

**THE REPRESENTATION OF SAUDI WOMEN  
IN AL-JAZIRAH AND BBC ARABIC:  
CORPUS-BASED CRITICAL DISCOURSE ANALYSIS**

by

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## ABSTRACT

In Saudi society, the role of women is less compared to men. Male domination constantly remains in various fields and women often marginalised in societies. Saudi women are often portrayed as wearing *hijab* (veil), being mother and wife. Their involvement is merely limited to family matters, women activities, and social affairs. This study examines the way modern standard Arabic online news of *Al-Jazirah* of Saudi Arabia and BBC Arabic of United Kingdom represent Saudi women in their news reports between 2010 and 2014. The main aim of this study is to discover how Saudi women are represented in these two prominent online news outlets by analysing the ways language is strategically used by *Al-Jazirah* and BBC Arabic to portray Saudi women. The study will be conducted in the form of Corpus investigation with data being gathered from news archives and then analysed using AntConc software. The research employs Critical Discourse Analysis approaches of van Leeuwen and Fairclough with the help of Corpus analysis techniques. The study finds differences between *Al-Jazirah* and BBC Arabic representation of Saudi women at both the textual and discursive levels. Also, the analysis reveals that the two outlets practised group polarisation characteristics. The in-group in *Al-Jazirah* coverage are the Saudi women and the Saudi authorities; hence the outlet produced hegemonised discourse and sustained the government policies. In comparison, the in-group in BBC Arabic is the women activists who criticise the government policies of women. It is recommended that the future study on the representation of Saudi women in the media inquire further into said problems and limitations, to get into a more comprehensive understanding of media coverage of women in Saudi Arabia. The preliminary result of the study shows that both news institution has a different way of portraying Saudi women according to their political agenda and ideologies. Thus, at the end of

this study, the researcher hopes to reveal the representation of Saudi women in BBC Arabic and Al-Jazirah online news over the five years under the reign of King Abdullah.

72569 words

## **DEDICATION**

To my father, Harun bin Abdullah (you are the reason I feel so motivated) and my mother, Hapsah binti Talib who taught me how to deal with different situations in life with patience.

To my big family, brothers, and sisters; Helmie, the elder brother, Hadie, Hisham, Azhan, Wahida, Haniff, Sofia, Hazim and my youngest sister, Fairuz for their constant encouragement of my academic life.

To my small family, which has been my source of motivation and inspiration: my wonderful husband, Muhammad Marwan bin Ismail who has been very patient and helpful throughout my research progress and to my only son shine, Muhammad Danish Hakeem for bringing me with smiles.

and

To all women, who spread love and peace.

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*Jazākumu Allāhu khayran kathīrā!*

F B Harun  
Birmingham – Sepang  
2014 – 2021

## TRANSLITERATION

The table below describes the system of transliteration of Arabic terms and names utilised throughout this thesis.

Consonants			
ء	د	ض	ك
'	d	ḍ	k
ب	ذ	ط	ل
b	dh	ṭ	l
ت	ر	ظ	م
t	r	ẓ	m
ث	ز	ع	ن
th	z	ʿ	n
ج	س	غ	ه
j	s	gh	h
ح	ش	ف	و
ḥ	sh	f	w
خ	ص	ق	ي
kh	ṣ	q	y

Vowels	Short	َ ِ ُ	a i u
	Long	___ + ا ___ + ي ___ + و	ā ī ū
	Double	يّ وّ	iyy (final form ī) uww (final form ū)
	Diphthongs	أي أو	ay aw

The *tāʾ marbūṭah* (ة) is rendered as *t* in the construct state, while in all other cases it is rendered as *h*. The *shadda* (ّ) is indicated by doubling the letter. Case-endings (*al-iʿrāb*) and the *hamzah* (ء) at the beginning of a word are not indicated.



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## LIST OF ABBREVIATIONS

AJ: Al-Jazirah  
AW: Arab Women (a/e)  
BBCA: British Broadcasting Corporation (Arabic)  
CDA: Critical Discourse Analysis  
CDS: Critical Discourse Studies  
CL: Corpus Linguistics  
CNN: Cable News Network  
CPJ: Committee to Protect Journalists  
CPPR: Centre for Public Policy Research  
FT: Feminist Theory  
FCDA: Feminist Critical Discourse Analysis  
IOC: International Olympic Committee  
KSA: Kingdom of Saudi Arabia  
KWIC: Keyword in Context  
MBC: Middle East Broadcasting Centre  
MCIT: Ministry of Communication and Information Technology  
MENA: Middle East and North Africa  
MSA: Modern Standard Arabic  
MSS: Multimodal Social Semiotics  
MW: Muslim Women (a/e)  
NCAFP: National Committee on American Foreign Policy  
OPEC: Organisation of the Petroleum Exporting Countries  
SA: Saudi Arabia  
SW: Saudi Women (a/e)  
UAE: United Arab Emirates  
UK: United Kingdom  
UNDP: United Nations Development Programme  
USA: United States of America  
WAN IFRA: World Association of News Publisher

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Introduction**

The first chapter is an introductory chapter, which describes an overview of this study and its focus, as well as a review of previous studies by other scholars and researchers. Initially, the chapter gives the background and focus of the study on the chosen topic. To begin with, in the introduction section, it will give an overall view of the research including background and purpose of the study, the importance of the research, followed by research questions, scope and methodology of the research. Then, the chapter also will present a detailed view of this study under three majors significant of literature, including literature to the topic, the approach, and the method. Since the main topic of this research is mainly about Saudi women in media, so the initial view will give on to that particular concern at the first chapter including reviewing language in Arabic media, discourse analysis on Muslim and women in general, and Saudi women as the main focus and their representation portrayed in the media. The details of approaches and the method will then be clarified clearly in the second chapter, which focuses on previous studies on discourse theory, critical discourse analysis, and corpus linguistics. Thus, at the end of this chapter, a review of the literature also will identify some important gaps related to the topic understudied.

### **1.2 Background of the Study**

In a recent day, there is much news about women issues reported by the media. Women, the opposite gender of men, caught attention by media, and they also got news coverage widely if compared to very little news highlighted on them in the past. Previously, the development of

women mostly circulated around house works and family matters, but at a current time, it goes beyond that expectation. Now, women have been shown involved in various sector such as social, economic as well as politic alike men. Women's high spirits and enthusiasms have brought them to the achievement of social empowerment, fighting for their rights, equality and seek for justice.

Thus, the focus for this study is to highlight the representation of Saudi women (commonly referred in Arabic by *Al-Sa'udiyyāt* ; plural Saudi women, and in singular form Saudi woman *Al-Sa'udiyyah*) as the main topic and social actor in this entire research. The researcher intrigued to shed light on Saudi women due to several reasons as they are part of Muslim and Arab women in general, they come from the country located the two holy cities among Muslim; Mecca and Medina, known as Saudi Arabia that practise of Islam and Sharia law; namely Sunni Islam religion. Due to that, Saudi women face a lot of restrictions and limitations compared to other Muslim women and is subject to the most common stereotype surrounding Muslim women in the media.

Therefore, Saudi women are looking like an ideal and perfect model to represent Arab and Muslim culture, custom and belief. Some of the factors abovementioned including the background of the main subject, religion and geography hope will bring a more in-depth view on Saudi women and its representation by taken two most prominent Arabic news online of *Al-Jazirah* (henceforth, AJ) of Saudi Arabia as a reference news outlet and BBC Arabic (henceforth, BBCA) of United Kingdom.

### **1.3 Purpose of the Study**

First and foremost, this research background is entirely about Arabic and linguistics study. The researcher will highlight the representation of Saudi women as the main topic and social actor. The selection of two Arabic online news of BBC Arabic and *Al-Jazirah* is considered the most

prominent Arabic news which represent the Saudi media and the British media. The purpose of this study is set into five goals as follow:

First, the representation of Saudi women in the Modern Standard Arabic online will be seen within the last five years of King Abdullah of Saudi Arabia reign (2010 to 2014) in two different Arabic online news agencies of BBCA and AJ. Secondly, the study aims to compare the ideologies of AJ and BBCA in representing Saudi women in 2010 until 2014 at the background of many social and political developments happened in the Arab region as a result of the so called the Arab Spring and the initiative of empowering women championed by King Abdullah.

Thirdly, the study wants to investigate the discourses of the social phenomenon around Saudi women by employing Corpus analysis techniques such as wordlist, concordance, and collocation. The Corpus techniques can help analyse the data more accurately following the Corpus analysis procedure. Therefore, the combination of Critical Discourse Analysis (henceforth, CDA) and Corpus Linguistics (henceforth, CL) are the best methods to investigate the topic understudied.

Fourthly, the research is so important in enhancing Arabic Corpus of Modern Standard Arabic (MSA) as the combination of CDA and CL are the best methods to improve on academic writing particularly on Arabic and linguistics field, which will give high benefits and bring an excellent academic reference to the native speakers, students, researchers and academician, and also future generations.

Finally, the research combines between the Feminist theory proposed by Judith Butler (1990, 1993) with Fairclough's textual oriented critical discourse analysis CDA (1992) in critically examine the modern standard Arabic online news discourse around Saudi women.



#### **1.4 The Importance of the Study**

Many studies have been carried out on women, but there are still a few studies highlight specifically on Saudi women and their representation in the Modern Standard Arabic online media, particularly in making comparison between the local Saudi news outlet and international Arabic online news portal. Therefore, this study wants to focus on Saudi's women not only on their limitations and restrictions but also looking at their achievements and contributions as being represented by two different online news outlets.

The study unfolds the ideological differences between the two media outlets in representing Saudi women as a social actor in the online news reports. The study also discusses the social and political context of discourse construction in representing Saudi women particularly in light of the ongoing social and political changes happened in Saudi Arabia and the Arab region in general. Therefore, the study opts to examine corpora data of online news articles published by AJ and BBCA during the last five years of King Abdullah of Saudi Arabia reign in 2010 up until 2014.

The present study utilises CDA framework for discourse analysis as it offers more than textual and linguistic analysis. CDA goes beyond the analysis of text to examine the historical, economic, political, social, and cultural context which surrounds the process of text production and consumption. Hence, drawing on Van Leeuwen's socio-semantic analytical framework, the study examines the micro-level of social actor representation discourse, which primarily deals with linguistic strategies, before combining with Fairclough's critical approach to media discourse to analyse the macro- level of social structure. At the macro-level, the study addresses the socio-political and cultural context of Saudi women representation, to link discourse to society and text to context.

This comprehensive multi-layered analysis framework which links the textual to the social

offers a better understanding of the subtle ideologies of the news outlets and account for the potential difference between them in representing Saudi women and depicting issues surrounding women in Saudi Arabia.

Besides, this study employs CDA and CL, particularly on the Arabic language side. The data gathered from an Arabic news article of BBCA and AJ then compiled making it into Arabic Corpus. Both theoretical and analytical concepts in this study are very well combined as CL can help to analyse the data accurately and could avoid bias. Thus, this study is hoped to enhance the development of Modern Standard Arabic (MSA) studies and Arabic linguistics contemporary research. Also, it can be a useful reference for language learners itself, journalists and reporters in communication, journalism and broadcasting as well as news policymakers.

Overall, the different background of BBCA and AJ, such as its target audience and ideological stand, will bring into the critical analysis on discourses around Saudi women in this study.

### **1.5 Significance of the Study**

Women are part of the society and their existence contribute significantly towards the economic, social, and political development of societies. The position of women in society has recorded major change over the past decades through various efforts to empower them. Arab women in general and Saudi women in particular have gone through many phases of struggles to fight for their rights and freedom. Mass media as the powerful influencing tool has plays its role in reporting the position of Saudi women in society and the efforts to empower them. This has attracted more attention to be given to the issues surrounding women in Saudi Arabia by the society.

The efforts initiated by the late King Abdullah of Saudi Arabia to improve the position of

women in Saudi Arabia particularly during the final five years of his reign (2010 – 2014) is considered as among the most remarkable social and political events for Saudi women. These critical events have been recorded by media outlets both local and international media institutions. International media outlets enjoy significantly more freedom compared to Saudi's media which restricted by many laws, rules and heavily monitored by the authority. The international media, particularly the Western media outlets were among the earliest to offer an alternative source of news and information to the Arab audience, particularly the Saudis. In this regard, BBCA which has been providing news to the Arab audiences since 1938, has a high reputation of bringing alternative narratives to the Saudi local media hegemonised narrative. As one of the leading Saudi news outlets, *Al-Jazirah* is very close to the local audiences in term of its news coverage. The outlet covers topics which gain a lot of attention by many Saudis and help to promote the Saudi government policies to strengthen the position of women in the Saudi society. At the same time, *Al-Jazirah* defends the criticism made by other media institutions outside Saudi Arabia which targeted at the government policies pertaining women.

Thus, the significance of my study is to compare and contrast between two modern standard Arabic online news outlets: *Al-Jazirah* representing the local Saudi media outlet and BBCA representing the British media. Due to the high reputation of BBCA, many studies (Baumann and el Issawi, 2010; Harrison, 2010; Hill and Alshaer, 2010; Podkalicka, 2011) have examined the outlets news contents. However, not many opted to study the news content of *Al-Jazirah*. Besides, very little study compared between these two different news outlets. Moreover, the present study analyses the outlets' online news texts written in modern standard Arabic published on their respective official news portal. This online news reaches a broader type of audience and was aimed at the Arab audiences globally. Besides, many non-Arabic native speakers in the Muslim world

who learned Standard Arabic as a second language benefited from this online news (Ismail & Mohammad, 2009). Hence, indicates the significance of the present study in selecting and analysing the data of the study.

Analysing the modern standard Arabic online news discourse pertaining the representation of Saudi Women in *Al-Jazirah* and BBCA provide a good spectrum for a comparison between the two well-known media institutions. The outlets representing two sides of significantly different media world; *Al-Jazirah* represents local Saudi media with international outreach and BBCA representing the British media which has a high reputable among international audiences. BBC is among the oldest and biggest media institutions in the world and one of its news services BBC Arabic has been very close to the Arab people since 1938. This contributes significantly to the body of present study on the two outlets and provide a good insight on the content of online news as one the essential information sources in the information and communication technologies age.

My study aims to contribute an interdisciplinary approach to enhance the framework of Arabic sociolinguistics qualitative studies. The interdisciplinary approaches can link between the linguistic research with the studies of media, political and social pertaining the Middle East on Northern Africa (MENA) region. Therefore, the study examines the representation discourses of women in Saudi Arabia and highlights the implications of the media coverage as the result of the economic, politic, and social changes happened in the region. Thus, the analysis in this study critically investigates the interrelation between socio-political change and media change, which moves beyond studies that focus on a linguistic textual description of news coverage.

The study aims to offer more insights to previous studies of media coverage pertaining Saudi women. Despite various aspects have been highlighted in the literature of women in Saudi Arabia, only a few studies have focused on the final years of King Abdullah reign. These years are

considered as very critical as many important milestones of Saudi women position have been achieved after intense of struggles and obstacles to raise the voice demanding for women rights. Besides, a minimum number of research chosen to study the modern standard Arabic online news articles on Saudi women, particularly those produced by non-Arab international news outlets like BBC and compared it with the local outlet's contents.

Regarding the theoretical approach and the analytical framework, the literature review shows that many studies in the past have utilised CDA approaches to study Saudi women. However, only a few analyses the discourse at both micro and macro-level by combining two CDA analytical tools of van Leeuwen and Fairclough's analytical frameworks. Besides, not much research on Saudi women tries to broaden their theoretical understanding by utilising feminist critical theories such as Butler's feminist theory which brought forward the ideas of Foucault's concept of body and power, Althusser's theory of ideology and Gramsci's concept of hegemony. The combination of these critical theories with CDA theory offers comprehensive understanding of news discourse around SW.

Despite the combination of quantitative and qualitative approaches, many previous studies do not provide precise quantifications of their qualitative findings. Thus, my study attempts to address the representation of Saudi women by employing both qualitative and quantitative methods of Critical Discourse Analysis (CDA) and Corpus Linguistics (CL). The application of CL can reveal the pattern of the data under investigation by using the specific Corpus software. It is highly important to mention that there are minimal studies applied both methods and used the specific Corpus software to analyse Arabic text, in particular, which making this research is extremely special and more challenging compared to others. Thus, by combining the CDA with feminist critical theories and enhances the CDA analysis framework with CL tools, my study aims

to fill a gap in the research of Arabic linguistics pertaining the representation of Saudi women in online news coverage.

## **1.6 Research Questions**

The main aim of this study is to discover how Saudi women are represented in *Al-Jazirah* and BBC Arabic online news from 2010 until 2014. Therefore, in order to examine the main aim, the study is set into five research questions as follow:

**RQ1:** What do the following corpus-based analytical procedures reveal about the representation of Saudi women in *Al-Jazirah* and BBC Arabic news articles online?

a – Analysis of word frequency.

b – Analysis of different types of topic words.

c – Analysis of collocation and concordance of linguistic elements.

**RQ2:** What are the topics surrounding Saudi women which gained attention of AJ and BBKA over the final five years period (2010-2014) of King Abdullah reign?

**RQ3:** How Saudi women have been represented in *Al-Jazirah* and BBC Arabic online news reports?

**RQ4:** Given any differences between the representation of Saudi women by the two outlets, what are the discursive and social political practices which explain these differences?

**RQ5:** How do the discourses on Saudi women found in *Al-Jazirah* and BBC Arabic relate to the respective ideological systems in the two news outlets?

## 1.7 Scope of the Research

‘Everything has a limit’. The phrase same goes to my research area, which I only focus on the most significant points. These following elements are the limitation that I put into this study:

Firstly, the topic. In the study of discourse on social issues and phenomenon, it can create a lot of topics and situations. As for this study, the researcher mainly wants to emphasise on women’s representation, especially on Saudi women. It is due to the lack of coverage, particularly on Saudi women in the media. Thus, in this study, it will cover about Saudi women as the main topic. The representation of Saudi women is playing around their life affairs, including family matters, social rights, and status. For example, the matters in marriage, working, voting in an election, participating in sports, and driving, which all these issues are the most being highlighted by the two-selected news outlets of BBCA and AJ.

Secondly, the data and media. The data chosen in this study is gathered from the two most prominent Arabic online news sources of *Al-Jazirah* and BBC Arabic. Both Arabic news online are very well-known for its broad coverage and have huge readers inside and outside the Arab world. In one hand, BBCA represents British media cooperation while AJ, on the other hand, represents Saudi Arabia local news outlets. Both news institutions have their background, goal, and target audience, as well as political, social and culture stand. All these aspects are the reason behind the selection of the data source in this study, in which the researcher wants to see how two different news ideologies reported on discourses around Saudi women by looking on the similarities and differences.

Thirdly, the time frame. In order to study the discourses around Saudi women according to the last five years period of King Abdullah’s reign (2010 to 2014), with more emphasis given to the final three years of 2012, 2013 and 2014 in the CDA detail data analysis. The three years are

crucial as there were many significant events happened in Saudi Arabia like the decree to allow women to vote, driving banned and participating in Olympic games occurred related to Saudi women under the leadership of King Abdullah of Saudi Arabia at that era. Furthermore, in the three years witnessed Saudi's women struggle; fighting for their rights, empowerment, achievements, and contributions have been increased dramatically compared to before.

Lastly, the methods used in this research are both qualitative and quantitative combining the approaches of CDA and CL which hope can address the research questions and end up with the best result and findings on the representation of Saudi women in AJ and BBKA.

### **1.8 Methodology of the Research<sup>1</sup>**

In this research, both qualitative and quantitative methods are employed to reach the best result at the end of this study. The methods used in this study are combining between Critical Discourse Analysis (CDA) and Corpus Linguistics (CL) will hope can address the research questions.

There are two theoretical approaches used in this study to give theoretical understanding of the topic under investigation. The first Judith Butler's Feminist Theory (FT) and Critical Discourse Analysis (CDA) of Fairclough used in this study. Within the umbrella of CDA studies, two strong analytical frameworks were applied; namely, Socio Semantic Social Actor's Analysis proposed by Theo van Leeuwen (Leeuwen, 1993), and Norman Fairclough's social dimension (Fairclough, 1999) in order to investigate the representation of Saudi women presented in BBKA and AJ and to identify the ideologies lying behind this representation. While Corpus Linguistics techniques such as wordlist; looking for the frequencies, concordance and collocation can help to analyse the Corpus data more accurately. It has been proved with the help of computer assistance

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<sup>1</sup> The research methodology is discussed briefly here within the introduction chapter. The detail discussion on the methodology used in this study will be presented in Chapter Two of the present study.



methods like Corpus procedures can help to avoid bias and gain an accurate result as well as the best findings of the topic under investigation. Overall, the combination of Corpus Linguistics (CL) and CDA offers a good combination to investigate discourses on the representation of Saudi women in BBKA and AJ.

### **1.9 Thesis Outline**

Overall, this study is divided into seven chapters. The first chapter mainly focuses on the background, objective and aim of the study, as well as a review of previous studies on the topic understudied. Chapter Two discusses the previous studies on discourse theory, critical discourse analysis, and corpus linguistics along with the theoretical framework and methodology applied in the research study. While Chapter Three, Chapter Four, Chapter Five and Chapter Six are the analysis chapters of Corpus-based Critical Discourse analysis. In the last of Chapter Seven ends up with summary, conclusion, suggestions, and discussions for further research. The following is a brief explanation of each chapter.

The first chapter is an introductory chapter describing an overview of the study. Initially, the chapter gives the background and focus of the study on the chosen topic. In order to do so, the aim of the study should be stated clearly to answer the research questions. Chapter One also presents a review of previous studies by other scholars and researchers of the topic. In addition, the chapter focuses on Modern Standard Arabic news of *Al-Jazirah* and BBC Arabic in terms of its history, background, political stand and the methods used of each news as it can reveal the way of the two news outlets reporting news on Saudi women (SW). In particular, Chapter One reviewing discourse analysis on women issues in the Arab world, particularly women in Saudi Arabia. The review shows the representation of SW in various issues in Arab living and society

portrayed in BBCA and AJ, and how their role engaged with each other. Therefore, it will bring many kinds of issues and topics surrounding SW that will be investigated using AntConc software.

Chapter Two presents the details of approaches and the method used in the research. It focuses on previous studies of discourse theory, critical discourse analysis, and corpus linguistics. In the theoretical framework and methods, the chapter discusses the research questions and Corpus-based methodology in details. It describes the way of Corpus analysis tools and discourse approaches used in this study. Besides, it shows the description of how the analytical method will be applied to the data in order to answer the research questions.

Chapter Three demonstrates concordances and topic words analysis which highlights the most frequent words represented SW in *Al-Jazirah* and BBC Arabic across the five years of 2010 until 2014, investigated using AntConc software. In general, the analysis shows that the values of SW portrayed variously according to positive and negative ways. While in particular, the analysis focuses on adjectives, nouns and pronouns describing on SW, and the verbs that associated with the social actor that represent SW in the positive, negative and neutral side. The result of the Corpus investigation is analysed by applying the CDA approach.

Chapter Four, Chapter Five and Chapter Six show further discussion of the finding's analysis. It indicates how the different political stand of the two news outlets of *Al-Jazirah* and BBC Arabic reported issues of SW in the Arab world have influenced the way news are conveyed to the audience.

In the concluding chapter of Chapter Seven, it summarises the significant research findings, discuss the contributions and give the suggestions of a similar study for future research.

## **1.10 Review of Previous Studies**

### **1.10.1 Introduction**

In this section, the study will highlight the topic of women after reviewing an enormous literature related to the topic. The topic of women understudied is gone through very explicit reading starting from the general search of ‘women’, then keep it narrow down to ‘Muslim Women’, ‘Arab Women’ and apparently the ‘Saudi Women’ as the main concern. In this study, the researcher fundamentally focuses on the representation of Saudi women in two news outlets of BBC Arabic (henceforth, BBCA) and Al-Jazirah (henceforth, AJ). Thus, this study addresses the discourse-historical aspects related to Saudi Women (henceforth, SW) with particular reference to their representations in Arab and Western discourses, the past and present.

Before reviewing the literature on Saudi Women, it will be necessary to consider the larger social groups to which they belong. The chapter will, therefore, be organised around the historical and news discourses relating to ‘women’ in a general, followed by ‘Muslim Women’, ‘Arab Women’ and finally ‘Saudi Women’ as the main topic in this study particularly.

By doing that, this context will help to determine the extent to which certain features in the current data are unique to one or more of these social groups. Therefore, I will start with a brief review of how women have been represented in language corpora (Arabic and English) and news discourse. In the final section, I will focus on SW by discussing how they have been represented in Western and the Middle East historical discourses and the news media.

Before I go into further details of women in general, Muslim women, Arab women and specifically Saudi women (SW) in media, at first, I would like to give a brief definition of the word ‘women’ and ‘media’ to give a general view for the readers of what the topic is all about. To begin with, it is such a good start looking at the meaning of ‘women’ as the overall topic in this research.

According to the Oxford Dictionary<sup>2</sup>, “the word for ‘woman’ (pl. women) considered as a noun, is an adult female human. Whilst ‘media’ also the noun is defined as the main ways that large numbers of people receive information and entertainment. It nowadays happens through television, radio, newspapers and the Internet’. There is a lot of engagement between women and media in a present-day compared to the past. It has been recording in all these subsequent studies.

### **1.10.2 Women in Language**

Research examining the linguistic representations of women in 1980s and 1990s are mainly comparing women's representations against men. One significant finding shared by these all research is that MAN, and its derivatives (*man, men, he, him*) far outnumbers WOMAN (*woman, women, she, her*) in spoken and written language corpora (Biber et al., 1999; Kjellmer, 1986; Romaine, 2001).

Other than looking at the frequencies, researchers have documented a list of sexist linguistic asymmetries in English corpora. Romaine (2001: p 170) for instance, listed out terms like *career woman* but not *career man* and referring to an adult female as a *girl*. In contrast, referring to an adult male as a *boy* is rare (Sigley and Holmes, 2002: p 145). In the same vein, Sadiqi's (2003: p 128-146) in his analysis of lexical, structural, and discursive sexism in Moroccan Arabic highlights that Arabic has a specific gender grammar use, which separates between masculine and feminine.

Moreover, focusing on the collocation of *man* and *woman* in the British National Corpus (BNC), Pearce (2008) revealed that adjectives characterised women by their physical appearance. In contrast, men were characterised by their physical strength. Furthermore, in the subject position,

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<sup>2</sup> Oxford Advanced Learner's Dictionary.

*woman* collocates with verbs such as *cry* and *weep*, hence indicating women as emotionally intemperate and verbally annoying in the verbs such as *nag* and *wail*. In the object position, women were objected to verbs such as *integrate*, *monitor*, and *provide*, which indicated that women are victims of physical and sexual violence, and ideological and physical coercion (p 11).

Despite an increase of awareness and codification of gender equality in the language since the 1980s, the overall result of previous studies on women in language suggests that sexist discourses have not entirely gone away (Sunderland, 2004: p 201; 2006: p 40). This result is closely related to the numerous social, economic, and political inequalities between men and women still exists in most societies (Pearce, 2008: p 1).

### **1.10.3 Women in News Discourse**

Carter (1998) in his study found that the semantic macrostructures of women in the late 19th century British press have been confined to “‘beauty’, ‘childcare’, ‘fashion’, ‘gossip’, ‘home decoration’, ‘shopping’ and ‘social affairs’” (Carter et al., 1998b: p 1). Other studies critically examine the stereotyping and marginalisation of women in news discourse (Downing, 1980: p 128; Tuchman, 1978: p 8). Holland (1987) pointed out the most typical representation of women in media as they usually portrayed as 'an anonymous example of uninformed public opinion, as a housewife, consumer, neighbour, or as a mother, sister, wife of the man in the news, or as a victim of crime, disaster, political policy. Thus, they do not only speak less frequently, but they tend to speak as passive reactors and witnesses to public events rather than as participants in those events' (Holland, 1987: p 138-139).

In another study focusing on media discourse representation, Gidengil and Everitt (2003) studied the media's coverage of female leaders' speeches in the 1993 and 1997 Canadian election

campaigns. The frequency of aggressive reporting verbs such as *ridicule*, *mock* and *complain* was found to be statistically higher in a reported speech by female leaders compared to males. The study claims that such gendered misrepresentations may also be explained by the cognitive research findings of Butler and Geis (1990: p 48), which suggest that women's dominance constitutes a 'basic schema incompatibility' to co-participants.

Combining CDA with CL, Caldas-Coulthard (1993) analysed 200 news articles from three British broadsheets over ten days. She concluded that most of the contents in these three broadsheets were centred on men. Some statistical result produced by this study include the title *Mr.*, occurred eight times as often as the combination of three female titles of *Mrs.*, *Miss* and *Ms.* In term of the reporting verbs, shown that men were quoted 451 times compared to only 76 times from women. Similar results collected when Caldas-Coulthard further examined a 2-million-word corpus of *The Times* newspaper, which she concluded that female voices were mostly underrepresented in news discourse. Besides, descriptive verbs such as *scream*, *yell*, *nag*, and *gossip* were consistently associated with women. Hence, reinforcing stereotypical notions of 'femininity'. These findings confirmed Fowler's (1991) earlier findings that women were characterised by familial and marital status and age in his study of newspaper reports on 1985 New Year's Eve events.

