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A Critical Discourse Analysis of the Image of Muslim Woman in Some English Newspapers

ABSTRACT

Woman issues and particularly Muslim woman issues gain a lot of interest in the western mass media in its different kinds; audio-visual and print media. Brining the focus on Islam and Muslim issues is mainly part of what is called Islamophobia in the west. As the press has a power of changing and creating public opinion so they have worked to reflect their ideologies about Islam and Muslims. Since the nineties of the last century and early beginning of this century, the western press started focusing on Muslim woman issues which coincided with the declaration of war against Afghanistan.

The current study is a critical discourse analysis study of the image of Muslim woman in some English newspapers. The study aims at investigating whether the image of Muslim woman is presented positively or negatively in English newspapers and clarifying the most common ideologies that English newspapers have created about Muslim woman.

To fulfill the above aims the study hypothesize that (i) English newspapers have created a certain image of Muslim woman which is mostly negative. (ii) most of the negative ideologies about Muslim woman's way of life are represented explicitly. (iii) English newspapers share the same ideologies about the status of Muslim woman in Islamic countries.

The data selected from two English newspapers, The Washington Post (American) and The Guardian (British), 2 articles have been selected, 1 article of each one. The articles are analyzed linguistically and ideologically within the Fairclough's three-dimensional approach (1989, 1995, and 2010). The analysis of ideology and identity will be revealed under Qualitative and quantitative analysis.

The study comes up with these conclusions: (i) all the hypotheses which are set for this study have been approved. (ii) The two selected English newspapers showed Muslim woman as being oppressed, dependent, weak and obliged, and (iii) the two selected English newspapers have expressed their negative ideologies explicitly through the choice of vocabulary and overlexicalised items.

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1. Introduction:

News and journalism affect society in one way or another. As they create public opinion and direct society to smithies or hate certain subgroups in the western world. It is noticed that in recent 10 years hate crimes, discrimination and prejudice against Muslims are increased and mostly Muslim women who are wearing hijab are directly mistreated as they are easily identified as Muslims.

Therefore, newspapers play a vital role in society. They have the power of changing people's points of view, as they create and enhance certain ideologies.

Most western people do not have personal knowledge about Islam and Muslim women, as they often lack direct interactions or relationships with those who are Muslims. The image of Muslim woman has been shown in mass media in its different forms as; newspapers, TV, and Radio programs.

Particularly, the image of Muslim woman has been taken as serious subject in different British newspapers like the Guardian and Independent etc, and also in American newspaper as the Washington Post and New York Times.

They focused particularly, on certain topics for instance; the veil of Muslim woman, child marriage, domestic violence, arresting women and guardianship system.

English newspapers focused on showing the status of women in certain countries such as; Saudi Arabia, Afghanistan and Iran. Focusing on Muslim woman issues is part of Islamophobia which is widely spread concept in the western world. This study tries to show how English newspapers have showed the image of Muslim woman whether those who are living in the Western world or the Islamic world.

Critical discourse analysis tools are going to be used for showing this issue.

The present study aims at: investigating whether the image of Muslim woman is presented positively or negatively in English newspapers.

Showing how newspapers have created certain ideologies about Muslim woman. Clarifying the most common ideologies that English newspapers have created about Muslim woman.

And showing how English newspapers have reflected the identity of Muslim woman.

This study hypothesizes that: English newspapers have created a certain image of Muslim woman which is mostly negative.

Most of the negative ideologies about Muslim woman's way of life are represented explicitly.

English newspapers share the same ideologies about the status of Muslim woman in Islamic countries.

2. Discourse Analysis:

A new, interdisciplinary field of study that has been revealed from the social sciences and different disciplines of the humanities, such as linguistics, anthropology, literary studies, semiotics, psychology, sociology, and speech communication which is called Discourse analysis (henceforth DA).

The field of DA is introduced for the first time by Zellig Harries in (1952). It is remarkable that the development of modern discourse analysis began at the end of the 1960s and the beginning of the 1970s (Van Dijk, 1988: 17).

Moreover, many overlapping and conflicting definitions are given to the term "discourse" which formulated from various theoretical standpoints (Fairclough, 1992: 3).

For instance, Mills (1997:2) believes that discourse could be a verbal communication i.e. talk or conversation, either in a form of speech or writing.

In this definition Mills agrees that discourse cuts across every aspect of human life because it is the language in use. Schiffrrin and et al. (2015:1) add that DA could be defined according to three general categories:

- The study of linguistic structure "beyond the sentence".
- The study of language use.
- A wide range of social practices that include linguistic and non-linguistic instances of language.

3. Critical Discourse Analysis:

Critical Discourse Analysis (henceforth CDA) has been established as a field within the humanities and social sciences and the abbreviation "CDA" is used to refer to a remarkable approach to language study showed clearly across different groups (Billig, 2003: 44). The roots of CDA go back to the Classical Rhetoric, Text Linguistics, and Sociolinguistics, as well as in Applied Linguistics and Pragmatics (Weiss and Wodak, 2003: 11).

The current focus of CDA on language and discourse was initiated with Critical Linguistics (henceforth CL) that emerged mostly in the UK and Australia at the end of the 1970s (Fowler and et al., 1979).

Rogers (2004) asserts that CDA is based on CL, while Fairclough (1989) considers CDA and CL as "complementary to each other", as both regard language as ideologically and socially constructed (Sheyholislami, 2001:1).

