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A Critical Discourse Analysis of Arab Woman Image in British Media

Keywords: Arab woman, Arab Spring, CDA.

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Abstract

The recent developments that Arab states have witnessed, especially after Arab Spring, have raised many questions including whether or not these developments have led to a shift in the attitude of the Western-world countries towards Arab societies, including the Arab woman. This question creates an obvious need to find out how the British media portray Arab woman. The study is based on the hypothesis that the Arab woman is positively depicted in the British media.

To achieve the aim of the study and verify its hypothesis, two types of procedures have been followed: theoretical and practical. The theoretical part consists of presenting a brief theoretical framework of Critical Discourse Analysis (CDA) including its main premises and approaches. However, the practical part consists of analyzing two articles written by British authors in the light of an eclectic model based mainly on Wodak (2001) and van Dijk's (200٠) models with some modifications to make the model more suitable for the purpose of the study.

The results of the analysis have shown that the Arab woman is positively depicted in the British media which verifies the hypothesis adopted in the study.

1. Introduction

CDA views language as discourse. Accordingly, Fairclough and Graham (2002:188) hold that language can be considered as one of the aspects of the social process which is dialectically interconnected with others. In the same vein, Fairclough and Wodak (1997: 258), argue that CDA is concerned with analyzing real examples of social interaction that take a complete or partial linguistic form as it aims to make visible "the ideological loading of particular ways of using language and the relations of power", which underlie them.

Van Dijk (1998: 352) indicates that CDA is a field by which both written and spoken texts can be studied or analyzed to reveal the discursive sources of power, dominance, inequality, and bias. According to Martin and Wodak (2003:6), CDA is to be regarded as critical for it involves the data in the social practice, making the political stance explicit, and having a focus on self-reflection as scholars in doing research. So, the core function of CDA is to examine the social phenomena explicitly.

CDA is not a homogeneous model, nor a school or a paradigm, but, at most a shared perspective on doing linguistics, semiotic or discourse analysis. (van Dijk 1993b: 131).

2. Historical Development of CDA

As an approach to analysis, CDA began to gain its importance in the late of 1970s, in a series of publications, such as "Language and Control", by Fowler, Hodge, Kress, and Trew (1979) and "Language as Ideology", by Hodge and Kress (1993) which used Halliday's Systemic Functional Linguistics (henceforth SFL) in a broader social perspective that can handle some political issues of power and control. Fairclough (1985:739) states that the term CDA itself appears to have been used first in his article published in 1985, which was later on popularized by his operative book "Language and Power" (Fairclough,1989:90). The term was combined with the publication of "Critical Discourse Analysis" which was subtitled "The critical study of language" (Fairclough, 1995:78).

CDA is a rapidly developing area of language study; it regards discourse as 'a form of social practice' (Fairclough &Wodak, 1997:258), and considers the context of language use as crucial for the analysis of discourse. CDA roots are implied in various linguistic disciplines such as rhetoric, text linguistics, anthropology, philosophy, sociopsychology, cognitive science, literary studies, and sociolinguistics, as well as in applied linguistics and pragmatics as Wodak (2009 cited in Paltridge & Hyland, 2012:38).Van Dijk (1993: 92,134) states that some of the CDA existing beliefs affirm in Jürgen Habermas and the critical theory of the Frankfurt School before the Second World War. The CDA orientation was developed through the neo-Marxist and postmodernist social approaches. These approaches put forward by theorists and social linguists such as Foucault (1972) and Pecheux (1975), help to understand ideology in discourse relationships.

In terms of linguistics, CDA has its response to structural linguistics that dominated the field during the 1960s and 1970s. Like SFL, pragmatics, conversation analysis, and ethnography, CDA presents a theory of language that considers the social functions of language. However, CDA is different from SFL in that it rejects descriptive linguistics and the structuralists' thinking that support much SFL research.

CDA started in the mid-1980s with the works of a group of linguists like Fairclough, van Dijk, and Wodak as a new orientation in discourse study. It was founded to explore the relationship between discourse and society; moreover, it formed as a movement in 1992, at a meeting in Amsterdam with the same group's participation, which was later on published as a special issue of "Discourse and Society" in 1993. Since 1992, the group has gradually expanded and continued to meet annually, and since then several important papers have been published, and two new journals have appeared since 2004: Critical Discourse Studies and the Journal of Language and Politics (van Leeuwen 2006:294).

Scholars conclude that CDA does not primarily aim at contributing to a particular theory of discipline, school, or discourse. So, Fairclough (1989: 88) argues that CDA is not a linguistic system like the "langue" and "parole" of Ferdinand de Saussure, nor is it a closed theory like the Transformational Generative Grammar (TGG) of Chomsky, nor is it analogous to the SFL of Michael Halliday, since it is not determined by individual choices, but is determined by social systems and social differentiation.