In general, stereotyping is commonly known as public opinion on a specific social group or a type of individual, including racial, sexual and gender-specific stereotypes. In other words, stereotyping can be defined as opinions of the characteristics, attributes and behaviours of a particular social group or as a cognitive representation about the relationship between a social group and its members (RenRen).

Looking back to history, the female has remained in a secondary position in this androcentric culture for a long time due to the outdated social ideologies in China. The social image of women has been built through men's eyes, and the definition of women by men in society have become the accepted of general belief. Besides, the power of media in controlling the public's opinion has been dramatically weakened due to the men's control in this culture. To the men, the stereotypical image of women was based on these characteristics, such as passive, sensitive, fragile, too emotional, and submissive. Thus, this traditional media is described as a gender-specific technique that can adjust, rebuild, produce, order and criticise the relationship between both sexes of males and females (ibid.).

More recently, Shameer (2016) mentioned that the media had played the most significant role in raising women's issues by highlighting their representation in society. It does show that media is the best medium to convey the message to the audience about women's achievement, contribution, participation, and representation. It is shown that the social media nowadays brings up our society together in bringing upon major biological, physiological and sociological illnesses upon many young ladies today due to the unrealistic norms of today ideal body and beauty standards (Dascalo, 2016).

The two essential things on the representation of women and media after globalisation, "First that women should not be projected in the stereotype roles and second, their bodies should not be used to sell all kinds of products" as concluded by Archana (2015) in her study. While Arpita in her study of 'portrayal of women in mass media' has concluded that the way media portrays women is more to reinforce rather than make it fewer prejudices and stereotypes. Taking India as an example, Arpita (2012) argued that Indian media does not make any efforts to emphasising the serious issues portrayed by women. Besides, India did not give women a space to

play their role in society equal to the men. Thus, Arpita suggests that the media should be monitored.

Media also can become a mean to raise the issue of gender equality between men and women. Recent studies show many scholars, researchers, as well as academicians, stressed on this matter. Among them, like Azzam (2013), believes that the significant role of media can bring freedom, justice, and dignity in promoting gender equality for both men and women.

Looking precisely into Arab women, Rubin (2007) made an argument regarding the 2005 Freedom Home report. He argued that Arab women progress is developing slowly compared to the other women in the rest of the world in term of women's right and non-discrimination practices. The study highlighted that the highest score belongs to Tunisia, which received an average rating of 3.24, while the lowest among the Arab countries was Saudi Arabia which recorded only 1.26 average rating (ibid.).

In a more recent study by Maurice Odine (2013) shows that the issue surrounding Arab women often get less coverage by the media. For Arab women themselves, they wanted to address on socio-economic, cultural, and political inequality which has been long suffered by them. However, these issues do not receive the main concern from the media. Unfortunately, media use its power to manipulate the stories appropriately. The similar case happened to Egyptian women where the media have for a long time neglected it.

The issues surrounding women are not only focused on equality against the opposite sex but more than that in gaining justice and freedom. As McKibbin (2009) interviewed with Rana Hussein on her case that, she was assigned to cover in 1994 about the murder of Kifaya, 16-year-old girl. "Kifaya was stabbed by her brother in the act to cleanse her family's honour. Moreover, what was Kifaya's crime? First, she had been raped by another brother. Second, she had divorced



an older man after a forced marriage”. Due to that case, McKibbin urged that women extremely need media as their primary channel to raise the issue of gender inequality in the society as it can gain public awareness and concern. Whatever the change should be the first start within the family itself, then the role of media.

The drastic strategies should be set up. It can be seen through the ideas of Sabanes and Anand (2001) as they suggested women should build a good relationship with media organisations and media practitioners regarding women’s issues of equality. They also suggested that women should inform media to report on women's issues in constructive criticism rather than continuously complaining about the way media report on the negative downside of their representation. As a result, women's voices can be heard as the goal to get a ‘women-friendly media environment’ and to get favourable coverage as well as to enhance women's representation in showing it to the public and the world.

The previous research on women and media in the MENA<sup>3</sup> region shows media reported most of stereotyping women on a negative side. In contrast, women involved in social and politic which is considered the high interest portrayed positively had been included in the studies by Akharbach and Rerhay (1992), Baron (1994), Khiabany and Sreberny (2004). The Cairo-based New Woman’s Research Center (2002) conducted a content analysis of 18 Egyptian series aired regionally during Ramadhan. The result showed that “500 episodes included violence against women with 43% of women characters subjected to violence, and 13 per cent killed”. The result indicated the failure of Arab media in enhancing justice for women, which fails to raise the public concern on women’s oppression. These tasks are supposed to be the significant role of the Arab media in society (Raad, 2004).

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<sup>3</sup> MENA stands for the Middle East and North Africa, which consist of Arab countries.

Obeidat (2002) highly agreed the role of media is beyond the expectation of just reporting on events and society to more than that as the primary role in changing the portrayal of women and influencing in the way people manage their properties and interests. In other words, media nowadays plays the most significant role in influencing how people generate their knowledge, attitudes, positions, and practices.

#### **1.10.4 Muslim Women in the Media**

There are not many studies focusing specifically on Muslim women (MW) in media despite their ‘controversial’ focal point, not only in Western literature but also in the media. In the following, I will present important studies which focused on MW.

The Runnymede report (1997: p 28) indicated that MW are portrayed in the British media as unhappy arranged marriages and being oppressed by the *hijab*. Moreover, J. Richardson (2004: p 89), stated that a significant topos of British newspapers was that Islam and Muslim men ‘subjugate’ women. Hence, the social position of MW was being labelled with negative predication such as being ‘oppressed’ and ‘backwards’ (p 119). MW usually associated with veil (*hijab*) and Islam was portrayed as being the cause of MW’s oppression. The study also revealed that MW voices were sidelined in the broadsheet’s reporting, which go in line with Poole (2002: p 90) earlier findings which suggest that MW were marginalised in the British media.

This marginalisation sustained the Orientalist stereotype, which depicts MW as ‘passive’ and ‘oppressed’. Thus, readers of these newspapers may presume that MW do not *want* to share their views, are incapable of articulating them or are too oppressed to do so. Hence, MW according to the Orientalist stereotype framework is matched Karl Marx words: “They cannot represent themselves; they must be represented” (1852 cited in Said, 1978/2003: p 293).

Turning to studies focusing on MW, Roushanzamir (2004) investigated representations of Iranian women in 479 US news articles published between (1995-1998). The study showed that, despite portraying Iranian women are relative advances in term of voting, travelling and employment, “the prevailing mode is that descriptions of dress, and mainly the chador (*hijab*), remain the key news hook for descriptions of Iranian women, and in turn, Iranian women, are the key news hook for Iran” (p 23). Women were consequently associated with recognisable Orientalist themes of conservatism, fanaticism, hidden sensuality, and violence. In the same vein, Rahman (2007) utilised CDA and content analysis to analyse *Time* and *Newsweek* magazines between (1979-2002). She found that the *hijab* and patriarchy were the two most prominent topics and images of women wearing *hijab* were overwhelmingly negative. The study also pointed out that, 52 per cent of the 358 images associated with the magazine articles carry no reference to MW at all, hence raises questions about the function of these negative decontextualised pictures of MW in their veil. Thus, Rahman concluded that the representation of MW in these magazines sustains the Orientalist discourses which portrayed MW extremism, ignorance, mystery, and oppression. The study moreover argues that the two magazines’ discourse of MW was aimed to serve US foreign policy in the region.

It is noteworthy to mention that many studies which focused on MW representations gave much attention to the notion of the *hijab* (veil). Thus, the *hijab* has become a virtual metonym for the “problems of Islam” in the Western media (Watson, 1994: p 153). A review of Canadian newspapers (1993-1997) by Bullock and Jafri (2000: p 36) found that 87 per cent of news articles about MW in Canada associated with the *hijab*. A similar result also found in the French press, as MacMaster and Lewis (1998: p 128) found out that “the veil is a signifier, just as it was in the

colonial period, of an entire social, political and cultural order (barbarism, oppression, medieval values, fanaticism)”.

Finally, utilising the corpus linguistics approaches, Baker (2010a) analysed MW representations in the British press. Baker found that the fourth most common collocate of *Muslim* (was *women* preceded by *community*, *world*, and *Council*. Men, however, came in the ninth place). This has led Baker to conclude the centrality of the ‘Muslim woman’ as a semantic macrostructure in British media discourse about Muslims and Islam. According to Baker, the term *Muslim women* peaked in 2006 due to Jack Straw's ‘veil row’. The most frequent semantic categories collocating with MW included hijab-related words (e.g., *wear*, *remove*, and *cover*), *freedom*, *law and order*, and *oppression*. Baker then conducted an analysis of 3,483 concordance lines with verbs preceding *veil*. The result showed negative predications such as respecting the right to wear it, but not the wearer, outright mockery and dehumanisation (e.g., *shroud-swishing zombies*, *swaddled figure*, and *bats*). Baker furthermore reveals that left-leaning newspapers tended to employ feminist arguments against the *hijab*. In comparison, the right-leaning newspapers considered them ‘offensive’, incompatible with the ‘British way of life’ and a ‘security loophole’ for crime and terrorism.

Being slightly different from other, Jafri (1998) study the view of MW themselves about their representation being in media. Thus, she invited 24 MW to join the three focus groups to discuss the way MW were represented in the Canadian media. The outcome of these group discussion strongly indicated that their representation was mostly negative in the Canadian media for many reasons, among them: (1) repeated use of adjectives such as ‘submissive’ and ‘victims’; (2) the mixture of culture and religion, hence caused confusion on MW; (3) narrow coverage and sensationalism; (4) generalising specific cases to the entire religion of Islam; (5) ignorance about

Islam; (5) a preference for certain viewpoints (particularly MW who are *anti-hijab*); and (6) associating Islam with violence (p 25). Thus, it is tough to identify MW based on what has been portrayed by the media. Moreover, “working women, particularly those who wear hijab, felt that women are not shown in their roles outside the home often enough” (p 29).

#### **1.10.5 Arab Women in Media**

*“Not all Arabs are Muslims, and most Muslims are not Arabs”* (Sidani, 2005, p 502)

Looking more specifically on Arab women (AW) in media discourse, it is safe to say that in general, AW carrying the same negative representation of MW in the media. However, the issue is being added with the complexities of the social and political context of the Arab world.

The role of Islam in Arab societies is undeniable. Back then to the history, the political role of Islam began in the early nineties’ centuries. At that time, the majority of Arab countries witnessed a strong resurgence of Islam (Esposito, 1994; Haddad, 1984).

As been recorded in history, the problem of justice and equity is not just solely affected women’s empowerment. However, the main factor is because of the backwardness of the Arab world itself. “The utilisation of Arab women's capabilities in politic and economic remains the lowest in the world, as evidenced by the meagre share of women in parliaments, cabinets, and the workforce, and in the trend toward the feminisation of unemployment” UNDP (2002, p 23).

Based on the report NCAFP (2012) of Arab women and the future of the Middle East, American foreign policy interests reveals that according to the international measurements of government responsibility, civil liberties, political rights and media freedom, it stated that Arab countries show the lower score compared to other regional ground in the world. The researchers identified three factors that should be considered, first, the political freedom and participation in

governance, second, removal of discrimination against women, and third, inadequate education systems.

In a more recent report produced by NCAFP in 2012, it stated that “the awareness of democracy which brings a major change in many Latin America and East Asia in the late 1980s has barely reached the Arab states.” NCAFP highlighted the “lack of women’s rights” as one of the most critical factors which kept the Arab countries left far behind compared to others. The report added that the tribal-patriarchal structures, which give dominant roles to men while preserving women in segregated situations, is the foremost hurdle toward real reform. In comparison, the women’s situation in non-Arab countries where the tribal practice is absent, women position is much better, as many changes have taken in the past two decades.

Miriam Cooke (2000) in her cultural critique stated that “Arab women are not victims, but rather strong individuals who are balancing national, transnational, religious and feminist agendas in an attempt to construct a society hospitable to them”. Miriam furthermore added that women’s work sometimes reinforces and been questioned as discourses of modernity, nationalism, and feminism. Hence, these works are targeting women as a subject of their histories and challenging the representation of Arab women.

Amel al-Ariqi (2009) conducted a case study Al-Jazeera news on Middle Eastern Women in the Media: A Battle Against Stereotypes. She pointed out that the media plays a vital role, especially for the empowerment of women. Since the issues in the Middle East widely get coverage by the news agencies; therefore, there is no reason for the representation of Middle Eastern women could be the main agenda highlighting by the news media.

In her book on title ‘Women and Media in the Middle East: power through self-expression’, Sakr (2006) revealed that since the early 1990s, media interest in the Middle East shows a dramatic

change in highlighting on women's issues which began exactly before September 11<sup>th</sup>, 2001 and automatically making the voice of women's right have been heard. Another study by Sakr (2008) found the lack representation of Middle Eastern women was depend on media which they did not make a broad coverage of women as their primary concern.

Most of the studies on Arab women (Amel, 2009; Rasha, 2010) show that women in the Middle East received less intention for their representation. Amel (2009), for instance, conducted a case study on Middle Eastern women in the media and argued that women were no longer be reported based on their traditional roles as mothers, daughters, or sisters. Instead, their role has changed beyond those boundaries. However, the study also found that Arab women broke the news when they involved directly in news events itself, such as being female suicide bombers or rape victims. Similar finding on the representation of women has been recorded by Rasha Allam (2010). She noticed that the Arab media tend to portray women negatively by using women's bodies as sexual commodities, portrayed women of being illiteracy, less capability, less intellectuality, less experienced, as materialistic, and independent.

There is some reason Arab women still did not get enough attention by media in the Arab world. Similar findings can be seen in these subsequent studies. The Arab Women Development report in 2005 shows that 78.68% of the images of Arab women were negatively portrayed in media, and they are underrepresented. The report further explained that media merely highlighted the content of movies and TV series related to women and advertisement on women rather than focusing on their involvement in more severe and active roles such as their roles in newscasts, political talk shows, social programs, and documentaries.

However, not all media outlets sidelined Arab women and portrayed them negatively. Amel (2009), for instance, revealed that Al-Jazeera provided coverage on the issues of Arab

women by highlighting their rights, beliefs, life, struggling and suffering. The outlet also launches the initiative against women stereotyping in media, but more efforts must be made.

### **1.10.6 Saudi Arabia**

Before I go further on Saudi women as the main social actor in this study, I would like to present a brief historical socio-economic and political condition of Saudi Arabia as an essential part to gain a better understanding of women's position in the Kingdom of Saudi society (Hamdan, 2005, p 42). Furthermore, James Wynbrandt (2010) stated that Saudi Arabia has experienced changes that have altered the internal structure and affected the foreign relations of the country. He claimed that despite economic, social, and political improvements, Saudi Arabia still faces turmoil from the continued conflict in the Middle East. Therefore, he suggested that Saudi Arabia, as the birthplace of Islam, should find a way to balance its religious authority with the demands of modern society.

Saudi Arabia is the Kingdom governed by a monarchy system which consists of the council of ministers nominated by the King who formulates and implement policies, while the constitution is governed by a strict interpretation of Islamic law (Mobaraki and Soderfeldt, 2010). One of the main characteristics related to the power struggle between the religious scholars (*ulama* ' ) and the state in which women always brought at the centre topic of debate and discussion between both parties (Mai, 2000, p 95).

A comprehensive study on Saudi Arabia in term of geography, history, culture, economics, domestic politics, and foreign policy which gives the full insights about Saudi society. The society which has so far managed to reconcile the secularising influences of modern technology with its strong religious traditions. The author highlights some of the Kingdom less attractive features, for



instance, rampant politico-economic corruption and the discrimination endured by many Saudi women and most foreign labourers. Besides, he explores the reality in the Kingdom in the context of Saudi culture and values (David E, 1998).

In the last two decades, Saudi Arabia has witnessed some noteworthy improvements in women's status in social, political, and economical. However, all those improvements are sharply contrasted with the criticism among activists and the media of legislation and practise women rights (Shannon, 2014). These criticisms arise in several reasons: firstly, Saudi Arabia is considered one of the most gender-segregated countries in the world. Secondly, Saudi women are being controlled under male guardianship (*mahram*) policy in which they must seek permission from a male guardian at first in anything they intend to do, usually from her husband or father, brother, or son. It is similar goes to enter the education, to travel, to work and to get medical treatment, to obtain passport and permits and many more. Thus, this policy such a tremendous challenging of Saudi women who wish to pursue a career as they also need to get permission from their male guardian (Forsythe, 2009, p 396).

The restriction is not only ended on that point, besides once Saudi women entering the workplace, they also need to obey the laws, rules and social practices which bring the impact of working practice and freedom of their movement (Abalkhail, 2017).

Moreover, there is a study that examines a gender representation in Saudi Arabia by employing the combination approaches of Multimodal Social Semiotics (MSS) and Critical Discourse Studies (CDS). The study aims to investigate both the discursive practices in the catalogue and in the press coverage as to deconstruct the issue of female visibility in Saudi Arabia and how the publication of the catalogue would give a suitable discursive opportunity for stereotypical representation of Saudi Arabia as the 'Other' (T.Taher, 2019). Thus, the findings

reveal a sharp contrast between the textual and visual representations of females in the catalogues of IKEA. In the Saudi edition, females are linguistically visible, but visually are excluded, which revealed IKEA's linguistic sexism. On the other hand, linguistic and visual representations in the newspapers complement each other and reveal how news sources construct Saudi Arabia in the context of women's rights as specific negative themes associated with Saudi Arabia emerge. For example, the use of the word 'backwardness' and 'the oppression of women's rights' (ibid.).

### **1.10.7 The reign of King Abdullah**

King Abdullah died on January 23<sup>rd</sup>, 2015, after he had ruled the Kingdom of Saudi Arabia for two decades. In 1995, King Fahd had suffered a stroke and since that King Abdullah became the ruler of Saudi Arabia, and he officially appointed as a king of the Kingdom when King Fahd died in 2005. Ten years later, in 2015, King Salman has replaced his half-brother on the same day King Abdullah died. In the era of King Salman, Saudi Arabia face the royal family power struggle conspiracies and a weak economy due to low oil prices, regional war, and conflicts, as well as Sunni and Shia extremism (Stenslie, 2016).

In the reign of King Fahd bin Abdul Aziz and King Abdullah bin Abdul Aziz, both ruling periods were considered the golden age of women where their decisions in favour of women and the opening of foreign studies, making a substantial development on the academic level (Al Shahrani, 2015).

During the reign of King Abdullah (2005-2015), Saudi women advancement in the Kingdom of Saudi Arabia was based on the Sharia emerges as a process resulting from a Muslim enlightenment version and political support to women's needs and rights. The study thus shows that women in the Kingdom received unprecedented visibility in society and get the chance to

actively contribute to the country's transition toward a knowledge-based society and economy. Hence, the study aims to explore the 'special alliance' between King Abdullah and SW and also to explore the ideational, social and economic factors that bring an impact on the policies in order to promote a 'flexible approach' in the Islamic values of mercy, tolerance, equality, support of knowledge and dialogue (Maestri).

Besides, King Salman as a promoter of Islamic fundamentalism abroad was compelled to his past to a case of Saudi blogger, Raef Badawi to be punished or pardoned as he was sentenced coincided with the last day of the ailing King Abdullah (Jain, 2015).

#### **1.10.8 Saudi Women in Media Discourse**

It should be noted that Saudi Arabia represents a unique, though significant, the case among Arab countries. Housing the two most holy cities for Muslims of Mecca and Medina, Saudi Arabia is symbolically the worldwide centre of attention when it comes to Islamic issues. However, the case of women in Saudi Arabia is genuinely distinctive as this area has been the most impenetrable to outside influences (Ahmed, 1992). While the roles of women in other Arab countries have witnessed significant strides toward more participation, women's development in Saudi Arabia has been relatively slower.

In most Arab countries, ulama' (Muslim scholars) in Saudi Arabia practise conservative discourse. For example, the late Saudi Sheikh Abdel Aziz BinBaz (1912-1999)<sup>4</sup> created the idea in building the school of thought, which represent *Salafiah*<sup>5</sup> known as the most influential religious

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<sup>4</sup> Sheikh BinBaz (1912-1999) was the Grand mufti of Saudi Arabia. (A *mufti* is a principal scholar certified under his official position to issue fatwas or religious edicts and interpretations). He was also the head of the council of senior ulama'.

<sup>5</sup> *Salafiah* literally means adherence to early Muslim orthodoxy and was the most influential religious scholar in Saudi Arabia.

scholar in Saudi Arabia. Pejman (2004) found that the school of thought built by BinBaz has contributed the strong impact making sheltered against the rising tide of the increasing of women's participation in other Arab countries including the Middle East and North Africa. Despite the fact of the impact brought by BinBaz only limited to the outside of Saudi Arabia but millions of people had deeply respected him, and he got a powerful influence in the legislative system in Saudi Arabia. The school of thought in which BinBaz represent his view is broadly accepted in many areas of the Arabian Peninsula. Besides, his official position given by temporal leader making his views indeed significant credibility and his successor as grand mufti seems to belong to the same school of thought.

After the war in Afghanistan in 2002 and Iraq in 2003 and rising talk about the rights of women, this conservative tendency in Saudi Arabia has been criticised and attempts for more visibility for females are being initiated. The fifth Jeddah Economic Forum was held in Saudi Arabia in 2004 attracted over 1,000 leaders from around the globe. However, what was most notable was the first-ever female participation in significant activities. Lubna Olayan, CEO of a major financing company and one of Fortune's top 50 most influential women outside the US, delivered the keynote speech (Olayan, 2004). The highest religious authority in Saudi Arabia, probably in response to such tendencies, reaffirmed in the 2004 Hajj (Muslim pilgrimage) speech that "women should be grateful to the respectful role accorded to them by Islam as mothers" (Ghafour, 2004).

The common stereotypes of Saudi women which they are prohibited from driving car, required to wear the headscarf covering their hair, and in some areas, they are expected to cover their faces. While they have gained increased access to education, and few genders segregated job opportunities, their representation in the labour force participation rate was barely over 10 per cent

in 2002 (Arab Human Development Report, 2002). It should be noted that the lack of female involvement in the work arena cannot be solely attributed to the role of traditional ulama'. The prevailing cultural norms, which are sometimes of tribal, not religious, origin, have put pressures on women's ability to involve themselves in the economic development of their societies. Sometimes the ulama's strict understanding could be perceived as merely putting a religious impression on various long-standing traditions and practices.

Sports and physical activities are not merely limited to men; women also have broad opportunities to take part in sports. However, such opportunities are not the same as women from Islamic countries. Saudi women, for instance, they are coming from the Islamic country of Saudi Arabia have lack opportunities in participating in the Olympic Games as they face many barriers when taking part in the sports. The situation considered that women's personal situations are different according to the country where they live in, the place of their residence, the social background, and their religious practice (Pfister, 2010).

The historical socio-economic and political conditions of Saudi Arabia are an essential aspect of understanding a woman's position in the Saudi society. It is important to note that the political and social events have contributed to shaping the status of women in Saudi society (Rajkhan, 2014, p 5). In general, it is believed that in Saudi society, the role of women was essential to maintaining the structure of the family and society (Marianne Alireza, Women of Saudi Arabia, National Geographic, 1987, p 423-453).

According to Central Department of Statistics and Information, Ministry of Economy and Planning recorded that Saudi women accounted more than 90 per cent to be actively involved in the workforce and have a secondary qualification in a present-day and the rise of this education level is a major factor in increasing of female participation in the workforce.

Saudi Arabia is the only country in the world that prohibited women from driving. The restriction is based on the traditional custom and the social norm that has been inherited from a generation to another. The impact of this policy is not only affected the economic sector but also brings the side effect of Saudi women daily life. Thus, Safaa (2014, p 24) argues that women's driving is more than a human right, but far of that, it is a religious right, as well as a legal right to the women in Saudi Arabia.

Obeidat (2002), however, highlights that the images of women as mothers and wives should be promoted. The images of women who prefer working at home as housewives and mother should not be replaced across the board with images of independent working single women. She suggests that Saudi women should be portrayed as positive agents of social, political, and economic change. For that reason, they should have proportional representation within these fields.

This is one example of the legal obstacles to the social advancement of women which they were prohibited from driving a car is one of the issues represented. Besides, the media represented strict segregation of the genders. For example, women are prohibited, mixing with men whom they are not related. Most educational institutions, workplace, banks, and restaurants should have separate divisions for both genders, males, and females.

Another study by Mishra (2007a) conducted a textual analysis of 133 articles focusing on MW in *The New York Times* (2001-2003). Five themes were identified in the reporting: first, MW being victims of violence and 'Islamic practices'; second, linking their liberation with Western liberalism and consumerism; third, minor coverage of MW's resisting oppression within the Islamic framework; fourth a preoccupation with the *hijab*; and finally post-9/11 hate crimes against MW (p 5). In another study, Mishra (2007b) focused on Saudi women in 83 articles by 15 American newspapers (2001-2004). Overall, Saudi women were represented as “passive victims

of Islamic laws”, and 64 per cent of articles portrayed them as having “oppressed lives” by focusing on restrictions (p 267).

Kaufer and Al-Malki (2009) conducted a more specific analysis focusing on Saudi women ‘trendsetters and pioneers’ in 32 articles from Western news sources and translated Arabic-speaking Saudi newspapers of *Arab News* (2005- 2007). A keyword analysis of the 32 articles uncovered the following distinctive lexical items: ‘discrimination’, ‘family’, ‘guardian’, ‘opportunity’, ‘religion’, and ‘segregation’ (p 120). Based on an analysis of 27 discourse variables that incorporated these keywords, the authors conclude that the coverage of the “weak and passive” MW may not be as bleak as previous studies suggest (p 129). This, however, could not be verified, as the authors themselves admit, due to the limited number of texts and the study's reliance on abbreviated translations. I would add that a corpus of articles about ‘Saudi women trendsetters’ could not be expected to provide information about the representations of Muslim or even Saudi women in general news discourse.

When Saudi Arabian women become a centre of attention, non-academic articles always tend to promote and portray the stereotypical images of them as being exotic and erotic (Hamdan, 2005, p 61) or as victims of oppression (Shannon, 2014).

The analysis further reveals that women's rights are a common discourse in this context, with a tendency to be accompanied by discourse that perpetuates stereotypes of Saudi women as being 'oppressed' and invisible. The representations are inherently related to a broader critique of Orientalism and negative Other representation of Islam in the mainstream 'Western' discourses of Saudi Arabia (T.Taher, 2019).

Amani Hamdan (2005) referred to Ali Reza (1987) mentioning that in general, Saudi society believes that the core role of women was to maintain the structure of the family and society.

Amani included an idea in her study of women and education in Saudi Arabia towards the challenges and achievements. She stated, “Until 2001, Saudi women were considered an extension of their male guardians. First, a woman's identity appears to her husband’s card or, if her father is dead, then the guardianship turns to her nearest male kin.” In recent days, the statistic shows that majority of Saudi women are well educated, soon making the number of uneducated and illiteracy women keeps declining to a small group. However, the percentage of Saudi women in the workforce is remained low compared to other Arab countries (Doumato, 2000).

Media tend to be neutral in addressing women's issues. However, the study in Guardian news thus indicated that the news does not tend to be completely neutral (Kabgani, 2012). The study of Kabgani has similar finding with the most recent study by (Elyas et al. 1, 2020) that also found Muslim women are portrayed as active actors in their group society which the study examines the way Saudi women are represented and investigate the ideologies that lie behind the representation.

The study conducted by Shahrani (2015) shows that the role of Saudi women in community development by demonstrating their role and effectiveness in the society, even though it was delayed due to several different reasons, such as social, cultural and economic. Besides, Saudi women's roles in society are affected by the traditions, customs and interpretations of the value and traditions of society. A study takes four Saudi female writers, namely Nura al-Saad, Suhaila Zain al-Abidin Hammad, Fowziyah Abu Khalid and Wajeha al-Huwaider as the example in representing a wide range of intellectual pluralism runs from conservative to liberal, then to radical conceptions of state and society. Thus, this study will try to answer how and why do gender identities change, and what taking into account the lives of these four women and their literary work represent the continuous search and discovery. Similar to any other society, the reinventing



of themselves of these experiences are marked as part of the complexity of Saudi Arabian intellectual discourse.

The book written by Al-Sudairy (2017) is considered the first book to situate Saudi woman in a broader aspect of the cultural context in exploring a variety of themes, historical developments, and social taboos as well as investigating a wide range of writing by Saudi women. Thus, this book represents a significant contribution of women in the Middle East and offers a unique contrast between fictional presentation and lived experience.

