-native speakers of English (Iraqi). The articles No.1 and No. 3 are taken from *The Guardian* while the articles No. 2 and No. 4 are downloaded from *The Independent*.<sup>1</sup>

## Data Analysis

### *The Analysis of Women's Articles Written by Native Speakers of English*

#### *Religion-Based Economic Discrimination against Women in Britain*

Muslim women are found to encounter different kinds of discrimination in the UK. Over recent years, they are considered the most under-used human resources in the British monarchy. Therefore, this theme makes a bid to focus on job discrimination faced by Muslim women. To this end, the article selected under such a theme stresses that the headscarf is the essential cause of discriminatory attitudes against Muslim women.

#### **Article No.1 Muslim Women Face an Uphill Battle against Prejudice to Find Work**

Baroness Warsi may have opted Shalwar Khameez for her first **meeting of the cabinet**, but for **many Muslim women**, the **struggle** is to downplay **ethnic** or **religious difference** in order to **find acceptance** and **employment**. A recent parliamentary **report found** that **Muslim women** often **feel pressured** to **change** their **appearance** or **anglicise** their **name** in order to **access employment**. Often, it is the **triple paralysis** "of being a **woman**, migrant, or perceived as such, and **Muslim**. While in **some cases**, the **barriers** are cultural, linguistic or **educational**, **research suggests** that 25% of the **ethnic minority unemployment rate** for both **men** and **women** could be explained by **prejudice** and **racial discrimination**. South Asian **Muslim women** have the **highest rate** of **unemployment** in terms of both **religion** and **ethnicity** in the **UK**. **Many** are highly **educated**, ambitious **women** like Shazba, a **speech therapist** and **single mother**, who **struggles** to understand the **consistent rejections**. She has been **unemployed** for

five years despite a **masters qualification** and extensive **voluntary experience**, "I've been through numerous **interviews** for my first **job**. I feel I'm not **getting** the **job** as **employers** see I **wear hijab** and **look for reasons** to turn me down." When I push her on how exactly she can be sure her **headscarf** is the **problem**, given **high rates** of **unemployment** more broadly, she responds. "It's **body language**, tonality. I once walked into an **interview** and the **interviewer's face** just **crashed**. **Others encounter difficulties** within the **workplace** itself, where **requests** for **minor adaptations** are met with **resistance**. Reema, a 34-year-old **obstetrician**, has to **remove** her **hijab** in order to **perform surgery**. She explains that her **London hospital** trust has been **unwilling** to consider **small alterations** to the **scrubs uniform** worn in **surgery**, despite the possibility of ensuring **sterility standards**. In her **experience**, "when young **doctors** in **foundation stages** see the **problem** with **hijab** in **theatres**, they think of **choosing specialities** without **surgery**, even though they are interested in **surgical specialities**." This **self-selecting** out of certain **professions** is one of the **barriers** to **employment** noted by the **report**. **Others** include **assumptions** about **Muslim women** and how their **religious identity** is likely to **impact** on their **work**. A recurring **theme** was of **women feeling "essentialised"**, **Muslim journalists** consistently asked to **cover Muslim stories**, **Muslim solicitors** hired as a means of accessing certain **communities**, or a **hospice worker** whose conversations were routinely directed at her **faith**. **Many women felt** their **identity** was reduced to their **scarf** and the **assumptions people made** about it. For **women** who had to undergo a **traineeship**, the **pressure** of what one's **supervisor** might **think** made them vulnerable to **prejudice**. **Some** were advised to change the style or colour of their **scarf** in order to appear more "**client friendly**". **Others** were **asked** if they intended to keep **wearing** it, a **question** they interpreted as meaning it could work against their application. A **trainee solicitor** at a leading international **law firm** was told she was "sheltered" and "deferent", something her **employers** put down her background. She eventually opted to **remove** her **scarf**. Fiyaz **Mughal**, director of the Tell Mama campaign says: "These are not just **isolated problems**, there are strong **perceptions** in **Muslim communities** that **employment discrimination** is **rife**. According to the **report**, the **impact** on **women's self-confidence** is **significant**, something **Mughal** corroborates: "This causes **lack of confidence** as they think about where their future lies. Such **concerns** are not unfounded. **Consistent workplace inactivity** in younger **women** can lead to **difficulties** in **finding a job** later in **life**. This is all the more **worrying** given that Pakistani and Bangladeshi families experience extremely **high poverty rates** and in light of the fact BME **concentration** in the **public sector** means they are more **likely** to be affected by cuts. The portrayal of **Muslim women** in the media as **passive victims**, or as problems, undoubtedly renders them **less** desirable to **prospective employers**. **Barrister** Sultana Tafadar explained that some chambers were **concerned** that **women** in **headscarves** might be **perceived** as **less** competent and **more judgmental of clients**. **Women** who **work** in the **service sector** were made to **feel** they'd **struggle** to fit into the team. But it would be a mistake to **assume** this sort of subtle **discrimination** is limited to **women**. Ed Husain, author of the **Islamist**, **revealed** that he **changed** his **name** because he didn't **feel comfortable** with Mohammed and in 2009, **researchers uncovered widespread racial discrimination** against **workers** with African and Asian **names**, among whom **unemployment rates remain consistently higher** than average. **Muslim women stand at** the **intersection** of **race**, **gender** and **religious difference**, which **significantly increases** their **likelihood** of **suffering prejudice**. But the **focus** on **Muslim women** shouldn't serve to further **essentialise** their **identity**, they merely **represent** the **sharp end** of a stick which **indicates** the persistence of **sexism**, **racism** and **religious discrimination** in broader **society** and their **impact** on **people's life choices**.

**-The Analysis**

The above-mentioned article is written to demonstrate that Muslim women are the most disadvantaged group in the United Kingdom. At this juncture, the writer starts the article by narrating some experiences of women that have qualifications but lack acceptance due to wearing hijab. In order to examine the article above in terms of textual connectivity, it is imperative to investigate the seven lexical cohesive features.