3. Approaches to CDA
3.1 Furlough's Relational-Dialectic Approach

This approach was first developed in the social change research in the1990s (Fairclough, 1992, 1993, 1995), and focused on the relationship between language, ideology, and power. Fairclough describes discourse as a social activity. He introduced the "discursive practice" aspect as a mediating "third dimension" between the linguistic features of a text and social practice. Wider social activities are "interventions that constitute social fields, institutions, and organisations to ultimately form orders of discourse" (Fairclough, 1992:71). With reference to the father of modern linguistics Ferdinand de Saussure and his notion of langue (language) and parole (speaking), the main concern in linguistics is with "langue" rather than "parole". For this reason, Fairclough criticizes Saussure's viewpoint as it did not consider language as socially shaped. What supports Fairclough's claim is that sociolinguistics asserts that "language use is shaped socially and not individually" (Fairclough, 1993:63).

According to Fairclough (2001a:18), discourse is viewed as "a form of social practice", which indicates that it is a mode of action. Furthermore, Fairclough's (2001a) considers language as a part of society, which highlights that there is a dialectical relationship between language and society whereby language is a part of society. That is to say, on one hand, "linguistic phenomena are social", in the sense that interactions are both determined socially and have social effects. On the other hand, "social phenomena are linguistic", in the sense that language activity which occurs in social contexts is part of social processes and practices rather than merely an expression and reflection of them (Ibid.).

Since language is considered as a social process in Fairclough's (2001a) consideration, this indicates that discourse is the process of text production and interpretation. Finally, he considers language as a socially-conditioned process; namely, discourse involves social conditions of production and interpretation which relate to different levels of social organisations: "the level of the social situation, or the immediate social environment in which the discourse occurs; the level of the social institution which constitutes a wider matrix for the discourse; and the level of the society as a whole" (Fairclough, 2001a: 20, 21).

In addition, Fairclough's (1993) approach focuses on the relationship between discourse, power, and ideology in which he combines the view of discursive practice. In this sense, Fairclough (1993:92) defines the concept of hegemony as "a change in relation to the evolution of power relations that permit a particular

focus upon discursive change, and a way of contributing to and being shaped by wider processes of change" (Ibid).

3.2 Wodak's Discourse-Historical Approach

The discourse-historical approach is associated with Wodak and her colleagues in Vienna. Sociolinguistics in the Berstenian tradition and Frankfurt school ideas, particularly those of Jürgen Habermas, are the foundations on which Wodak builds her CDA model (Wodak, 1995:209). According to Wodak (1996:3), "Discourse Sociolinguistics" is a discourse that is not only devoted to the study of text in context, but also gives equal importance to both factors. The approach follows a systemic context-centered approach for all analytical stages. By doing so, scholars try to integrate knowledge of "the historical sources and background of the social and political fields in which discursive events are embedded" (Reisigl & Wodak, 2009: 65).

Similar to Fairclough's approach, the discourse-historical approach views discourse as a form of social practice (Fairclough & Wodak, 1997:258,284; Wodak, 2001).With reference to texts, Wodak (2001:66) declares that texts are seen as the products of discourse and, in this sense, she defines texts as "materially durable products of linguistic actions". It should be noted that Wodak's approach pays much attention to interrelationships, such as intertextual and interdiscursive texts, genres and discourses, as well as sociological factors. In this context, intertextuality means that texts are linked to other texts according to this approach, while interdiscursivity means that discourses are related to each other. This approach takes all these relationships into consideration to explore how discourses, genres, and texts change in relationship to socio-political change (Ibid).

Wodak (2001:63, 94) outlines the general principles of discourse-historical approach as follows:

1. Setting and context should be recorded as accurately as possible, since discourse can only be described, understood and interpreted in its specific context.

2. The content of an utterance must be confronted with historical events and facts.

3. Texts must be identified with the greatest possible accuracy at all linguistic levels.

4. At the linguistic level, categories of analysis greatly rely on the research question.

In addition, Wodak (Ibid) summarizes the procedures of the discourse historical approach to CDA as follows:

1. Gathering information about the context of the text (social, political, historical, psychological, and so on).

2. Setting the genre and discourse to which the text belongs, then sampling more ethnographic information; locating texts on similar subjects, texts with similar arguments, macro-topics, field of action, and genre.

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3. Formulating precise research questions and exploring neighbouring fields for explanatory theories and other aspects that need to be considered.