In his study, Salem (2006) concluded that secular society faces the continuing influence of Christianity heritage and assists in subordinating minorities, mainly Muslims. The analysis consists the interviews with young Muslim women in South Australia and two daily newspapers of the Australian and The Advertiser which look at themes, for example, religions, racism, representation, identity, and resistance to racism. He critiques the existing terminologies, which is utilised to describe negativity and hostility based on religious affiliation.

The educational levels and contributions of women in many fields of social, economic, and cultural contexts have changed and developed steadily. In a recent day, it can be found that women working in shops, malls, restaurants, hotels, airports as well as in desk jobs, rather than that they also can be found working in government sectors, such as schools, hospitals, banks, and offices.

A decade ago, Saudi women were recorded successfully through their achievement been appointed as members of the Shura council, a high-level advisory body, and they could participate in municipal council activities and election campaigns. As a result, the participation of women in the workforce will be rising. In 2009/2010, women accounted for approximately 15 to 18% of the total Saudi workforce in both the private and public sectors.

Many initiatives have been taken in order to improve the economic participation of women. Among them by providing financial support and training for them. For instance, The Human Resources Development Fund (Hrdaf) which aims to improve job opportunities for Saudi women in the private sector.

Munajjed (2010) stated that Saudi women had made good progress in various aspects of life which led to more voices on the need for improvement of their condition. Women have their businesses, head government and private organisations and have made forays into hitherto out-of-reach areas including media, construction industry, political activism, bureaucracy, the banking sector, NGOs, and civil society.

It has been claimed that the process of improving the condition of women is complex, involving Saudi society and politics. Nevertheless, the monarchy has recognised that the involvement of Saudi women brings the strength of the economy (Quamar).

In June 2011, Saudi Arabia launched the Nitaqat (Ranges) programme in order to address the issue of unemployment among the local population for the nationalisation of jobs. Besides, the purpose of the programme is to expedite the policy of Saudisation that had been a force since 1994.

In a recent day, Saudi women working in various field and they hold many positions in working sectors including deans of universities and colleges, medical doctors, journalists as well as writers, photographers, filmmakers, artists, and fashion designers. Saudi women empowerment has often been a topic for discussion on social media, formal media outlets and government agencies. In Saudi Arabia, Saudi women have strived to play an active role in the public sphere (Adham, 2012).

In the Kingdom of Saudi Arabia, recent developments show that the government makes a clear strategic direction for a greater role of Saudi women in public life and into their top leadership

positions in public domains. Thus, Saudi women have a great opportunity to make contributions through their abilities and intelligence to society.

In 'Washington Post', Saudi women were being constructed as oppressed victims in need of Western liberation, while the Arab news portrayed the purity of Saudi women and the way they resist westernisation of the society. In Saudi Arabia society, the conservative 'ulama', in particular, are against the issue of gender equality in the modern era.

Adham (2012) examines the representation of SW in local media during the Arab Spring starting from 2010, where a revolutionary wave of demonstrations and protests swept through the Arab world. SW have been portrayed in various roles. The most famous representation of Saudi women is always as a mother or homemaker, model or fashion icon, radio presenter, as well as television presenter, pop singer, female sports, and businesswomen. Also, they are always being portrayed as working in central positions within the home. Female social actors have also been represented as being concerned with the health needs of their children.

Al-Shakhs (2012) examined the representation of Saudi women in the local media within these three periods: before 9/11 and after 9/11, before the reign of King Abdullah in 2005, and during the reign of King Abdullah. The results reveal that in the three periods, Saudi women play prominent roles as housewives. Most of the time, the portrayal of Saudi women-only within a house environment rather than be in public or workplace. Besides, women are widely portrayed as not being deprived of their rights for education, work, and marriage.

The representation of Saudi women in media mirrors one of the obvious barriers to their social progress which is the exclusion from political life. During this time, women were not allowed to vote and to be elected in the municipality or Shura council. Furthermore, the law of guardianship was enforced where Saudi women could not make any decisions related to marriage,

divorce, or travel. For instance, without the permission and approval from their male guardian, including their husbands, fathers, brothers, or any of their mature male relatives (ibid.).

In the study of women and media in Saudi Arabia on changes and contradictions, Sakr (2009) found in her observation that both men and women in Saudi Arabia, especially outside the ruling elites and patronage networks, are worked hard to raise the concern about their need. Usher (2011) concluded a report in Saudi Arabia prepared by Kamal Subhi. The purpose of the report is to restrict the ban on women driving, as he said by allowing women to drive would cause other crimes such as prostitution, pornography, homosexuality, and divorce. This conservation action suggestion, however, will bring little changes for the women's equality.

Soraya Altorki, in her book "Women in Saudi Arabia: Ideology and Behaviour Among the Elite" Highlight the exchange between ideology, behaviour, and religious doctrines in changing the role of women in Saudi Arabia. Altorki emphasises that none of these three elements happens independently of each other and therefore limit and complement each other at the same time. The agent of change, according to her, is the individual, who acts in this own self-interest, can change certain norms but not others. Thus, male domination becomes controlled temperament, women's seclusion becomes conditional segregation, and these changes were triggered by an increasing tendency of men and women to think pragmatically about changing realities. Throughout her book, Altorki does provide a compelling argument that change is occurring within Saudi society. This shift is affecting women and men equally. However, men remain the ultimate agents of this change. Altorki, however, does not provide a full account of the role of the state is enforcing or relaxing certain norms.

Saudi Arabia has been portrayed as the poster child of hegemony, essentialism, and women oppression. Therefore, the study draws on the academic and professional experiences of the author

dealing with Saudi women in Canada, the UK, the US and inside Saudi Arabia to further the critical scholarship on Saudi Arabia and Saudi women as site and population of academic research to avoid the essentialist, orientalist and Westernised understanding of Saudi Arabia and Saudi women. It has been argued that in recent years, no aspects of Saudi Arabian society have been subject and debate than the women's domain. Nevertheless, Saudi women remain among the fewest studied population, women's right and responsibilities have been controversial issues by both conservatives and progressives in Saudi Arabia (Mustafa and Troudi, 2019).

### **1.11 Arabic News Outlet**

Arabic media has become prominent in the Arab world and worldwide as it keeps increased dramatically playing a role in democratisation, social, cultural, and political change in the Middle East. The emergence of the prominent mass media and its role in the Middle East began during the 1950s and 1960s following the rise of Arabic unity discourse and Arab national identity (Lahlali, 2011).

There have been several studies conducted the main features of trans-national channels in the Arab states which focus on independence and bias. It has been argued that although they claim being privately owned, completely independent and free from government control, these channels are acting as political tools. Arabic trans-border media allied with specific agendas and ideologies either directly or indirectly, which rooted in regional conflicts (Fandy, 2007). In addition, there are not many opportunities to criticise governments or other neighbouring countries that have a similar foreign policy on a particular national sensitivity and international issue (Mellor, 2011).

The study explores the credibility of news in Saudi Arabia and the increase of online discussion forums which established in the 1990s to online newspapers and social media. The

author employs qualitative methods such as interviews, focus groups and combines with a quantitative survey. The results indicated that Saudi Arabia news offering limited viewpoints, but the Saudi government has been less able to regulate online (Alotaibi, 2017).

In the following I will highlight specifically on the two prominent Arabic online news outlets of AJ and BBCA and the reasons for choosing the two outlets for this study.

### **1.11.1 BBC Arabic**

British Broadcasting Corporation, notably known as BBC, was founded in October 1922. BBC also popular among the world's most outstanding media corporation that has broadcast information services via television, radio, and the internet locally and globally. Besides, a number of BBC's audience accounted for about 180 million people per week. In the UK, the operating of BBC involves nine television local stations and 11 international television channels, namely BBC America, BBC Knowledge, BBC World and BBC Arabic which still considered the only news provider in some regions of the world (Hypergene, 2005).

BBC News Arabic (BBC Arabic) previously known as BBC Arabic Television was launched on March 11th, 2008 based in London, United Kingdom (BBC, 2012). BBC Arabic is the first BBC's non-English TV station was launched in 2008, based in London which has a free to air and 24 hours television channel. It airs news in 33 languages to most parts of the world, making BBC World Service among the leading global news broadcasters (Cheesman & Nohl, 2011).

BBC Arabic covers political, social, and cultural issues and bringing neutral, balanced and accurate news to its target audiences in the Middle East, including North Africa and Western Asia, which links to its website [bbc.co.uk/Arabic](http://bbc.co.uk/Arabic) (BBCA, 2019). The origins of BBC Arabic created to

broadcast British views to the Arab world in 1936 (ibid.). In the years leading up to 1938, BBC Literary Arabic service was established, and during that time the BBC was insistent that its established news standards are not compromised to broadcast Arabic language British propaganda (ibid.). After the British Broadcasting Corporation was founded in 1938, the BBC began to broadcast in Literary Arabic, and it is considered among one of the oldest and longest-running foreign language news services (BBC, 2012).

There are many prominent staffs who were responsible in launching BBCA online news service in 1998; among them is Mustafa Kadhum. He was appointed as Senior Online Editor in monitoring BBCA journalists based in headquarters, London, and Cairo. Kadhum closely collaborates with Mohamed Yehia, the Head of Multimedia Output who has assigned of managing the news portal (Khadum, 2018). Another important person is Samir Farah<sup>6</sup>, who entered BBCA since 1996 and has produced many ground-breaking documentaries of the MENA region (BBC, 2016).

Moreover, Erfan Arab who also a member of BBCA got the accountability of writing and presenting news of the Arab current affairs since 2006. He is working closely with Edgard Jalal and Tony el-Khoury who joined the news institution in 2007 (Khadum, 2018). Besides, Ahmad Elkady who hold the post of both Senior Broadcast Journalist and the Senior News Producer, had gained many experiences while working with Aljazeera in 2000 – 2007, before joining BBCA (ibid.). As the Lead Editor of BBCA, Faris Couri was assisted by many news editors including Bassam Andari the Senior News Editor since March 2010 and also Akram Shaban Abdou the Assistant Editor (Couri, 2013).

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<sup>6</sup> He was notable with his program '*Nuqtat Heward*' (Point of Discussion) and later in 2016 was appointed as a Head of BBCA, after taking several crucial tasks during the Arab Spring.

The UK government has established BBC Arabic to be competitive of the pan-Arabic Aljazeera channel. As the British Foreign Office funds BBC Arabic, there is still a claim by many Arab critics that fear of this professional media outlet tends to be politically biased, although BBC World Service is continued to discharge the accusation of being mouthpiece under Britain's government (Jarrah, 2008).

Generally, the BBC is very well-known in maintaining strict and clear standards of implementation to ensure objectivity and integrity in a news report (Harrison, 2010). As a leading news provider, BBC Arabic television attempted to interact differently with topics that being avoided by most Arab networks, for instance, the topics of democracy, social change, and minority rights. Despite some considerable criticisms of lacking impartiality and neutrality in numerous sporadic events, BBC Arabic channel highly maintain as a vital source of information of the Arab Spring revolutions (Hill and Alshaer, 2010)

BBC General News service provided the domestic version of news stories. The process of news stories is gone through several stages, beginning with the raw data collection. The initial process involves the considerable mass of raw translation of these news sources to be refined. Following the routine, translator in this service need to listen to the broadcast, and while recording them, then they make a summary of these news stories by typing it into the computer. Later, these broadcasts are prioritised and translated following the guidance of the editorial policy. The translated materials then will be edited and sent to the newsroom that involved further processing and reframing namely 'productive news processing' (Podkalicka, 2011). The most important of this concern the dilemma of providing impartial news, at the same time as promoting British diplomatic goals and strategic interests in the Greater Middle East (Baumann and el Issawi, 2010).



Saeed (2007) developed an argument by provides an overview on the representation of ethnic minorities in the British press and making an argument on the treatment of British Muslims, and Islam follows these themes of 'deviance' and 'un-Britishness'. In the study, he examines the representation of Islam and Muslims in the British press and suggests that British Muslims are portrayed as an 'alien other' within the media.

BBC Arabic service has been a subject of many scholarly investigations. However, I.Ayish (2006) argued that BBC wide popularity in the Arab world compared to other international broadcasters in Arabic has never been addressed. Thus, he provides a comprehensive explanation of BBC popularity and its implications for mass communication in the Arab world.

In short, BBCA has been chosen for this study due to the high reputation of the outlets not only among the Arab audiences but also among the international audiences. BBCA which has a long history of more than 80 years providing news and information to the Arab people are strongly present in the Arab media landscape. BBCA reports many issues on Arab women in general and provide various news coverage on women in Saudi Arabia through its international news teams of journalist and correspondents. Thus, these are the reasons of investigating the way the outlet has represented SW in the online news reports.

### **1.11.2 Al-Jazirah**

Al-Jazirah is an Arabic newspaper as well as online news available at <http://www.al-jazirah.com>. It is a Saudi daily newspaper in a broadsheet format consists of 48 pages. AJ has more than 30 national and international branches and its total circulation is around 123,097 (January-June 2013). Al-Jazirah is privately owned and established in 1960 by Abdullah bin Muhammad bin Khamis which based in Riyadh. It is now managed by Al-Jazirah Corporation for Press, Printing and

Publishing. The current editorial board of Al-Jazirah is owned by Mutlaq bin Abdullah Al-Mutlaq who is the chairman of the board, followed by the general manager, Abdul Latif bin Saad Al-Ateeq and Khalid bin Hamed Al-Malik as the editor in chief. While the deputy chief editors are Abdul Aziz bin Muhammad Al-Mansur, Fahad Abdullah Al-Ajlaan and Abdul Al-Wahab Al-Qahtani. Other editorial managers of Al-Jazirah namely, Jasir bin Abdul Aziz Al-Jasir, Ibrahim Abd-ur-Rahman Al-Turki, Muhammad Saleh Al-Abdi and Mansur Uthman Al-Zahrani (AJ, 2020).

Despite being privately owned, AJ is subjected to the Saudi Press Law and its operation is monitored by the Saudi Ministry of Information, the highest authority in the country which provide a license to media institution to operate in Saudi. The controversy about AJ occurred in September 2008 when AJ's reporter, Fahd al-Jukhaidib was sentenced to two months in prison and had 50 lashes due to inciting the public to protest against a series of electric power disruption in the northern part of Saudi Arabia (CPR, 2012).

Al-Jazirah is among primary papers in Saudi Arabia and one of the leading, as well as the most notable Arabic daily news. It has branches in more than 30 cities inside and outside the Kingdom. AJ publishes reports and interviews on national Arab and international issues. AJ is a broadsheet newspaper published daily, and its daily news contents cover the economy, sports, culture, computers, medicine, and science, it also carries cartoons (The Arab Press Network, 2012).

AJ is broadly circulated all over Saudi Arabia, and its circulation has doubled, approximately 110,000 in past ten years and also available outside the Kingdom in other Arab and European countries (AJ, 2019). AJ was the first Saudi based paper to launch a website (news portal) in 1996, and its advertising and subscription orders from government offices, companies, and individuals have increased dramatically (ibid.). The number of visitors to the site has increased to more than three million in less than three years (BBC monitoring, 2018).

AJ also considered as one of four leading daily Saudi newspapers together with Al-Watan, Al-Riyadh and Al-Madina (Anti-Defamation League, 2012). AJ was awarded the best print prize in Asia, in Manila in 2007 by IFRA and Saudi Ministry of Communication and Information Technology has awarded AJ website as the digital excellence in 2007. Besides, the editors of AJ were invited for the first time by the World Association of Newspapers in 2007 conference held in South Africa (Moussa Ahmad, 2013).

Saudi newspaper has launched the Gulf Kingdom's first online women's daily covering women achievements in Saudi Arabia and their latest developments and other topics addressed on women issues in 2011 (AJ, 2018). Al-Jazirah newspaper said that 'Awjonline', the first online women would be launched during a women cosmetic's exhibition opening in Abu Dhabi (AJ, 2010). While Mutlaq bin Abdullah, the chairman of Al-Jazirah said that "Awjonline will be Saudi Arabia's first online newspaper exclusively to be dedicated to women, and it is also considered to be the first newspaper exclusively deal with women in the Arab world as we inspired the idea of this paper from the spectacular achievements made by Saudi women in the recent period" (Emirates 7/24, Sept. 2011).

There are a lot of technological innovations in AJ aims to provide advanced technological platforms to its readers. AJ is the first Saudi daily launching online websites formed in 1996 and the first daily paper in the Middle East launched a mobile phone application which had more than 50,000 users in 2013 (AJ, 2019). Besides, AJ is also innovative in launching first online women's daily covering female achievements in Saudi Arabia, the latest developments and other topics related to women (WAN IFRA, 2013).

In a comprehensive study, Alawadh (2014) employs CDA to explore the evolution of Saudi print media discourse on the US between September 11th, 2001 and December 30th, 2013. In

particular, the study investigates the way ideological stances attitudes toward the US during the period manifested in the discourse of Saudi authors in Al-Jazirah and Asharq Alawsat and how changes in the ideological stances realised discursively. Thus, the study adopts van Dijk's sociocognitive approach to CDA. The study follows a two-dimensional approach to identify the textual features of the text in one dimension and draws links between all these features, as well as its wider historical, socio-cultural, and political contexts in the other dimension.

To sum up, AJ is one of the main news outlets in Saudi Arabia. The outlet begins as a newspaper publisher before utilising the information technology to create a wider platform for its audience to interact with the news content. AJ proudly claimed as the first Saudi newspaper to go online and among the first to provide instant news update directly to the readers' smartphone, which make the outlet the preferred choice among the readers not only in Saudi Arabia but in also in the Arab world. Hence, the study choses to examine the outlet's representation of SW due to the high reputation of the news outlet as well as the outlet perfectly suit to represent the local Saudi news outlets which carries the voice of Saudis.

### **1.12 Literature Gaps**

Along the review process, some important gaps have been identified in order to support the need for topic understudied. The gaps are worth mentioning as it highly shows the researcher's contribution to the knowledge of the topic being studied. According to the previous studies, much work has been carried out in highlighting on women in media which mainly concerned with Muslim women including Arab women and non-Arab Muslim women such as Muslim women from Iran, Pakistan, India, Bangladesh, Nigeria, Malaysia, Indonesia, and many more majority Muslim countries outside the Arab region. There is not much work has been done on Saudi women

in particular, even though women in Saudi Arabia are mostly present and practise Islamic law and often being stereotyped by the western media. Therefore, the purpose of the present study is mainly to highlight Saudi women and its representation in Arabic online news of the BBC Arabic and Al-Jazirah.

Being different with other studies which mainly focuses on research data in English, the data in this research on the hand is in Modern Standard Arabic (MSA) language which was compiled from the worldwide source of internet. The data of this study comes from Arabic online news of BBC Arabic and Al-Jazirah, which respectively present a different view of Arab and Western discourses. Although their target audience is the same which focusing on Middle Eastern and North Africa region, their agenda is different. Due to the fact, it can be said that there are no accurate studies about Saudi women in particular, especially in Arabic online news. By accurate I mean, there are no detailed studies used data in the Arabic language, which makes this research is significantly exclusive.

Review of the literature presented in the previous section has shown that so far studies in the representation of Saudi women in media are always portrayed in the backwards sides rather than constructive ways. Although some studies have tried to investigate the representation on the positive sides, their works are only limited to the Muslim women in general. While, several studies by scholars and researchers such as Naomi Sakr (2004), Amel al-Ariqi (2009), Salam Al-Mahadin (2011), Maurice Odine (2013) and Bandar Al-Hejin (2014) carried out limited studies of the Arab Muslim women, but their studies were not conclusive enough. Thus, the purpose of this present study is to highlight and want to consider about Saudi women in BBC Arabic and Al-Jazirah from 2010 to 2014.

The representation of Saudi women in media is the main consideration of this study, particularly in BBC Arabic and Al-Jazirah. However, the studies that focused mainly on Saudi women are still limited and need to reinforce in more details and precisely. Therefore, there is a need to focus on Saudi women as they may represent the conservative image of Arab and Muslim women which mostly be subject to most of the stereotype pictures of Western media.

Moreover, Saudi women, in particular, has been the subject of less attention in media, despite their significant representation, are far more gone through development unlike other stereotyping. The purpose of this study is to analyse the representation of Saudi Women in discourses of two Arabic online news, namely BBC Arabic and Al-Jazirah and to explore the combination methods of CDA and CL, respectively.

In addition, in this current study, highly being structured and planned according to the appropriate time frame of the news articles data. The researcher is very explicit in choosing the period of 2010 until 2014, which within the last five years period under King Abdullah reign starting from 2005 to 2014. The period shows a lot of significant events, and changes happened such as Saudi women can vote for the first time in the municipal election, being participated in Majlis Syura (the highest legislation) in Saudi Arabia, being participation for the first time in the Olympic games, the protest of driving ban, as well as other issues surrounding on married and employment.

Despite the combination of quantitative and qualitative approaches, most studies do not provide precise quantifications of their qualitative findings. Thus, this study attempts to address the representation of Saudi women by employing both qualitative and quantitative methods of Critical Discourse Analysis (CDA) and Corpus Linguistics (CL). This good combination is hoped to address the topic of Saudi women as the main concern as CDA purposely being applied to

analyse the data by adapting the analytical model of Theo van Leeuwen (1993) and Fairclough (1992) frameworks in order to investigate the representation of Saudi women presented in BBCA and AJ, and to identify the ideologies lying behind this representation. Moreover, the theoretical framework for this study is construct on the ideas of Judith Butler's Feminist's theory and CDA theory. While the application of CL can reveal the pattern of the data under investigation by using the specific Corpus software namely AntConc developed by Laurence Anthony. It is highly important to mention that there are minimal studies applied both methods and used the specific Corpus software to analyse Arabic text, in particular, which making this research is extremely special and more challenging compared to others.

Therefore, as far as I have concerned, the literature topic covered the lack covering of media on women issues and representations, also the issue of women inequality in media. Although there are many studies on women in media, the percentage of media stressed on women issues and representations is still low. It can be seen in the case study, survey, investigation, observation, and report done by the researchers, scholars and organisations in this chapter.

Overall, the current study hopes to address these gaps by implementing corpus-based procedures and analyses that are replicable, exhaustive, and where possible quantifiable, as will be explained in more details in the following chapter.

## CHAPTER TWO

### THEORETICAL FRAMEWORK AND RESEARCH METHODOLOGY

#### 2.1 Introduction

This second chapter presents the theoretical framework and the methods utilised in this study to answer the research questions. The theoretical framework is based on two approaches: The Feminist Theory (FT) of Judith Butler (1990, 1993) and the Critical Discourse Analysis (CDA) of Fairclough (1989, 1992, 1995, 2005). The combination of these two theoretical approaches facilitates a better theoretical understanding of nature, concept, significance, limitation, and potential consequences of discursive representation of SW in the modern standard Arabic online news discourse. FT theory or CDA alone will not provide a comprehensive theoretical understanding of the investigated discourse. Thus, the combination of FT and CDA offers a lot of advantages which will be highlighted in the present chapter. Following discussion of the theoretical framework, I will elaborate on the research methodology used in this research. The main approach of this study is a qualitative study that utilises the Critical Discourse Analysis framework inspired by van Leeuwen's socio-semantic social actors' analysis (1993, 1996) and Fairclough's dimension of social practices (1999, 2003). However, to ensure more accurate results and to mitigate against the danger of researcher bias and the 'cherry-picking' of certain discourse elements and structures, corpus techniques have also been deployed to provide statistical insights into the investigated discourse.



## **2.2 Theoretical Framework**

My theoretical framework is a combination of two Critical theories, namely: Feminist Theory (FT) and Critical Discourse Analysis (CDA). Thus, my explanation of the theoretical framework is separated into two major sections. The first section focuses on the Feminist Theory (FT) proposed by Judith Butler (1990), and the second section explains Critical Discourse Analysis (CDA) particularly the textual-oriented CDA of Norman Fairclough (1999). My discussion of FT begins with a short introduction of feminism and of feminist movements, then is followed by a brief explanation of Butler's ideas in FT.

In the second part of my discussion of the theoretical framework, I highlight the pillars of CDA with special attention given to Fairclough's version of CDA. Like many feminist theories, CDA gives much attention to the issue of gender bias. Hence, Fairclough and many other CDA scholars such as van Dijk, Chailorque and Wodak have conducted many studies that critically examine discourses of unequal treatment of gender. However, FT and CDA have their own epistemological stances which make them differ in their aims and understanding. The combination of both FT and CDA by focusing on their strength can be beneficial for my study. Thus, the concept of Feminist Critical Discourse Analysis (FCDA) proposed by Lazar (2007) can become the bridge to link between the two theorists. Relevance to my study, FT provides the research with the ground theories of understanding women and their sufferings from oppression. CDA, on the other hand, provides practical and systematic analytical tools to investigate the discourses of gender injustice.

## **2.3 Feminist Theory**

Feminism, in a broad sense, refers to a movement to establish equality of genders. Feminism not only involves social movements but also extends to the political, economic, and ideological

movements. Hence, Feminism movements aim to define the equality of sexes in term of politic, economic, personal, and social systems. Feminism constructs its campaign based on the stance that the male perspective dominates the societies point of view; women are thus marginalised and treated unjustly (Gamble, 2006). Therefore, feminists actively fight against gender stereotypes and demand for equal rights between genders including the right to vote, equal pay, own property, work and hold essential jobs, receive education, equal rights in marriage and much more. These campaigns against gender bias have resulted in social change, particularly in Western societies in which women have been granted better social position compared to the past.

The fight for women's rights to be equal to those of men has resulted in the emergence of Feminist Theory (FT). This theory aims to provide a theoretical concept of gender inequality (Chodorow, 1989). FT explores the issue of gender inequality by critically examining women's roles in their society and their life experiences. As a result, FT has developed various concepts and ideas in many disciplines of knowledge in order to tackle the issue pertaining sexes which include discrimination against women, stereotyping, sexual objectification, oppression and patriarchy (Lazar, 2005).

FT, as well as feminism, has developed rapidly over the past decades in term of their ideas, understanding and direction of the campaign. FT, in particular, has a significant influence in many knowledge fields including sociology, communication, anthropology, politics, economics, media studies literary criticism and art history. FT also has produced many influential philosophers and scholars which contribute their ideas in understanding the issue of women injustice. Relevant to my study is the theory proposed by Judith Butler, an American philosopher and gender theorist. Butler is well-known for her great influence in the field of political and philosophical studies, ethics, feminist and queer theory, and literary-critical research (Sharp, 2009).

My discussion of Butler's concepts and ideas around FT is based on two publications: 'Gender Trouble: Feminism and the Subversion of Identity (1990) and secondly 'Bodies That Matter: On the Discursive Limit of Sex (1993). It is worth noting that Butler's version of FT is influenced by other philosophers: the ideas of Foucault through his concept of 'power' and body, secondly the idea of ideology and the concept of interpellation introduced by Althusser and thirdly the concept of hegemony suggested by Gramsci (Goldstein and Natoli, 2005).

To begin with, Butler rejects the humanist approaches in dealing with issues related to women. According to her, the humanist believes that the subject asserts and maintains its individual autonomy (ibid). In contrast, Butler builds her ideas by adopting the post-structuralist approach, particularly Althusser, which firmly believes that ideology interpellates. Hence, discourses of power or knowledge discipline the subject (Butler, 1990, p 46). The process of interpellation according to Althusser in simple words means the constitutive process where the individual acknowledges and responds to the ideology, thus recognizing him as subject to the ideology. In this concept human subject is constructed by pre-given structures and by being named as a member of certain group, the individual is led to see himself as an ideological subject. Relevant to the present study, this concept of interpellation suggests the ideological function of media texts. Thus, the readers are constituted by the media texts, and the power of media resides in their ability to position the subject in such a way that their representation in the mass media are taken to be reflections of reality. In other words, the mass media has a powerful ideological influence on the readers to accept the representation of social actor as it is really happening in daily life.

The influence of post-structuralism on Butler's ideas can furthermore be found as she accepts the notion that the hegemonic ideologies constitute fissured subjects. In addition, the heterosexual norms are constituted by the control power in the process of gender social

construction (ibid., p 47). Butler's idea of hegemonic ideologies and its relation to the subject in the construction of gender is heavily influenced by the concept of hegemony introduced by Gramsci.

Benefiting from the post-structuralist ideas particularly Foucault with his notion of power and knowledge, and Althusser with his concept of ideology interpellation, Butler proposes her own understanding of the subject. Butler not only criticises the humanist assumption of the subject, but she also goes against the belief of traditional feminists which view men and women are two biologically different groups (Butler, 1993, p 146-149). Traditional feminists firmly believe that men and women are two groups which distinctively differ in term of their own experiences, interests and social organisations. Butler proposes a new idea which assumes that gender is a performance imposed by cultural rules and norms. Thus, the distinctive differences between men and women is not a matter of biological or nature prescription but is constructed by the social norms and rules.