In the light of **simple repetition**, the writer of the article is found to restate various lexical words such as *Muslim, women, racial, discrimination, prejudice, report, many, religious, difference, unemployment, job, hijab, scarf, identity, specialties, barriers, workplace, surgery, less, rates, others, problem, difficulties, employers, impact, communities, Mughal and life*. Also, some lexical items are inflectionally reproduced for example, *woman-women, interview-interviews, headscarf-headscarves, name-names, rate-rates, question-questions, problem-problems, solicitor-solicitors, highest-high, high-higher, client-clients, essentialise-essentialised, feel-feeling, felt-feel and find-finding*.

Turning to the second lexical category, **complex repetition**, such a cohesive device can be tracked down through the following reiterations: *Muslim(n.)-Muslim(adj.), religion-religious, unemployment-unemployed, interview-interviewer, perceived-perceptions, ethnicity-ethnic, surgery-surgical, assume-assumptions, choosing-choices, work(v.)-work(n.), impact(v.)-impact(n.), struggle(n.)-struggles(v.), race-racism, educational-educated, concerns-concerned, pressure-pressured, consistent-consistently, trainee-traineeship, self-confidence-confidence, employment-employers, significant-significantly and likely-likelihood*.

With regard to **equivalence**, such a lexical relation can be perceived through the following instances: *find employment-access employment, report-research, found-suggests, hijab-headscarf, hijab-scarf, getting job-finding job, employment-work, unemployment-inactivity, barriers-difficulties, cases-experience, adaptations-alterations, resistance-unwilling, minor-small, specialties-professions, choosing-self-selecting, some-others, theme-stories, religion-faith, prejudice-discrimination, revealed-uncovered, requests-asked, solicitors-barrister, gender-sexism, concentration-focus, struggle-suffering, remain-consistent, represents-indicates, rife-widespread, impact-affected, assumptions-think, worrying-concerns and communities-society*.

As for another device, **contrast** is seen through the following lexical pairs: *wear hijab/remove scarf, many/some, acceptance/rejections, client friendly/judgmental of clients, self-confidence/lack of confidence, inactivity/work, trainee/supervisor, less/more, employment/unemployment, employers/workers and men/women*.

As far as **generalisation** is concerned, such a cohesive strategy is demonstrated between the following lexical items: 'obstetrician' and 'doctors', 'women' and 'gender', and lastly 'women' and 'people'. On the other hand, **specification** is indicated between the following instances: 'UK' and 'London', 'hospital' and 'theatres', 'specialties' and 'surgical specialties', 'people' and 'supervisor', and finally 'gender' and 'women'.

It remains to unravel the final category of lexical cohesion. Unlike the previous lexical cohesive markers, **collocation** can be investigated via different kinds. In relation to **activity-related collocations**, the native writer is noticed to employ the following combinations: *find-acceptance, report-found, feeling-essentialised, feel-pressured, anglicise-name, change-appearance, access-employment, research-suggests, look for-reasons, wear-hijab, remove-*

*hijab, perform-surgery, encounter-difficulties, asked-question, remove-scarf, getting-job, finding-job, changed-name, face-crashed, journalists-cover stories, made-assumptions, feel-comfortable, researchers-uncovered, stand at-intersection, suffering-prejudice, increases-likelihood and essentialise-identity.* In a related vein, **elaborative collocation** takes on function when specific words are evoked by others. For example, the lexical item ‘*hospital*’ evokes and prompts words like ‘*scrubs uniform*’ and ‘*sterility standards*’. Ultimately, **the composite nominal groups** represent another type of collocation. Related to this collocational association, the writer makes use of the following associations: *meeting of the cabinet, religious difference, triple paralysis, ethnic minority, unemployment rate, racial discrimination, some cases, voluntary experience, masters qualification, higher rate, consistent rejections, speech therapist, single mother, body language, high rates, isolated problems, poverty rates, public sector, service sector, employment discrimination, unemployment rates, surgical specialties, hospice worker, law firm, religious identity, foundation stages, passive victims, prospective employers, sharp end and religious discrimination.*

### ***Gender-Based Political Discrimination against Women***

In the British political scene, women suffer less parliamentary representation than men because of their gender. Thus, this theme spotlights gender inequality in terms of women’s political participation in the UK.

### **Article No. 2 I Voted For Corbyn, But I Feel Conflicted About His Victory. Where Are All the Women in Politics?**

Even on the eve of his victory, I **feel** I have to admit. I **felt conflicted** about **voting** for **Jeremy Corbyn**. It’s not that I don’t agree with his **ideas**, because I do. It’s not because I **feel** any **personal distaste** for him; on the contrary, I’ve **felt** truly **inspired** by his anti-elitism **approach** to the **leadership contest**. And it’s not that I **believe** he’s a **terrible choice** for the **Labour party**, either. I don’t **swallow** scaremongering from Blairites, so **obsessed** with the spectre of Michael Foot and the supposedly **right-wing** British **public** who have, strangely enough, turned out in their thousands to **Corbyn rallies up** and **down** the country. None of the posturing from **right-wing factions** within the **party concern** me. Instead, I’m **concerned** for my **gender**: where on earth are the **women**? **Voting** for another straight **white man** to **lead** a **political party felt uncomfortable** to me. I **spend** a lot of my **time campaigning** for the increased **representation** of **women** in **politics**, where **inclusion** of my **gender** tends to level out **consistently** at around 25 **per cent** (it currently stands at 29 **per cent**, the highest it’s ever been.) Naively, perhaps, I **expected** the **Labour leadership contest** to **throw up** someone **inspiring, left-wing, radical** and **female** who I could **rally behind** and **champion** in the media. When the best that **Labour** could **scrape out** of the barrel was **Yvette Cooper** and **Liz Kendall**, those **expectations** were roundly **dashed**. Where exactly are the **women in politics** these **days**, and why are they often so **shy** to talk about **women’s issues**? When I say **women’s issues**, I don’t **mean childcare** or shopping. I **mean pay gaps, quotas, all-women shortlists** and **positive discrimination**. I **mean unashamedly** staking out one’s claim as a **human being equal** to a **man** and **stating** exactly what should be done to make sure **women** make up 50 **percent** of **Parliament**, rather than less than a third. I **mean** being **brave** enough to **face** the inevitable **backlash** which will come when one says: yes, we do need to **set numbers**, to force **sexist employers** to take **people** they might not want, to **make change** happen in the name of **equality** even when **misogynists resist** it. Instead, I’ve **spent hours** talking to the **Liz Kendall campaign** team in the last few weeks and **failed** to **find evidence** of even a single **solid idea** about how to tackle **gender inequality**. **Meanwhile, Jeremy Corbyn** committed himself to a