4. Adjusting the research questions into researchable linguistic categories.

5. Applying these categories sequentially to the text using theoretical approaches to

Interpret the findings that result from the research questions.

6. Drawing up the context diagram for the specific text and the fields of actions.

7. Making an extensive interpretation of the data, returning to the original research questions and the problem under investigation.

3.3 Van Dijk's Socio-Cognitive Approach

Van Dijk's critical model is regarded as a prominent one in the critical studies of Media Discourse (MD).Van Dijk developed this approach extensively through news discourse implementations (1988, 1998), and the study of racism manifested in news texts and parliamentary debates on immigration in a primarily British and Spanish political context (Van Dijk, 1992, 1993, 1999, 2000a, 2000b, 2000c). The interconnection among cognition, discourse, and society constitutes the base of the Socio-Cognitive Model (henceforth SCM) (van Dijk, 2000). This model is mainly useful for analyzing newspapers topics such as stereotypes and ethnicity biases. This model can tackle ideology-related problems, as it can clarify how ideologies control social actors' activities in society, according to van Dijk (1998:23).

Moreover, the model studies discourses to illuminate the roles of ideologies through which texts and talks are constructed. To reveal the ideology a text may cover, van Dijk (2000) recommends analyzing the discursive structures utilised in a text. The social cognition, according to Van Dijk (Ibid: 257), is defined as "socially shared representations of societal arrangements, groups, and relations, as well as mental operations, such as interpretation, thinking and arguing, inferencing and learning".

The SCM is based on a central notion that "cognition" mediates between "society" and "discourse". In his CDA studies, van Dijk (2000) uses Macro vs. Micro- power as two basic conceptual and theoretical concepts. This socio-cognitive approach tries to connect the micro-structure of language to the macro-structure (MiS and MaS respectively) of society (Kintsch & Van Dijk, 1978:363).

According to van Dijk (2001b:85,103), MaS refers to power, dominance, and inequality between social groups, whereas MiS refers to language use, discourse, verbal interaction, and communication. Therefore, CDA's function is to unite these two analytical stages, as they are not separated in the actual interaction. Social power, in this approach, is viewed as a means of controlling the mind and actions of other group(s).Van Dijk's approach is similar to Fairclough's approach, but instead of Fairclough's discursive practice, Van Dijk (1993a:249) focuses on social cognition as the mediating part between text and society.

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Ideology for van Dijk (2002:60) is seen as the attitude of a group of people towards certain issues; thus, the study of ideology represents the core concerns of the analysis of discourse. According to this model, social analysis, cognitive analysis, and discourse analysis of the text and other political practices are all required to reveal the ideology produced in discourse. Discourses make ideologies "observable" in the sense that they can be expressed clearly and "formulated" only in discourse.

It should be noted that van Dijk (2005:73) introduced a new theory of knowledge and context. To him, "Knowledge" is defined pragmatically and socio-cognitively as "shared beliefs satisfying the specific epistemic criteria of an (epistemic) community". Van Dijk argues that social context and text are linked by a "context model" (van Dijk, 2001:75; Wodak, 2000). Besides, he (2010:27,64) defines a mental model as a subjective representation of an event, individual, behaviour, or situation which exists in the minds of social actors, enabled and applied in the understanding of discourse. While both are subjective, mental and context models are primarily based on socially shared experience obtained through discursive interaction. These models are constantly modified or new models developed through the process of discourse consumption and processing (Ibid).

Van Dijk has developed a general theory of the connections between discourse and racism in his studies on discourse and racism (1984, 1991, 1993b, 2000b, 2000c, 2001b). The main point of his work is related to "racism" which is considered as a complex system of social and political inequality that also can be reproduced by discourse (van Dijk, 2001b:362; see also Wodak & Reisigl, 2001). Van Dijk (1991:20) argues that the study has found that ethnic minorities are marginalized in the news report, and the press is "a representative of the white power structures". In this study, minorities and immigrants are viewed as an issue and a threat. They are depicted in connection with a crime, aggression, conflict, inappropriate cultural differences, or other types of deviation.

For van Dijk (2000a), ideologies can be defined as all the text or talk structures and can be presented directly or indirectly within the discourse structure. Van Dijk (2000a:44) proposes four principles for the analysis of ideology, which he calls "ideological square" (henceforth IdS): *Emphasize positive things about **Us**, emphasize negative things about **Them**, de-emphasize negative things about Us, and de-emphasize positive things about **Them**.* Besides, he proposed categories of ideological analysis helpful to the representation of (Us vs. Them).