With regards to the influence of Gramsci's ideas of Butler's theory, we can find that Butler firmly preserves the idea of the resistance of the cultural norms in constructing gender identities (Ibid, p 163-171). This idea is derived from Butler's critical understanding of Gramsci's notion of hegemony. Hegemony in very basic idea means the dominance of one group over another and it has been done through the support of legitimatise norms and ideas. More specifically on the Gramsci's hegemony, he proposes the idea of cultural domination by the ruling class (Philips and Jorgenson, 2002). This process is being done by imposing the ruling class view on the society and manipulates their beliefs, perceptions, and values of society. As a result, the dominant view of ruling class becomes the accepted cultural norms. However, Butler slightly differs from Gramsci's

original ideas as she believes that the heterosexual norms imposed by social or institutional practices preclude the political liberation sought by the oppositional theorists (Butler, 1993, p 171).

As many post-structuralists theorists have heavily influenced Butler's version of FT, it is essential to expand my discussion in this section to briefly highlight the fundamental ideas of post-structuralists which helped Butler construct her ideas. Hence, my discussion will move to focus on the notions of power and knowledge introduced by Foucault (1975) and Althusser's concept of ideology interpellation (1983). Compared to other post-structuralists, Foucault's works have received greater attention by many highly influential feminist theorists (Goldstein & Natoli, 2005). The main factor which attracts feminist theorists to utilise Foucault's ideas is his view of the body.

Body in Foucault's understanding is treated as a cultural and historical specific identity (Foucault, 1984). Foucault's ideas on the notion of the body differ from other post-structuralist theorists (Torfing, 1999). Derrida, for instance, assumes that the body is a metaphorization which relate to a much comprehensive general philosophical problem of difference (ibid). Moreover, Foucault's notion of body is regarded as the core which enlightens feminist understandings of the oppression of women. At least two of many Foucault's works are essential to feminism. First, 'Discipline and Punish' (1975) and secondly, 'The History of Sex' (1976). These are the two books in which Foucault elaborates his theory of power and its relation to the body. Butler's FT then utilises this theory of power and body proposed by Foucault to examine various aspects of women's oppression critically.

Moreover, Foucault rejects the idea that sexuality is a natural quality of the body. In contrast, Foucault proposes an idea that understands sexuality as an effect of historically specific power relations (Foucault, 1976). Again, this theory of Foucault enlightens feminism with a theoretical framework to critically investigate how women's experiences are impoverished and

controlled within specific culturally determined images of feminine sexuality (McNay, 1992, p 8-9). Another important concept of body proposed by Foucault, which is essential to feminist is his idea which emphasises that body is produced through power (Foucault, 1975). Within this idea, Foucault views the body as a cultural entity rather than a natural or biological entity. This idea has contributed significantly to many feminists works which heavily criticise social injustice and gender bias.

Even though Foucault's works have provided a useful theoretical framework, feminists are aware of the critical limitations of Foucault's theory, particularly in changing Foucault's ideas into practical analytical tools. Hence, the main challenge faced by feminists in dealing with Foucault's theory is the difficulties of implementing the philosophical ideas of Foucault to be in line with the feminist theory which is based on the demand of an emancipatory politics (McNay, 1992, p 10). Foucault's emphasis on the effects of power upon the body has led him to believe that power can become a tool in the reduction of a social actor to passive bodies. However, Foucault fails to provide an adequate explanation of how an individual may act autonomously in the resistance of power (Jackson & Jones, 1998). Moreover, feminist theorists are concerned with the lack of a rounded theory of subjectivity in Foucault's ideas. This has resulted in a conflict with the essential goal of feminist works which aim to rediscover and re-evaluate the experience of women (McNay, 1992).

Moving now to Louis Althusser's 'theory of ideology' (1971), many feminist theories have benefited from Althusser's critical ideas, including Hennessy, Elizabeth Grosz as well as Judith Butler (Jackson and Jones, 1998; Lazar, 2014; Sharp, 2009). Butler (1997), for instance, has found the importance of Althusser's ideas in thinking about the subject formation and the various ways in which ideology interpellates individuals as the subject. Butler elaborates Althusser's ideas

on the notion of ideology inspired from his book "Ideology and Ideological State Apparatuses" (1971). Subject formation in her understanding is the process which happens through the use of language (Butler, 1997). This idea seems to translate many of Althusser's ideas of the materiality of ideology and its existence in institutions and practices through its various indices of effectivity (Sharp, 2009). Relevance to my study is the concept of subject position give the insights to understand the process when individual use language to negotiate positions for himself. Within this concept, discourse can provide us conceptual repertoires which we can represent ourselves and others. Thus, in my study, online news discourse can offer us with the conceptual ideas which the social actor (Saudi Women) can be represented in the investigated discourse.

Ideology, according to Althusser, is a system of representations that masks our true relations to another in society by constructing imaginary relations between people and their social formation (Althusser, 1971). Moreover, interpellation is defined as the process through which language builds a social position for the individual and transforms her to become an ideological subject (ibid.). This definition of ideology and interpellation is derived from the Marxist structural thinking, which closely associates subject with ideology.

Althusser emphasises that ideology is a distorted recognition of real social relations which is controlled by ideology. In addition, there is no chance of resistance to these processes of social relations because we always accept the subject positions allocated to us, hence making us subject to ideology (Ibid). Althusser assumes that individuals are placed into a particular subject position by an ideology. This ideology has been developed by superstructural social institutions like the education system, the mass media, and the family (ibid.). Althusser highlights the importance of language in his idea of ideology and interpellation. Hence, he emphasises that individuals are placed in certain positions by particular ways of talking. For instance, if a child calls a man '*doctor*'

and the adult responds, then the man has become interpellated with a particular identity and certain expectation which is generally associated with a 'doctor' and his professional attitudes. In this regard, influenced by Althusser's concept of interpellation, Foucault has provided a starting point of understanding the subject for discourse analysis. He asserts that subjects are created in discourses and are decentred (Foucault, 1972, p 55).

To sum up, the researcher finds the ideas of ideology and interpellation proposed by Althusser, the theory of power and body introduced by Foucault and Gramsci's hegemony as being brought forward by feminist theorist Judith Butler are relevant to the current research topic. These ideas can become useful insights in providing theoretical understanding pertaining to the representation of SW in the online news discourses. The concept of interpellation for instance gives insights on how ideology functions in media texts. Therefore, the readers are constituted by the media texts, and the mass media has a powerful ideological influence on the readers to accept the representation of social actor as it is really happening in daily life.

The concept of subject position on the other hand, help the present study to understand the process when individual use language to negotiate positions for himself as discourse can provide us conceptual repertoires which we can represent ourselves and others. Thus, indicates the use of language and linguistics features to represent social actors in discourse. Last but not least, the Gramsci's notion of hegemony which build on the idea of the dominance of one group over another provides a critical understanding of how the more powerful institution in societies particularly by controlling the mass media has been able to impose their view on the society. As a result, the dominant view has become the accepted cultural norms and uncontested.



## 2.4 Critical Discourse Analysis

Critical Discourse Analysis (CDA) is a type of discourse analytical research that studies the ways that social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in social context inequality (van Dijk, 2006). The approach of CDA received huge attention among researchers and scholars in linguistics and language studies, as well as other social science disciplines (Philips and Jorgenson, 2002).

CDA is not so much a direction, school, or specialisation next to the many other 'approaches' in discourse studies. Instead, it aims to offer a different 'perspective' of theorising, analysis, and application throughout the whole field. We may find a more or less critical perspective in such diverse areas as pragmatics, conversation analysis, narrative analysis, rhetoric, stylistics, sociolinguistics, ethnography or media analysis among others (van Dijk, 2006). Scholars identifying with the label CDA seem to be united by the common domains and topics of investigation, an explicit commitment to social action and the political left-wing.

Among the most prominent individuals involved in the initial construction of CDA are Norman Fairclough, Ruth Wodak, Teun A. van Dijk, Paul Chilton, Margaret Wetherell, Michael Billing and Gunther Kress (Blommaert, 2005; Baker, 2012). Each of the scholars comes from a different background which contributes to different ideologies and thinking. For instance, Fairclough has a background in systemic-functional linguistic inspired by Halliday, while van Dijk has expertise in text linguistics and cognitive-linguistic, Wodak in interactional studies and Chilton in linguistics, semiotics and communication studies (Blommaert, 2005, p 21).

Furthermore, the critical approach used in CDA is distinctive in its view of the relationship between language and society. Language within CDA understanding is considered as a crucial element in the process of ideological reproduction. Thus, language in CDA's point of view is the

centre of establishing and sustaining social identities and inequalities (Wodak, 2001). It is also a useful tool to discover the relationship between analysis and the analysed practices (Blommaert, 2005, p 21). Hence, language is considered as a form of social practice and both language practice and social practice have constituted each other. Moreover, CDA also examines how social power relations are constructed and established by language. However, the term discourse is used in social and linguistic research in several different ways. Stubbs for instance, defined discourse in the traditional way as either 'language above the sentence or above the clause' (1983, p 1). Similarly, Brown and Yule defined it as 'language in use' (1983). Besides, sometimes the term discourse is applied to different types of topics, or several languages uses. For example, Chilton in political discourse (2004), colonial discourse stated by both Williams and Chrisman (1993), media discourse by Fairclough (1995) and environmental discourse by Hajer (1997).

In short, CDA deals with the relationship between discourse and power. There are some gaps between the methodological and theoretical CDA approaches. Despite many empirical studies on discourse and power having been carried out, the details of the multidisciplinary theory of CDA are still not clear. Besides, there is still a gap between more linguistically oriented studies of text and talk and various approaches in the social research, which derive from different aims of each study. Integration of various approaches is significant to achieve a satisfactory form of multidisciplinary approaches of CDA.

In the following section, I will highlight on Fairclough's view of the discourse. Fairclough views discourse as not only involve a certain ways of language use, but it is also constructing the representation of social entities and relations (Fairclough, 1992). Hence, different discourses constitute social entities in different ways and position social actor in different ways as social subjects (ibid.). There are three aspects of the constructive effects of discourse, namely '*identity*',

'relational' and 'ideational'. (Fairclough, 1992, p 64). In the first aspect of identity, Fairclough stresses that discourse is a critical element in constructing 'social identities' and 'subject positions' as well as positioning social actors in a certain way. In the second aspect of relational, Fairclough suggests that discourse significantly contributes to the process of constructing social relationships among people. While in the final aspect of ideational, discourse actively contributes to developing a system of knowledge and belief. Thus, it is noticed that Fairclough's understanding of discourse's effect can be linked to Foucault's theory of discourse (1972) as well as Althusser's ideas of ideology and the concept of interpellation.

These ideas not only received good feedbacks from the CDA's scholars, but also welcome by many linguists. Halliday's concept of Functional Grammar (1994) for instance, supports these ideas of Althusser, Foucault, and Fairclough. Relevant to this, Halliday understands discourse as stretches of spoken or written language. Hence, discourse can reproduce, sustain, threaten or overturn hegemonic notions of identity, social relations or systems of ideology and belief (ibid.) Also, Halliday assumes that discourse can provide some "physical impact on the social world" (Halliday 1978, 1994). The analysis of discourse can help us uncover the evidence of a struggle between competing social actors and their different ways of viewing the world. Foucault has previously advocated the same idea as he asserts that discourse "is not simply that which translates struggles or system of domination, but it is the thing for which and by which there is a struggle, discourse is the power which is to be seized" (Foucault, 1984: p 10). Fairclough furthermore emphasises the same idea in his book *'Discourse and Social Change'* by saying discourse "is not the only site of power struggle, but also a stake in a power struggle" (Fairclough, 1992, p 67).

Thus, it can be concluded that critical discourse analysis is not limited to a simple lexicogrammatical description; rather, it is a more comprehensive analysis of a key tool in the

reproduction of the broader social world. This analysis can be done by critically examines the political speeches, policy papers and news articles which are widely produced and circulated in the society. These texts are set to achieve the hegemony of a particular point of view and aim to initiate change within other non-discursive aspects of social practice. Hence, critical discourse researchers can describe how hegemonic practices are being achieved through discourses, and they may contribute to the dissolution of hegemonic practices by producing texts by themselves (Rear, 2013, p 15).

Lazar (2007) has initiated an intellectual movement to bridge feminist studies with CDA by proposing 'Feminist Critical Discourse Analysis' (FCDA). This kind of critical study of unequal social order which has been the centre of attention for many years by both feminist and CDA scholars has become more pertinent in the present time. With the wave of globalisation and the internet revolution, the issues of gender, ideology and power have become more complex and challenging. The main goal of FCDA is to promote rich and nuanced understanding of discourses of social hierarchies of gender which reflect the complex relation between power and ideology. FCDA, according to Lazar (2007, p 142) utilises interdisciplinary approaches. It brings forward the centre attention of CDA, which highlights the usefulness of discourse studies in critically examining issues that are the concern of feminists. At the same time, FCDA provides a feminist perspective to critical discourse studies.

In short, FCDA is a branch of CDA. It is a CDA version proposed by Fairclough (1999, 2003) combined with a feminist approach. Many studies have found that CDA offers useful tools to analyse text at the macro-level, including feminist studies (Lazar, 2007). Based on Foucault's idea that discourse is a process of meaning-making, Fairclough defines discourse as “ways of representing aspects of the world - the processes, relations and structures of the material world,

the mental world of thoughts, beliefs and so forth, and the social world” (Fairclough, 2003, p 128-129).

The primary concern of CDA, according to Fairclough, is to critically investigate how specific patterns of language usage construct and shape our understanding of social phenomena. Inspired by this fundamental stance of CDA, FCDA launches its study on the way gender is represented in texts. This study is based on the assumption that texts are produced within a patriarchal context. Thus, Lazar emphasises that the essential attention of FCDA in its studies is to critique ‘discourses which sustain a patriarchal social order: that is, relations of power that systematically privilege men as a social group and disadvantage, exclude and disempower women as a social group’ (Lazar, 2005, p 5). Of relevance to my study, the FCDA framework is useful to critically examine the representation of SW in the modern standard Arabic online news discourse. My aim is to uncover a patriarchal social order which highlights the domination of men over women and reveals how women have been treated unjustly in their society. My study is concerned with the social and political condition in Saudi Arabia, which not only facilitates this patriarchal social order but also sustains it.

## **2.5 Analytical Framework**

My analytical framework draws on the combination of two practical analytical tools within the tradition of CDA. The main reason for using the combination between two analytical tools is to provide a better and more complete discourse analytical tools which link between micro-level of discourse analysis with the macro-level. The first analytical tool is based on the van Leeuwen (1993, 1996) socio-semantic meaning analysis framework and it is used to investigate the representation of SW in the corpus data. Van Leeuwen's socio semantic analysis tools provide

comprehensive semantic rubrics which are very useful to unfold the representation of SW in the investigated discourse at the micro-level. The second analytical tool is inspired by Fairclough's (1999, 2003) three-dimensional textual oriented discourse analysis. Fairclough's analytical tools particularly his third analytical dimension, which concentrates on the social dimension is an excellent instrument to critically examine the social context of SW representation in the discourse. Thus, the third dimension of Fairclough's analytical tools links the results of van Leeuwen's socio-semantic of social actor's representation at the micro-level with the macro-level of social practices. Both van Leeuwen's socio-semantic analytical tool and Fairclough's critical analysis of social dimension complement each other to provide a micro to the macro level of discourse analysis.

## **2.6 Van Leeuwen's Socio-Semantic Analytical Rubrics**

Van Leeuwen provides a methodological tool to analyse social actors. He lists 24 elements for re-contextualisation of the social actors which have been represented in discourse (van Leeuwen, 1993). His social actors' analysis is based on a socio-semantic inventory. By using this inventory, social actors can be represented in sociological criticism which aims to determine who has been nominated for representation (Elyas et al., 2020). Many studies under the umbrella of CDA (for example, Kabgani, 2013, Elyas et al., 2019, Elyas et al., 2020, Adam, 2012, Alshakhs, 2012) have utilised van Leeuwen's analytical tools to critically examine the representation of social actors presented in both oral and written data particularly within the media discourse to unfold the ideologies at the back of this representation.

The decision to choose van Leeuwen's analytical framework is not only based on its reputation; rather, it is based on the benefits offered by the framework. Van Leeuwen provides a useful tool in categorising the choices made within the discourse based on the socio-semantic

meaning. As one of the most comprehensive discourse analytical tools under CDA studies, van Leeuwen's tools offer a practical step to analyse discourse through the representation of social actors in texts. Moreover, most of his suggested 24 elements are the suitable criteria for my analysis of SW representations in the investigated discourse. However, not all van Leeuwen's categories and sub-categories are to be found in this study as the present study consists of one type of discourse namely online news texts<sup>7</sup>.

There are two essential categories of social actors' representation in van Leeuwen's framework, namely: exclusion and inclusion. When the social actor has been excluded from the discourse, it happens either by suppression or backgrounding, which categorised as two sub-categories of exclusion. Suppression takes place when the social actor is not mentioned in the investigated text, or the trace of the social actor cannot be found in the text. Suppression is considered as the powerful means of social actor exclusion in the text. Backgrounding, on the other hand, is considered as a less dramatic way of exclusion. The trace of social actors can still be found in the investigated text; however, they may not be named as direct participants of specific activities, or there are delayed in referring to them in the text. Hence, social actors are separated from their activities in the text.

The second of van Leeuwen's basic categories of social actor's representation is known as inclusion. It refers to the process when the social actors are represented in the text and fall within one of his 24 elements. Among these elements are<sup>8</sup>:

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<sup>7</sup> The detail on categories and sub-categories which apply to the present study will be discussed in detail in Chapter Four when the study discusses the result analysis in deep.

<sup>8</sup> These elements will be given only brief explanation here, and the details together with the examples related to the investigated data of the present study will be included in Chapter Four and Five. The list taken from van Leeuwen (1996, p 32-70).

- (1) Activation (representing the social actors as dynamic forces in an activity reported in the text);
- (2) Passivation (representing social actors as ‘undergoing’ the activity or the benefiter);
- (3) Nomination (representing the social actors in terms of their unique identity);
- (4) Categorisation (representing social actors based on their identity and functions share with others);
- (5) Overdetermination (representing the actors as participating simultaneously in more than one social practice);
- (6) Generalisation (depicting them as classes. it may be done by the plural without a definite article);
- (7) Specification (representing them as specific, identifiable individuals);
- (8) Functionalisation (referring to the social actors in terms of their occupation or role);
- (9) Differentiation (explicitly differencing an individual social actor or a group of social actors from a similar actor or group, hence creating the difference between the ‘self’ and the ‘other’);
- (10) Indetermination (representing the social actor as specified and anonymous individuals or groups);
- (11) Determination (actors’ identity is, one way or another, specified);
- (12) Personalisation (representing human beings as realised by personal or possessive pronouns, proper names or nouns). All these elements function as the criterion for the analysis.
- 13) Individualisation: Social actors referred to as individuals: for example, “The Home Ministry; Mr Cowell, said...”



14) Collectivisation is another type of assimilation which does not treat groups of participants as statistics.

15) Association: Refers to groups formed by social actors and/or groups of social actors which are never labelled in the text.

## **2.7 Discourse Textual Oriented (DTO) framework of Norman Fairclough**

The framework for textual analysis of CDA can be found in Fairclough's book namely *Discourse and Social Change* (1992). In this book, Fairclough highlights the importance of systematic analysis of texts, including spoken or written language. Furthermore, he suggested a three-dimensional framework for text analysis that could be employed to relate communicative events with broader aspects of social practice.

Even though Fairclough uses linguistics details in text analysis, he still blames linguistic approaches for limiting their analysis exclusively to linguistic elements of the text, and for working with a simplistic and superficial understanding of the relationship between text and society. He insists instead on the necessity for an interdisciplinary perspective that has the capability to combine textual and social analysis. In Fairclough's view, textual-linguistic analysis alone is not sufficient for discourse analysis, because it does not look into the links between texts and society, and their cultural process and structures (Fairclough, 1992). The understanding of discourse as both constitutive and constituted is central to Fairclough's theory. He conceives that the relationship between discursive practice and social structure is complex and variable across time.

According to Fairclough (2003: p 24), social practice can be analysed by using the construct of 'order of discourse'. The concept of 'order of discourse' refers to the sum of all genres and discourses that are in use within a specific social domain or institution such as media, school,

hospital and judiciary (ibid.). Every communicative event contains three dimensions of text, discursive practice, and social practice (Fairclough 1995b: p 58-61). These three dimensions should be analysed according to these three aspects:

- 1) Text. The analysis of texts should focus on linguistic features such as cohesion, grammar, lexicalisation, and text structure.
- 2) Discursive Practice. The analysis looks at the processes related to the production and consumption of the text, which includes the force of utterances, coherence, intertextuality, and interdiscursivity.
- 3) Social Practice. This refers to the institutional circumstances of the discursive event and the constitutive effects of discourse.

Relevant to the present study is the third dimension of Fairclough's framework, which looks at discourse as a social practice. For example, it analyses the ideological effects and hegemonic processes in which discourse is being analysed. It is from this third dimension that Fairclough builds his approach to social change (1992a: p 93). Hegemonies change, and the process can be witnessed in discursive change when the latter is viewed from the side of intertextuality. The way in which discourse is being represented, re-spoken or re-written sheds light on the emergence of new orders of discourse, struggles over normativity, attempts at control and resistance against regimes of power (Fairclough, 1995b: p 57).

According to Fairclough, interdiscursive analysis is a central and distinctive feature of his version of CDA. Fairclough allows one to incorporate elements of context into the analysis of texts to show the relationship between concrete occasional events and more durable social practices. Through interdiscursivity, the analyses can reveal any change and innovation in texts. Furthermore, interdiscursivity can play a mediating role in connecting detailed linguistic elements

and semiotic features of texts with the processes of social change on a broader scale. As previously mentioned, Fairclough provides a detailed textual analysis in addition to a combination of interdiscursive analysis of texts. For example, Fairclough urges a focus on how different genres, discourses and event styles are articulated together with linguistic and other forms of semiotic analysis.

In the book, 'Discourse in Late Modernity' Chouliaraki and Fairclough (1999) elaborate on how CDA is useful in disclosing the discursive nature of much contemporary social and cultural change. They made special reference to the language of mass media, which is scrutinised as a site of power, struggle and as a site where language is often apparently transparent. That is, media institutions often purport to be neutral, claiming to provide space for public discourse, to reflect states of affairs without any bias and give the perceptions and arguments of the newsmakers.

By focusing on the third dimension of Fairclough's analytical framework it does not mean the present research is neglecting the other two dimensions of Fairclough's framework. The van Leeuwen's socio-semantic analytical tools which also being used in my study provides a detail analysis of the linguistics features in the news texts. Hence, it covered the first dimension of Fairclough's framework which focus on the text. Regarding Fairclough's second dimension which focus on the discursive practice, my study opts to focus on the news text production. Thus, the topic words have been critically examined to determine which social events have been considered as newsworthy and included in the outlet's news reports while other has been side-lined. All in all, the combination between van Leeuwen's socio semantic analytical framework with Fairclough three-dimensional framework has provide my research with a comprehensive analytical framework to examine the representation of SW at both micro and macro-level discourse analysis.

## 2.8 Corpus Linguistics

Corpus Linguistics (CL) has become widely used in modern linguistics. A corpus is 'a collection of sampled texts, written or spoken, in machine-readable form, which may be annotated with various forms of linguistic information' (McEnery, 2006: p 4). McEnery and Wilson (1996: p 1) furthermore mentioned that CL is 'the study of language based on examples of real-life language use'. CL is not a qualitative approach to research since it uses tools of electronically encoded text, and incorporates a quantitative methodology, for example by using frequency on occurrences of the particular linguistic event. According to Biber (1998: p 4), corpus-based research depends on both quantitative and qualitative techniques. CL may provide with the statistical figure in detail about certain linguistic features and variants in the texts. However, qualitative functional interpretation is also an essential step in any corpus-based analysis.

Baker (2006: p 17) describes corpora as large scale, consisting of thousands of words, which constitute representative samples of a particular type of naturally existing language. Therefore, corpora can be used as a standard reference against which language can be measured. Electronic corpora are annotated with additional linguistic information such as part-of-speech labels for each word. This allows a large scale of grammatical analyses to be carried out. Among the benefits of corpus studies is that it offers not only an electronic analysis but also a separate source of evidence for improving descriptions of the discourse structure.

Graeme Kennedy (1998: p 3-5) has highlighted in his book, *'An Introduction to Corpus Linguistics'* that corpora have been compiled for various kind of purposes. Compiling the corpus for different aims can influence the design, size, and nature of the individual Corpus. Some latest corpora intended for linguistic research have been designed for general descriptive purposes (ibid.). Therefore, it examined to answer questions at various linguistic levels such as lexis,

grammar, discourse patterns or pragmatics of the language. Other corpora have been designed for specific purposes such as discovering which words and meanings of the word that should be included in a learners' dictionary. For example, which words or meanings are most frequently used by workers in the oil industry. Other corpora also used to record differences between uses of a language in different geographical, social, historical, or work-related contexts. Next, the following will discuss the combination of the two methods used in this study.

## **2.9 The combination of Critical Discourse Analysis and Corpus Linguistics**

Corpus methodologies have massive potential for use in discourse studies and CDA in particular. Corpus collects excellent examples of '*real-life*' language use which can be used to support the researcher's argument (McEnery & Wilson, 1996: p 1). Furthermore, Corpus analysis software not only demonstrates the non-obvious linguistic elements in a single text but can also expose 'hiddenthoughts' beyond the researcher's expectation (Partington, 2003: p 7). Meanwhile, Hunston (2002) observes that Corpus investigation is useful for the critical linguist because the observed frequent repetitions help the researchers to identify and make explicit descriptions of texts.

Baker and McEnery (2005) agreed that corpora play an essential role in critical social research, allowing researchers to identify objectively widespread patterns of naturally occurring language and rare but telling examples, both of which may be overlooked in a small-scale analysis. McEnery and Wilson (2001) also stated that corpora have the significant potential to be used in discourse analysis.

There are many similarities between CL and CDA, but there are also several significant differences. Fairclough (1992: p 28) made his comments on Corpus Linguistics by arguing that CL focuses too much on the text as a product. However, it sheds too little light on the 'processes

of producing and interpreting texts'. CL furthermore in Fairclough's view considers 'the effects of discourse in the social reproduction of existing social relations and structures' rather than 'discourse as a domain' with 'a dimension of social and cultural change' (ibid.).

Nearly thirty years, CDA approaches emerged in discourse studies since the first CDA's scholars meeting in January 1991 in Amsterdam. Critical Discourse Analysis has been widely discussed from various perspectives. CDA approaches also have been rapidly developed with contributions from many scholars. Undoubtedly, scholars who criticised for the shortcoming of CDA also help to develop CDA. Among the key points of the critiques on CDA are related to the analysed material used in various works which carry CDA's level which may not meet the requirement of CDA studies.

Critical Discourse Analysis has mostly been blamed for its decontextualisation of the analysed texts (Breeze, 2011; Rogers et al. 2005). This is to say that CDA does not pay enough attention to the context relates to production, consumption, distribution, or reproduction of texts. Furthermore, CDA is accused of ignoring the interactional frame (Rogers et al., 2005). In both cases, Corpus Linguistics has a vast potential to overcome this issue. Although, CL approach alone does not overcome the decontextualisation issues, working with a massive volume of data might balance out the omission of context in the analyses, hence, mitigated the lack contextualisation in CL studies.

Secondly, CDA has been criticised for the fragmentary character of analyses. Some doubts arise in relation to the legitimacy of conclusions about ideology in CDA analyses based on focusing on particular lexical items or certain grammatical features (Breeze, 2011). Corpus Linguistics once again can offer help in overcoming this lack, through large sample size and its

sophisticated sampling procedures. Furthermore, CL also enables a more comprehensive and broader analysis for the description of syntactic and semantic properties of lexical items.

Corpus Linguistics also can tackle the bias issues that are typically attached to CDA. It is widely observed that this bias is linked to the political commitment of CDA, which leads the researcher to act on personal interests rather than scholarly principles (Breeze, 2011). Furthermore, it is claimed that some CDA analyses are conducted in such a way in order to confirm the researcher's preconceptions. Thus, CL can force the researcher to search for larger-scale or salient patterns of language data and not only focus on those that are in line with her or his political and social ideologies (Baker, 2011: p 24).

By tackling the bias issue of CDA, CL also can address the cherry-picking problem. CDA tends to choose a set of texts or language data that fit directly either with an interpretative framework or the presumptions of the researcher, which may skew the results and diminish their social credibility. Corpus Linguistics offers clear and precise criteria for choosing large quantities of data that should be analysed and helps to shift away researcher's attention from picking only what seems to be interesting and potentially might confirm his or her presumptions.

Also, the CL approach may be able to deal with the pivotal role of the researcher's intuition (Breeze, 2011). CL can offer ample support for the researcher to demonstrate the crucial significance of his or her interpretive and explanatory skills for the obtained results (ibid). Furthermore, the involvement of the intuition in the analysis is also lowered by the heuristic function of the Corpus software which draws the researcher's attention to the phenomena that should be examined more closely (Mautner, 1995).