Halliday emphasizes on the relationship between the grammatical system and the social needs that language is required to serve (1970: 142), as well as he points out that language is performing three interconnected functions: "ideational", "interpersonal" and "textual functions". Halliday contributes to develop CL (Wodak and Meyer, 2001: 8).

CDA has actually started as a new direction of discourse analysis in the mid -1980s by such works of a group of linguists, such as Fairclough,

van Dijk, and Wodak and others. It is established to examine the relationship between discourse and society and it was developed as a movement in 1992, at a meeting in Amsterdam with participations by the same group, which they published as a special issue of *Discourse and Society* in 1993 (van Leeuwen, 2006: 292).

There are many new concepts and fields of research became prominent in CDA such as; marketization and globalization issues, racism issues, and issues of gender, political discourses, media discourses, organizational discourses or dimensions of identity research (Reisigl and Wodak, 2000).

Fairclough (1995a:132-133), defines CDA as follows:

- discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony.

According to Fairclough's definition CDA is a discourse that aims to explore often opaque relationships between discursive practices, texts and events, which always involves power and ideologies, and Critical analysts are interested in uncovering the hidden ideological assumptions of language structure which will help people to resist and defeat diverse forms of power abuse (de Filologia, 2006: 10).

Finally, the term *critical* in CDA can be interpreted as an attempt to describe, interpret, and explain the relationship between the function and the form of language. The function includes the way in which people use language to achieve their goals in different situations while the form includes grammar, morphology, syntax, semantics, and pragmatics (Rogers, 2004: 4).

4. Ideology:

The concept of ideology is crucial in the field of CDA, since this field is concerned with unraveling the ideologies of everyday and institutional discourse.

The concept of ideology was firstly used by the French philosopher Destutt de Tracy at the 18th century. He presented it as "the science of ideas" (van Dijk, 2011: 381).

The concept is adopted by many scholars and it is given many definitions for instance, Fairclough (1992: 87) denotes that ideology is the sense of reality i.e. "the physical world, social relations, social identities" which are expressed by various forms and/or meanings of discursive practices, "which contribute to the production, reproduction or transformation" of power relations. Fairclough in this definition links

ideology to the relations of power and inequalities, which leads to maintaining domination.

5. Identity:

Within the field of CDA, identity is regularly analyzed as formed in text within semantic, lexical, grammatical, and phonological relations at two spheres: representation sphere which is the relationship between text and reader or between participants in a conversation, and the expressive sphere which reveals the ideologies and attitudes of the subject (Fairclough, 1989: 2003).

The latter is referred to as style or way of linking social and personal identity (Fairclough, 2003: 159-163).

6. The adopted Model of the Analysis:

Fairclough suggests a three-level CDA framework which aims at raising the consciousness of social relations, "through focusing upon language" (Fairclough, 1989: 4).

Fairclough creates his three-level framework which concerned with analyzing data, specifically on the level of text analysis (spoken or written), a discourse practice level, and a social practice level.

Fairclough (1989:10) identifies his approach, not just as another method of language study, but as "an alternative orientation".

What he identified as "a social theory of discourse" (Fairclough, 1992: 92) which was an attempt to "bring together linguistically-oriented discourse analysis and social and political thought relevant to discourse and language".

As this method of discourse analysis includes three linguistic levels; description, interpretation, and explanation:

- Description of the language text.
- Interpretation of the relationship between the discursive processes and the text.
- Explanation of the relationship between the discursive processes and the social processes.

Furthermore, Fairclough adds that what makes this approach special is that it links sociocultural practice with text by discourse practice (Fairclough, 2010: 132).

6.1. Textual Analysis (Description):

Fairclough considers text analysis as being just one part of DA, as discourse involves social conditions of production and interpretation (Fairclough, 1989: 25).

Fairclough assumes two complementary types of textual analysis: linguistic analysis and intertextual analysis. He adds that linguistic analysis is extended to cover analysis of textual organization above the sentence, including cohesion and variety aspects of texts structure, besides the traditional levels of analysis within linguistics (phonology, grammar, vocabulary, and semantics).

Whereas linguistic analysis concerned with texts and their linguistic systems, intertextual analysis is interested in showing how texts selectively designed by orders of discourse the particular patterns of conventionalized practices (genres, discourses, narratives, etc.) which are useful for text producers and interpreters in certain social circumstances (Fairclough, 1995a: 188).

Furthermore, he adds that the analysis of text includes its form and meaning.

As well as, he asserts that any text can be regarded as ideational, interpersonal and textual meanings.

He distinguishes two sub-functions of the interpersonal function: the identity function – text in the constitution of personal and social identities – and the "relational" function – text in the constitution of relationships.

The analysis of these interwoven meanings in texts necessarily comes down to the analysis of the form of texts, including their generic forms for instance, a narrative, their dialogic organization, for instance, turn-taking, cohesive relations between sentences and relations between clauses in complex sentences, the grammar of the clause (including transitivity, mood and modality), and vocabulary (Fairclough, 2010: 94).

6.1.1. Vocabulary:

The analysis of vocabulary according to Fairclough (1992:76-77) can be examined in many ways, even though he avoids using the term vocabulary as he prefers using the terms; wordings, lexicalization, and signification.

The analysis of vocabulary involves experiential value, relational value, and expressive value. Experiential value is related to classification schemes, ideological words, rewording and over-wording, meaning relations and metaphors. Relational value is related to euphemistic expression and formal or informal words. And expressive value is related to positive and negative evaluation (Fairclough, 1989: 111).

Moreover, Halliday asserts that "ideational structure" is mainly determined through the use of vocabulary or lexis (Fowler. 1991: 80).