To analyze structures, van Dijk suggests that levels of description should not only show the grammatical, phonological, morphological and semantic level but they also need to be concerned with higher-level properties such as coherence, themes and topics of news stories and the whole schematic forms and rhetorical dimensions of texts. Van Dijk (1988:2) asserts that discourse is a complex communicative event reflecting a social context, participants, and processes of development and reception. For this reason, this structural analysis will not suffice because discourse cannot be considered as only an isolated textual or

dialogic structure. Production processes for van Dijk (Ibid) mean journalistic and institutional practices of news-making and the economic and social practices, which not only play essential roles in the creation of MD, but which can be explicitly related to the structures of MD. Reception processes, according to van Dijk, mean that the comprehension, "memorization and reproduction" of news information, should be taken into consideration. So, production processes have to do with basic structures of MD, while the reception processes depend heavily on the perception that has much to do with the cognitive processes of the receiver.

The analysis of MaS is essential for van Dijk's analysis of news reports since it belongs to the thematic/topic structure, realized in the headlines and lead paragraphs of the news stories and their overall schemata (van Dijk 1988:14, 16).

Van Dijk (1995:17) recognizes DA as ideology analysis. His approach to analyzing ideologies involves three parts: social analysis, cognitive analysis, and DA (Ibid: 30). The social analysis is concerned with examining the "overall societal structures," (the context), whereas the DA is primarily text-based (syntax, lexicon, local semantics, topics, schematic structures, etc.). What prominently differentiates van Dijk's approach from other approaches to CDA is that it is sociocognitive in nature. It involves social as well as personal cognition that mediates between society and discourse. Social cognition, according to van Dijk (1995:18), is defined as "the system of mental representations and processes of group members". In this sense, ideologies for van Dijk, " are the overall, abstract mental systems that organize … socially shared attitudes". The mental representations of individuals during such social actions and interactions are named "models" by Van Dijk. For him, "models control how people act, speak or write, or how they understand the social practices of others" (1995:2). Mental representations "are often articulated along *Us* vs. *Them* dimensions, in which speakers of one group will generally tend to present themselves or their own group in positive terms, and other groups in negative terms" (van Dijk,1995:22). His researches and writings in (1988, 1991, 1993, 1995, 1996, 1998) paid much attention to analysing and making explicit this contrastive dimension of *Us vs. Them.*

Van Dijk (1998:61, 63) argues that to make such an ideological dichotomy visible in discourse, it is important to examine discourse by evaluating and analyzing the following:

1. The discourse context: historical, political, or social background conflict and its main participants.
2. Groups, power relations, and conflicts involved.
3. Positive and negative opinions about *Us vs. Them*.
4. The presupposed and the implied items must be explicit.
5. All formal structures (lexical choice and syntactic structure) in a way that helps to (de)emphasize polarized group opinions.
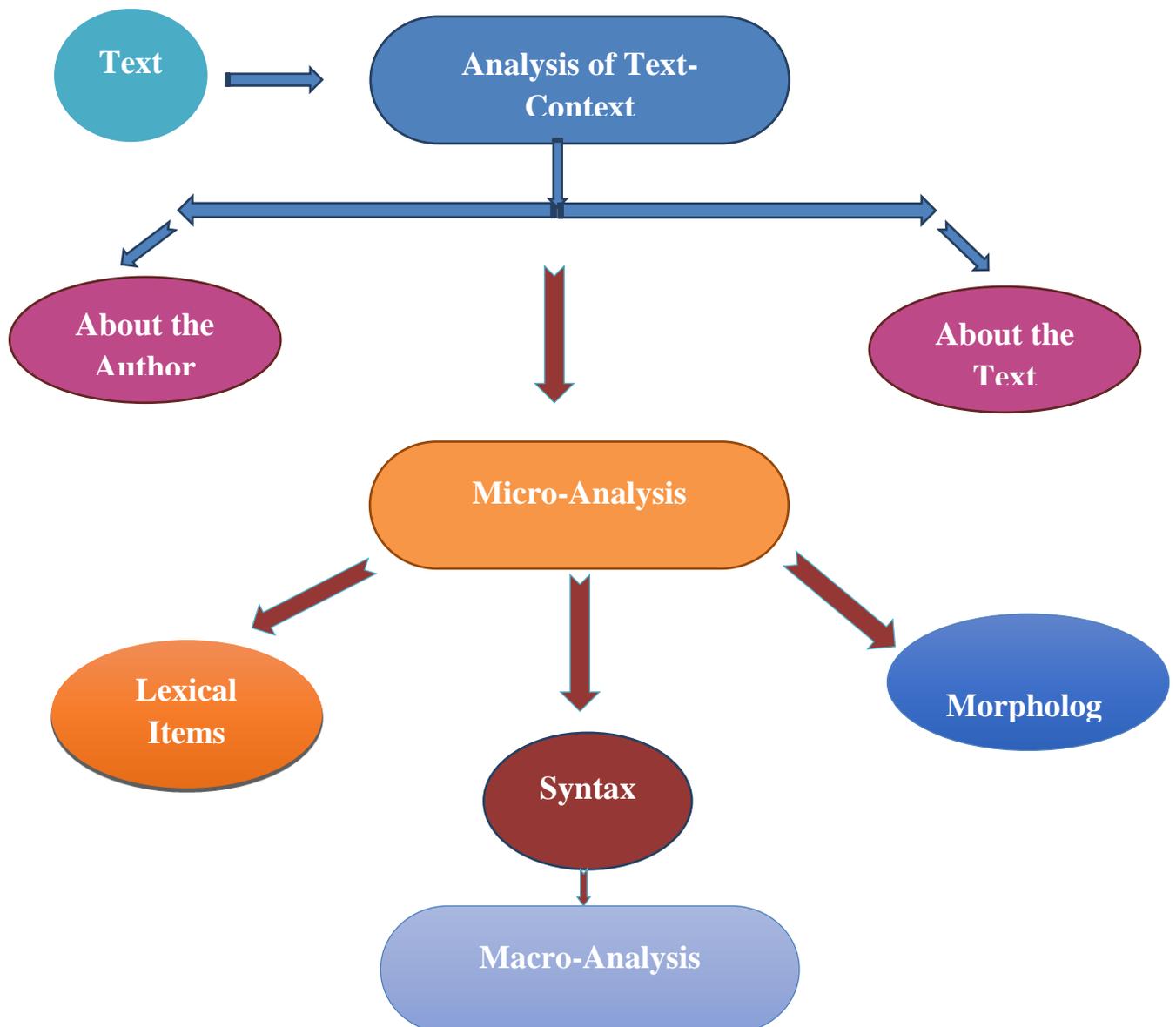
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4. Data Analysis