Finally, CDA failed to represent the relationship between grammatical resources and social practices effectively (Rogers et al., 2005: p 386). It is highly advisable not to simply conclude

thought from languages that there is a very complicated relationship between readers and text. Furthermore, readers nowadays are more exposed to various kind of discourses, and they are not necessarily subjecting to a specific particular ideology. In this context, CL can offer empirical statistical data that may be useful to back the conclusion made from certain language use. Moreover, by analysing huge language data which show a consistent language pattern, CL can mitigate the researcher's bias in examining the complexity of relationship between the readers and texts.

In the following, I list several studies done by researchers and scholars combining both Corpus Linguistics and CDA approaches to study various type of discourse:

The initial work combining corpus analysis techniques with Critical Discourse Analysis dates from the late 1990's (e.g., Flowerdew 1997; Hardt-Mautner 1995; Krishnamurthy 1996) and was followed by the seminal work of Baker which he is describing basic Corpus techniques and illustrating examples on his own research (2006). These techniques are continuously used in a wide array of research papers in the discussion on the benefits of Corpus techniques (e.g., Baker et al., 2008; Degano, 2007; Subtirelu, 2013).

Hardt-Mautner (1995, p 24) is perhaps the first scholar to advocate using Corpus linguistics techniques to carry out Critical Discourse Analysis. She argues that, for example, 'concordancing effectively heralds a breaking down of the quantitative and qualitative distinction, providing as it does the basis for quantitative analysis without "deverbalising" the data'.

Other discourse analysts have also used corpora techniques in the recent two decades. Stubbs (1996) conducted a corpus-based text analysis of Baden Powell's last messages to the Boy Scouts and the Girl Guides, to see how ideological positions are conveyed by individual words, patterns of vocabulary and grammar. Morrison and Love (1996), both analysed a corpus containing



letters to the editors of two Zimbabwean magazines in 1990. They combined a Corpus-concordancing technique and a CDA approach to examine the ‘celebratory’ discourse embedded in the state-controlled daily press (1996: p 39).

Fairclough himself (2000) made a keyword analysis of two corpora containing New Labour texts and earlier Labour texts, respectively. He started his studies with the keyword ‘new’ and related words in the New Labour corpus. Piper (2000) carried out a concordance-based analysis to explore the linguistic behaviour of ‘individuals’ and ‘people’ in a government publication on lifelong learning. She argued that a concordance-based corpus study cannot be used to answer all the questions raised in her study, but it ‘revealed the discourse of lifelong learning to be full of divergent agendas, differential power relations and cultural confusion. In addressing such dissonances, this kind of study is able to contribute some important certainties, at least in its data and its processing methods. Corpus analysis is not just a tool but a new way of thinking about language itself’ (2000: p 538).

Baker (2006), in his book *Using Corpora in Discourse Analysis*, examines approaches to uncovering linguistic patterns which can enable us to make sense of the ways in which language is used to construct discourses using techniques that are grounded in corpus linguistics. A variety of Corpus-based methodologies is used, including collocations, keyness, concordances and dispersion plots.

In sum, the combination of Corpus-based and Critical Discourse Analysis approaches in this study can help to overcome the possible criticisms of the two analytical frameworks taken individually. A combined methodology can be used to explore the representation of Saudi women in their society in the most prominent Modern Arabic online news of BBCA and AJ over the five

years period between 2010 and 2014, and to question how this representation is related to the respective ideologies in Middle Eastern countries.

### **2.10 Research Methodology**

This section describes and discusses the methods utilised in this analysis in order to reach the objectives of this study and the rationale methods adopted in the research. This section consists of these following items: First, the data sources to run an investigation of the linguistic analysis, the selection of Arabic online news and its criteria, the procedures of analysis and finally the analytical framework which is used to answer the research questions.

### **2.11 Data Sources**

The data used in this study is composed of modern standard Arabic news articles gathered from two of the most prominent modern Arabic online news, namely BBC Arabic (henceforth, BBCA; BBC stands for British Broadcasting Corporation) and Al-Jazirah (henceforth, AJ). The selection of both sources represents the diversity of the Arab world, Middle Eastern countries, and the West based on three main criteria. Firstly, the difference in geographical locations. Secondly, the difference in ideologies and political background. Thirdly, different socio-economic backgrounds. BBCA and AJ have a vast number of readers in the Arab world including in Saudi Arabia and Britain. Both sources give a broad vision of how Arabs and the British portray Saudi women according to their ideologies.

In general, both publish Arabic online news but from two different countries. BBCA based in London and has many working offices in Arab cities such as Cairo, Beirut, and Dubai as well press correspondents in most Arab countries in the Middle East. BBCA has a long historical

relationship with the Arab audience since it was first started in 1938. It was created to broadcast British views to the Arab world, and its target audience is towards the Middle East and North Africa. Hence, BBCA contents are significantly differ compared to other local and traditional Arab media outlets. Therefore, BBCA is considered as a good alternative to the Arab local media narratives and discourses.

By contrast, Al-Jazirah in its original news publication is a daily broadsheet news published in Riyadh, Saudi Arabia before becoming the first Saudi newspaper to go online in 2011 (Al-Jazirah, 2018). AJ is broadly distributed in Saudi Arabia, other Arab and European countries particularly after the outlet has decided to go for the online news services to reach a greater number of audiences globally. As a local news service provider, it covers all aspects of Saudi's economic, politic, social as well as culture and belief locally and internationally. The government of the Kingdom of Saudi Arabia also has its law and restrictions which should be followed by Saudi people and institution, particularly those laws which govern the media institutions including AJ. Hence, despite being a privately owned media institution, AJ must adhere to the Saudi's laws and follow the government policies and rules.

BBCA and AJ are both online news, but there is a slight difference between them, where BBCA only has provided news online through its website as well as broadcasted on air through its radio and TV services. In contrast, AJ has news distributed online and also comes in the hardcopy of printing newspaper published daily in broadsheet consists of 48 pages covering the issues of political, economic and social both local and internationally. Although BBCA is an international media cooperation and does not has news office in Saudi Arabia, the outlet pays special attention to the issue surrounding women in Saudi Arabia. Hence, provide a comprehensive news coverage on them through its global network of news editorial teams. As a local Saudi news outlet, it is

unsurprisingly to find that AJ provide great attention to the local women issues. Thus, the outlet has launched a special edition of news bulletin specifically dedicated to focus on Saudi women success stories in 2011 (AJ, 2011).

The study will be conducted in the form of investigation with data being gathered via news archives and then analysed using AntConc software<sup>9</sup> (Anthony, 2019). The two news outlets can be accessed via its website at [bbc.co.uk/Arabic](http://bbc.co.uk/Arabic) and <http://www.al-jazirah.com>, which offer a complete data collection of news articles for more than the previous ten years period. Thus, these advantages are the main reason for the selection of BBC Arabic and Al-Jazirah in this study.

Last but not least, in term of the selection of 'online news' rather than traditionally 'printed news' is centered on the advantages of online news compared to the traditional newspaper. The online news which utilise the internet services provide many advantages particularly in term of wide news access globally and the instant update on the latest development of the events. The readers can easily access the latest news feeds and updates through their smartphones regardless of their physical location. Moreover, online news are presented in the form of interactive multimedia hyperlink format, which not only make the news appearance more attractive with audio and video materials compared to traditional newspaper, but it is also offers the readers to participate in the news by making comments. Hence, making online news is the popular choice among the readers compared to the traditional printed newspapers.

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<sup>9</sup> AntConc is a corpus analysis programme (computer software; freeware) which can be used to analyse corpus data and has multiplatform tool for conducting corpus linguistics research and data-driven learning. It operates on computer using Microsoft Windows. Among the key analytical features offered by the software includes concordance, word list, collocation, and keyword tools. It is free to download from the official website <http://www.laurenceanthony.net/software.html>. AntConc works well with the Arabic language particularly the modern standard Arabic as it can read very well the Arabic characters which are written from right to left. However, the software cannot read the Arabic diacritics. As most of corpus data used in this study are without diacritics this is not becoming an issue and the software analyses the corpus data excellently. The AntConc initial version used in this study is AntConc 3.4.3, September 2014 and substantially updated to the latest version of AntConc 3.5.8, 2019.

## **2.12 The Sampling Procedure**

The procedure of sampling in collecting the raw data for this study was carried out based on the theories and studies (Baker, 2005; Gabrielatos 2009; Gabrielatos & Duguid 2014) that employed Critical Discourse Analysis (CDA) to analyse the language of online news articles.

## **2.13 Specification of the Period**

The period of this study has been selected due to a few reasons. First, and the most important is the news report by BBC Arabic, and Al-Jazirah online news were published during the reign of King Abdullah of Saudi Arabia. The last five years of 2010 to 2014 of King Abdullah is chosen as it witnessed many significant events reported by BBC Arabic and Al-Jazirah on Saudi women development, achievement and freedom in various factors such as economic, political and social as well as other areas including working, driving, voting and sports which among them become the topic words in the analysis study.

Before I go into details about the topic words studied, another reason the period has been chosen is that the uprising of the Arab Spring also occurred within the ruler of King Abdullah in 2011. Briefly, the Arab Spring was a series of demonstrations, protests and civil wars against authoritarian regimes that started in Tunisia and spread widely around the Arab world. The leaders of Tunisia, Egypt, Libya, and Yemen were overthrown, whereas Bahrain has experienced sustained civil disorder, and the protests in Syria have become a civil war. The same situation also goes to other Arab countries which been affected by the protests. During the Arab Spring, women played several roles, although the impact on them and their rights are unclear. The involvement of women in the Arab Spring went beyond direct participation in the protests, including leading and organising protesters and cyberactivists. Many activists hoped the Spring would boost women's

rights as they faced a lot of gender discrimination in the Arab world. It is claimed that Islamist parties have risen to power in states that had changes of government and some view their power as a significant threat to women's status. The Arab Spring began when Fedia Hamdi, a Tunisian policewoman played a key role in starting the protest on December 17, 2010, which led Mohamed Bouazizi to set himself on fire.

As been mentioned earlier, the reason for this selection period due to various factors that Saudi women gained under the reign of King Abdullah. To note, Saudi women face a lot of restrictions and limitations. The position of women in Saudi society, particularly in the public domain is complicated as the concept of male guardianship has been and still is one of the strong norms for Muslim women in Saudi Arabia. Every single woman is entitled to a male guardian regardless of her age, by law. They are unable to travel beyond their home; hence their access to educational opportunities is limited. Besides, until today, Saudi women could not make decisions relating to their marriage as these powers are restricted by the family and male counterparts. Unlike other Arab or Muslim women, Saudi women lack equal access to employment in entering the workplace and economic opportunities. Politically, women are not allowed to vote and participate in any form of elections, until King Abdullah announced more rights for women, including the right to vote, stand in municipal elections and to be appointed to the consultive Shura council. King Abdullah also appointed the first woman minister in Saudi Arabia and then in 2013 he has chosen 30 women to the Shura council which his highest advisory body.

The issue of driving also requires mention as Saudi Arabia is the only country in the world that has prohibited women from driving. In June 2011, some Saudi women mounted a symbolic protest drive in defiance of the ban on female car drivers. Three months later, in September 2011 King Abdullah overturned a sentence of 10 lashes on a woman who has found guilty of driving

which is the first time that a legal punishment had been handed down for violation of the ban on women drivers. Saudi Arabia, a nation which enforces strict gender separation, announced in 2012 plans to upgrade the Jeddah stadium to allow women to enter. Moreover, finally, in 2012 Saudi Arabia agreed to allow its women athletes to compete in the 2012 Olympics Games for the first-time during speculation that the entire Saudi team might have been disqualified on grounds of gender discrimination. In other words, women's issues and rights have been subject to a high degree of visibility and discussion in this period. The representation of Saudi women during the reign of King Abdullah (from 2010 to 2014) and the most highlighted news stories reported on Saudi women within the last five years ruling of King Abdullah, and the uprising of Arab Spring are the main factors behind the selection of period in this study.

#### **2.14 Criteria for Selection of Online News Articles**

As mentioned above, the researcher chooses BBC Arabic (London) and Al-Jazirah (Riyadh) for various reasons. One of them is that each news outlet has its ideological background. Even though both of the online news targeted the same audience, mostly covering the Middle Eastern countries and the Arab world in general. However, unlike Al-Jazirah (online news), the aim of the BBC Arabic website (online news portal) is to broadcast British views to the Arab world. While Al-Jazirah is known as a conservative and pro-Islamic political position and it has a particular column on women which first launched via online about women's daily covering female achievements in Saudi Arabia, their latest developments and other topics related to them such as, career, education, social participation, and house chores.

The research focuses on the representation of Saudi women and their representation particularly in social activities such as career, education, social working like actively participate

in the political and economic arena, doing house works and posting a role as a wife or mother as well. BBC Arabia and Al-Jazirah portray all those social activities in their news report according to these three criteria, namely political agenda, ideologies, and perspectives. It may be varying interpretation according to their different ideological and political stand in the two online news. Thus, from these points, the study can investigate the critical issues related to Saudi women and manage to study different discourses around them that can be a challenge with other discourses in the two online news understudied.

This study examines the way modern standard Arabic online news of BBC Arabic and Al-Jazirah represents Saudi women on various social issues, inside and outside Arab countries. The Arab/Muslim world is not homogenous; it is diverse and has many different ethnic and religious groups. For example, in Algeria, there are two main ethnic groups represent 99% of the population such as Arabs and Berbers, and a minority group of Europeans which represents less than 1% of the total population (The World Factbook, 2020). In Egypt, there are at least two religious' groups: Muslims and Christians (Morsy, 2011), as is the case in Jordan (Jordan Embassy US, 2014).

The main aim of this study is to examine how media representations of Saudi women in BBC Arabic and Al-Jazirah from 2010 to 2014. This study analyses the ways that language is exploited in BBC Arabic and Al-Jazirah to portray Saudi women. BBC Arabic and Al Jazirah will be analysed to highlight how news around Saudi women is filtered according to a wide range of factors and reasons, such as national interests, local and global cultures, the goals of news institutions and their ideologies, international relations, news production methods and processes, target audience, authors' background, and other historical, political, economic, and social factors.



The detail on main corpora data subject for the corpus analysis using AntConc software is presented in the following table<sup>10</sup>:

<b>Raw Frequency</b>	<b>BBC Arabic</b>	<b>Al-Jazirah</b>	<b>Total</b>
Size of Corpus:			
No. of Texts	696	2,548	3,244
No. of Words	389,768	1,143,510	1,533,278 (1.54 million)
The average length of text (words)	560	449	
No. of Paragraphs	6,239	10,391	
Average no. of paragraphs	9	6	

**Table 2.1: Descriptive statistics of BBCA and AJ (2010 until 2014)**

Table 2.1 shows the descriptive statistics of raw frequency data in this research. There are three main elements to be highlighted, the number of texts, words, and paragraphs, including the average length of text and paragraphs. The total number of texts analysed is 3,244 news articles from BBC Arabic and Al-Jazirah in five years period of 2010 until 2014, making it reach the corpus size of 1.54m words.

The number of news text from BBC Arabic is small compared to Al-Jazirah. It can be seen that the number of texts in the BBC Arabic is a third that of Al-Jazirah. This is because, in contrast to Al-Jazirah, BBC Arabic does not explicitly focus on news on Saudi Arabia or Saudi women. Al-Jazirah, on the other hand, is a Saudi Arabia local news agency, and it gives more coverage for Saudi's news and events compared to BBC Arabic which not focusing on their news content into specific Arabic country.

In contrast, the average length of text for both news is not so different, with the average text length of 449 words in Al-Jazirah being only slightly less than the 560 words of the BBC

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<sup>10</sup> The result of corpus analysis on this corpora data will be presented in Chapter Three of the present study with a discussion around it.

Arabic (average) text. The average number of paragraphs per text in the BBC Arabic news stands at nine, and six in Al-Jazirah.

The detail of sub-corpus data is the subject for the detail CDA analysis. The analysis of the results and their related discussion will be presented in Chapter Four, Five and Six of the present study.

We turn now to the compilation of online news articles from the archive of BBCA and AJ in 2012 until 2014, which represent the last three years of King Abdullah reign. He died on early January (23<sup>rd</sup> January 2015) and was then replaced by King Salman.

<b>Online news</b>	<b>No. of Articles</b>	<b>Total Words</b>	<b>Percentage %</b>
BBC Arabic	394	275,901	38.2
Al-Jazirah	668	463,885	61.8
Total	1,062	749,786	100

**Table 2.2: Descriptive statistics of BBCA and AJ (2012 until 2014)**

Table 2.2 shows descriptive statistics of raw frequency data from the archive of BBCA and AJ in three years of 2012 until 2014. It highlights the three main elements of total articles, words, and percentages for the two online news providers. The total number of articles of both news outlets is 1,062 with BBCA accounted at 394 less than Al-Jazirah, which almost doubled at 668, making the total words of Al-Jazirah 463,885, while BBCA is 275,901. The percentage shows that BBCA is lower than AJ of 38.2%, in contrast, AJ much higher at 61.8%. The further analysis for both news of BBCA and AJ will be discussed in the next corpus analysis chapter of Chapter Three.

### **2.15 Procedures of Analysis**

Before presenting the analyses, we first explain the process for gathering the topic words on Saudi women. The study employs corpus analysis techniques of wordlist and concordance in order to search for the most topic words around Saudi women in the Arabic online news articles of BBC

Arabic and Al-Jazirah. Michael Barlow (2004) defines “wordlists and concordances as transformations of a text, allowing the analyst to view different perspectives on a text”. The purpose of the wordlist<sup>11</sup>, therefore, is not only to look at the frequent words, but it also can discover the most critical words surrounding Saudi women in the online news discourse. Concordance<sup>12</sup>, on the other hand, is used to verify the selected topic words by looking at the context of the words in sentences and assisted the researcher in understanding the meaning of selected topic words.

Thus, in this analysis process, the researcher applied both Corpus techniques of wordlist and concordance to identify the most prominent topics of Saudi women which located at different positions in a long wordlist result by referring to concordance to verify the frequency results.

## **2.16 Conclusion**

In summary, this chapter has presented the theoretical framework of this research based on the ideas of DT and CDA. The combination of DT and CDA has provided an analytical framework for analysing online news discourse around Saudi women and its representation in BBC Arabic and Al-Jazirah. Moreover, the present study employs other critical theories such as Butler’s theory of feminism, and Leeuwen's theory of representation. To enhance the CDA qualitative analysis results, corpus linguistics tools are used to provide statistical evident which guide the analysis and

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<sup>11</sup> Wordlist is a tool that counts all the words in the corpus and displays them in an ordered list. By using this tool, it helps to immediately search the most frequent words in a corpus. By comparing the words in a reference corpus, the keyword list can show which words are not usually frequent in the corpus, for instance, ESP study or as part of a genre. All the words in the wordlist can be ordered either by frequency or the start or end of the word and the ordering can be inverted. In addition, this tool can be generated in case-insensitive mode which words in upper and lower case are equally treated or case-sensitive, in which words in upper and lower case are treated in a separate way.

<sup>12</sup> Concordance is a tool that indicates results in a keyword in context (KWIC). This tool allows to find in the way words and phrases are commonly utilised in a corpus of texts. While concordance plot tool is used to find results plotted as a ‘barcode’ format which allows to see the position of search results in target texts.

results from the discussion. Based on the theoretical framework, this chapter also highlights the research methodology deployed in this study, starting with the sources used for data collection, the sampling procedures, the analysis stages, and the analysis model used on the data for the present study which involved modern standard Arabic online news texts from BBC Arabic and Al-Jazirah. The data is in Arabic; in order to make this accessible to non-Arabic-reading audiences, it was translated into English before conducting the analysis procedures.

Thus, this chapter sets out to apply all these concepts and theories, as the researcher finds that the concept of ideology and identity can be utilised in analysing the representation of Saudi women in Arabic online news discourses. Furthermore, the concepts of ideology and identity are the practical tools for the concept of hegemony and hegemonic intervention which will be used to investigate the competition among discourses, which struggle to build an identity that represents Saudi women in specific ways. The study concerns the representation of Saudi women in their society in the two most prominent modern Arabic news of BBC Arabic and Al-Jazirah over the five years period between 2010 and 2014, and how this representation is related to the respective ideologies in Middle Eastern countries.

## CHAPTER 3

### CONCORDANCE AND TOPIC WORD ANALYSIS

#### 3.1 Introduction

The study presents a concordance and topic word analysis of the discourses surrounding Saudi women (SW) in two news outlets. With the main focus on ‘Saudi women’ (SW) topic words in a range of semantic categories have been analysed in relation to the context of the original news texts. From the wordlist frequency results and with the assistance of concordance lines, the researcher identifies five major topics related to Saudi women in the Arabic online news discourses of BBC Arabic (BBCA) and Al-Jazirah (AJ), namely: employment, followed by marriage, election, sports (Olympic games) and driving. These topics are linked to Saudi women in both Arabic online news of BBCA and AJ in the period 2010 to 2014. The analysis results in this chapter are essential to give insights for the upcoming qualitative analysis of CDA which will be discussed in Chapters Four, Five and Six of the present study.

#### 3.2 Analysis Procedure

Modern standard Arabic online news articles of AJ and BBCA were subjected to the computer-assisted concordance analysis using the corpus analysis tool, AntConc (Anthony, 2019). The analysis that follows focuses on the words of high frequency, particularly the thematically important words (topic words), and lexical collocations of powerful words associated with SW. The main themes of the Arabic online news articles from both news outlets subjected to this concordance analysis are employment, followed by marriage, election, sports (Olympic games) and driving. This is based on the finding that the word ‘job’ showed the highest frequency in both outlets compared to other words which indicated other themes. The highest frequency recorded for

the word 'job' also showed that the context of these online news articles is related to the working environment as well. In addition to 'job' the word frequency results also showed other thematically words which recorded much lower numbers of frequencies compared to 'job'. These words are 'marriage', 'election', 'sports' and 'driving'.<sup>13</sup>

### 3.3 Results of Concordance Analysis

The AJ articles contain a total of 1343 occurrences of the search term 'Saudi Wom(a)e)n' (*Al-Sa'udiyyāt* ; Saudi women in plural, and in singular form Saudi woman *Al-Sa'udiyyah*) in which 608 concordance lines (45.27%) of them come in the plural form 'Saudi Women' *Al-Sa'udiyyāt*, while 735 concordance lines or 54.73% utilised the singular form 'Saudi Woman' *Al-Sa'udiyyah*. In comparison, BBCA's articles consist of occurrences: 218 concordance lines use the singular form 'Saudi woman' *Al-Sa'udiyyah* (42.75%), and the plural form 'Saudi Women' *Al-Sa'udiyyāt* was used in 292 lines or 57.25% of the total concordance lines for BBCA articles. Thus, the result of concordance line analysis shows that AJ's articles contain a more significant number of concordance lines for the term words 'Saudi Women' *Al-Sa'udiyyāt* and 'Saudi Woman' *Al-Sa'udiyyah* compared to BBCA. This may be attributable to the fact that AJ provides a larger number of news articles for the data collection in the present study. However, it also evident that AJ uses the singular term (Saudi woman *Al-Sa'udiyyah*) more frequently when viewed as percentages compared to the plural form of the same term. In contrast, BBCA articles utilised the term in plural form (Saudi Women *Al-Sa'udiyyāt*) more frequently compared to the singular (Saudi woman *Al-Sa'udiyyah*).

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<sup>13</sup> The detail discussion on this will be presented in the coming section of 3.6 Corpus Results within the present chapter.

### 3.4 Lexical Collocations of Significant Words

In my analysis of lexical collocations, I focus on two essential linguistic features, namely: the verbs following the search term (Saudi women *Al-Sa 'udiyyāt*) and the associated words attached to 'Saudi women' *Al-Sa 'udiyyāt*. The results are as follow:

#### 3.4.1 Verbs Collocation

Looking at the detail of the concordance lines by focusing on the verbs which are used with 'SW', it is found that in AJ's news articles, the verbs following 'SW' as a subject were mainly dynamic verbs. Moreover, these verbs promote positive meanings of the 'SW' verbs: 'participated', 'practiced', 'prepared', 'gained', 'proved', 'showed', 'worked', 'explained', 'achieved', 'encouraged', 'asked', 'demanded' and 'declared'. For example:

- Saudi women 'participated' in various international conferences on academic and culture.
- Saudi women 'prepared' themselves to face the challenges in the business world.
- They (Saudi women) have 'proved' their success in many challenging tasks/jobs.
- They (Saudi women) 'encouraged' young graduate to develop their talent.
- They (Saudi women) 'declared' their readiness to provide a better life for their families.
- Saudi women 'gained' ample opportunities to develop their knowledge and skill.

In comparison, the verb following 'SW' in BBCA news articles were often static verbs which indicate unchanging condition. For example:

- Saudi women 'understand' the government decision of the driving restriction.
- Saudi women 'recognised' the issues of domestic abuse.
- Saudi women 'denied' the false rumours surrounding their way of life.

- Saudi women 'believed' that the restrictions have been placed to protect their tradition and customs.

Moreover, many verbs which work with 'SW' as a subject were action verbs which promote negative connotations such as: 'accused', 'fought', 'ignored', 'rejected', 'refused', 'arrested', 'challenged', 'blamed' and 'prohibited'. For example:

- Saudi women 'blamed' some traditionalist scholars for their lack of concern to the needs of modern women.

- They (Saudi women) 'accused' male guardians for their neglect of protecting women from becoming the victim of child marriage.

- Saudi women 'ignored' the call to silent their voice from demanding their right to be fulfilled.

- The news report highlighted that Saudi women 'failed' to qualify for the upcoming Olympic games.

- Saudi female athletes 'ignored' the sports attire rule set by the international sports authority.

- Saudi women 'boycotted' the shops which sell women lingerie publicly.

- They (Saudi women) 'refused' to take a picture with other guests during the event.

In AJ, 'SW' is most of the time being positioned as the subject of the sentences: For instance:

- Saudi women have 'proved' their capabilities to hold important positions in the job's world.

- Saudi women 'participated' in intensive training to improve their skills.

- During the seminar, Saudi women 'discussed' the ways to encourage more women to practice a healthy way of life.

- Saudi women 'believe' that education is the best way to success.



- Saudi women 'recognised' the critical role played by the wife to maintain a good relationship in marriage.

However, 'SW' also appeared on many occasions as the object of the sentences. When 'SW' became the object of the sentence, the following verbs show mostly the 'SW' received good treatments from the doers (subjects). In this way, positive connotations are promoted for both the subject and the object (Saudi Women). For example:

- The rules and decisions 'made' by the authority are being put to protect Saudi women from injustice and exploitation.

- Huge financial support has been 'prepared' to develop Saudi women and their capabilities.

- The society 'appreciated' the involvement of Saudi women in social and economic activities.

- The government 'provided' Saudi women with a good working environment which suits their needs.

- The ministry will always 'support' talented Saudi women to enhance their skill.

- The upcoming workshop 'aims' to create awareness among Saudi women in their healthy way of life.

- The conference 'calls' for the empowerment of Saudi women and their participation in making a decision.

'SW' also become most of the time, the subject of the sentences in BBCA news articles. However, when 'SW' become the object of the sentence, they have become the victims as an act by the subject. For instance:

- Saudi female athlete has been heavily 'criticised' after they participated in the international sports tournament.
- In the past, female athletes have been 'humiliated' when their return from international competitions.
- The authority has 'marginalised' the true potential of female graduate in the job market.
- The society 'ignored' the call made by Saudi female students to open more opportunity for them to study.
- The head of the Saudi Olympic body 'denied' the participation of female athletes in the upcoming London event.
- The government 'prohibited' Saudi women from watching a football match at the stadium.
- Several Saudi women have been 'arrested' for violating the Shariah laws.
- Saudi's government 'imposed' travel and driving restriction on Saudi women.

### **3.4.2 Associated Words**

Most of the words associated with 'SW' in AJ news articles are what we may call 'moderate' words which relate to the 'SW' life and their social activities. Thus, the associated words of 'SW' in AJ are mostly centred around three themes: marriage, work/job/employment, and health. In the first theme, the word 'marriage' and its derivative are repeated 41 times, the word 'family' is repeated 39 times, children 18 times, home 17 times, house (works) 16 times, wedding 15 times, *mahar* (wedding gift) 15 times, pregnancy 14 times and (children) education 14 times.

In the theme of job, among the associated words which recorded significantly higher frequency are 'job' and its derivative, which were repeated 33 times in the AJ news articles. Besides, the word 'training' repeated 21 times, (university) graduate 19 times, craft 18 times,

workers (female) 31 times, (career) development 18 times, lawyers (female), businesswomen (17 times), investment (15 times), unemployment 14 times, experience 13 times, companies 13 times, expert (11 times) and talent (11 times).