50/50 **cabinet** within **days** of becoming eligible to **run for** the **leadership** – closely followed by Andy Burnham. The **sad fact** is that you can **talk about sexism** as a **man** and **remain popular**, whereas **talk about** it as a **woman** and you **risk** becoming immediately and irreversibly **sidelined**. **Mentioning feminism publicly** in your **career** – especially in **politics** – is becoming about as advisable as **chairing** an **event** about the imminent **dangers** of the Illuminati. There are 191 **female** MPs in **Westminster**, out of a total of 650. On the **world stage** of **women's political inclusion**, that puts us behind Uzbekistan, Kyrgyzstan, Croatia, Canada, Portugal, Macedonia, Belarus, Germany, Spain, Denmark, Belgium and many other of our European counterparts. The message is clear: what's happening in **UK politics** isn't good – or fast – enough. Only a **tiny percentage** of talented **female politicians end up** available to **stand for leadership contests; inspirational candidates** like Stella Creasy remain **few** and far between. What's causing this **dearth** of interesting **female politicians** at the **top**? It's a combination of **sexist social attitudes** which **put** them **off** before they've **begun** (why doesn't that old spinster **Liz Kendall** have a **husband** by now? What about **Yvette Cooper's husband**? What does he have to say about it? What's Hillary Clinton wearing? Isn't this one over here too young and sexy and probably blowing her **boss** for her **job**?, and a government-wide failure to action **feminist** policies which would **make** a genuine **difference** to **women's** lives and **careers**. By the time **many female politicians reach** the **top**, they've been **scared out** of and warned off **championing women's causes**; they realise it could be seriously **detrimental** to their **careers**. They **end up** unwittingly smashing through the **glass ceiling** and **pulling** the **ladder** up after them. **Meanwhile**, the **voting public** are just as **resistant** as ever to backing a **woman**. **Yvette Cooper** might have been **brave** enough to mention **abortion clinics**, but she **failed** to **capture** the **imagination**s of hordes of young girls who wanted a **radical** alternative. And though I **voted Corbyn** this time round, I **sincerely hope** there's a **female candidate** I can **cast** my **ballot** in **support** of in a few years' time. Because **Labour's consistent failure** to produce a **female leader** is starting to become embarrassing.

### -The Analysis

Since the article is written to explicate how British women are politically disadvantaged, the native speaker reuses particular lexical words for the sake of emphasis. Then, in terms of **simple repetition**, the writer reiterates the following lexical words: *Jeremy, Corbyn, party, Labour, right-wing, women, contest, gender, inclusion, leadership, voting, politics, issues, man, talk about, days, female, percent, politicians, mean, meanwhile, top, radical, husband, Liz, Kendall, Yvette and Copper*. Rather than reiterating words in identical forms, the writer of the article has recourse to take advantage of inflectional variants such as *feel-felt, champion-championing, woman-women, career-careers, contest-contests* and *candidate-candidates*.

In a similar fashion, **complex repetition** is formed by the reproduction of other lexical items such as *concern-concerned, lead-leader, failed-failure, consistent-consistently, resist-resistant, percent-percentage, expected-expectations, inspired-inspiring, campaign-campaigning, sexism-sexist, inspiring-inspirational, equal-equality* and *feminism-feminist*.

Under another lexical cohesive mechanism, the writer is noticed to employ **equivalence** through the following pairs: *conflicted-uncomfortable, obsessed-concerned, ideas-approach, believe-swallow, representation-inclusion, talk about-mentioning, women's issues-women's causes, female-women, discrimination-inequality, throw up-scrape out, gender-sexism, brave-unashamedly, talk about-stating, make difference-make change, employers-boss, sexist-*

*misogynists, people-public, detrimental-end up, risk-dangers, tiny-dearth, run for leadership-stand for leadership, Westminster-UK politics, dashed-put off, career-job, woman-female, voted-cast ballot and support-rally behind.*

In an attempt to exemplify how opposite lexical items link the article, the writer rests upon lexical pairs that hold **contrast** meanings for instance, *right-wing/left-wing, up/down, rallies/factions, equality/inequality, shy/unashamedly, man/woman, misogynists/feminists, sexism/feminism, popular/side-lined, begun/end up, scared out/brave and few/many.*

Whereas **generalisation** is indicated between 'Labour' and 'party', 'women' and 'gender', the writer's utilisation of **specification** is illustrated between 'women's issues' and 'pay gaps-quotas-all-women shortlists-positive discrimination', 'gender' and 'women', 'time' and 'hours', and finally 'world' and 'UK'.