The selected sample of the present study consists of two articles about Arab women quoted from The Independent (IN), famous British website of Western journalism.

4.1The Adopted Model

The model adopted in this study is an eclectic one. It is based mainly on Wodak's (2001) and van Dijk's model (2000) with some modifications to make the model more suitable for the purpose of the study. Figure **(4.1)** shows the basic elements of the model adopted in this study.

٤ .2 Method of Analysis

In analyzing every text, the researcher will firstly begin by considering the text context from, political, social, economic and educational perspectives. The author's biography will also be considered as far as it is available. Secondly, the text itself will be analysed at a Micro level (Mil) including linguistic features like: lexical items, syntax and morphology. Thirdly, based on this Mil, the main ideology of the author will be identified. Then, the image of Arab woman in the selected text will be evaluated as being positive or negative based on both Micro and Macro level analysis (Mal). Finally, a decision will be made about *Us* and *Them* as to anyone of them is positive or negative.

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٤.٣ Analysis of the Selected Articles

4.٣.1 Article No. 1 Christina Patterson's "Lessons in Freedom from the Sisters of the Arab Spring".

4.٣.1.1 Analysis of Text-Context

4.٣.1.1.1 About the Author

This article is written by *Christina Patterson*, a British writer born in 1963 to a Swedish Lutheran mother and Scottish Presbyterian father in Rome. She was formerly an author and columnist at "The Independent", now a freelancer. In 2003, Patterson joined "The Independent", writing on politics, society, culture, books, travel and the arts. She was in charge of the paper's weekly Arts interview.

4.٣.1.1.2 About the Text

This text deals with the state of the Arab woman in two countries: Syria and Egypt during the demonstrations against these governments. The article describes the political context in which Arab women have serious sufferings but great contributions.

Extract (1)

It was, however, women who sparked the first uprising against Bashar al-Assad in Deraa a month ago. It was women who marched down to the police station when their sons were beaten up and tortured after painting anti-Assad slogans, and demanded their release. If you think it's upsetting to be kettled, you might not appreciate what it takes to stand up to the Syrian police. You might not appreciate, for example, that Syrian police don't get summoned to public inquiries for wearing their identity badge in a place where no one can read it.

Extract (2)

In Egypt, women stood in Tahrir Square alongside men. In the new, post-revolution Egypt, they suffer alongside them, too. On 9 March, a 20-year-old hairdresser called Salwa al-Housiny Gouda was arrested for taking part in anti-government protests. With about 18 other women, she was handcuffed to the gates of the Egyptian Museum, slapped, beaten and given electric shocks. Later, she was taken into a military prison. With six soldiers standing behind her, she was subjected to a "virginity exam" undertaken by a man.