The associated words which centred around the theme of health are mostly moderate words. For example, (health) campaign was repeated 23 times, (physical) exercises or workout (18 times), treatment (17 times), hospital (16 times), sports (15 times) and (health) education (12 times). However, there are several associated words under the theme of health which recorded significantly higher frequencies in AJ news articles that carry negative connotations. Most of these associated words are related to the health issues among 'SW', for example, words related to cancer among women such as breast cancer (19 times), ovary cancer (15 times), brain cancer (11 times), tumour 11 times and bone cancer (9 times). Moreover, other associated words related to the health issues are obesity (20 times), depression (16 times), stress (14 times), hypertension (11 times), arthritis (9 times). Compared to BBCA news articles, the significantly higher frequencies of associated words which related to 'SW' also centre around their daily life and social activities. However, looking at the detail of the associated words of 'SW' in BBCA showed distinctive differences between AJ and BBCA. Most of the AJ associated words of 'SW' under the theme of marriage, for instance, are moderate words. In contrast, most of the BBCA's associated words for the same theme are negative words in addition to the moderate words. For example, the negatively associated words are divorce (repeated 17 times), fights (16 times), (expensive) dowry 15 times, silent (15 times), harassment (14 times), arguments (14 times), abuse (13 times), childcare (13 times), spinsterhood (12 times), child marriage (12 times). Moreover, associated words under the theme of jobs which carry negative connotations are (jobs) restrictions (repeated 17 times), attire (17 times), unemployment (16 times), (jobs) blockade, unjust, imbalance, difficulties, challenges,

constraint, limitation, underpay, curb. It is worth noting that the associated words in BBCA for the theme jobs also centred around jobs were restricted to the 'SW'. For instance, the word 'film' repeated 15 times, 'cinema' 12 times, 'actors' (11 times), commercial (product campaign) (9 times), singer (9 times), song, lyrics, music, hero (movie) and director.

Moreover, the list of associated words in BBCA contain many words centred around the restrictions on 'SW'. It is worth noting that most of these associated words are related to the restriction on 'SW' not to drive and participate in sports tournaments, particularly the 2012 London Olympic Games. Among the associated words centered around the restriction against 'SW' are: 'ban', 'ignorance', 'custody', 'disqualified', 'challenge', 'attire', '*fatawa*', 'campaign', 'pressure', 'unjust', '*hijab*', 'freedom', 'independent', 'dissatisfaction', 'authority', '*shariah law*', (*Muslim*), 'scholars' and '*Mufti*', reforms, promises, opportunities.

Another distinctive difference between the associated words of 'SW' in BBCA and AJ is the use of adjective related to 'SW'. It is found that most of the time BBCA associated both moderate and negative adjectives to 'SW'. Example of negative adjectives associated with 'SW' which promote negative connotations are weak (repeated 12 times), small (11 times) difficult, tough (11 times), orthodox/ traditionalist (10 times), violent (10 times) extremist (9 times), shy (8 times), bad, aggressive, old-fashioned, upset, terrify. In contrast, the concordance analysis result of AJ news articles indicated the outlet utilised positive adjectives which associated with 'SW'. The most repeated adjectives associated with 'SW' in AJ news articles are 'successful' which repeated 34 times, followed by 'intrigued' (27 times) and 'excellent' (22 times). Other positively associated adjectives are 'advanced', 'brilliant', 'confident', 'creative', 'active', 'unique', 'curious', 'cultural', 'pleasant', 'beautiful', 'talented', 'educated', 'healthy', 'helpful', 'noble', 'precious'.

### 3.5 Corpus procedure of Topic Word

Before the analysis goes into further details, first, the researcher will demonstrate the process of gathering the topic words on Saudi women. The study employs Corpus analysis techniques of wordlist and concordance in order to search for the most topic words around Saudi women in the Arabic online news articles of BBCA and AJ. The purpose of the wordlist, therefore, is not only to look at the frequent words, but it also can discover the most essential words surrounding Saudi women in the online news discourse. Concordance, on the other hand, is used to verify the selected topic words by looking at the context of the words in sentences and assisted the researcher in understanding the meaning of selected topic words.

Thus, in this analysis process, the researcher applied both Corpus techniques of wordlist and concordance to identify the most prominent topics pertaining women in Saudi Arabia which located at different positions in a long wordlist result by referring to concordance to verify the frequency results. Michael Barlow (2004, p 83) describes “wordlists and concordances as transformations of a text, allowing the analyst to view different perspectives on a text”.

### 3.6 Corpus Result

#### 3.6.1 Frequency Result of (Wordlist)

The first step taken in this process of the corpus procedure was to look at the wordlist frequency result of five main topics namely: employment *Al-‘amal*, marriage *Al-Zawāj*, election *Al-Intikhābāt*, sports and Olympics *Al-Riyādah wa Al-Awlumbiyād* and driving *Qiyādah*<sup>14</sup> from corpora data of BBCA and AJ Arabic online news articles. The purpose of wordlist analysis is to

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<sup>14</sup> This Arabic word also means ‘leadership’. The word’s context has been used to differentiate between the meanings in the corpus data. Moreover, other words such as ‘*sayyarah*’ (car) which works with ‘*qiyadah*’ can be useful to differentiate between the meaning of driving or leadership.

carry out consistency analysis for the stylistic comparison purposes between the two news outlets. Moreover, the wordlist can highlight the most significantly high frequency based on its appearance in the corpus data, hence indicate the important on these words and the context of its appearance in the news texts. In the wordlist, there are rank and frequency of each word types. To begin with, the study looks within 1100 rank<sup>15</sup> of BBCA 38,862-word types and 99,297-word types of AJ as can be seen in **table 3.1 and 3.2** below:

#### BBC Arabic (BBCA)

No.	Topic Words	Rank	Frequency
1	Election (الانتخابات)	117	<b>217</b>
2	Employment(العمل)	131	<b>201</b>
3	Marriage (الزواج)	174	<b>164</b>
4	Driving (قيادة)	409	<b>86</b>
5	Sports (Olympic) <sup>16</sup> (الأولمبياد)	554	<b>62</b>

**Table 3.1: Frequency list (wordlist) of topic words in BBCA.**

#### Al-Jazirah (AJ)

No.	Topic Words	Rank	Frequency
1	Employment (العمل)	23	<b>2,613</b>
2	Sports (الرياضية)	105	<b>944</b>
3	Marriage (الزواج)	449	<b>292</b>
4	Driving (قيادة)	686	<b>205</b>
5	Election (الانتخابات)	1050	<b>140</b>

**Table 3.2: Frequency list (wordlist) of topic words in AJ.**

According to the frequency list of BBCA and AJ, it can be noticed that the result of each news is slightly different. In the BBCA, among the five topics, the topic of *the election Al-Intikhābāt* was

<sup>15</sup> The main focus in the wordlist result is by looking at the words within no more than rank 700 to show that the highest terminologies of the specific Arabic word (name) used to represent each topic. However, the rank has been broadened to rank 1100 because the word "Election" is placed in rank 1050 in AJ despite it being the highest rank among the five main topic words in BBCA.

<sup>16</sup> The topic words for BBCA is "Olympic" rather than "Sports" as in AJ because most of BBCA news articles used in the corpora data were focused on the 2012 London Olympic event when discussing sports and Saudi women.

the highest frequency of (217) at rank 117. The second highest frequency (201) was *employment Al-‘amal* at rank 131 and *marriage Al-Zawāj* (164) at rank 174 was in the third place. While considerably quite far from the topic of marriage, which at rank 409, the topic of *driving Qiyādah* recorded frequency of 86 was in the fourth place. Finally, the low frequency of 62 was on the topic of *sports (Olympic) Al-Awlumbiyād* and *Al-Riyādah* at rank 554.

In contrast, Al -Jazirah shows the highest frequency of (2,613) in rank 23 was the topic of *employment Al-‘amal*. The second topic, at rank 105 was *sports Al-Awlumbiyād* and *Al-Riyādah* with a frequency of 944. Both *marriage Al-Zawāj* and *driving Qiyādah* frequencies show 292 and 205 respectively, at rank 449 and 686. In contrast to BBCA, the topic of *the election Al-Intikhābāt* in AJ was in the fifth place at rank 1050 considered the lowest frequency only 140.

### 3.6.2 Frequency result of (Concordance Hits)

After looking at the frequency of five main topics in the wordlist, the study then moves on to the next step by looking at the concordance data. In the concordance, the procedure followed was to put the \* operator<sup>17</sup> at the beginning and end of each topic word in order to verify the exact figure of the frequency from the wordlist. For example, in the frequency list on the topic of employment (العمل) *Al-‘amal*, BBCA showed at 201, thus in order to verify the exact frequency number of the topic employment in the data, therefore by putting \*عمل\* ‘amal without ال al (definitive article to provide a meaning of specific) in the concordance, it shows the total frequency for employment (العمل) *Al-‘amal* in BBCA was actually 883 which considered the highest topic in BBCA. The

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<sup>17</sup> The operator (wildcard) which finds zero or more characters; it can be used to help. For example, to find the singular and the plural forms of nouns.

purpose of looking at the concordance is to verify the exact frequency of the lemma with all its morphological variants in the wordlist by looking at the total number of results, which referred to the 'concordance hits', as listed in **table 3.3 and 3.4** below:

**BBC Arabic (BBCA)**

No.	Topic Words	Concordance Hits
1	Employment (عمل)	883
2	Election (انتخابات)	337
3	Marriage (زواج)	327
4	Driving (قيادة)	189
5	Sports (رياضة)	160

**Table 3.3: Frequency list (concordance hits) of topic words in BBCA.**

**Al-Jazirah (AJ)**

No.	Topic Words	Concordance Hits
1	Employment (عمل)	7,435
2	Marriage (زواج)	740
3	Sports (رياضة)	665
4	Driving (قيادة)	549
5	Election (انتخابات)	222

**Table 3.4: Frequency list (concordance hits) of topic words in AJ.**

Furthermore, by looking at the root word and searching for the word frequency by using the operator at the beginning and the end of each topic word revealed more word frequency which has been filtered by looking at the concordance line.

**Total Frequency Result of BBCA and AJ**

**BBC Arabic (BBCA)**

No.	Keywords	Frequency	Norm <sup>18</sup>
1	Employment (عمل)	883	3,161.1
2	Election (انتخابات)	337	1,206.4
3	Marriage (زواج)	327	1,170.6
4	Driving (قيادة)	189	676.6
5	Sports (رياضة)	160	572.8

**Table 3.5: Frequency of topic words in BBCA**

<sup>18</sup> Normalised factor = Result × Norm Factor (3.5799).



### Al-Jazirah (AJ)

No.	Keywords	Frequency	Norm <sup>19</sup>
1	Employment (عمل)	7,435	6,501.9
2	Marriage (زواج)	740	647.1
3	Sports (رياضة)	665	581.5
4	Driving (قيادة)	549	480.1
5	Election (انتخابات)	222	194.1

**Table 3.6: Frequency of topic words in AJ**

**Tables 3.5 and 3.6** show the frequency of five groups which represent the five main topic words surrounding Arabic online news discourses on Saudi women from BBC Arabic and Al-Jazirah. The Corpus data of BBKA online news in **table 3.5** shows that the topic of *'employment'* has recorded the highest hits among the five main topics. The second highest topic frequency is *'election'*, while the topic of *'marriage'* recorded the third-highest hits by having slightly fewer frequency hits compared to the topic of the election. Furthermore, the topic of *'sports'* recorded the lowest frequency hits among these five main topic words and the topic of *'driving'* completed the list of keywords frequency in the fourth place.

Moving into the same five topic words frequency of Al-Jazirah Corpus data in **table 3.6**, the result shows some interesting results, particularly when compared to the result from BBC Arabic Corpus data. Firstly, similar to the BBKA, the topic of *'employment'* also recorded the highest frequency hits among these five topic words with a significantly different margin over other topics. Secondly, in line with the frequency result of BBKA, the topic of *'driving'* also recorded the fourth-highest hits in AJ online news Corpus. However, the topic of *'election'* recorded the second-highest hits in BBKA was placed as the last in AJ online news Corpus. Furthermore, the topic of *'sports'* which has the fewest hits among the five topic words in the

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<sup>19</sup> Normalised factor = Result × Norm Factor (0.8745).

BBCA has managed to become the third-highest keyword frequency out of the five main topics. Finally, the topic of *'marriage'* receives the second highest in Al-Jazirah Corpus data.

#### BBC Arabic and Al-Jazirah

No.	Keywords	BBCA (Freq.)	AJ (Freq.)	BBCA (Norm)	AJ (Norm)	Total
1	Employment (عمل)	883	7,435	3,161.1	6,501.9	9,663.0
2	Marriage (زواج)	327	740	1,170.6	647.1	1,817.8
3	Election (انتخابات)	337	222	1,206.4	194.1	1,400.6
4	Driving (قيادة)	189	549	676.6	480.1	1,156.7
5	Sports (رياضة)	160	665	572.8	581.5	1,154.3

Table 3.7: Frequency of topic words in BBCA and AJ

By looking at the total overall frequency of BBCA and AJ for the five-topic word-groups which represent the five main topics around the discourses of Saudi women in **table 3.7** above, it can be seen that the topic of *'employment'* has received the highest hits with overwhelming differences from another four remaining main topics. The simple reason for that is that both BBCA and AJ have reported many issues related to employment, such as working opportunities and volunteer work. Furthermore, the topic of employment is the primary concern for Saudis in general and Saudi women in particular toward their continued efforts to empower women for the future generation. Hence, the topic of employment received great attention by the two news outlets. Although the topic of *'marriage'* has recorded significantly fewer frequency hits compared to the topic of employment, the topic of marriage has become the second most highlighted topic around Saudi women in the news corpora data.

Being widely described as related to local and domestic issues, the topic of marriage has received much attention by both BBCA and AJ. In contrast to the topics of employment and marriage which are typically associated with women in general and Saudi women in particular, the topic of *'election'* surprisingly appears in the third place in the list of five highest topics around

Saudi women. Although the topic of election is an occasional topic and Saudi women were only being allowed to participate in the general election for the first time in 2015, however, the topic of the election was received wide coverage by the BBCA and AJ online news. The fourth highest coverage in the news is *'driving'*. The debates on women rights for driving in Saudi Arabia also received much attention from BBCA and AJ, making the topic the fourth main topic surrounding Saudi women.

Finally, the topic of *'sports'* particularly the first-ever appearance of Saudi women in 2012 of London Olympic games and several preparations towards the biggest international sports events being reported by BBCA and AJ has made the topic of sports as the fifth main topic surrounding Saudi women in the news corpora data.

### **3.7 Analysis of Topic Words**

#### **3.7.1 Introduction**

This chapter presents a topic word analysis of the discourses surrounding Saudi women by looking at the frequency in wordlist and concordance. Based on the analysis result of wordlist, frequency list and concordance list as previously discussed the most significant topics words engaged with Saudi women as the main focus in this study were identified and then categorised into different <sup>20</sup>semantic categories according to the context of the original news texts. These semantic categories are social actors, social groups, social issues, religion and culture and location. This phase of corpus analysis identifies many topics in the news discourses surrounding Saudi women

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<sup>20</sup> Semantics is the study of language and its meaning. It means that we study the relationship between words and their meanings in order to understand the human expression that is constructed through language. Besides, the study of meaning in semantics is focused on the relation between signifiers such as words, phrases, symbols (signs) and sentences in which they stand for. In fact, semantics can also refer to the branch of study within linguistics that deals with language and how we understand the meaning.

as the primary concern. From these topics, the researcher then identifies five major topic words related to Saudi women in the Arabic online news discourses of BBC Arabic (BBCA) and Al-Jazirah (AJ).

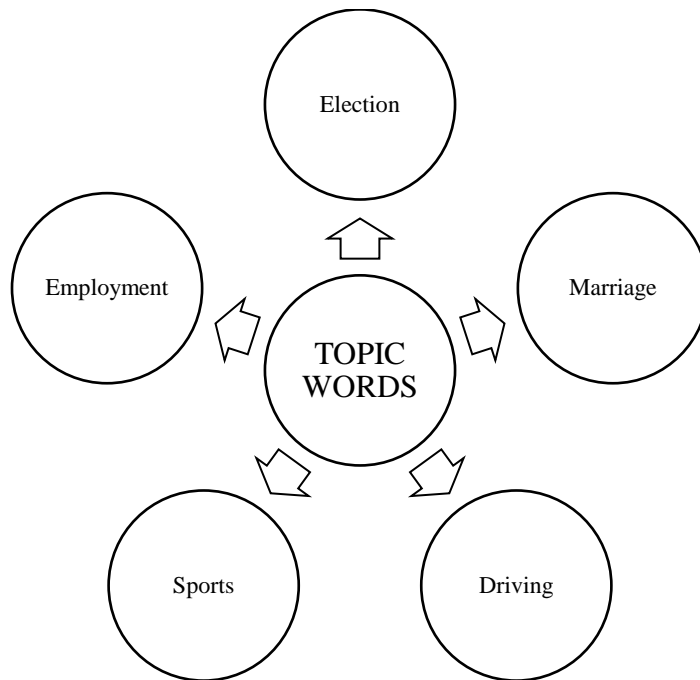
The analysis of topic words provides an insight to the topic covered by both AJ and BBCA in representing SW through online news reports. This analysis also represents the second dimension of Fairclough analytical framework which focus on the discursive practice. Relevance to the present study is the analysis of topic words examines the process of news production. The selection of certain topic to be included in the news report and treated as newsworthy reflects the outlet's attitude of that particular topic. In contrast, other topic has been dropped for not being considered as important, hence, does not been given the excess to the process of discourse construction. Moreover, by allowing certain topic to be included in the news report and disallowing other reflects the practice of group polarisation of the 'in-group' and the 'out-group'. While the 'in-group' has been represented positively in the news texts, the 'out-group' has been marginalised in the news articles.

Thus, in the following section, I will discuss the five major topics which have been reported by AJ and BBCA in the corpus data by focusing on the comparison between the selection of these topics and their sub-topics. By making this comparison it will reveal the different attitude and stance of each news outlet in representing SW. In addition, I will highlight in brief the narration brought by each news outlet on these five topics. These news narrations which have been presented by the outlets furthermore provide contextual understanding of the topics discussed in the news texts.

Looking back into the analysis, the five major topic words that have been highlighted are the election, followed by sports (Olympic games), driving, marriage and employment. All these

five main topic words are highly represented in the online news covering Saudi women in BBCA and AJ from 2010 until 2014. However, there are some other topics specifically mentioned by AJ, such as mass media, business and investment which do not get so much attention by BBCA. BBCA, on the other hand, focused on religious restrictions on Saudi women such as Sharia' Islamic law, religious police and Islamic dress, including *hijab*. Thus, the study will mostly focus on five major topic words surrounding Saudi women in the Arabic online news discourses of AJ and BBCA. These five topic words are not only being highlighted by both BBCA and AJ but also received a significantly higher number of word frequency compared to other topic words in both BBCA and AJ news corpora data.

Furthermore, in each of these five main topic words, there are a variety of words which indicate sub-topics closely linked to each of the five main topic words. Therefore, in this topic word analysis, the researcher is emphasising not only the five most essential topics in general but also will look into further details particularly by looking at the context of words in each of five main topics. The purpose of this analysis is to look at the comparison between the topic words of BBCA and AJ in order to search for the most significant words and frequencies. **Figure 3.1** below shows the five main topic words surrounding discourses on Saudi women.



**Figure 3.1: Five main topic words**

### **Review of the topic words**

Before presenting the analysis of topic words, it is good to provide a brief description of the five main topic words to provide a contextual understanding of topics discussed by the two outlets.

#### **Employment**

Both BBCA and AJ cover issues of employment around Saudi women regarding whether they get fewer job opportunities compared to men. Women in Saudi Arabia have limited job opportunities compared to men, and the majority of them are not allowed to work in the working environment mostly dominated by men (Al-Rasheed, 2013). Therefore, Saudi Arabia is one of the countries that has the highest percentage of unemployed women workers in the world. Saudi women, in particular, face a lot of restrictions and obstacles for going out to work. For instance, they must get a male guardian's permission, from a father or husband. Furthermore, the control of male guardian over women causes limited opportunities to women, especially in looking for a job. Even if they

work, their socialising is only limited to the same gender, which does not involve men as they are not permitted to socialise with the opposite gender.

### **Marriage**

In the topic of marriage, BBCA most highlights the unfamiliar issues about Saudi women, such as having a contract marriage which raised controversies. Besides, the issue of polygamy which involved Muslim has also caught the attention of BBCA as well as the issues of divorce, domestic violence and others. In contrast, AJ prefers to highlight about other marriage issues such as marriage to foreigners, wedding gifts, spinster, childcare and wife obligations.

### **Election**

Both BBCA and AJ reported on the same issues in which Saudi women can freely vote in the election process. Saudi women, for the first time, can take part in the local council election and can be eligible as a candidate as announced by King Abdullah. Indeed, to Saudi women, it is such a great victory and privilege for Saudi women to be a member of the Shura Council and local council showing that women voice and their rights have been heard and started to make a change.

### **Driving**

Both news reported the same issues of Saudi women where they were banned for driving and not allowed to have a driving license. However, BBC Arabic focused on highlighting the issue of the driving ban, whereas AJ emphasises more the reasons behind the driving ban. For example, AJ projected that the government of Saudi Arabia did not allow women in their country to drive because they wanted to take care of women's safety and dignity. Furthermore, in Arab societies,

women are not allowed to drive because it is considered too dangerous as some men do not follow the traffic rules and drive too fast. Therefore, (according to AJ) that is among the reasons why the Saudi government take a precaution in order to avoid Saudi women being exposed to crazy drivers. They worried Saudi women would be involved in an accident, to be a victim of road bullies and exposed to unsafe circumstances. BBCA on the other hand highlights the campaigns launched by many activists demanding the ban to be lifted as it restricts women freedom and mobility.

### **Sports**

Sports are highly known for physical activities. Both online news of BBC Arabic and Al-Jazirah reported how Saudi women were involved in sports in their everyday life. In 2012, Saudi women for the first time were allowed to participate in the Olympic Games where two Saudi athletes have been sent to London in running and judo games. Their participation has got wide coverage by the media all over the world as reporters highlight how Saudi women broke the records participating in sports games. Based on their interest and news agenda, BBCA and AJ respectively focused differently on the most concern issues they wanted to tell the readers. For example, Al-Jazirah did not only highlight Saudi women's participation in Olympic games but more towards sports activities which can maintain women health. In contrast, BBCA tended to highlight more on controversial issues such as the way Saudi women should dress in Olympic Games, the issue of a male guardian and mixing with the opposite gender in halls or sports events. All these issues can be seen in the following examples of news reports by BBCA and AJ in the form of positive and negative perspectives based on semantic categories.

In the following, all these five topics and its sub-topics which have been reported by the two news outlets are analysed in detail.



### 3.7.2 SPORTS

In 2012, for the first time in their history, Saudi women could participate in the London Olympic Games. Before this, only men could take part in the Olympic or any other prestigious international sporting competitions. It is quite interesting to mention that when it comes to search for the word ‘sports’ in BBCA, it was only in relation to the 2012 Olympic games. By contrast, the coverage of sports in Al-Jazirah not only referred to the 2012 Olympic but brings the other meanings of health for example, which related to health diseases like obesity, breast cancer and brain stroke. In other words, the news coverage around the topic of sports in AJ is more general to cover a broader range of sub-topics related to practising sports among Saudi women such as the benefits of sports for women health whereas the same discussion about sports in BBCA was centred on the 2012 London Olympic game.

However, BBCA and AJ shared most similar issues on sports such as women should dress based on the general restrictions code of conducts following *Shariah* law as they must cover their body from head to toe particularly on wearing *the hijab*, but both news reported differently.

In this analysis, the topic word of ‘sports’ also will discuss discourse around Saudi women including their participation, achievement, the way they dress, the issue of mixing both gender, gender discrimination, the obstacles Saudi women must face as well as male guardian issue. In the Olympic Games, the study puts a lot of focus and detailed analysis on these criteria of Saudi women participation and achievement, gender discrimination, mixing between men and women, *sharia* dress and male guardian. Accordingly, the researcher will highlight all these issues on sports

based on two sides, either <sup>21</sup>positive or <sup>22</sup>negative impact. That is to say; the negative situation comes when it brings the wrong or harmful side to the others, while the value of excellence and benefit will be considered as a positive impact which will discuss further details in the analysis below:

## **Participation:**

### **Al-Jazirah**

**9/4/2014**

(الشورى طالب بإشراك المرأة في الأندية الرياضية)

*Shura demanded the participation of women in sports clubs.*

**9/4/2014**

(وأشار الدكتور الفيبي إلى أن المجلس أصدر قراراً سابقاً يطالب بتنظيم إشراك المرأة في الرياضة البدنية في الأندية الرياضية في المملكة وفق الضوابط الشرعية)  
*Dr Al-Fayfi pointed out that the Council issued a previous resolution calling for the organisation of the participation of women in physical sport in sports clubs in the Kingdom following Shariah regulations.*

### **BBCA**

**24/6/2012**

(ويعارض الكثير من رجال الدين السعوديين المحافظين مشاركة المرأة في الرياضة)

*Many conservative Saudi clerics oppose women's participation in sports.*

(وتكاد تكون مشاركة المرأة في المنافسات الرياضية الرسمية في السعودية منعدمة)

*Women's participation in official sports competitions in Saudi Arabia is virtually non-existent.*

In general, Saudi women's participation in sports shows positive development as *Al-Jazirah* reported more on constructive sides, as can be seen in the three first sentences in the news report. AJ highlighted that the participation of Saudi women in sports was highly demanded by the Shura council as well as that it can be practised following Sharia law, and also sports is considered among women rights. In contrast, BBC Arabic shed more lights on the banning of sports amongst Saudi

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21 Positive is anything that involved optimistic rather than pessimistic, showing confident and be constructive, which is consisting of or characterised by the presence rather than the absence of distinguishing features.

22 Negative means any word, phrase or statement that shows denial, disagreement or refusal which refuse to be accepted or rejected. Negative can also be defined as a reverse impression of something such as a person or thing that refuses or denies or is undesirable, unwanted or disliked.

women, particularly participation in official sports tournaments. For instance, Saudi government restriction did not allow women in Saudi Arabia to participate in any kind of sports, and their participation in sports events had not existed, or was 'virtually non-existent' as mentioned in BBCA news report.

### **Achievement:**

#### **BBCA**

**27/3/2012**

(وتقول النفجان إن رما العبد الله خير دليل على أن السعودية فيها نساء محبات للرياضة وفخورات بتمثل بلدهن في الدورات الرياضية المختلفة. كما تفتخر رما العبد الله بأنها أول مذبة رياضية في السعودية وبأنها كابتن وعضو مؤسس في أول فريق للكرة النسائية في السعودية)

*Al-Nafjan says that Rima Al-Abdullah is the best proof that Saudi Arabia is a woman of sports and proud to represent their country in various sports. Rima Al Abdullah is also the first Saudi sports anchor to be a captain and founding member of Saudi Arabia's first women's football team.*

BBCA reported on the achievement of Rima Abdullah. Rima is s a Saudi woman who participated in various international sports competitions. She also recorded as the first Saudi woman to become a sports captain which highly considered as a proud and outstanding achievement, especially to Arab/Saudi women. This is because it is hard for Saudi women to take part in sports competitions and being appointed as a team leader is considered a great achievement for Saudi women.

On the other hand, AJ also highlighted the achievements of Saudi women in sports activities, but these activities are limited at the local level inside Saudi Arabia itself. For instance:

#### **Al-Jazirah**

**31/3/2010**

(تنطلق منافسات الأولمبياد الرياضي والثقافي الأول لجامعات ومؤسسات التعليم العالي بمنطقة مكة المكرمة)

*The first sports and cultural Olympiads will be held for universities and institutions of higher education in Mecca.*

**27/3/2012**

(الفارسة دلما مطبكاني أول سعودية شاركت في دورة الألعاب الأولمبية الأولى للشباب في يوليو 2010 بسنغافورة. لكنها لم تمثل رسميًا المملكة، وهي عضوة في مجلس إدارة الاتحاد السعودي للفروسية وأول سيدة تدخل عضوية الاتحادات الرياضية).

*Dalma Mutabakani was the first Saudi woman to participate in the first Youth Olympic Games in July 2010 in Singapore. However, she did not officially represent the Kingdom. She is a member of the Board of Directors of the Saudi Equestrian Federation and the first woman to become a member of the sports federations.*

AJ reported on Dalma who participated in the 2010 Youth Olympic game in Singapore. However, her participation does not officially represent her country, Saudi Arabia. AJ highlights the achievement of Saudi women in various sports events inside and outside the Arab country. It can be shown that the participation of Saudi women is not only recorded in the Olympic Games 2012, but they actively joined sports many times before.

### **Sharia' dress:**

Dress code for women in practising sports has received much coverage in the news, as this topic invited many debates between the Islamic clerics and scholars in Saudi Arabia and international sports clubs and federations. AJ focuses in its coverage on the reasons provided by the Islamic clerics to defend their strong positions in following the Islamic teaching regarding the dress of women athletes. On the other hand, BBCA was keen to highlight the critics by various international sports bodies who disagree with Saudi's conditions on this issue. For example:

### **BBCA**

**26/5/2012**

(قال الامير علي بن الحسين نائب رئيس الاتحاد الدولي لكرة القدم إن ادلة اطباء الفيفا الخاصة بأسباب استمرار منع لاعبات كرة القدم المسلمات من ارتداء الحجاب لا أساس لها من الصحة)

*FIFA vice-president Ali bin al-Hussein said FIFA doctors' evidence of why Muslim footballers were banned from wearing headscarves was baseless.*

BBCA highlighted the issue of Saudi women football players being banned from wearing *hijab* (veil) as a part of Sharia dress.