In the article, **collocation** can be scrutinized through different types. In terms of **activity-related collocation**, the article involves the following instances: *felt-conflicted, felt-inspired, spend-time, set-numbers, spent-hours, expectations-dashed, find-evidence, face-backlash, run for-leadership, stand for-leadership, chairing-event, reach-top, championing-women's causes, felt-uncomfortable, make-change, make-difference, remain-popular, pulling-ladder, cast-ballot, capture-imaginings and sincerely-hope.* In a similar vein, **elaborative collocation** is realized between 'parliament' and 'cabinet'. Finally, **the composite nominal groups** are clarified by the following examples: *political party, terrible choice, personal distaste, positive discrimination, leadership contest, white man, women's issues, childcare, pay gaps, human being, solid idea, gender inequality, sad fact, world stage, political inclusion, tiny percentage, glass ceiling, social attitudes, abortion clinics, voting public, female candidate, female candidates, consistent failure, female politicians and female leader.*

### ***The Analysis of Women's Articles Written by Non-Native Speakers of English***

#### ***The Suffering of Female Refugee***

Iraqi women are forced to flee their homelands because of violence, war and insecurity. Therefore, the present theme attempts to cast light on their suffering as displaced females. Various forms of ordeal refugee females experience when they forcibly leave their home countries to seek security in other places. Particularly, their suffering is characterized by hostility, abuse and exploitation.

#### **Article No. 3 I'm An Iraqi Refugee Living in America. Some Wish Me Dead-All I Want Is a Hello**

When I **escaped** from **Iraq** as a **refugee** with my two young **children**, the first **place** I **arrived** in was **Turkey**. I hoped that we might find a **safe haven** there. After a year and a half of **facing** continued **hostility** in the **country**, I realized that wouldn't be the case. That's when we decided to **move** to **America**. The **problems** in **Turkey started** early. The **cost of living** was high, especially the **rent**. Because I knew no **Turkish**, I suffered from a lack of **social contacts** and from having to **live** without work. My **children** had a **hard time** just **enrolling** in **school**. After a few **days** in that beautiful mountain **town** with its captivating **natural vistas**, I **encountered** another, **scary** face of the **city**. Whenever I took my **children** to the nearby park, people would **start** to laugh and **make fun** of me and my **children**. Our **skin color** differed from theirs, and this prompted **mockery**. But we **faced** other **abuse**, too. Each **month** when I **paid** the **landlady** the **rent**, she would demand that we **loan** her **money**. That **money** would never be **repaid**.

When I refused to give her this **money**, she would **become angry** and **raise** her **voice**. She forced us to **pay** costly **bills** for water and electricity that we did not consume. One **morning**, we woke to the heavy blows of pickaxes outside the door. The **landlady** was with three workmen; they were **tearing out** the **steps** to the **apartment** where I **lived**. I was **furious** and **contacted** the **police**. They refused to **take** any **action** against the **woman**, who **alleged** she was **renovating** the **apartment** to prepare for her mother's visit for Eid, an Islamic holiday. She **claimed** the **steps** would be **rebuilt** the next **morning**. They weren't. We were **confined** to the **apartment** for three days, unable to **escape** from it. I would **write down** the **things** I **wanted** from the **store** on a **paper**, and lowered it down to an **Iraqi neighbor** in a basket. The **neighbor** would **purchase** the **items** we **needed** and bring them back that **evening** when she **returned home**. I was **frightened** all the time I was in **Turkey**, because **Iraq** is just on the **other side** of the border. I never **felt comfortable** there and began to **ask Iraqis** in **Turkey** how to **leave** for some **distant land**. They **told** me I would need to **submit** an **application** to the **United Nations** in **Ankara**. I had to take my **children** with me, and so we all **went** by bus together. The trip **lasted** many **hours**. When we **reached** the **UN** office, we found a **great number** of **people waiting** at the entrance, trying to **get inside**. After a lengthy **wait**, we were **admitted** to a room filled with **many people** from all over the world. Once we signed in, we were **asked** why we were **requesting** humanitarian **asylum**. I **told** them my **tragic story** of how we had to **flee Iraq** – and why. They said they would **telephone** me to **conduct** a **second interview**. After that **second interview**, there was a **third**. Then we were recommended for resettlement in **America**; so there was an **interview** with **American** representatives. They signed us up for a workshop that **lasted** three **days**, and we had **medical exams** to show we had no **contagious diseases**. Since I had no **family** or relatives in **America**, someone who worked for a **charity** linked to a Roman Catholic church in **New Jersey** **contacted** me. He said he had arranged to **receive** me and my **family** there. On a rainy August day we **reached America**. **Two American men** and **one Iraqi woman** **received** us in **Philadelphia**. They accompanied us to the **charity's** office in the city of Camden. The **organization's** director, Mrs Cathy **welcomed** us there. This **organization** had **rented** an **apartment** for us in Gloucester and **paid** the **rent** for the first three months. They also provided us with **food vouchers**. Unfortunately, **some** of my new **neighbors** did not like having **Muslim** Arabs living **near** them. A woman on the **ground floor**, for example, **began** to harass us, and the **building's** manager was not able to **stop** her. When I **contacted** the **police**, she told them her husband had fought in **Iraq** and that since we were **Iraqis** we should be killed. I asked to be **moved** to a different **apartment, far away** from her. Although I have better **neighbors** now, life still can be difficult for a **Muslim woman** who **wears** the **hijab**. **Many** people who do not know me assume I am a terrorist; all they know about Islam comes from **distorted information** provided by biased **media outlets**. This is just a suggestion, but the **next time** you meet a **woman wearing** a **headscarf**, you might say Salaam or Good Day. She may be an **Iraqi** poet who would like to tell you how great her **children** are doing in their **new school**.

### -The Analysis

Apparently, the above-mentioned article is written by a refugee woman who left her home country and escaped to other countries because of unsafety and insecurity. To probe how lexical connectivity is achieved in such a non-native speaker's writing, the seven manifestations of lexical cohesion are examined. Since the article revolves around the suffering of a displaced female, it is no surprise to find the writer of the article reiterating particular lexical items to capture the reader's attention to the topic of the text. Therefore, with regard to **simple repetition**, the writer is found to reiterate identically the following lexical items: *Turkey, Iraq,*

*Iraqis, children, America, landlady, apartment, money, steps, morning, neighbour, rent, people, second, interview, family, charity, organisation, neighbours, Muslim and woman.* To repeat words inflectionally, the writer makes use of the following instances: *start-started, live-lived, facing-faced, pay-paid* and *receive-received*.