4.٣.1.2 Micro –Analysis of the Text

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4.٣.1.2.1 Analysis of Lexical Items

4.٣.1.2.1.1 Nouns

Nouns (Ns) and noun phrases (NPs) are employed to give clear identification for Arab women in general. In Extract (1) some particular Ns and NPs are used to refer to the image of Arab women like *uprising, police station.* These two Ns represent antonyms in some Arab countries. "To upraise" means to be arrested, tortured and even killed by the police. This antonym shows the reader the amount of sacrifice offered by Syrian woman and the great life and honour risks she faces in an Islamic country with its Arabic traditions.

Extract (2) exposes the Egyptian woman in a humanitarian manner as she stands in Tahrir Square alongside men. It provides a clear identification of the active role played by the Arab woman. An example is the hairdresser Salwa al-Housiny Gouda who put herself in a bad situation to save her country. As for the lexical choices, there are obvious words that reflect the women's active role: *anti-government protests, electric shocks, a military prison, virginity exam, and charges.*

4.٣.1.2.1.2 Verbs

Patterson also draws her image of Arab woman by using certain verbs (Vs). In Extract (1), the image is drawn by using positive Vs like *sparked, marched down, demanded, etc*. This Extract shows the Syrian woman's active role in the revolution against the regime. The positive image of women is also emphasized by employing negative Vs traced to the regime police acts as in "beaten, tortured". These negative Vs show the aggressive treatment of women by the police which, in turn, shows the positive image of the Syrian woman as a real scarified person.

Extract (2) sheds light on the positive image of Egyptian women who stood in Tahrir Square alongside men. Besides, women are presented as strong protesters. Like men, they are subjected to different sorts of suffering. This is reflected by using Vs like *suffer, arrested, slapped, beaten, taken, subjected to, faced, charges and accusing.*

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Table (4.1) Positive & Negative Linguistic Elements in Article No. 1

Ex. No.	Nouns		Verbs		Adjectives	
	Positive	**Negative**	**Positive**	**Negative**	**Positive**	**Negative**
1	uprising	police station	sparked marched down; demanded	beaten tortured		
2	charges	anti-government protests; electric shocks; a military prison; virginity exam		suffer arrested slapped taken subjected to faced accusing		

4.٣.1.3 Syntax & Morphology

4.٣.1.3.1 Syntax

The main syntactic device used in this article is the cleft sentence as in Extract **1** "it was women who…." This device is used to emphasize the suffering and challenges faced by Syrian women during the demonstrations. Another emphasizing device is the use of negation as in "you may not appreciate," in Extract **1**. The writer, here, tries to show the reader that the amount of the Arab women suffering might be far from his expectation and imagination.

4.٣.1.3.2 Morphology

The frequent use of the morphological devices in this article is the use of '-ed' inflected morpheme added to the Vs changing their tense to past as in *sparked, marched, demanded, arrested, slapped and subjected to*. Drawing these events in the past tense adds a sort of certainty to the description of Arab women.

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Table (٤.2) Ideological Analysis of Extracts from IN1

No.	Expressions / Comment	Ideological Square	
		Us	**Them(her)**
1	**Expression** It was, however, women who sparked the first uprising against Bashar al-Assad in Deraa a month ago. It was women who marched down to the police station when their sons were beaten up and tortured after painting anti-Assad slogans, and demanded their release.	**WND**	**AMW**
	Comment **In this part, Arab Muslim Women (AMW) are characterized as brave women. They are viewed positively. This representation reveals the ideology of the West (Us) toward (Them). It emphasizes that (Them) are good.**		
2	**Expression** In Egypt, women stood in Tahrir Square alongside men. In the new, post-revolution Egypt, they suffer alongside them, too. On 9 March, a 20-year-old hairdresser called Salwa al-Housiny Gouda was arrested for taking part in anti-government protests.	**WND**	**Salwa al-Housiny**
	Comment **Here, Arab women, exemplified by Salwa al-Housiny Gouda, are pictured as being brave enough to stand beside man confronting the government forces in Tahrir Square. Once again, the WND (Us) views AMW (Them) as being good.**		

4.٣.2 Article No.2 Liz Sly's "Women are on the Front Line of Change in Saudi Arabia – but how far will it Go?"

4.٣.2.1 Analysis of Text-Context

4.٣.2.1.1 About the Author

This article is written by *Liz Sly*, a British journalist born in UK. She currently works as a correspondent for "The Washington Post" covering Syria, Lebanon, Iraq and other Middle East countries. She graduated from Cambridge University. She joined the Post in 2010, and previously worked as a correspondent for Africa and Beijing for the Chicago Tribune from 1987 to 2003.