In summary, Fowler (1991: 84) considers vocabulary is a crucial part for the insertion of ideology in the newspaper discourse, mainly, that it is the basis of prejudiced practice when dealing with subgroups such as young people, women, ethnic minorities etc...

6.1.1.1. Overlexicalisation:

Fairclough states that overlexicalisation is the overuse of wording, usually having many words that are near synonyms which show "the focus of ideological struggle" (1989:115).

Overlexicalisation is defined as a method by which ideology can be encoded in news discourse. It is seen as a kind of repetition of synonymous or near-synonymous which "rise a sense of over-completeness" (Fowler and et al., 1979; Van Dijk, 1991; cited in Teo, 2000: 20). A simple example of overlexicalisation is: male/female nurse or doctor which makes use of

gender to add more elaboration. This is also cues to the dominant ideology that men are doctors while women are still nurses (Machin, 2012: 6).

To end up, Teo indicates that overlexicalisation is associated with the description of minority and powerless groups based on "cultural norms" (2000: 20-21).

6.1.2. Grammar Analysis:

Three grammatical components are selected for the analysis of these texts in this study.

They are transitivity, modality, and passive voice which are mainly concerned with the syntactic structure of the clause.

6.1.2.1. Transitivity:

The grammatical system of transitivity is concerned with investigating how the meaning is represented in a clause.

It involves the transmission of ideas so it belongs to the ideational function. Transitivity is mainly interested in showing the mental picture that a writer has of the world.

So, the different choices of transitivity usually show the writers' different points of view (Halliday, 1985: 101). Halliday (1973:134) claims that transitivity system has three basic components in a clause. The first is a process (what), which is a verbal group. As well as this process is combined with the participants (who and whom) which are nominal groups. And the process may be accompanied by one or more circumstances (in what condition) which are adverbial group or prepositional group.

Consequently, Halliday & Matthiessen (2014: 300) state six process types which are mainly divided into two types, principal and subsidiary.

The principal processes are (material, mental, and relational), while the subsidiary ones are (behavioural, verbal, and existential).

In the scope of CDA, transitivity is important as it intends to figure out which social, ideological, cultural, theoretical or political factors influence the process which is expressed in a particular text (Fairclough, 1992: 179-180).

6.1.2.2. Modality:

Modality is often corresponding to the interpersonal function. Modality is used as the intermediate ranges between the extreme positive and negative. It can express the speaker's judgment toward certain topic, as well as it can show the scale of formality and power relationship.

So, it is an important system in social communication (Wang, 2010: 255-256).

Modality is defined as "the way in which the meaning of the clause is qualified to the decision of the speaker about the probability of the proposition" (Quirk and et al., 1985: 135-140).

Moreover, modality is investigated through studying the meanings of modal verbs. As well as modality is divided according the constraining elements of meaning into: those that involve two sorts of intrinsic peoples'

predominance such as, "permission, obligation, and volition"; and those that involve peoples' decision such as, "possibility, prediction and necessity" (ibid: 219).

6.1.2.3. Passive Voice:

Quirk and et al., (1985) states that voice is a grammatical category which views the action of a sentence in two ways, without change the reported facts. For instance:

"John admired Mary" (Active)

"Mary was admired by John" (Passive)

Moreover, the transformation of active into the passive needs to do some rearrangement in the clause elements which are: (a) the subject of the active becomes the agent of the passive or it could be deleted, (b) the object of the active shifts to be the subject of the passive, and (c) the preposition (by) is added before the agent, and the prepositional phrase (by+ the agent) is an optional element (159-160).

Fairclough's studies (1989, 1992, and 2003) have shown that the transformation of active clauses into passive clauses has ideological effects in discursive discourse (Simpson, 1993: 106).

6.1.3. Text Analysis:

6.1.3.1. Sentence Length and Complexity:

Sentence length is defined according to the number of words that the sentence has between the opening word which usually starts with a capital letter and the end punctuation mark such as; full stop, question mark or exclamation mark (Rudnicka, 2008:3).

Text complexity as well as text comprehension might be influenced directly or indirectly by sentence length (ibid). Moreover, a sentence is recognised as complex when it has simple sentences combined together in various ways i.e. when it consists of one main clause and one or more subordinate clauses (Fairclough, 1989: 131).

6.2. Discursive Practice (Interpretation):

In this model, Fairclough (1995a: 9) is concerned with the analysis of discourse practices, which involves consideration of text production and distribution processes, as well as texts consumption and interpretation by different consumers, as media audiences. The model also takes into account the relational and dialectical relations between media texts and sociocultural events, such as social change.

Thus, Fairclough's CDA approach developed to understand not just a text, but also tries to understand the world where this text has been produced. Therefore, CDA is all about analysing a particular text, in its wider context of discursive practices and its influence on sociocultural practices. This means, partly to put the presuppositions of a text and the way they are produced and ordered, within the context of social and cultural practices, in order to grasp the power and ideological relations embedded in that text, cited in (Richardson, 2007:37).

Furthermore, he uses the term discourse to refer to the whole process of social interaction of which a text is just a part.

In the process of interpretation, the formal features of a text can be regarded as cues.

One of the important features that interpretative process involves is members' resources (MR) which people have in their minds, it includes the knowledge of language, as well as the representations of the natural and social worlds they live in, beliefs, and so on, which all will be drawn upon in the interpretation process (Fairclough, 2001: 21).

However, the processes of production and interpretation cannot be completed without taking into account how they are socially determined, which will lead to the third implication of considering language as social practice: that it is determined by other, non-linguistic parts of society (Fairclough, 2001: 20).