**Complex repetition**, on the other hand, is identified by the following reiterations: *Turkey-Turkish, Iraq-Iraqi, wait-waiting, America-American* and *rented-rent*.

Rather than repeating the same vocabulary, **equivalence** can be utilised to prevent monotony and add variation to the article. Thus, such a lexical cohesive tool can be traced through the following lexical pairs: *hostility-abuse, place-haven, facing-encountered, move-leave, town-city, make fun-mockery, angry-furious, alleged-claimed, wanted-needed, things-items, application-requesting, United Nations-UN, great number-many, get inside-admitted, escaped-flee, telephone-contacted, received-welcomed* and *hijab-headscarf*.

In the text, **contrast** is expressed through a number of opposite pairs such as *escaped/arrived, safe/scary, loan/repaid, tearing out/rebuilt, confined/escape, morning/evening, frightened/comfortable, ask/told, went/reached, asked/told, leave/reached, men/woman, near/far away, began/stop* and *some/many*.

According to inclusion relations, **generalisation** is noticed to hold between ‘*Turkey*’ and ‘*country*’, ‘*days*’ and ‘*month*’, ‘*landlady*’ and ‘*woman*’, ‘*charity*’ and ‘*organisation*’, and finally ‘*apartment*’ and ‘*building*’. Contrastingly, the writer introduces different examples about **specification** such as ‘*place*’ and ‘*Turkey*’, ‘*Turkey*’ and ‘*Ankara*’, ‘*distant land*’ and ‘*America*’, ‘*America*’ and ‘*Philadelphia*’, and lastly ‘*America*’ and ‘*New Jersey*’.

Apart from the previous components of lexical cohesion, **collocation** emanates from the various kinds of co-occurrence between lexical items. In the article, **order set collocation** has two occurrences via the cohesive pairs ‘*second-third*’ and ‘*two-one*’. Likewise, the non-native writer resorts to **activity-related collocation** by utilising the following associations: *problems-started, enrolling-school, paid-rent, loan-money, pay-bills, become-angry, raise-voice, contacted-police, take-action, renovating-apartment, write down-paper, purchase-store, returned-home, felt-comfortable, lasted-hours, submit-application, conduct-interview, lasted-days, rented-apartment, wears-hijab, wearing-headscarf* and *moved-apartment*. **Elaborative collocation** is noticed between ‘*refugee*’ and ‘*asylum*’. Additionally, collocational relations are realized by **the composite nominal groups** for example, *safe haven, hard time, social contacts, cost of living, natural vistas, skin color, other side, tragic story, medical exams, contagious diseases, food vouchers, ground floor, distorted information, media outlets, next time* and *new school*.

### ***Violence against Women Is a Weapon of ISIS War***

Under such a theme, an article is chosen to document how ISIS militants treated Yazidi women during their assault on one of the Iraqi cities, that is, Mosul. Their brutal treatment is distinguished by kidnap, slavery, abuse and killing.

#### **Article No. 4 I Am a 14-Year Old Yazidi Girl Given as a Gift to an Isis Commander. Here’s How I Escaped**

As the **sun rose** over my dusty **village** on 3 August, relatives called with **terrifying news**. **Jihadists** from the **Islamic State of Iraq and al-Sham (Isis)** were coming for us. I’d expected

just another day full of household tasks in Tel Uzer, a quiet spot on the western Nineveh plains of Iraq, where I lived with my family. Instead, we scrambled out of town on foot, taking only our clothes and some valuables. After an hour of walking north, we stopped to drink from a well in the heart of the desert. Our plan was to take refuge on Mount Sinjar, along with thousands of other Yazidis like us who were fleeing there, because we had heard a lot of stories about Islamic State brutality and what they had done to non-Muslims. They'd been converting religious minorities or simply killing them. But suddenly several vehicles drew up and we found ourselves surrounded by militants wearing Islamic State uniforms. Several people screamed in horror; we were scared for our lives. I've never felt so helpless in my 14 years. They had blocked our path to safety, and there was nothing we could do. The militants divided us by gender and age, one for young and capable men, another for girls and young women, and a third for older men and women. The jihadists stole cash and jewellery from this last group, and left them alone at the oasis. Then they placed the girls and women in trucks. As they drove us away, we heard gunshots. Later we learned that they were killing the young men, including my 19-year old brother, who had married just six months ago. That afternoon, they brought us to an empty school in Baaj, a little town west of Mosul near the Syrian border. We met many other Yazidi women who were captured by Islamic State. Their fathers, brothers and husbands had also been killed, they told us. Then Islamic State fighters entered. One of them recited the words to the shahada, the Muslim creed, and said that if we repeated them, we would become Muslims. But we refused. They were furious. They insulted us a lot and cursed us and our beliefs. A couple of days later, we were taken to a large hall full of a few dozen more Yazidi girls and women in Mosul, where Islamic State has its Iraqi headquarters. Some of the fighters were my age. They told us we were pagans and confined us for 20 days inside the building, where we slept on the floor and ate only once per day. Every now and then, an Islamic State man would come in and tell us to convert, but each time we refused. As faithful Yazidis, we would not abandon our religion. We wept a lot and mourned the losses suffered by our community. One day, our guards separated the married from unmarried women. My good childhood friend Shayma and I were given as a gift to two Islamic State members from the south, near Baghdad. They wanted to make us their wives or concubines. Shayma was awarded to Abu Hussein, who was a cleric. I was given to an overweight, dark-bearded man about 50 years old who seemed to have some high rank. He went by the nickname Abu Ahmed. They drove us down to their home in Fallujah. On the road, we saw many Islamic State fighters and remnants of their battles. Abu Ahmed, Abu Hussein and an aide lived in a Fallujah house that looked like a palace. Abu Ahmed kept telling me to convert, which I ignored. Instead, he cursed me and beat me every day, punching and kicking me. He fed me only one meal per day. We were given mobile phones and instructed to call our families. Their journey had been almost as hard as ours. They'd made it to Mount Sinjar, where Isis surrounded them and tried to starve them to death. After five days under siege, Kurdish rescue forces evacuated them to Syria and then brought them back to northern Iraq. If they traveled to Mosul and converted to Islam, our captors had us tell them, we would be released. Understandably, they did not trust Isis, so they did not make the trip. On our sixth day in Fallujah, Abu Ahmed and the aide left for business in Mosul. Abu Hussein, Shayma's captor, stayed behind. Around sunset the next evening, he went to the mosque for prayers, leaving us alone in the house. Using our cell phones, we had contacted Mahmoud, a friend of Shayma's cousin, who lived in Fallujah, for help. It was too dangerous for him to rescue us from the house. Wearing traditional long black abayas that we found in the house, we walked for 15 minutes through town which quiet for evening prayer. Then Mahmoud came and picked us up the street. The next morning, he recruited a cab driver to take us all to Baghdad. The driver said he was