4.٣.2.1.2 About the Text

The article talks about Saudi women in general. It reflects the social as well as the passive political participation of Saudi women.

Extract (1)

Glimpses of hair are starting to appear beneath headscarves, the lines segregating men from women are beginning to blur, and the government is slowly retreating from its once vigorous intrusion into women's lives. On June 24, they will be allowed to drive, the most symbolic and practically important of the changes so far.

Extract (2)

Political freedoms are definitely not included. The arrest last month of 17 activists, including seven of the most prominent women who had campaigned for the right to drive, sent a clear signal to all Saudis that only the government can bestow freedoms – and the government can take them away. Eight of those detained have since been freed, but nine remain behind bars, including three of the female driving activists.

4.٣.2.2 Micro –Analysis of the Text

4.٣.2.2.1 Analysis of Lexical Items

4.٣.2.2.1.1 Nouns

In this article, various lexical items are used to concentrate on the great changes occurring in Saudi women's life as the article's title shows. Extract **(1)** exposes how these changes gradually developed, starting with hair glimpses appearing below headscarves, the line that divides men from women, and how this line started to blur. Besides, the government is gradually withdrawing from its once robust interference into the lives of women. The most symbolic and functionally significant change that has occurred is allowing women to drive on June 24. This reveals that, until recently, women in Saudi Arabia were forbidden to drive. Ns describing this context are*: Glimpses of hair, starting, lines, government, intrusion, June 24 women's lives and changes.*

Extract (2) begins with the political freedoms to reveal that Saudi women have no voice to be heard by their government that is reflected in the activists that had fought for the driving rights. The Ns and NPs that identify women are: *freedoms, arrest, 17 activists, the right, and female driving activists.*

4.2.2.2.1.2 Verbs

Vs are also employed to reflect the positive changes that affect Saudi women's life. Extract **(1)** describes a marked change in the life of Saudi women. Vs and VPs which reflect this description are: *appear, segregating, blur, retreating and will be allowed and drive.*

Extract **(2)** sheds lights on the political life of Saudi women and how the government controls their life, has the power to take them away or give them freedom. The Vs describing this context are: *had campaigned, drive, sent, can bestow, been freed, and remain*

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4.2.2.2.1.3 Adjectives

As for adjectives (Adjs), Extract **(1)** employs positive Adjs like: *vigorous, symbolic* and *important*. Extract **(2)** uses Adjs like *most prominent, clear and detained.*

Table (4.3) Positive & Negative linguistic Elements in Article No.2

Extract No.	Nouns		Verbs		Adjectives	
	Positive	**Negative**	**Positive**	**Negative**	**Positive**	**Negative**
1	glimpses of hair; starting women's live; 24 June changes	lines government intrusion	appear segregating will be allowed; drive	blur	vigorous symbolic important	
2	freedoms 17 activists the right female driving activists	arrest	had campaigned; sent can bestow been freed	remain	most prominent; clear	detained

4.٣.2.3 Syntax & Morphology

4.٣.2.3.1 Syntax

The most noticeable syntactic structure in this article is the perfect future used to indicate the future changes in the life of Saudi women.

On June 24, they will be allowed to drive, the most symbolic and practically important of the changes so far.

4.٣.2.3.2 Morphology

The most noticeable morphological structure used in this article is the inflected morpheme –s plural. The words in which this inflected morpheme is used are: *glimpses, changes, freedoms, activists, and headscarves.*

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Table (4.4) Ideological Analysis of Article No.2

No.	Expression / Comment	Us	Them/her
1	**Expression** Glimpses of hair are starting to appear beneath headscarves, the lines segregating men from women are beginning to blur, and the government is slowly retreating from its once vigorous intrusion into women's lives. On June 24, they will be allowed to drive, the most symbolic and practically important of the changes so far.	WND	Saudi Arab women
	Comment **In this part, Saudi women are portrayed as would-be independent women who have the ability to reflect their opinion in a way that they are wearing their hijab. The issues surrounding her country began to be better than they were like driving which was forbidden. This reflects a new positive ideology of the West (Us) toward AMW (Them).**		
2	**Expression** Political freedoms are definitely not included. The arrest last month of 17 activists, including seven of the most prominent women who had campaigned for the right to drive, sent a clear signal to all Saudis that only the government can bestow freedoms – and the government can take them away.	WND	Saudi Arab women
	Comment **In this part, AMW are portrayed as activists who want to reform some social matters of their society which are interpreted as positive pictures of (Them) in the West. This positive image is sharply contrasted with the negative image of the government which controls and takes them away.**		

4.٤ Discussing the Results of Analyzing the Selected Articles

The results of analyzing the selected articles are discussed here in the form of answering to the question: *How is Arab woman's image portrayed in British media?* The answer to this question can be deduced from Table **(4.5)** which summarizes the frequency & percentage of positive and negative linguistic elements, and Table **(4.6)** which summarizes the frequency & percentage of positive and negative ideologies in the selected articles.