### **Al-Jazirah**

**6/5/2012**

(فمن يجيز أنّ المرأة المسلمة عموماً والمرأة السعودية خصوصاً تشارك في الأولمبياد بدون ستر وحشمة، بل بعض الألعاب تصل إلى حد التعري أو شبه التعري)

*It is permissible for Muslim women in general and Saudi women, in particular, to participate in the Olympics without cover and indecency, but some games reach the limit of striptease or semi-nakedness.*

In the debate pertaining the dress code of Saudi female athletes, it is observed that AJ utilised the religious voices to defend the Saudi stance regarding their women teams. Hence, the voice of Islamic scholars with their religious evidence have been used to sustain the policy and practice of allowing women athlete to wear a sports attire according to the teaching of Islam. This is in line with the local Saudi audiences who are strongly adhere to the Islamic teaching and local culture. In comparison, BBCA utilised the voice international sporting bodies to criticise the Saudi stance on the female dress code as it is against the international practice in the sporting event. BBCA approach in this issue is seemed to be more relevance to its international audiences which are not familiar with Saudi local culture.

### **Mixing Both Gender:**

#### **Al-Jazirah**

**8/5/2012**

(وهل كان الخبر سيأخذ هذا الاهتمام لو كانت هناك صالة نسائية خاصة تمارس فيها المرأة الرياضة بعيداً عن أعين الرجال وتحت إشراف مؤسسة حكومية تربية وتعليمية يثق بها الجميع لبناء العقل السليم في الجسم السليم)

*Would the news take this attention if there was a special women's gym in which women practised sport away from the eyes of men and under the supervision of a government educational and educational institution trusted by all to build the right mind in the healthy body?*

**9/4/2014**

(فالرياضة بين البنات بأشياء لا تخالف الشرع المطهر.. بمشي كثير في محل خاص بمن لا يخالطهن فيه الرجال.. ولا يطلع عليهن الرجال.. أو بسباحة عندهن في بيتهن أو في مدرستهن خاصة لا يراها الرجال. )

*The sport activities among girls does not violate the purity of Islamic law Walking in a place which men do not mix with them, or Men do not see them or swimming in their home or school, mostly not seen by men are permitted.*

It can be seen that the issue of mixing between both genders, men and women, in general has only been highlighted by AJ. Most of the news articles reported on these issues emphasise that there is no problem in the participation of Saudi women in sports as long as all activities involved are far away from the eyes of men. For example, women sports are only being allowed in closed halls, under government supervision and not affect negative parts on women's bodies. In short, women,

particularly in Saudi Arabia, are being permitted to participate in any kind of sports if they are separated from men. It means that sports on women will not be an issue if there is no existence of the opposite gender. However, in real daily situation, it is hard to meet this condition as most of the sports facilities are dominated by men. Hence restricted women participation in sports.

## **Discrimination:**

### **BBCA**

**23/2/2012**

(ويلقي ذلك الضوء على اتهامات منظمات حقوقية للسلطات هناك بممارسة التمييز ضد المرأة حتى في مجال الرياضة)

*This highlights the accusations by human rights organisations of the authorities thereof discrimination against women even in sports.*

**24/6/2012**

(ويضع القرار حدا للتكهنات بمنع مشاركة الفريق السعودي بأكمله بسبب التمييز ضد المرأة)

*The resolution puts an end to speculation that the entire Saudi team will be banned because of discrimination against women.*

BBCA only catches the issue of gender discrimination attention. In the Arab world, and in particular in Saudi Arabia, there is a considerable gap between men and women when it comes to sports. It seems that men are the factor that women cannot actively be involved in sports. Plus, the government of Saudi Arabia strongly did not encourage Saudi women to be involved in sports even though they are aware that sports bring many benefits to women health. BBCA interpreted this as a discrimination against women from participating in sports. Moreover, the barrier between men and women in sports activities indicated the practice of gender segregation which is unacceptable within the 'Western' point of view.

## **Obstacles:**

### **BBCA**

**21/12/2010**

(وقال مسؤول في الوزارة انه في الثامن من ديسمبر /كانون الأول الجاري، تجاوزت 200 طالبة من ست مدارس خاصة في جدة القواعد الخاصة بمنع ممارسة الفتيات الرياضة في المدارس، حين شاركن في بطولة رياضية مدرسية).

*A ministry official said that on December 8, 200 girls from six private schools in Jeddah exceeded the rules banning girls from practicing sports in schools when they attended a school sports tournament.*

**21/12/2010**

(وقال أحمد الزهراني، مدير تعليم البنات في جدة: "لا توجد لدينا أية لوائح تسمح لمدارس البنات بإجراء تدريبات أو عقد حصص رياضة.")  
*"We do not have any regulations that allow girls' schools to hold exercises or hold sports," said Ahmed al-Zahrani, director of girls' education in Jeddah".*

**21/12/2010**

(وقالت الصحيفة أن السعودية تحظر لعب المرأة الرياضة بشكل عام، باعتبارها دولة "تحكم وفق رؤية متشددة للإسلام.")  
*The newspaper said Saudi Arabia banned women from playing sport in general, as a "state governed by a strict vision of Islam".*

**23/2/2012**

(وبحسب تقارير هذه المنظمات فالسعوديات يجدن صعوبة في ممارسة الرياضة داخل بلدن فالمنشآت الرياضية والأندية والملاعب وأماكن التدريب حكر على الرجال).

*According to reports of these organisations, Saudi women find it challenging to practice sports in their country. Sports facilities, clubs, stadiums and training places are reserved for men.*

(وقالت ساره لي من المنظمة الدولية إن التمييز ضد المرأة في السعودية خطير وعميق لكن السماح للفتيات بممارسة الرياضة في المدارس الحكومية يعد خطوة جيدة تسمح بالمزيد من التقدم في المستقبل).

*"Discrimination against women in Saudi Arabia is dangerous and deep but allowing girls to exercise in public schools is a good step that will allow for further progress in the future," said Sara Lee.*

BBCA news gave much coverage to the obstacles that Saudi women must face in term of the law and restrictions made by the Saudi government. Some of the restrictions are not relevant and they are unfair especially to women in Saudi Arabia. It can be seen in the news reported by BBCA on 21/12/2010 that ministry of education operated an investigation about offering sports course to female students after being prohibited and illegally practised in Saudi Arabia. The reason because Saudi Arabia is the country which follows strict rules of Islamic teaching.

Besides, it is such an unfair situation when women rights to join in sports has been denied compared to men. BBCA moreover highlighted that most of the sports facilities are provided for men, and just a small number of clubs and sports places are built purposely for women. Indeed, to Saudi women, it is hard to cope with the situation when they are not able to practise sports in their own country. The situation became worse when it comes to the discrimination between both genders in joining sports.

## **Olympic Games:**

As mentioned previously, in this analysis, much coverage of BBCA is focused on the Olympic Games 2012 in London which was the first-time Saudi women participated in Olympic Games representing their country, the Kingdom of Saudi Arabia.

It can be seen that AJ reported on sports by mentioning Saudi women could not join in sports, but at the same time, they are aware of the importance and necessity for Saudi women to be involved in sports although there are some restrictions involved on that issue such as according to Islamic law, the way of dressing covered hair. However, it seems that the participation of Saudi women in sports was quite difficult as been reported by AJ, who keep mentioning the importance of sports to women.

On the other hand, BBC Arabic gives most attention and focuses on the banning of sports on Saudi women. BBCA keeps highlighting that Saudi women cannot participate in sports and they employ the denial phrases and words such as 'not changed', 'banned', 'exclusion', 'unacceptable', 'to exclude', 'refusal' and touched on a sensitive issue like 'lesbianism' as reported in the news report on 1/8/2012.

Finally, BBCA reported that Saudi women are allowed to take part in the Olympic Games but still mentioning the reasons behind the sports banned on women as can be seen in a news report dated 24/6/2012. However, BBCA did not forget to include the proof of the first Saudi woman, Sarah Al-Attar, who represented Saudi Arabia in the Olympic Games 2012.

## **Participation:**

### **Al-Jazirah**

**27/3/2012**

(الفارسة دلمًا مطبقاني أول سعودية شاركت في دورة الألعاب الأولمبية الأولى للشباب في يوليو 2010 بسنغافورة. لكنها لم تمثل رسميًا المملكة، وهي عضوة في مجلس إدارة الاتحاد السعودي للفروسية وأول سيدة تدخل عضوية الاتحادات الرياضية).



*Dr Dalma Mutabakani was the first Saudi woman to participate in the first Youth Olympic Games in July 2010 in Singapore. However, she did not officially represent the Kingdom. She is a member of the Board of Directors of the Saudi Equestrian Federation and the first woman to become a member of the sports federations.*

**27/3/2012**

(في المقابل كشف التقرير المقدم من الرئاسة العامة لرعاية الشباب إلى أعضاء لجنة الأسرة والشباب والشؤون الاجتماعية في مجلس الشورى عن صدور موافقة مشاركة المرأة في دورة الألعاب الأولمبية في لندن 2012 للرياضات التي تتناسب مع طبيعة المرأة وحشمتها).

*On the other hand, the report presented by the General Presidency of Youth Welfare revealed to the members of the Committee of the Family, Youth and Social Affairs in the Shura Council on the approval of the participation of women in the 2012 London Olympic Games for sports that are appropriate to the nature and integrity of women.*

**6/5/2012**

(بشأن مشاركة المرأة في الأولمبياد، وإنّ سموه قال: إنّ اللجنة الأولمبية لا تؤيد مشاركة أي امرأة سعودية في الوقت الحالي)

*The participation of women in the Olympics and said: "The Olympic Committee does not support the participation of any Saudi woman at the moment.*

Sports issue on women in Saudi Arabia not only surrounded and reported on the positive side. In contrast, Al-Jazirah also highlights the negative side, for example, in the news report dated

**9/4/2014:**

### **Al-Jazirah**

(ولكن توضع الضوابط ويعلم رسمياً بأن المرأة السعودية لن تشارك في أي مشاركات أولمبية أو مسابقات رياضية دولية.. ولن يضرها ذلك في شيء).  
*Nevertheless, the controls are put in place, and it is officially announced that Saudi women will not participate in any Olympic or international sports competitions. It will not hurt them in anything.*

It was announced in 2014 that Saudi women were not allowed to participate in any kind of sports, including the Olympic Games.

### **BBCA**

**23/2/2012**

(فالسعودية كما جرت العادة لن تمثل بنساء في أي رياضة اولمبية ، ورغم الحملات التي شهدتها المملكة مؤخراً للدفاع عن حقوق المرأة فوضع المرأة السعودية في مجال الرياضة لم يشهد تغيراً).

*Saudi Arabia, as usual, will not be represented by women in any Olympic sport. Despite Saudi Arabia's recent campaigns to defend women's rights, Saudi women's role in sports has not changed.*

**24/6/2012**

(لندن 2012: السعودية تسمح للمرأة بالتنافس في الاولمبياد)

*London 2012: Saudi Arabia allows women to compete in the Olympics.*

(ويضع القرار حداً للتكهنات بمنع مشاركة الفريق السعودي بأكمله بسبب التمييز ضد المرأة).

*The resolution puts an end to speculation that the entire Saudi team will be banned because of discrimination against women.*

(وتكاد تكون مشاركة المرأة في المنافسات الرياضية الرسمية في السعودية منعدمة.)

*Women's participation in official sports competitions in Saudi Arabia is virtually non-existent.*

**8/8/2012**

(سارة العطار أول سعودية تشترك في مسابقات ألعاب القوى)

*Sarah Al-Attar is the first Saudi woman to participate in athletics competitions.*

### **Achievement:**

The other interesting thing in the Olympic 2012 was when Saudi woman, Reema Abdullah had the privilege of carrying the torch for the first time in the most prestigious sports games in the world.

### **Al-Jazirah**

**27/3/2012**

(اليوم تعيش الإعلامية والرياضية السعودية كابتن رما عبدالله فرحة خاصة نشاركها فيها-، فقد اختارتها اللجنة المنظمة لأولمبياد لندن لتكون النموذج الأنثوي السعودي، بل والعربي لحمل الشعلة الأولمبية، وذلك ضمن 8000 رياضي).

*Today the media and sports Saudi Arabia captain Rima Abdullah enjoyed a special joy to participate in it was chosen by the Organizing Committee for the London Olympics to be the female model of Saudi Arabia, and even the Arab Olympic torch relay, among the 8000 athletes.*

### **BBCA**

**13/7/2012**

(السعودية ساره العطار: فخورة بتمثيل بلادي في الأولمبياد)

*(Saudi Arabia) Sara Attar: I am proud to represent my country in the Olympics.*

### **Gender Discrimination:**

Another example of the participation of Saudi women in the Olympic Games is in this news report:

### **Al-Jazirah**

**27/3/2012**

(والمرأة السعودية ستكون حاضرة لأول مرة في الألعاب الأولمبية القادمة، وأحد "المبادئ الأساسية للأولمبياد" هو عدم التمييز من أي نوع" ويشمل ذلك التمييز ضد المرأة. )

*Saudi women will be present for the first time at the next Olympic Games, and one of the "basic principles of the Olympics" is non-discrimination of any kind, including discrimination against women.*

From this evidence, it can be understood that discrimination against women is one of the basic principles in the Olympic games. It shows that the organiser (non-Saudis) places emphasis on the

equality between men and women. The message conveyed is that there is no discrimination against women as they also have their rights to be involved in sports activities in keeping and maintaining their health, stay active and be strong like men.

### **BBCA**

26/2/2012

(يقول هيلم إن السعودية متهمه "بخرق روح الحركة الأولمبية" بالتمييز ضد النساء في مجال الرياضة)

*Helm says Saudi Arabia is accused of "violating the Olympic spirit" by discriminating against women in sport.*

### **Mixing both genders:**

In sports, for example, women in Saudi Arabia are not permitted to be involved in several activities as they must wear the veil as well as covering their face and avoid being exposed in public. It means that all activities like women being photographed especially by men strictly are not allowed in Saudi's society. It is such an improper manner in doing so because Saudi people are highly concerned about women's dignity and security. For them, being exposed in public and been photographed will result in manipulation and will cause controversial issues. Besides, to the male guardian, they strongly concern and protect their wife and daughter's privacies from the *ajnabi* (outsiders and strangers). It can be seen in this example:

### **Al-Jazirah**

27/3/2012

(فإن بقيت منافسات الأولمبياد النسائي داخل القاعات المغلقة بعيداً عن أعين الرجال فليس لكم (الإنكار)

*If the women's Olympic competitions remain in the closed halls away from the men's eyes, you do not have (denial).*

### **BBCA**

21/12/2010

(وأضافت الصحيفة أنه لا يمكن للمرأة المشاركة في الفريق السعودي الأولمبي، ولا يسمح لها بحضور مباريات كرة القدم).

*The newspaper added that women cannot participate in the Saudi Olympic team and are not allowed to attend football matches.*

## **Sharia' Dress:**

In Olympic games 2012, a controversial issue happened which was not entirely about sports but rather concerned an athlete's dress. This issue of Sharia' dress caught the attention of the BBCA where it mainly involved Muslim athletes: a track and field athlete, Sarah Attar and Wojdan Shaherkani who is a Saudi Arabian judoka. The first example is Sarah Attar, who is the first Saudi woman who participated in the Olympics games:

### **BBCA**

**8/8/2012**

(سارة العطار اول سعودية تشترك في مسابقات العاب القوى .)

*Sarah Al-Attar is the first Saudi woman to participate in athletics competitions.*

In **Sentence 1**, Sarah was really proud to represent her country in the Olympics games as she expressed her feeling in English rather than Arabic that she had a great experience in the games in **Sentence 2** as can be seen in the news articles:

### **Sentence 1**

**13/7/2012**

(السعودية ساره العطار: فخورة بتمثيل بلادي في الأولمبياد.)

*Saudi woman Sarah Al Attar: I am proud to represent my country in the Olympics.*

### **Sentence 2**

(وخرجت العداء السعودية سارة بكلمات قليلة فقط بقولها باللغة الانجليزية "وجودي هنا تجربة رائعة".)

*"I am here to have a great experience" (in English) said Saudi runner Sarah in just a few words.'*

BBCA highlighted that being different from other athletes during summer Olympics games 2012, Sarah wore a full-dress coverage following Sharia' dress code and conduct. As BBCA reported in this evidence of the news article dated **8/8/2012**:

(وتلقت تصفيقاً حاراً حينها. ومع درجات حرارة تقارب 19 درجة مئوية دخلت سارة السباق وهي ترتدي غطاء ابيض للرأس يغطي شعرها وسترة رياضة خضراء ذات أكمام طويلة وبنطالا اسود يغطي كامل الرجل.)

*Furthermore, received warm applause then. With temperatures close to 19 degrees Celsius, Sarah entered the race wearing a white cap covering her hair and a long-sleeved green sports jacket with black trousers covering the whole leg.*

In the second example, BBCA highlighted the more controversial issue of Wojdan Shaherkani, Saudi judoka. In the case of Wojdan, it involved an intense debate between Saudi authorities and Olympic officials when her father intervened in the 'situation'. Wojdan's father would only allow his daughter to take part in the 2012 Olympic judo competition if she wore the veil (hijab) covering her hair; otherwise, she had to quit from participating in the game. As a Muslim, Shaherkani wanted his daughter to dress according to Sharia' dress and indirectly it could be noticed that Wojdan must obey her father instruction as Saudi Arabia is highly known for the role of male guardian which control almost everything related to women. It can be seen in this news article:

**27/7/2012**

(مشاورات مكثفة لبحث قضية "حجاب" لاعبة الجودو السعودية في الأولمبياد.)

*Intensive consultations to discuss the issue of "Hijab" Saudi judo in the Olympics.*

(وكانت السلطات السعودية أعلنت أن مشاركة اللاعبتين ستكون "وفق الضوابط الشرعية وملائمة لعادات وتقاليد" المجتمع المسلم وبموافقة وحضور اولياء الأمور.)

*The Saudi authorities announced that the participation of the two players would be "following the rules of legitimacy and appropriate to the customs and traditions" of the Muslim community with the consent and attendance of parents.*

(لاعبة الجودو السعودية قد تنسحب من الاولمبياد إذا لم يسمح لها بإرتداء الحجاب.)

*Saudi judo may withdraw from the Olympics if she is not allowed to wear the headscarf.*

**30/7/2012**

(صرح والد لاعبة الجودو السعودية وجدان علي سراج شهرخاني ان ابنته ستانسحب من المباريات الاولمبية اذا لم يسمح لها بإرتداء الحجاب (غطاء الرأس) خلال المباريات)

*The father of Saudi judo Wojdan Ali Siraj Shaherkani said his daughter will withdraw from the Olympic Games if she is not allowed to wear a headscarf during the matches.*

The debate about the hijab was continuous and became hotter when Marius, the president of the judo federation during the 2012 Olympic game stressed that Wojdan had to participate without covering her hair. The message he wanted to deliver was clear: Wojdan must play with the spirit of judo and should remove her scarf. The situation deals with the competitive struggle between the firm decision of judo game rules and conditions of the Islamic practice. It could be argued that in the sports there is no such things related to religion, custom, race and belief, but to those who

practise Islamic law for instance, then any act and law could be amended or to become more flexible in line with the teaching of Islam. The evidence can be seen in this news article:

**27/7/2012**

(مشاورات مكثفة لبحث قضية "حجاب" لاعبة الجودو السعودية في الأولمبياد)

*Intensive consultations to discuss the issue of "Hijab" Saudi judo in the Olympics*

**30/7/2012**

(وقال مسؤول سعودي بداية الشهر الجاري ان على اللاعبات السعوديات ان يلتزمن باللباس الشرعي خلال خوضهن اي مباراة، الا ان رئيس الاتحاد الدولي للجودو ماريوس فيرز قال ان عليها خوض المباراة من دون الحجاب.)

*A Saudi official said earlier this month that Saudi women had to dress up for a match, but the president of the International Judo Federation, Marius Firas, said she had to play without the hijab*

**30/7/2012**

(لاعبة الجودو السعودية قد تنسحب من الاولمبياد اذا لم يسمح لها بإرتداء الحجاب)

*Saudi judo may withdraw from the Olympics if she is not allowed to wear the headscarf*

(واضاف ميرز: "ان اللاعبة السعودية ستتنافس في هذه المباريات بروح رياضة الجودو ومن دون اي حجاب.")

*"The Saudi player will compete in these matches in the spirit of judo without any veil.*

**30/7/2012**

(وتستمر المحادثات بين مسؤولين أولمبيين وآخرين سعوديين من اجل التوصل الى حل لمشكلة حجاب وجدان وإن كان سيسمح لها بإرتدائه خلال المباريات ام لا.)

*Talks between Olympic officials and other Saudis continue in order to solve the problem of Hijab and Wojdan, although they will be allowed to wear it during the matches or not.*

**31/7/2012**

(وكان مسؤولون في الاتحاد الدولي للجودو قد قالوا في وقت سابق إنهم لن يسمحوا للرياضية السعودية بالمشاركة في مباريات الاولمبياد وهي ترتدي غطاء الرأس لأن ذلك ينتهك مبادئ الرياضة وقد يؤدي الى مخاطر.)

*Officials at the International Judo Federation had earlier said they would not allow Saudi sport to participate in the Olympics, wearing a headscarf because it violates the principles of sport and may lead to risks.*

(كما قال مسؤولون بالاتحاد ان ارتداء الحجاب ربما يشكل خطورة على سلامة اللاعبات.)

*Union officials also said wearing headscarves may be dangerous to women's safety.*

**3/8/2012**

(حجاب السعودية وجدان شهرخاني ومشاركتها في الأولمبياد موضوع جدل حاد)

*The Saudi veil and its participation in the Olympics is the subject of sharp debate.*

## Male Guardian:

### BBCA

30/7/2012

(صرح والد لاعبة الجودو السعودية وجدان علي سراج شهرخاني ان ابنته ستسحب من المباريات الاولمبية اذا لم يسمح لها بارتداء الحجاب (غطاء الرأس) خلال المباريات)

*The father of Saudi judo Wojdan Ali Siraj Shaherkani said his daughter would withdraw from the Olympic Games if she is not allowed to wear a headscarf during the matches.*

30/7/2012

(وصرح علي شهرخاني والد وجدان لصحيفة "الوطن" السعودية ان ابنته "الن تشارك في المباريات المقررة في 3 من آب/اغسطس اذا لم يسمح لها بارتداء الحجاب خلال المباراة.)"

*"His daughter will not participate in the games scheduled for August 3 if she is not allowed to wear the hijab during the match," he told Saudi Arabia's Al-Watan newspaper.*

Saudi Arabia is widely known not only for government law and restrictions but also the male guardianship which dictates that Saudi women should follow and obey her father or husband. The essential purpose of a male guardian is to ensure that the safety of women is secured. Nevertheless, sometimes the function of a male guardian has been too controlling, taking advantage of women and unacceptable. For example, in the case of the judoka in the Olympic Games, Wojdan, in which her father did not permit if she participated in that games without wearing *hijab* (veil). BBCA also reported that Wojdan's father threatened the organiser that her daughter would automatically withdraw from the competition if she not allowed to wear the headscarf.

In this regards, BBCA portrayed the participation female Saudi athlete by focusing on the obstacles of her participation. These obstacles begin with the dress code followed by the issue of male guardian. These two issues have been restricted SW from participating in the sporting events particularly outside Saudi Arabia. By focusing on the issue of male guardian the outlet portrayed SW are dominated by men, hence, woman has a very limit of choice to make her own decision. In comparison, AJ opted to focus on the advantages of practicing sports for a healthy way of life. As the issue of women participation in sports is sensitive among the locals, AJ avoided from

discussing the topic directly. Hence, the news outlet begins with promoting the benefits of practicing sports among SW to maintain the good health. As a result, most of the outlet report on sports and SW are centered around the issue of health such as to fight against obesity, healthy diet, active way of life and preventing from major health issues.

All in all, the analysis of topic word of ‘Sports’ around discourses on Saudi women creates another related sub-topic. Arabic news online of BBCA and AJ reported on the same topic of sports but used their own news styles and approaches. From the analysis, the result shows that both BBCA and AJ shared the same point in line to support participation in sports by Saudi women. AJ places more emphasis on the achievement and participation of Saudi women in sports generally rather than touching on the hot debate of headscarves and mixing between men and women. It does not mean that AJ was not aware of the good sides of sports since Saudi women strongly wanted to practise sports in their country but the law and restrictions that Saudi government has made caused the ban on sports to women in Saudi Arabia.

In contrast, BBCA is more interested in stressing the restrictions that Saudi women must face and the controversial issues like wearing the *hijab*, gender discrimination and male guardian. However, BBCA online news coverage of sports on Saudi women is not always on the negative side. BBCA also positively reported on various achievement gained by Saudi women in the sporting events. On top of that, as the United Kingdom was the host of the 2012 London Olympics game, BBCA provide intensive coverage on the sports tournament compared to AJ. Since the very beginning, BBCA was hope that Saudi Arabia will record a new history by sending their female athlete to the Olympic games. Hence, the outlet is campaigning for this to happen as it give a new milestone for women position in Saudi’s society.



### 3.7.3 EMPLOYMENT

In the five main topics around Saudi women, the topic of employment is the topic that has been highlighted out of many. The top issues reported are unemployment, Saudi women working as a cashier and selling lingerie at women's shop and these present a negative view in Saudi society. However, AJ proudly reported that Saudi women also made a good achievement as they post as successful businesswomen, playing a tremendous role in commercial and financial sectors, actively involved in voluntary works and many other working fields.

Despite the success of Saudi women in their careers and working in various sectors, hence, BBCA opted to highlight on these challenges and obstacles. The big challenge is the acceptance of the society, especially from the opposite sex, Saudi men who always underestimate women's credibility that indirectly leads to problems of unemployment, stereotype and disrespectful. Many cases on employment have been recorded showing that Saudi women face a lot of difficulties in seeking jobs even though they have higher degree qualifications and graduated from universities. Nevertheless, both AJ and BBCA reported on the issue of unemployment among SW. For instance, AJ reported:

**23/1/2010**

تقول الاحصاءات: إن 70% من خريجات الجامعات السعودية عاطلات عن العمل، فما بالك بغير الخريجات، قد تصدق هذه الاحصاءات وقد تبالغ، لكنها في جميع الأحوال تطرح هما اجتماعيا اقتصاديا مرشحا للتضخم. المراسيم والأوامر الملكية والتوجيهات السامية الخاصة بعمل المرأة تحث جميعها على تمكين المرأة السعودية من العمل، وتشجيع القطاع الخاص على تشغيل المرأة في إطار الضوابط الشرعية.

Statistics show that 70% of Saudi university graduates are unemployed, let alone graduates. These statistics may be validated and may be overstated, but in all cases, they are presented as socio-economic candidates for inflation. Royal decrees, orders and directives on the work of women all encourage Saudi women to work and encourage the private sector to employ women within the framework of Shari'a controls.

**23/5/2010**

قدر الدكتور عبدالواحد الحميد نائب وزير العمل نسب البطالة بين أوساط السيدات السعوديات بنحو 200 ألف عاطلة عن العمل. Deputy Minister of Labor Abdulwahid al-Hamid assessed the unemployment rate among Saudi women at about 200,000 unemployed.

وأوضح الحميد بأن 78% من العاطلات عن العمل يحملن درجة البكالوريوس.  
He explained that 78% of the unemployed have a bachelor's degree.

Therefore, this unemployment issue contributes to another issue of women suffer from emotional and psychological problems such as stress and depression:

**6/10/2014**

إحصائيات عديدة أكدت أن المعنفات أكثر ميلاً للانتحار واستخدام مضادات الاكتئاب حيث أكدت تلك الإحصائيات أن 57% من النساء السعوديات العاملات و34% من غير العاملات يعانين من الاكتئاب بسبب توتر العلاقات الزوجية، وأنه في عام واحد فقط هربت 1400 فتاة من أسرهن في مجتمع يقسو على حالات كهذه!.

The statistics show that 57% of working Saudi women and 34% of non-working women suffer from depression due to marital tensions. In just one year, 1400 girls from their families fled in a society that is hard on Cases like this!

In contrast, Saudi women are not only having problems of unemployment and lack of job opportunities but also, they will face other problems when they enter into working place. For instance, AJ reported the issue which is closely related to the local cultural practices as women face controversy when they work as a cashier, for then she needs to deal with the opposite gender. In Saudi society, they define cashier as a kind of job which dealing and mixing with the opposite sex, and for them, the situation is unacceptable according to their customs and traditions.