afraid of **Islamic State** but offered to help for God's sake. We **dressed** like **local women** and **covered** our **faces** with a niqab, leaving only our **eyes visible**. **Mahmoud** gave us **fake** students **IDS** in case we stopped at **checkpoints**. I never **felt** so much **anxiety**. At each **checkpoint**, I was sure we'd be discovered. We had contacted **Yazidi** and Muslim Kurdish **family friends** to **help** us in **Baghdad**, and I cannot describe the dizzy sense of **relief** I **felt** when we arrived at their house. In **Baghdad**, the **family friends** gave us another pair of **fake ID cards** that enabled to **board** a **flight** to **Irbil**, **the capital of Kurdistan** in the **north**. I still couldn't believe we were free until the **plane** touched the ground. After **staying** in **Irbil** overnight at the house of a **Yazidi member of** the **Iraqi parliament**, Vian Dakhil, we **traveled north** to Shekhan, to the residence of Baba Sheikh, the **spiritual leader** of the world's **Yazidis**. After so much **fear** for so many **days**, **hugging** my **dad** again was the **best moment** of my life. He said he had **cried** for me every **day** since I disappeared. We went to khanke, where my **mother** was staying with her relatives. We **hugged** and kept **crying** until then I **fainted**. My month-long ordeal was over, and I **felt** reborn, but there more **bad news** to come. That's when I learned that **Islamic State** had **shot** my **brother** at the **oasis**. My sister-in-law, a very beautiful woman, is still **captive** somewhere in **Mosul**. I can never again **set foot** in our little **village**, even if it's freed from **Islamic State**, because the **memory** of my **brother** who **died** nearby would **haunt** me too much. I still have nightmares and **swoon several times** a day. When I remember what I saw or imagine what would have happened if **Shayma** and I hadn't escaped. What can I do? I want to **leave** this **country** altogether. This **country** is no **place** for me anymore. I want to **go** to a **place** where I might be able to start over.

### -The Analysis

Throughout the article, the non-native speaker repeats particular lexical words for the purpose of emphasis. Thus, **simple repetition** involves the following reiterations: *village, Islamic State, Iraq, Mosul, militants, Yazidi, Yazidis, young, women, men, girls, oasis, killing, felt, jihadists, fighters, refused, cursed, Isis, Fallujah, Shayma, Abu Ahmed, Abu Hussein, aide, house, Mont Sinjar, Mahmoud, driver, fake, family, friends, brother, Baghdad, north, place and country*. In the same way, some words are restated by inflectional variants such as: *killing-killed, tell-told, make-made, converting-convert, telling-tell, convert-converted, left-leaving, hugging-hugged, cried-crying, family-families, day-days, captor-captors, ID-IDs and checkpoint-checkpoints*.

**Complex repetition**, as another lexical device, is used to draw attention to specific notions. Therefore, such a cohesive means has occurrences in the text like: *lived-lives(n.), Muslim (adj.)-Muslims, Syria-Syrian, Iraq-Iraqi, Islam-Islamic, Kurdistan-Kurdish, help(n.)-help(v.), captured-captive and north-northern*.

Instead of repeating the same lexical words, the non-native speaker favours **equivalence** to impart similar meanings. Thus, the following words tend to involve close meanings: *Islamic State of Iraq and al-Sham-Isis, news-stories, scrambled-fleeing, jihadists-militants, Islamic State fighters-Islamic State man, spot-town, terrifying-horror, non-Muslims-pagans, vehicles-trucks, divided-group, blocked-surrounded, shot-died, brought-taken, beliefs-religion, abandon religion-convert, the shahada-the Muslim creed, captured-confined, entered-come in, hall-building, few-some, ate-fed, gift-awarded, home-house, travelled-make trip, surrounded-siege, call-contacted, journey-trip, refused-ignored, mobile phones-cell phones, Islamic State-Isis, wearing-dressed, Irbil-the capital of Kurdistan, scared-fear, fainted-swoon and leave-go*.

Another common means to make a piece of writing more cohesive is the employment of vocabulary with opposite meanings. To demonstrate how oppositeness ties the article, the

writer utilises **contrast** relations that manifest through the following pairs: *walking/stopped*, *non-Muslims/Muslims*, *scared/safety*, *young/older*, *men/women*, *married/unmarried*, *empty/full*, *little/large*, *many/few*, *faithful/abandon religion*, *some/many*, *fed/starve*, *captors/released*, *left/stayed behind*, *evening/morning*, *covered/visible*, *anxiety/relief*, *dad/mother* and *staying/travelled*.

In accordance with **generalisation**, such a lexical device is indicated between the following lexical items: 'Tel Uzer' and 'Nineveh', 'Yazidis' and 'non-Muslims', and lastly 'Baaj' and 'Mosul'. Moreover, **specification** can be seen between general items and specific ones for example, 'Iraq' and 'Nineveh', 'Nineveh' and 'Mount Sinjar', 'valuables' and 'cash-jewellery', 'desert' and 'oasis', 'gender' and 'women-men', 'age' and 'young-older', 'men' and 'fathers-brothers-husbands', 'beat' and 'punching-kicking', 'northern Iraq' and 'Irbil', 'prayer' and 'evening prayer', and finally 'faces' and 'eyes'.