In addition, he characterizes three main headings which used in analysis of discursive practice: the force of utterances, i.e. what sorts of speech acts (promises, threats etc.) they represent; the 'coherence' of texts; and the "intertextuality" of texts (Fairclough, 1992: 75).

6.2.1. Presupposition:

The first component in this stage is presupposition which is a tool to analyze hidden or implicit meaning within the explicit media texts. Reah (2002: 106) defines Presuppositions as "assumptions that are 'built in' to an utterance, rather than directly stated" (cited in Richardson, 2007: 63).

According to Fairclough presupposition is an aspect of text producers' interpretation of the context. Moreover, Fairclough indicates that presupposition has an ideological function, as it takes into account the "common sense in the service of power", so presupposition is a powerful tool in media texts (2013: 128).

Yule (1996: 27) states that presupposition has been linked with the use of a huge number of words, expressions, and structures. Hence, he differentiates six types of presupposition: the existential, the factive, the non-factive, the lexical, the structural and the counterfactual.

Table (1.1) Types of Presupposition according to Yule (1996: 27-29)

Types of Presupposition	Definition
Existential	Refers to the existence of something (by using possessive construction or definite NP)
Factive	Refers to the facts which expressed by verbs e.g. know, realize, regret, or be + glad, aware...etc.
Non-factive	Refers to something which is not true. It is usually associated with verbs such as dream, imagine, pretend...etc.

Lexical	Refers to the use of particular verb with its asserted meaning that is going to presuppose another non-asserted meaning. E.g. stop, start...etc.
Structural	Refers to a presupposition which is associated with certain words and phrases. e.g. wh-question constructions (where and when).
Counterfactual	Refers to what is presupposed is the opposite of the truth which is usually associated with if-clause.

6.2.2. Intertextuality:

Intertextuality is the second component within the discursive practice in this model which is defined by De Beau Grande and Dressler as it is concerned with "the ways in which the production and reception of a given text depends upon the participants' knowledge of other texts" (1981: 182).

In the same vein, Fairclough (1992: 84) argues that Intertextuality is the property in which texts use some fragments from other texts. In other words, intertextuality is "chains of speech communication". The analysis of intertextuality is important as it tends to reveal how to make use of earlier texts for producing new ones.

Richardson asserts that intertextuality is central to Fairclough's model of CDA. In the same vein, Phillips and Jorgenson (2002: 70) argue that Fairclough's model is based on the principle that texts can only be understood in relation to other texts as well as in relation to the social context. There are two types of intertextuality internal and external which both of them are of significant to the study of journalism (cited in Richardson, 2007: 100).

Table (1.2) Types of intertextuality according to Richardson (2007)

External intertextuality	Internal intertextuality
Discourse markers	Direct quotations
Modifiers	Scare quote "one quoted word"
Wh-questions	Indirect quotations (reported speech)
	Transformed indirect quotation (reported without said or tell)
	Ostensible direct quotations (summarised quotation)

6.3. Social Practice (Explanation):

Social practice is the third level of Fairclough's approach. Fairclough states that this level is mainly interested in analyzing discourse with relation to ideology and power, and viewing power as a means of hegemony (1992: 86).

This level goes beyond the process of production and interpretation of texts, to the study of their social effects as it interested in analyzing the relationship between interaction and social context (Fairclough, 1989: 26).

This level shows the relationships of text to the social, political, economic, and ideological practices i.e.

with the outside society (Fairclough, 1995a: 62; Richardson, 2007:114).

In the case of analyzing newspapers discourse the analyst should consider the outside influences on journalism and text production. As, the journalism and the social world affect each other (Richardson, 2007: 114).

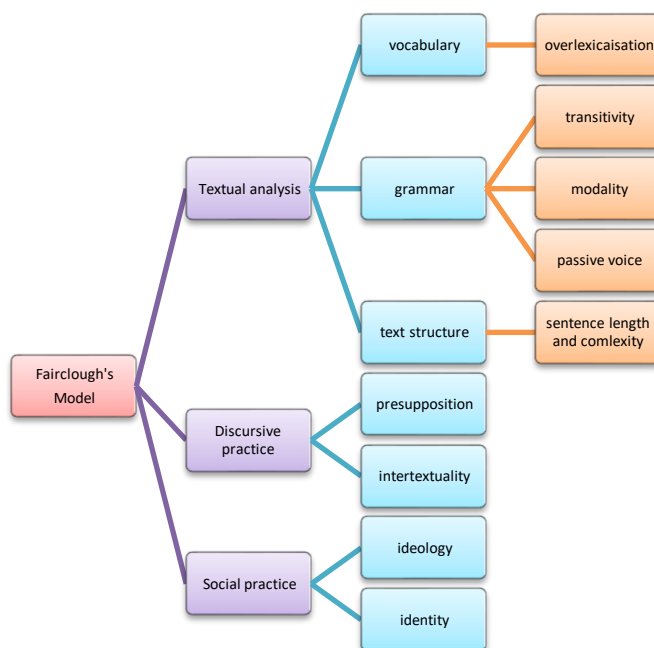


Figure (1.1) The Eclectic Model of the Analysis

7. Data Analysis:

7.1. Summary of the Selected Articles:

First: G:

A1: This article is taken from the website of the Guardian the British newspaper.

It is written by Yasmin Alibhai-Brown on 29th November, 2017. The article covers the subject of hijab mainly reported by a Muslim woman (the reporter herself) who considers the hijab as a rejection of the progressive values.