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Table (4.5) Frequency & Percentage of Positive and Negative Linguistic Elements in the Selected Articles

Art. No.	Positive Linguistic Elements						Negative Linguistic Elements					
	Nouns		Verbs		Adjectives		Nouns		Verbs		Adjectives	
	F	%	F	%	F	%	F	%	F	%	F	%
1	2	%25	3	%25	0	%0	6	%75	9	%75	0	%0
2	9	%69.2	8	%80	5	%83.3	4	%30.8	2	%20	1	16.7
Total	11	%52.4	11	%50	5	%83.3	10	%47.6	11	%50	1	%16.7
	Total of Positive Linguistic Elements=27						Total of Negative Linguistic Elements =22					

Table (4.6) Frequency & Percentage of Positive and Negative Ideologies in the Selected Articles

Art. No	Positive Ideologies		Negative Ideologies	
	F	%	F	%
1	٢	% 100	٠	%0
2	2	%100	0	%0
Total	4	%100	0	%0

As Table **(4.5)** shows, the frequency and percentage of positive linguistic elements in the selected articles are higher than those of the negative elements. **27** positive elements are used in these articles including:**11** Ns representing **%52.4** of the total number of Ns used in the selected articles, **11** Vs representing **%50**, of the total number of the employed Vs, and **5** Adjs representing **%83.3**. On the other hand, **22** negative elements are used including **10** Ns representing % **47.6**, **11** Vs representing **%50**, and finally **1** Adj representing **%16.7**. Comparing the frequencies and percentages of positive elements with those of the negative ones reveals that the image of Arab woman in British media is positive at micro-level (Mil).

The results of Table **(4.6)** show that the number of positive ideologies is **4** representing **%100** and that of negative ideologies is **0** representing **% 0**. It is obvious that the image of Arab woman in British media is positive at macro-

level (Mal). So, Arab women have positive image in British media at both Mil and Mal.

5. Conclusions

Based on the study findings, the following conclusions can be drawn:

١. There is a clear change in the attitude of the Western world towards the Arab woman. Unlike the past negative image of the Arab woman who used to be depicted as having weak personality, caring only for home affairs and carrying out man's orders, the modern Arab woman is depicted as being more liberated and self-confident. Beside home duties, she works side by side with man. She is brave enough to demonstrate against political shortcomings and attempt to participate in decision-making.

2. The positive image of the Arab woman and the ideologies associated with her are drawn explicitly especially at micro -level through the use of explicitly positive lexical items.

3. Arab women have positive impacts on the British media after Arab Spring which is probably one of the main reasons behind the change of the Western attitude towards the Arab woman.

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تحليل خطابي نقدي لصورة المراة العربية في الأعلام البريطاني

الكلمات المفتاحية: المراة العربية، الربيع العربي، تحليل خطابي نقدي

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الملخص

شهدت الدول العربية مؤخرا تطورات عدة خاصة بعد الربيع العربي الامر الذي ادى الى إثارة العديد من ألتساؤلات من بينها فيما أذا كانت هذه التطورات قد أدت الى تغيير وجهة نظر العالم الغربي تجاه المجتمعات العربية بما في ذلك ألمراة ألعربية. لذا اوجد هذا التساؤل حاجة واضحة الى معرفة الطريقة التي يرسم بها الاعلام البريطاني صورة المراة العربية. وتفترض الدراسة بان المراة العربية مصورة على نحو ايجابي في الاعلام البريطاني .

ولغرض تحقيق هدف الدراسة والتحقق من صدق فرضيتها تم اتباع نوعين من الاجراءات: نظرية وعملية. وتمثلت الاجراءات النظرية بتقديم اطار نظري موجزحول مباديء تحليل الخطاب النقدي ونظرياته. واما الاجراءات العملية فقد تمثلت بتحليل مقالتين لكاتبين بريطانيين وفق انموذج مبني على نظريتي ووداك (٢٠٠١) وفاندايك (٢٠٠٠).

واظهر تحليل النتائج بان صورة المراة العربية في الاعلام البريطاني ايجابية الامر الذي يؤكد صدق الفرضية التي تبنتها الدراسة.

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