Finally, **collocation** is found to take four forms in the article. Firstly, **ordered set collocation** turns out to be through the following lexical items: 'one-third-last' and 'western-north-south'. The non-native speaker, in the second place, makes a bid to show how particular associations are linked by **activity-related collocations** such as *sun-rose*, *take-refuge*, *vehicles-drew up*, *wearing-uniforms*, *felt-helpless*, *blocked-path*, *heard-stories*, *trucks-drove*, *heard-gunshots*, *abandon-religion*, *recited-the words to the shahada*, *slept-floor*, *mourned-losses*, *given-gift*, *make-wives*, *fed-meal*, *rescue forces-evacuated*, *journey-made*, *make-trip*, *board-flight*, *set-foot* and *memory-haunt*. Thirdly, **elaborative collocation** is brought about where lexical words are evoked by other items. Thus, such a collocational association is noticed by the following instances: 'drink' and 'well', 'desert', 'oasis', 'fighters' and 'battels', 'mosque' and 'prayer', and finally 'flight' and 'plane'. Apart from the previous collocational combinations, collocation is also constituted by **the composite nominal groups** for instance, *terrifying news*, *household tasks*, *religious minorities*, *high rank*, *dark-bearded man*, *mobile phones*, *cell phones*, *ID cards*, *local women*, *cab driver*, *spiritual leader*, *best moment*, *bad news*, *member of parliament* and *several times*.

## RESULTS OF ANALYSIS AND DISCUSSION

Table (1) Frequency and Percentage of Lexical Cohesion in Women's Articles

Lexical Cohesion Devices	Frequency of Lexical Cohesion in Articles No. 1 and No. 2	Percentage	Frequency of Lexical Cohesion in Articles No. 3 and No. 4	Percentage
Simple Repetition	194	44.4%	181	46.4%
Complex Repetition	35	8%	16	4.2%
Equivalence	60	14%	53	13.5%
Contrast	24	5.5%	33	8.4%
Generalization	5	1.1%	8	2%
Specification	9	2%	16	4.2%
Collocation	109	25%	83	21.3%
<b>Total</b>	<b>436</b>	<b>100%</b>	<b>390</b>	<b>100%</b>

After putting each article under scrutiny, a statistical analysis is provided for the four articles. According to the table above, women's articles written by native speakers of English involve (436) instances of lexical cohesion. Non-native speakers, on the other hand, have employed lexical cohesion (390) times in their articles on women.

Related to the seven lexical cohesion devices, simple repetition is the most frequent lexical device in the articles of the two groups. In this regard, whereas simple repetition is utilized (194) times and represents (44.4%) in women's articles written by native speakers of English, such a device appears (181) times and constitutes (46.4%) in women's articles written by non-native speakers of English. As far as complex repetition is concerned, native speakers have manipulated (35) instances of this device constituting (8%) of the total occurrences of lexical cohesion in their articles. By contrast, such a device occurs (16) times and forms (4.2%) in the articles written by non-native speakers of English. Being the third lexical cohesive device, natives have used (60) instances of equivalence that occupy (14%) of the total number of lexical cohesion. Conversely, non-natives have been found to take advantage of (53) instances that represent (13.5%). In relation to contrast, native speakers of English have been noticed to utilize (24) examples that occupy (5.5%). Non-native speakers, on the contrary, have exploited (33) instances that occupy (8.4%). Concerning inclusion relations, generalization is employed (5) times and occupies (1.1%) in women's articles written by natives. On the other hand, non-natives have been traced to manipulate (8) instances that constitute (2%). Specification, being the second inclusion relation, has been drawn upon (9) times and represents (2%) in natives' articles on women. In comparison, non-native speakers have used (16) instances that occupy (4.2%). Ultimately, native speakers are noted to make (109) uses of collocation that represent (25%) compared to (83) occurrences that occupy (21.3%) in women's articles written by non-native speakers of English.

## CONCLUSIONS

On the basis of data analysis in the preceding subsections, the following conclusions can be drawn:

1-A noticeable difference has been evidenced between native speakers and non-native ones as far as their employment of lexical cohesion is concerned.

In other words, women's articles written by natives comprise a higher number of lexical cohesive devices than those written by non-natives. Importantly, this can be attributed to the fact that the writings of non-native speakers are influenced by their mother tongue.

2-The same types of lexical cohesion have been manipulated by the two groups of writers but with relative differences in the frequencies. That is to say, the seven lexical devices have existed in both corpora.

3-Simple repetition, collocation and equivalence have occurred with a high frequency in women's articles written by the two groups of writers.

4-Both native and non-native speakers of English have made use of contrast, complex repetition, specification and generalization with low frequencies.

- 5-Interestingly, the seven lexical devices have been utilized in the same order by the two groups of writers. That is to say, simple repetition is the dominant device followed by collocation, equivalence, contrast, complex repetition, specification and finally generalization.
- 6-Native speakers of English have employed simple repetition, complex repetition, equivalence and collocation more than their non-native counterparts have done so. In contrast, non-native speakers have used contrast, generalization and specification more than native writers of women's articles have done so.
- 7-To a considerable extent, a discourse-specific framework is appropriate for the analysis of data selected because it gives importance to the contextual conditions in which lexical items are used as well as their meaning potential. For instance, abbreviations are common in the language of newspapers. Then, when the writer of the article makes use of vocabulary items like 'United Nations' and the abbreviation, that is, 'UN' subsequently appears in the same article, discourse-specific approach dictates that there has been an equivalence relation between the abbreviation and the abbreviated items.
- 8- Similarly, the articles of the two groups have been characterized by lexical cohesion as being a characteristic element of perfect knitting of ideas.