Second: WP:

A1: This article is written by Sarah Aziza on 9th January, 2019. The article talks about a Saudi teen Rahaf Mohammed Alqunun who fled her family, as well as the reporter talks about the status of Saudi women in the kingdom and how they are suffering from the guardianship system.

7.2. Critical Discourse Analysis:

7.2.1. Textual Analysis:

7.2.1.1. Vocabulary:

First: G:

A1: In this article the reporter describes Muslims as longing for their "golden imagined history" and "rejecting Modernity" and its values also they "are drawn themselves to reactionary dogma and preachers" while others have thrown themselves into political Islam as the reporter uses two verbs resist and combat.

The reporter describes the status of Muslims in the past as they were passionate for learning but now, they are silent, watch and tremble and walking backwards.

She mentions different forms of the hijab; the veil, jilbab, burqa and niqab and considers them as visible signs for the "retreat of progressive values".

The reporter mentions the word oppression, she also talks about Muslim feminists of the past who "critiqued" and "repudiated" the hijab like Egyptian judge and philosopher Qasim Amin, who urged Muslims to keep up with modernity and equality otherwise their "future would be bleak" which is a warning for Muslims about their future.

Moreover, the reporter adds that Muslim feminists fight for equality and female emancipation.

However, they considered "the veil as a tool and symbol of oppression and subservience". The reporter mentions that "women are told not to travel without male relatives, not to work, to be subservient, to veil".

She also mentions "the female dress code" and "the control of women". She adds that "veils predate Islam" and the veil is a "custom", and "all religions cast women as sinners and temptresses" The reporter is not just attacking the veil but also the religions and in particular, Islam and its attitudes towards women.

Consequently, she adds that "veils for me represent both religious arrogance and subjugation; they both desexualise and fervidly sexualise". The reporter has a bad indication about Islam, hijab and childhood as well as she thinks that Islam sexualises women.

Finally, she uses many negative lexical items such as; affront, women in Islamic countries "who are prosecuted, flogged, tortured or killed", "covered in cuts, burns, bruises and bites", wounded, Sexual violence, body dysmorphia and dress codes.

Second: WP:

A1: The reporter states that Rahaf Mohammed Alqunun who is only 18-year-old. She "took a risk", as she tried "to flee to Australia", where she thought she could get asylum. She left the life of "oppression" and "abuse" of Saudi's "restrictive male guardianship laws".

By traveling without her father's permission, she violated and defied the Saudi law and tradition, as well as she her family and the government.

Moreover, Alqunun knew she would perhaps "face severe punishment or death" in case that her escape ends with failure.

She had faced "her worst fears". Alqunun "resisted" and "barricaded" herself inside her room in the airport hotel and tweeted "I'm in real danger".

She repeated her fears that if they deported her, "her family would harm or kill her". Although, the UN refugee agency is taking care of Alqunun, her future is still uncertain.

The reporter is ongoing describing the status of women in Saudi Arabia and how they are banned from travelling alone, as there is an "intense scrutiny at domestic airports".

But still there are a large number of women who want to take such "dramatic risks" testify the "dire realities" they are facing in Saudi Arabia.

Consequently, the reporter uses many negative vocabulary in order to create an image of the kingdom's male guardianship system which considers women of all ages as "legal minors" as they need the permission of their male "custodians" to be able to "travel", "marry", "open a bank account" or even get a passport. In Saudi Arabia courts, a women's witness is equal "only half" of a man's.

In addition, the Saudi's "discriminatory legal system", and its many "equally oppressive practices", there are women who have "supportive", "empowering family relationships", while many others face "abusive treatment".

And there is a "domestic violence" which the reporter describes it as rampant and it is mostly underreported.

And those who seek help from courts are dismissed or blamed for their suffering.

To end up, the reporter criticises constantly the Saudi government and describes it as an oppressive as it tries to control its people inside and outside the country.

7.2.1.1.1. Overlexicalisation:

First: G:

A1: The reporter uses these phrases as synonymies which is a kind of overlexicalisation; veiled women, veiled female, shrouded female, fully burqaed woman and "A woman in a full black cloak, her face and eyes masked".

The reporter repeats these lexical items to confirm her ideologies about the hijab in its different forms; hijab (11 times), jilbab (5 times), niqab (2 times), the veil (15 times) and female dress code (2 times).

Second: WP:

A1: The reporter in this article uses deported back, repatriate as synonymies. As well as she uses these words as an overlexicalised items; male guardianship laws, she adds gender male to the guardianship laws in order to focus on gender discrimination in Saudi Arabia and she uses young woman to describe Rahaf in order to stimulate the readers' sympathy.

She repeats flee (2 times), as well as she uses escape as synonymy for it and she repeats Saudi women (7 times) in order to show that Muslim women and particularly in Saudi Arabia are suffering.

7.2.1.2. Grammar Analysis:

7.2.1.2.1. Transitivity:

First: G:

Table (1.3) Transitivity in the Guardian Newspaper

No.	Actors or participants	Activity & Process	Goal	Circumstances
A1	she	threw off Material (actional)	her veil	"and claimed her right to be visible."
	Educated Iranian women	started Material (actional)	feminist magazines	"and campaigned against the veil around the same time."
	They rightly	saw Mental (cognition)	the veil	"as a tool and symbol of oppression and subservience."
	Muslims	embraced Behavioural (psychological)	modernity and equality	
	Muslim feminists	resumed Material (actional)	the fight	for equality.

Second: WP:

Table (1. 4) Transitivity in WP Newspaper

No.	Actors or participants	Activity & Process	Goal	Circumstances
A1	Rahaf Mohammed Alqunun	took material (actional)	a risk	
	Alqunun	violated Behavioural (psychological)	"both Saudi law and custom"	
	Alqunun's case	garnered material (doing)	"a flurry of attention online"	
	Domestic violence	is Relational	rampant	"in many Saudi communities"

7.2.1.2.2. Modality:

First: G:

A1: This article consists of (9) modal verbs noticed in different positions throughout the article.

However, possibility is being used two times "It could be a millenarian crisis", and in the sentence "their choice...may not be fully examined" which refers to the possibility that Muslim women who may choice by their will to wear the hijab, their choice is not fully examined of its consequence effects especially in western society.

And "will" expresses intention in this sentence "This article will divide people". Moreover, ability is used (4) times in these sentences; "but institutions can apply dress codes. A bank worker cannot dress like a stripper; a child cannot wear a boob tube to school" and "few dare to speak up for its values".

To end up, probability is used twice "A French-style ban would be unwise and unjust." and "unless Muslims embraced modernity and equality, the future would be bleak".

Second: WP:

A1: The reporter uses (11) modal verbs in her article, however, probability is used (3) times throughout the report for instance; "she would be deported back to her family" and "her family would harm or kill her" which show that Alqunun is in real danger and in particular, her family poses serious danger to her.

Moreover, possibility is used (4) times, for instance; "her family, too, might kill her", "These custodians may be a husband, father, uncle or even a son—meaning an elderly woman could still have her civil and human rights curtailed by a teenager" and "women may be arrested and charged for reported “disobedience” to their guardian".

These sentences declare the possibility of killing Alqunun for running away and show the possibility of arresting women in Saudi Arabia for showing disobedience which is one of the consequences of the guardianship system.

Furthermore, obligation is used one time in this sentence "the custodian must always be male" whereas ability is used (3) times in these sentences; "prospects within Saudi Arabia can look hopeless leaving some,..." and "no amount of intimidation can fully silence the truth, and no measure of ruthlessness can completely suppress the human impulse for freedom" which show the ability of Saudi women to continue fighting to get their freedom.

7.2.1.2.3. Passive Voice:

First: G:

A1: The reporter uses (7) passive sentences out of (79) which equal (8.86%) to gain the reader's attention.

She mentions that "these pioneers have been written out of history or are dismissed as western stooges by some contemporary Muslim

intellectuals", "women are told not to travel without male relatives, not to work, to be subservient, to veil" which indicates that Muslim women are not free, independent and humiliated.

The reporter claims that "the veil is mostly used metaphorically" in the glorious Quran, and "women are told to lower their gaze".

Second: WP:

A1: The reporter throughout this article uses (5) passive sentences out of (39) sentences, which equal (12.8%) out of the total. In these passive sentences "she was confronted by a Saudi diplomat and Thai authorities", "she would be deported back to her family" and "Alqunun has been granted at least a temporary reprieve", so the focus is on the object (the receiver of the action) who is in this case Alqunun.

Moreover, the reporter uses these passive sentences; "many are dismissed or blamed for their suffering" which bring into focus the women and how they are treated in Saudi Arabia.

7.2.1.3. Text Analysis:

7.2.1.3.1. Sentence Length and Complexity:

First: G:

A1: The article is rather long as it consists of (15) paragraphs.

The longest paragraph consists of (10) lines while the shortest one consists of (3) lines. The reporter uses (79) sentences, most of them are long sentences i.e. more than (10) words. As well as she uses complex sentences for instance; "It could be a millenarian crisis or a delayed reaction to decades of bad history, but millions of Muslims seem to have turned inwards, hankering for an imagined golden age" (paragraph: 1) "That argument is appealing; but if credible, why would so many hijabis dress in tight jeans and clinging tops, and why would so many Muslim women flock to have liposuction or breast enhancements?" (paragraph: 10).

Second: WP:

A1: This article has (13) paragraphs. The longest paragraph is (15) lines, whereas the shortest one is (3) lines. The reporter uses long sentences. As well as well she uses complex sentences as it clear in the following sentences; "On Jan. 5, 18-year-old Rahaf Mohammed Alqunun took a risk: She defied her family and the government of her native Saudi Arabia by trying to flee to Australia, where she hoped to find asylum." (paragraph: 1), and "The attempted interception of Alqunun also points to another troubling fact: The Saudi regime remains actively committed to controlling its citizens abroad, apparently unchastened by the global uproar after the brutal murder of the Saudi journalist and Washington Post contributing columnist Jamal Khashoggi." (Paragraph: 10).

7.2.2. Discursive Analysis:

7.2.2.1. Presupposition:

Table (1.5) Presupposition in G Newspaper

A. No.	Presuppositions Triggers	Presuppositions	Types of Presupposition
A1	"the coverings all represent simple oppression"	The reporter thinks that hijab in its different forms represent oppression	Lexical
	"Muslim feminists of the past"	There were Muslim feminists	Existential
	"They rightly saw the veil as a tool and symbol of oppression and subservience."	The veil is "a tool and symbol of oppression and subservience".	Structural (adverbial clause)
	"the female dress code"	There is a female dress code	Existential
	"Sexual violence in Saudi Arabia and Iran is appallingly high"	There is a sexual violence in the Islamic countries (Saudi Arabia and Iran) and it is high.	Existential

Second: WP:

Table (1.6) Presupposition in WP Newspaper

A. No.	Presupposition Triggers	Presupposition	Types of Presupposition
A1	"By traveling without the permission of her father"	Saudi women are not allowed to travel without permission	Structural
	"the ongoing struggle of many Saudi women"	most of Saudi women are struggling continuously	Lexical
	"the kingdom's male guardianship system"	there is a guardianship system	Existential
	"patriarchal control"	there is a patriarchal control	Existential

7.2.2.2. Intertextuality:

First: G:

A1: The reporter uses (4) internal intertextuality out of (79) sentences which equal (5%). Three of them are represented by direct quotations while the other is reported by using indirect quotation.