## REFERENCES

- Baker, P. & Ellece, S. (2011). *Key Terms in Discourse Analysis*. London & New York: Continuum.
- Bell, R.T. (1991). *Translation and Translating: Theory and Practice*. London: Longman.
- Bex, T. (1996). *Variety in Written English*. London & New York: Routledge.
- Bhatia, V.J. (2004). *Worlds of Written Discourse: A Genre-Based View*. London & New York: Continuum.
- Biber, D., Johansson, S., Leech, G., Conrad, S. & Finegan, E. (1999). *Longman Grammar of Written and Spoken English*. Harlow: Pearson.
- Bloor, T. & Bloor, M. (2004). *The Functional Analysis of English: A Hallidayan Approach*. (2<sup>nd</sup> ed.). London: Arnold.
- Blum-Kulka, S. (1986). "Shifts of Cohesion and Coherence in Translation" In: J. House and S. Blum-Kulka (eds.). *Interlingual and Intercultural Communication*. Tübingen: Gunter Narr Verlag, pp. 17-35.
- Campbell, K. C. (1995). *Coherence, Continuity and Cohesion*. London: Routledge.
- Carter, R.L. (1998). *Vocabulary: Applied Linguistic Perspectives*. London: Routledge.
- Cotter, C. (2010). *News Talk: Investigating the Language of Journalism*. Cambridge: Cambridge University Press.
- De Beaugrande, R. & Dressler, W. (1981). *Introduction to Text Linguistics*. London: Longman.
- Edmondson, W. (1981). *Spoken Discourse*. London: Longman.
- Egins, S. (2004). *An Introduction to Systemic Functional Linguistics*. (2<sup>nd</sup> ed.). New York & London: Continuum.
- Gramley, S. & Patzold, K.M. (2004). *A Survey of Modern English*. (2<sup>nd</sup> ed.). London & New York: Routledge.
- Gutwinski, W. (1976). *Cohesion in Literary Texts: A Study of Some Grammatical and Lexical Features of English Discourse*. The Hague: Mouton.

- Halliday, M.A.K. & Hasan, R. (1976). *Cohesion in English*. London: Longman.
- Halliday, M.A.K. & Matthiessen, C. (2014). *An Introduction to Functional Grammar*. (4<sup>th</sup> ed.). London: Edward Arnold.
- Hasan, R. (1984). "Coherence and Cohesive Harmony" In: J. Flood (ed.). *Understanding Reading Comprehension: Cognition, Language and the Structure of Prose*. Newark: International Reading Association, pp. 181-219.
- Hoey, M. (1991). *Patterns of Lexis in Text*. Oxford: Oxford University Press.
- Hoffman, C. R. (2012). *Cohesive Profiling: Meaning and Interaction in Personal Weblogs*. Amsterdam: John Benjamins.
- Jančaříková, R. (2012). "Coherence and Cohesion in Newspaper Discourse with a Focus on Crime Reports in the Modern British Press" In: O. Dontcheva-Navratilova, R. Jančaříková, G. Miššíková and R. Povolná (eds.). *Coherence and Cohesion in English Discourse*. Brno: Masaryk University Press, pp. 105-123.
- Jucker, A.H. (1992). *Social Stylistics: Syntactic Variation in British Newspapers*. Berlin & New York: Mouton de Gruyter.
- McCarthy, M. (1991). *Discourse Analysis for Language Teachers*. Cambridge: Cambridge University Press.
- McCarthy, M., O'Keeffe, A. & Walsh, S. (2010). *Vocabulary Matrix: Understanding, Learning and Teaching*. Boston: Cengage Learning.
- Morley, J. (2009). "Lexical Cohesion and Rhetorical Structure" In: J. Flowerdew & M. Mahlberg (eds.). *Lexical Cohesion and Corpus Linguistics*. Amsterdam: John Benjamins, pp. 5-20.
- Pape, S. & Featherstone, S. (2005). *Newspaper Journalism: A Practical Introduction*. London: Sage.
- Renkema, J. (2004). *Introduction to Discourse Studies*. Amsterdam: John Benjamins.
- Schmitt, N. (2000). *Vocabulary in Language Teaching*. Ernst Klett: Sprachen
- Stotsky, S. (1983). "Types of Lexical Cohesion in Expository Writing: Implications for Developing the Vocabulary of Academic Discourse". *College Composition and Communication*, Vol. 34, No. (4), pp. 430-446
- Tanskanen, S.K. (2006). *Collaborating to Coherence: Lexical Cohesion in English Discourse*. Amsterdam: John Benjamins.
- Wales, K. (2011). *A Dictionary of Stylistics*. (3<sup>rd</sup> ed.). London & New York: Routledge.
- Widdowson, H.G. (2007). *Discourse Analysis*. Oxford: Oxford University Press.
- Witte, S. P. & Faigley, L. (1981). "Coherence, Cohesion and Writing Quality". *College Composition and Communication*, Vol. 32, No. (2), pp. 189-204.
- Woods, N. (2006). *Describing Discourse: A Practical Guide to Discourse Analysis*. London: Arnold.

---

<sup>i</sup> The four articles are written by the following writers:

- Myriam Francois. (2012, December 12). "Muslim Women Face an Uphill Battle against Prejudice to Find Work". *The Guardian*. Retrieved from <https://www.theguardian.com>
- Holly Baxter. (2015, September 12). "I Voted for Corbyn, But I Feel Conflicted About His Victory. Where Are All Women in Politics". *The Independent*. Retrieved from <https://www.independent.co.uk>
- Faleeha Hassan. (2016, October 4). "I'm an Iraqi Refugee Living in America. Some Wish Me Dead. All I Want Is a Hello". *The Guardian*. Retrieved from <https://www.theguardian.com>
- Mohammed A. Salih. (2014, September 11). "I Am a 14-Year Old Yazidi Girl Given as a Gift to an Isis Commander. Here's How I Escaped". *The Independent*. Retrieved from <https://www.independent.co.uk>