However, she utilizes intertextuality throughout her article in order to support her ideologies about the hijab as she asserts that wearing the hijab is a custom, and spreading the culture of the hijab is a mission supported by Saudi Arabia and other Gulf countries which they claim that it is a return to certainties and "purity" of belief, which is against what is called "cultural imperialism".

Furthermore, she adds Sahar Amer saying about the hijab: "[Nowhere] is the hijab used to describe, let alone prescribe, the necessity for Muslim women to wear a headscarf or any other pieces of clothing ... Which parts of the body exactly is it supposed to cover? Just the hair? The hair and neck? The arms? Hands? Feet? Face? Eyes?"

Finally, she adds Qasim Amin's speech as he "warned that unless Muslims embraced modernity and equality, the future would be bleak".

Second: WP:

A1: The reporter uses (5) internal intertextuality out of (39) sentences which equal (12.8%) out of the total. She reports them directly.

First of all, she reports Rahaf saying that: "I'm in real danger," as her family wanted to repatriate her Saudi Arabia.

Moreover, she adds Saudi Arabia's Crown Prince Mohammad bin Salman as he asserted that women are "absolutely" equal to men in the kingdom. As well as the she adds that according to guardianship system women need their male "custodians" to do their normal activities as citizens inside their country.

And in case they show any kind of "disobedience" to their guardians they will be punished by law. The reporter uses "absolutely", "custodians" and "disobedience" as scar quotes.

Finally, she adds that Rahaf Alqunun has "nothing to lose" so she has taken the risk of fleeing outside Saudi Arabia.

7.2.3. Social Analysis:

7.2.3.1. Ideology Analysis:

1. The Hijab:

The ideology of the hijab is expressed explicitly in G. A1. The reporter states clearly what the hijab in its different kinds represents a sign of oppression and a "rejection of progressive values" although she is a Muslim woman. However, she supports her ideology by mentioning many Muslim feminists who call for Muslim women emancipation.

She adds what the Quran means by the veil. She adds that wearing the veil is a custom and it indicates that males dominate females as they obliged them to wear it. Moreover, she links domestic violence with the hijab.

2. The Status of Women in Saudi Arabia:

The ideology of the status of Saudi women is expressed explicitly in WP. A1, the reporter talks about the Rahaf Alqunun who is a Saudi teenager. She fled from her family and travelled to Thailand because she was suffering from abusive family.

Furthermore, the reporter talks about the guardianship system which means that women are not allowed to open a bank account, to get a passport or travel abroad without a male relative as well as when they are not allowed to get married until they get a permission from their guardian.

Besides that, the reporter adds that there is no gender equality and there is a compulsory hijab in the kingdom as well as there is a societal pressure which imposed upon women such as wearing abaya, burqa and niqab.

7.2.3.2. Identity Analysis:

The identity of Muslim woman is reflected when the reporters in the selected newspapers focused on showing the identities of Muslim women according to their nations for instance, Saudi women, Afghan women, Iranian women etc.

Moreover, the reporters in the selected newspapers argue that the hijab could represents the Muslim woman identity when she chooses to wear it by her own, as it is showed in G. A1 when the reporter claims that she respects those who wear the hijab to show their identity especially in non-Muslim communities.

In summary, the reporters claim that Muslim women have no particular identity as they are completely dependent to men. i.e. they are not free to choose what to wear, or to get out wherever they want as well as they are not even free to choose their husbands, they are suffering because of these restrictions.

7.3. Qualitative Analysis:

This study is concerned with investigating the image of Muslim woman in English newspapers. Thus, many tools are used in order to analyse and illustrate the ideologies that the English newspapers have created about Muslim women, especially, those who are living under Islamic authorities i.e. those who are using sharia law as the constitution of their countries.

The researcher uses these tools; vocabulary, overlexicalisation, Transitivity, modality, passive voice, sentences length and complexity, presupposition and intertextuality, to examine the selected articles from two English newspapers (G and WP) which show that some ideologies are represented explicitly while the others are represented implicitly.

For instance, G uses vocabulary and overlexicalisation which reflect the ideologies that they have created about Muslim woman such as: "the veil as a tool and symbol of oppression and subservience", "the control of women", "who are prosecuted, flogged, tortured or killed", fully veiled, and domestic violence.

In the same vein, they have used many overlexicalised items such as: veiled women, fully burqaed woman, hijab (11 times), and the veil (15 times).

All of this vocabulary and overlexicalised items state explicitly very negative ideologies about Muslim woman's life especially within Islamic communities.

Consequently, WP uses many vocabularies which express explicitly the ideologies that they have about Muslim woman for instance: oppression, abuse, and "face severe punishment or death".

Moreover, they use many overlexicalised items that carry an ideological significance such as: male guardianship laws, Saudi women (7 times), hence, WP states explicitly very negative ideologies about Muslim woman.

Concerning, the use of Transitivity in G; mental is used (1 time), material (3 times), behavioural (1 time), while in WP; material (2 times), verbal (1 time), behavioural (1 time) and relational (1 time). All of them are used to reflect Muslim woman's negative way of life which is full of oppression as she obliged what to wear and she is completely dependent to her male relatives.

Passive voice is also used in both newspapers and mostly to bring the focus on Muslim woman and how they are treated which enhances the ideology that Muslim women are suffering.

Concerning text analysis, 2 articles are analysed from each newspaper; (15) paragraphs are used in the G, which consist of (79) sentences and they are mostly long and complex sentences. Whereas, in the WP (13) paragraphs are used which consist of (39) sentences. They are also identified as long and complex sentences.

To end up, the journalists in both newspapers have mainly focused on negative issues and mostly have linked certain reported stories together which enhanced the negative image of Muslim women.

7.4. Quantitative Analysis:

This analysis is also required in order to be more objective and avoid being subjective.

First of all, the percentage of the used passive in both newspapers is illustrated in the following figure.

The percentage of the used passive in G equals (8.86%) while WP equals (12.8%).

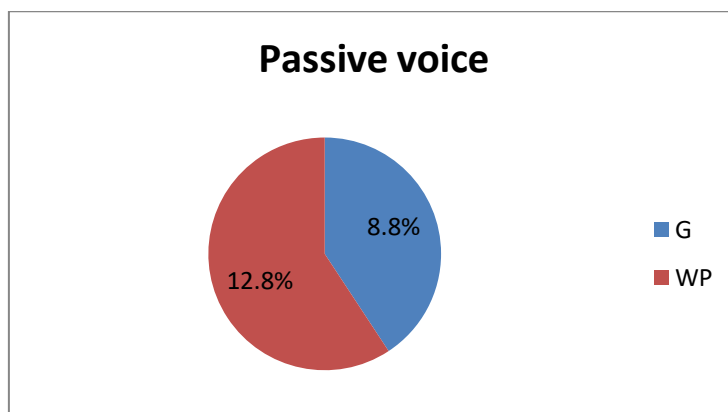


Figure (1.2) Percentage of Passive voice in G and WP Newspapers

Presuppositions are also used by both newspapers which considered a powerful tool in conveying the ideologies implicitly about Muslim woman in majority Muslim countries. Presupposition percentage in both newspapers is illustrated in the following table:

Table (1.7) Percentage of Presuppositions in G and WP Newspapers

Newspaper	Presupposition Types	Frequency	Percentage	Total Use
G	Lexical	1	20%	5
	Existential	3	60%	
	Structural	1	20%	
WP	Lexical	1	25%	4
	Existential	2	50%	
	Structural	1	25%	

So, as it showed in the table; Existential presuppositions are the most commonly used in both newspapers. In addition, the total use of presupposition is (9) which represent the ideologies that English people have about Muslims and particularly about Muslim women.

As well as, the percentage of the used modality in the selected newspapers are illustrated as follows:

Table (1.8) Percentage of the Modality in G and WP Newspapers

Newspaper	Meaning Modal verbs	Frequency	Percentage	Total Use
G	possibility	2	9.5%	9
	probability	2	11.9%	
	ability	4	30.9%	
	intention	1	9.5%	
WP	possibility	4	35.8%	11
	probability	3	17.9%	
	ability	3	20.5%	
	obligation	1	5.1%	

Modality in both the selected newspapers is usually associated with expressing ideologies about Muslim woman.

7.5. British vs. American Newspapers:

This section presents the differences and the similarities between the selected newspapers which are the Guardian (the British) and the Washington Post (the American):

1. The G tends to use more negative vocabulary than the WP, as well as G uses more overlexicalised items than WP.
2. Transitivity is used in G; mental (1 time), material (3 times), behavioural (1 time), while in WP; material (2 times), behavioural (1 time) and relational (1 time). Thus, material is used much more in G than WP.
3. Modality is most commonly used in WP than G. As in G (9) while in WP (11) modal verbs are used.
4. WP uses the passive much more than G as the percentage of the used passive voice in the former equals (12.8%) while in the latter equals (8.8%).
5. The article of G are longer WP i.e. which means more paragraphs as G consists of (15) paragraphs while WP consists of (13) paragraphs. Consequently, G article consists of (79) sentences whereas WP (39) sentences.
6. Presuppositions are used much more in G than WP. The total use of presuppositions in G is (5) while in WP is (4).
7. Intertextuality is used much more in WP than G, as the percentage of the used intertextuality in the WP (12.8%) while in G (5%).
8. Both of the selected newspapers cover the same ideologies about Muslim women as well as approximately the same identities.
9. Both of them also tend to use long and complex sentences.

8. Conclusions:

The research has come up with the following conclusions:

1. The first hypothesis has been verified as the two selected English newspapers showed Muslim woman as being oppressed, dependent, weak and obliged.
2. The second hypothesis has been verified too. The two selected English newspapers have expressed their negative ideologies explicitly through the choice of vocabulary and overlexicalised items.
3. The two selected English newspapers have expressed the same negative ideologies about the status of Muslim woman in Islamic countries which means that the third hypothesis has been verified.
4. They mostly focused on the physical punishments that women received in Islamic countries as; in Afghanistan, Iran and Saudi Arabia in order to show the miserable lives that Muslim women have in such countries so they should be liberated and be free like the western women.

5. They showed that Muslim women have no identity as they are completely dependent to their fathers and latter to their husbands and they cannot even decide to whom they choose to marry, they are not allowed to get a passport, to travel alone, or to join schools. Moreover, they are obliged to cover.

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