**3/11/2010**

القصة بدأت عندما سمحت وزارة العمل للفتيات بالعمل «كاشيرات» في المحلات الكبرى وفق ضوابط وأسس مرعية في العادات والأعراف السعودية والثقافية والدينية التي تسير عليها المملكة، ومن ثم قامت هيئة كبار العلماء بتحريم هذا العمل كنوع من التوعية وبناء على ذلك أصدرت فتوى شرعية.

The story began when the Ministry of Labor allowed the girls to work as "cashiers" in the big shops according to the rules and rules of the customs and customs of Saudi Arabia, cultural and religious, which the Kingdom is under the Kingdom, and then the Council of senior scholars banned this work as a form of awareness and accordingly issued a fatwa.

Despite negative perceptions of women working as cashiers, there is another bad view that against Saudi norms when women work in lingerie shops selling underwear and other women's clothing:

**2/7/2010**

شعبان مرزوق شاركنا الرأي وقال إنه من الضروري عمل المرأة في محال النساء وخصوصاً محال بيع الملابس الداخلية.

Shaaban Marzouk shared the opinion that it is necessary to work women in women's shops, especially the shops of underwear.

In addition, AJ also reported that problems occurred when Saudi women went to work. There are many cases on Saudi women became victim on sexual harassment in their workplace and certainly the doer was man. That is also the big challenge facing by Saudi women until today:

**9/6/2010**

أن تتمكن المرأة من العمل كالرجل تماماً في الأماكن المناسبة لها، لحفظ كرامتها وصونها من الامتهان ومد يد الحاجة للناس والآخرين. سن مزيد من القوانين والأنظمة والمواد التي تجرم الإساءة للمرأة بكونها الكائن الأضعف للحد من التحرش بها (كل أنواع التحرش البدني واللفظي الجنسي والعنف أيضاً) من قبل بعض ضعاف النفوس من الرجال والمراهقين.

To enable women to work as men in the right places, to preserve their dignity and protect them from abuse and extend the need for people and others. They are enacting more laws, regulations and articles that criminalise abuse of women as the weakest object to reduce harassment (all forms of physical and verbal harassment and violence) by some vulnerable men and adolescents.

Both BBC and AJ shared similar issues on Saudi women, and their challenges face in the workplace, but BBCA used different approaches in their news reports. For example, Saudi women working in women's clothing shops are very demanding rather than to hire men. BBCA also reported on the unacceptable situation when women work mixing with the men different from Saudi norms especially women's clothing selling underwear are prohibited and raise controversy issue in Saudi society, break the norms and such unethical.

To sum up, both AJ and BBCA highlighted the issue of the low participation of SW in the Saudi's workforce despite many of them have graduated from college and universities. Moreover, many job opportunities available in the country because of the rapid economic development particularly those related to the oil industries. However, not all type of work is suitable for local women. Hence, allows these jobs to be hold by foreign workers. AJ focus in its coverage of this issue by highlighting topics closely related to the local audiences such as women working as

cashier and selling under clothes and lingerie which are ‘awkward’ according to the local cultural point of view.

BBCA on the other hand, focused on wider perspective, hence highlighted on the issue of mobility, freedom to choose jobs among women and the harassment faced by women in working environment. Besides, AJ proudly highlighted the successful stories of SW holding many important jobs at various institutions local and internationally. This is to prove the effectiveness of the government efforts in empowering women. In contrast, this kind of success stories were sidelined in BBCA coverage, which opted to highlight on the success of women activists in receiving international recognitions for their efforts fighting for more rights and freedom of Saudi Women. Again, BBCA pointed out that women are still restricted from practicing jobs which are considered by the Saudis as suitable only for men such as engineering and manufacturing.

#### **3.7.4 MARRIAGE**

The topic of marriage is the second-highest frequency after that of employment. Marriage itself can be considered as a broad topic; therefore, in this analysis, the researcher will narrow down to just the essential issues of these types of marriages that are commonly practised in Saudi Arabia. For example, temporary marriage, contract marriage, mut' ah marriage, child marriage and foreign marriage also including other issues that related to marital problems such as polygamy, divorce, spinsterhood and violence. All these issues related to the topic of marriage appeared frequently in relation to Saudi women. It can be noticed that in this analysis, both temporary marriage and child marriage have most been highlighted by Al-Jazirah and BBC Arabic (BBCA), although they use different approaches and style in reporting news, respectively.

## Temporary marriage

In Arabic, temporary marriage is called *misyar marriage*. In most Arab countries, especially the Kingdom of Saudi Arabia and Egypt, the practice of temporary marriage is very popular, even though some Saudi women see this kind of marriage as unacceptable because they regard it as unfair for their future. The topic also caused a long debate among Muslim scholars, in which some of them allow this kind of marriage, while other strongly rejected the idea.

It is claimed that temporary marriage has both benefits and disadvantages in which have been highlighted in AJ news reports. The main benefit is to prevent men, especially Saudi male getting involved in wrongdoing like prostitution which is prohibited in Islam. Temporary marriage usually occurs when men went out for travel, and they wanted an intimate relationship with women legally. Thus, this kind of marriage is the best solution to avoid men from an illegal relationship, and it called as 'temporary marriage'.

However, as can be seen in this news article reported by AJ, the majority of Saudi women, in particular, are not agreed on this kind of marriage:

**4/10/2010**

توصلت إحدى الدراسات الاستطلاعية، التي يشرف عليها كرسي الأميرة صيطة بنت عبدالعزيز، إلى وجود اتجاهات سلبية لدى النساء نحو زواج المسيار؛ حيث يرى غالبية النساء، ونسبة 88%، أن زواج المسيار ينتج عنه آثار سلبية على المرأة. ويرى 83% أن المرأة في هذا الزواج عرضة للطلاق أكثر من الزواج العادي، فضلاً عن كونه زواجاً لتلبية رغبات الرجل دون تحمّل أية مسؤولية تجاه المرأة، وهذا الرأي جاء بنسبة بلغت 85%.

A survey conducted by Princess Sitta bint Abdul Aziz found that women tend to have negative attitudes towards Misyar marriage. The majority of women, 88%, believe that misyar marriage results in negative effects on women. 83% believe that women in this marriage are more likely to divorce than traditional marriages, as well as being married to meet men's desires without any responsibility towards women. This view reached 85%.

Temporary marriage brings worse rather than good impacts especially to the women because it does not involve the responsibilities of the husband, family welfare and the future of the wife as the marriage intentionally to divorce as it only occurred in a short period. Unlike Al-Jazirah, the

temporary marriage did not get high coverage by BBC Arabic as it shows less news reported on Saudi women involved in such kind of marriage. Perhaps, the reason that temporary marriage does not get so much attention by BBCA because it is widely circulated within Arab societies especially in Saudi Arabia where most people practise Islam as their primary religion and the issue of temporary marriage is too sensitive. Moreover, this kind of marriage may not be understood by the global audience of BBCA as it is rarely happening in other culture.

### **Contract Marriage**

In Arab countries, particularly Saudi Arabia, there is another kind marriage that is quite similar to temporary marriage and which is called *nikah muta'h* which means 'contract marriage'. The difference between contract marriage and temporary marriage is that temporary marriage does not have a specific time as it could either last two or three hours, 24 hours or several days and months. In contrast, contract marriage has a solid agreement of a specific period. Unlike a temporary marriage, contract marriage seems more secure and quite acceptable as the record shows it could be last forever, run in a long time like a typical marriage. The proof can be seen in this news reported by Al-Jazirah:

**18/7/2010**

ويضيف العبيكان: إننا نرى كثيرا من البلدان التي يقصدها السعوديون، مثلا، لأجل الزواج بنية الطلاق، نجد من يسهل لهم هذا الزواج من أهل تلك البلدان.

"We see many countries, for example, in Saudi Arabia, in order to marry with the intention of divorce," said Obeikan. "It is easy for them to get married to the people of these countries.

Some said that contract marriage is prohibited because its main attention is to get a divorce.

Another example shows men get to travel with the purpose of contract marriage as can be seen in this news article:

**17/9/2010**

فالبعض يسافر بقصد الترويح، والبعض يسافر بقصد الزواج، والبعض يسافر بقصد المتعة.

Some travel with the purpose of recreation, some travel with the intention of marriage.

On the other hand, contract marriage also has its positive side although it can be considered as ‘*haram*’ in Islam which both sexes, men and women can avoid from having an illegal marriage according to Syaykh Ahmad Al-Kubaisi in this news reported by Al-Jazirah:

**4/12/2010**

فقد فجّر الشيخ أحمد الكبيسي مفاجأة، عندما قال إن زواج المتعة محرم، لكنه ليس بزنا حسب المذاهب الأربعة، وحسب قوله، قد يحتاج المرء المسلم في موقف الزنا أن يقول (زوجتك نفسي) من أجل أن يخرج من دائرة الزنا، ولم أدرك في ظاهر الأمر.

Shaykh Ahmad al-Kubaisi blew a surprise when he said that the marriage of pleasure is haraam, but it is not a Zina (adultery) according to the four sects. According to him, a Muslim may fall into adultery, and he must say (I married you to myself) in order to get out of adultery.

In contrast, like temporary marriage, contract marriage does not catch BBCA attention mainly for the same reasons of temporary marriage before.

## **Child Marriage**

This type of marriage can be considered a controversial issue because it got comprehensive coverage by both BBCA and Al-Jazirah. The reason for this is that child marriage involves early aged wedding, which has been reported on Saudi female as early as eight years old. In Al-Jazirah, it has been reported that attention to child marriage was raised by Shura council which the council took an initiative to prevent the marriage of young women and young girls as the statistic of this issue increased. It can be seen clearly in this news report:

**23/1/2010**

بعد تزايد تزويج الصغيرات تم رفع مبادرة حول منع تزويج الصغيرات لمجلس الشورى، فزواج الصغيرات يعد إنذاراً مبكراً لانتهاك الطفولة التي تتطلب رعاية الوالدين ورعاية المجتمع بأكمله.

After the increase in the cases of marriage young women an initiative was raised on preventing the marriage of young girls upon the Shura Council, young marriage is an early warning of child abuse which requires parental care and community care.

There is a recent study conducted by the Centre for Women Studies and Development of Sana'a university showing that 52% of Saudi women getting married by the age of 15. The practice of child marriage in Arab countries, particularly in Saudi Arabia, is widespread and it happened depending on several reasons. For example, it could be due to financial hardship or to the requirements of tradition:

**23/1/2010**

أن ظاهرة تزويج الصغيرات توسعت في الدول العربية، إما بسبب العادات والتقاليد، أو بسبب الوضع المادي المتردي للأسر الفقيرة التي ترغب بالتخلص من أحد أفرادها بطريقة شرعية، أو طلباً للكسب المادي، أو حفاظاً على الشرف.

Phenomenon marriage of young women has expanded in the Arab countries, either because of customs and traditions, or because of the poor financial situation of low-income families who wish to get rid of one of their members legally, or for financial gain or honour.

**23/1/2010**

فموضوع زواج الصغيرة من الأمور المنتشرة في الدول العربية، ولا يقتصر على بلد دون آخر، وبحسب دراسة ميدانية حديثة أعدها مركز دراسات المرأة والتنمية بجامعة صنعاء تبلغ نسبة الإناث اللواتي تزوجن قبل سن الخامسة عشرة إلى 52%.

According to a recent field study prepared by the Center for Women's Studies and Development at Sana'a University, the proportion of females who married before the age of 15 is 52%.

The issue of child marriage also gets attention by the minister which he said that young women involved in this kind of marriage because their guardians, parents and families give the permission, otherwise the issue will not happen:

**21/4/2014**

الوزير الدكتور محمد العيسى أجاب قائلاً: زواج الصغيرات ليس ظاهرة بل هو حالات معزولة، وصدرت أحكام قضائية بفسخ الولاية إثر المتاجرة بالصغيرات، مع محاسبة الولي قضائياً، وصدرت في هذا أحكام قضائية.

Minister Dr Mohammed Al-Issa said: The marriage of young women is not a phenomenon, but isolated cases and judicial rulings were issued on the termination of the state following the trafficking of young, with the accountability of the guardian and judicial rulings were issued.



In recent years, child marriage has been a topic of hot debate by judges, scholars, social researches, and activists because it is considered as such a criminal action against women mostly young women as early as eight years old:

**12/12/2012**

رفض تجريم زواج القاصرات لأن «أهلية الأنثى يحددها النمو الجسمي».

Reject the criminalisation of underage marriages because "female competence is determined by physical growth".

رفض باحثون شرعيون ما يُردّد في السنوات الأخيرة من دعوات لتجريم زواج القاصرات، وقالوا «إنه رأي غير مقبول؛ لأن المحدد الرئيسي لأهلية الأنثى اكتمال نموها الجسمي ومدى استعدادها لتحمل أعباء الأم والزوجة ومسؤولياتهما».

In recent years, legal scholars have rejected calls to criminalise the marriage of minors. "It is unacceptable because the main determinant of a woman's eligibility is the completion of her physical growth and her willingness to shoulder the responsibilities of the mother and the wife," she said.

Although BBCA and AJ have a different view, when it comes to this issue of child marriage, both news agencies are against it. Child marriage is not only unacceptable but rather than that it is such a crime to young women, particularly Saudi women. The impact of this marriage will last for an extended period until the child becomes an adult, and it brings a harmful impact on their future and entire life.

On the other hand, BBCA itself finds child marriage totally unacceptable as it is considered to be strange, and cruel to the women who become a victim by men in so many occasions. There is no justice and unfair. In BBCA, it mentioned clearly when is the right time and suitable age to get married which indicated that the outlet is against the practice of child marriage.

As can be seen in these reports:

**22/4/2010**

نبقى مع تغطية صحيفة التايمز لقضية الطفلة السعودية التي باتت تعرف اعلاميا باسم طفلة بريدة والتي نجحت في إنهاء زواجها من مسن يبلغ من العمر ثمانين عاما. وترى الصحيفة في هذه الواقعة ايدانا بقرب تشريع قانون يحدد للمرة الأولى السن الأدنى للزواج في السعودية...

We stay with the Times coverage of the issue of the Saudi girl, who became known as a media girl named Buraidah, who succeeded in ending her marriage to a man aged 80-years. The newspaper said in the incident signalled the immediate adoption of legislation to determine the first minimum age for marriage in Saudi Arabia.

BBCA reported that although according to Saudi law, child marriage is not prohibited, Saudi government has made a law on the legal age for marriage especially among Saudi women. As been reported in this news article:

**3/6/2010**

وقال مسؤول سعودي لصحيفة "آرب نيوز" السعودية الرسمية إن "ليس هناك توجه جدي لتحديد سن زواج النساء في وزارة العدل بعد التقارير الأخيرة التي تحدثت عن رجال كبار في السن يتزوجون من فتيات صغيرات."

"There is no serious approach in determining the age of marriage of women in the Ministry of Justice after recent reports of older men marrying young girls," a Saudi official told Saudi Arabia's Arab News.

There is a case that brings child marriage into attention which it happened in 2008 when the man aged 50 years old married to a young girl as early age eight years old. However, the marriage has been cancelled by her mother but sadly, child marriage as part of Saudi culture.

Another interesting news which has been reported in another way that Saudi women themselves willing to marry 80 years old man without any forces. The case has taken to the General Court. However, the case did not change the law to determine the minimum age of young women, particularly Saudi women as said by Al-Dubaibi, which is that the legal age for marriage is 18 years old:

**2/2/2010**

السعودية: اسقاط دعوى لإبطال زواج طفلة برجل ثمانيني

Saudi Arabia: Abolition of a lawsuit to annul the marriage of a girl to a man of 80.

شهدت قضية الطفلة السعودية التي تبلغ من العمر 13 عاما التي زوجها والدها برجل ثمانيني تطورا مفاجئا بعد ان تنازلت والدتها عن القضية المرفوعة أمام المحكمة العامة في القصيم لإبطال زواج ابنتها.

The case of the 13-year-old Saudi girl whose husband is 80-year-old man witnessed a sudden development after her mother relinquished the case before the General Court in Qassim to annul her daughter's marriage.

وقالت الطفلة أمام القاضي حسب الجريدة بأنها وافقت على هذا الزواج بكامل إرادتها، وهو ما يخالف رأيها الأول الذي قالته سابقا بأنها لا تريد الثمانيني زوجها لها.

The girl told the judge, according to the newspaper, that she agreed to the marriage with all her will, which contradicts her first opinion, as she said earlier that she does not want her 80-year-old husband.

وأكد الديببي الذي ظل يتابع القضية مدى الاسبوعين الماضيين ان انتهاء هذه الدعوى بالتنازل لا يغير المبدأ الرئيسي وهو ضرورة ايجاد نظام يقنن السن الادنى لزواج الفتيات.

Al-Dubaibi, who has been following the case for the past two weeks, said the end of this case by a waiver does not change the main principle: the need to find a system that regulates the minimum age of marriage for girls.

وقال "يجب ان يصدر نظام يقنن تزويج الصغيرات بحيث يحدد السن القانوني للزواج بثمانية عشر عاما مع اشتراط واضح وصريح لموضوع التكافؤ في العمر بين الزوجين.

"A system should be enacted to codify the marriage of young women so that the legal age of marriage is set at 18 years, with a clear and explicit requirement for equal age between spouses.

It is quite surprising as revealed in the news report by BBCA that Saudi women do not have a specific law that sets a minimum age for marriage on young women which raised a debate among lawyers and human rights activists:

التقرير يشير الى أن هيئة حقوق الانسان الحكومية في السعودية تقول إن الطفلة ستحصل على مشورة قانونية للتأكد من سلامة الاقرار الذي ادلت به الاسبوع الماضي بقبولها الزواج.

The report notes that the Saudi government's human rights body says the girl will receive legal advice to ensure the validity of her confession last week by accepting the marriage.

يشار الى ان السعودية لا يوجد بها قانون يضع حدا ادنى لسن الزواج، وهو ما يطالب به الكثير من المحامين ونشطاء حقوق الانسان. It is noteworthy that Saudi Arabia does not have a law that sets a minimum age for marriage, which is claimed by many lawyers and human rights activists.

On the other hand, it is also revealed by BBCA that Saudi Arabia itself is organising child marriage as has been reported in this news:

**20/11/2012**

السعودية "بصدد تنظيم" زواج البنات في سن الطفولة.

Saudi Arabia is "organising" the marriage of girls in childhood.

In BBCA news dated 22/12/2014 reported that according to Saudi's mufti, he said that child marriage is permissible, and he added precisely the age of marriage under 15 is permitted, and that number will not be an issue. Saudi Grand Mufti Sheikh Abdul Aziz Al-Sheikh made that statement to Saudi newspaper called, 'Al-Riyadh' which leads to many arguments although some said child marriage is *haram*, it was permissible:

22/12/2014

مفتي السعودية: "زواج القاصرات جائز"

Mufti of Saudi Arabia: "Marriage of minors is permissible."

زواج القاصرات\_جائز، تعليقاً على تصريحات أدلى بها مفتي عام المملكة العربية السعودية، الشيخ عبد العزيز آل الشيخ، الى صحيفة "الرياض" السعودية قال فيها إن "زواج القاصرات دون سن الـ 15 عاماً جائز ولا شيء فيه."

"The marriage of minors under the age of 15 is permissible and there is nothing in it," he said, commenting on statements made by Saudi Grand Mufti Sheikh Abdul Aziz Al-Sheikh to Saudi newspaper Al-Riyadh.

وتباينت الآراء حول الموضوع، حيث وردت الكثير من التعليقات المعارضة للفتوى، أحدها للباحث الشرعي عبدالله العلويط الذي أكد بأن زواج القاصرات محرم قائلاً#": مفتي المملكة\_زواج القاصرات\_جائز بل محرم ومن الكبائر إذا ترتب عليه أذى جسدي أو نفسي بليغ على البنت فأذى الإنسان أعظم من الكبائر."

Opinions differ on the subject, and many comments are opposing the Fatwa, one of which is the forensic researcher Abdullah Al-Adaat, who confirmed that the marriage of minors is haraam, saying: "Mufti\_the kingdom\_jawaj\_aljassar\_gues is permissible, but it is haraam, and it is serious if it causes psychological harm to the girl.

In short, both BBCA and AJ are against child marriage which brings a lot of negative impacts rather than positive aspects, and it is seen to offer no justice to Saudi women.

## Foreign Marriage

In Arab society, particularly in Saudi Arabia, foreign marriage or marriage to non-Saudis is not highly practised in society. For Saudi males, perhaps the marriage to foreign women is not a big issue as it causes minimum impact on the social and economic situations if compared to Saudi female who married to foreign men.

In Al-Jazirah news dated 8/2/2010 it was reported that the disadvantages coming from foreign marriage to Saudi women shows that not only they were suffering, but their children did not get privilege like any other Saudi child. In other words, it claimed that Saudi society did not accept different culture and citizen showing that they are not willing to accept non-Saudis to enter their life:

**8/2/2010**

معاناة السعوديات المتزوجات من أجانب بلا نهاية!!

The suffering of Saudi women married to foreigners without end !!

In contrast, BBCA reported the reason behind Saudi men marrying foreigners was because they could not afford the expensive dowry, which is a burden. Therefore, the alternative is Saudi men married to non-Saudi's women which they could waive from giving the dowry that restricted by customs and traditions:

**28/7/2010**

تراجع إقبال شباب السعودية على الزواج لارتفاع تكاليف الأعراس.

Saudi Arabia's youth turn to marry because of high wedding costs.

وفي هذا الإطار، يتحول الزواج إلى هاجس لدى الأسر السعودية مع تراجع إقبال الشباب على الزواج من سعوديات لارتفاع تكاليفه مقارنة بمستوى الدخل ومعدلات المرتبات الشهرية.

In this context, marriage is becoming an obsession with Saudi families as young people get married to Saudi women for higher costs compared to income levels and monthly salary rates.

وقد دفع ذلك الشباب إلى الزواج من غير سعوديات هربا من هذه النفقات التي تعززها العادات والتقاليد.

This has led young people to marry non-Saudis to escape these expenses, which are reinforced by customs and traditions.

In contrast to Al-Jazirah, BBCA has its own point regarding this controversial type of marriage to non-Saudis. BBCA claimed that the issue of foreign marriage and preventing it is considered as an interfering on Saudi men decision to marry foreigners, which limit his freedom of choice to marry any women of his love regardless of her nationality. Moreover, it considered as a discrimination to foreign women that come from different background:

**6/8/2012**

أثار قرار المملكة العربية السعودية بتقييد زواج مواطنيها من نساء أربع دول مزيدا من الجدل على صفحات التواصل الاجتماعي ففي حين رأى البعض أن القرار يمثل تدخلا في الحياة الشخصية للرجل وتضييقا للخنق عليه في مجال اختيار شريكه ووصلوا لحد وصف القرار بالميز ضد المرأة على أساس العرق والجنسية.

The decision by Saudi Arabia to restrict the marriage of its citizens from marrying women of four countries raised controversy on the social networking pages. At the same time, some saw the decision interfering personal life of the man and narrowing the suffocation in the choice of his partner and reached the description of the resolution discriminating against women based on race and nationality.

It can be notified that BBCA has revealed the issue that not been highlighted by AJ yet in their way. For example, unlike Saudi men, Saudi women face many restrictions when getting married to foreigners, such as having problems with their husbands being absent, and with the nationality of their children as reported by BBCA:

**6/8/2012**

وتواجه النساء السعوديات قيودا وتعقيدات إدارية أكثر من الرجل في حالة رغبتهم في الزواج بأجنبي، كما أن من يتزوجن منهن بالفعل بأجنبي يعانين بعد الزواج من المشكلات المترتبة عليه من قبيل عدم حصول أزواجهن أو أبنائهن على الجنسية ، وكان تقرير إحصائي لوزارة العدل السعودية قد كشف عن وجود 700 ألفا من النساء السعوديات متزوجات من اجانب ويمثلن نسبة 10% من عدد السعوديات.

Saudi women face more administrative restrictions and complications than men in the case of their desire to marry a foreigner. Those who are already married to foreigner having problems such as the absence of husbands or children have a nationality. A statistical report of the Ministry of Justice 700,000 Saudi women are married to foreigners and represent 10% of the number of Saudi women.

## **MARITAL PROBLEMS**

There are many problems arising from these marriages of temporary marriage, contract marriage, child marriage and foreign marriage which lead to polygamy, divorce, spinsterhood and violence as follow:

### **Polygamy:**

According to the teaching of Islam, polygamy means that man can get married up to four women at the same time. Polygamy is permissible following *Shari'a* law that husband should be fair to all his wives. In Al-Jazirah news, it reported the issue of polygamy in a positive side as can be seen in this news article:

**13/1/2010**

المرأة ليست ضد التعدد ولكن تريد العدل.

Women are not against polygamy but want justice.

Some women accepted polygamy with the condition that her husband will give equal rights to each other. In contrast BBCA reported on the same issue in more negative tones by highlighting that majority of men who are keen on polygamy are those who mainly care about women's bodies and

that brings a wrong perception on the practice of polygamy to other people as is stated in this news report of BBCA:

**12/11/2010**

الغالبية ممن يتلذذون بالمرأة كجسد.. يعشقون الحديث حول الزواج والتعدد.

The majority of those who care about women as a body, love to talk about marriage and polygamy.

There is another news reported by BBCA that a woman claims polygamy as violence against women although polygamy has a law in Islam which can be practised if the husband could be fair to all his wives:

**10/10/2014**

فذكرت أن التعدد من العنف النفسي ضد المرأة.. وهي شريعة ربانية ليست بحاجة إلى مبرر إنما هو حق للرجل متى استطاع على ذلك وعادل بين الزوجات .

She said that the multiplicity of psychological violence against women. It is a law of Rabbani does not need justification, but it is a right to the man when able to do so and amended between wives.

In another news story reported by BBCA a man was sentenced to 120 lashes as he married with six women at the same time although he did not seem aware that he could not marry more than four women at a time:

**18/2/2010**

قضت محكمة سعودية بجلد رجل 120 جلدة لزوجته بست نساء في نفس الوقت.

A Saudi court sentenced a man to 120 lashes for marrying six women at the same time.

وذكرت التقارير أن المتهم الذي لم يُكشف عن اسمه كان يعمل في هيئة الأمر بالمعروف والنهي عن المنكر السعودية. وقال للمحكمة إنه لم يكن يعلم أنه كان يخالف الشريعة الإسلامية التي تحرم الزواج بأكثر من أربع نساء مرة واحدة  
It was reported that the defendant did not reveal his name, was working in the commission of the Promotion of Virtue and Prevention of Vice-Saudi Arabia. He told the court that he did not know he was violating Islamic law that forbids marriage with more than four women at once.

## **Divorce:**

In modern life, divorce is becoming a typical yet worrying issue. Many reasons contribute to divorce problems, and it ends up women and children become victims. In Al-Jazirah, it has been

reported that it is a normal situation when it comes to divorce, although women and children are always victims and divorce can lead to emotional and psychological suffering:

**28/1/2010**

في الغالب في نظرتنا القصيرة نقول حينما يحدث الطلاق إنه كارثة بالنسبة للكثيرين، وخصوصاً النساء المطلقات، حيث الملاحظ أن المجتمع يلقي على المرأة المطلقة الكثير من السلبيات؛ لذلك نجد المطلقات بعد الطلاق يصبن بالفشل في مختلف جوانب الحياة وتقوم بالاستسلام للمشاعر القاسية وتخرج بحصيلة كراهية الزوج السابق وتعيش اضطراباً نفسياً وعاطفياً خطيراً.

It is noticeable that the society casts on divorced women many negatives; therefore, the divorced women after divorce are failing in various aspects of life and surrender to the feelings of cruel and graduated with the result of hatred of the former husband and suffer severe psychological and emotional turmoil.

In Saudi Arabia, AJ reported that the divorce rate has increased because of the social media networking that causes a lack of communication and interaction between both husband and wife.

The situation leads to social and emotional problems that contribute to conflict in the family and finally divorce at the end:

**11/1/2012**

دور مواقع التواصل الاجتماعي في ارتفاع نسب الطلاق في السعودية». وخلصت الدراسة إلى أن: «استخدام الأزواج والزوجات لهذه المواقع قلل من فرص التفاعل والنمو الاجتماعي والانفعالي والصحي بين الزوجين مما تسبب في النزاع الأسري الذي أدى للطلاق.

The role of social networking sites in the rise of divorce rates in Saudi Arabia». The study concluded that: "The use of husbands and wives of these sites reduced the chances of interaction and social and emotional development and health between the spouses, causing the family conflict that led to divorce.

In contrast, BBKA reported that there is a case that happened in Saudi Arabia when his wife published a video in YouTube in which she drives a car. As a result, she has been divorced by her husband. It seems unfair to the woman, but in Saudi marriage, her husband claimed that his wife broke the Saudi's culture, custom and tradition:

**13/5/2014**

وفي السعودية، ركز مستخدمو موقع التواصل الاجتماعي تويتر على هاشتاغ # "طلق زوجته لقيادتها للسياره" الذي ظهر بعد أخبار تداولها المستخدمون عن رجل سعودي طلق زوجته بسبب نشرها فيديو تظهر فيه وهي تقود السيارة. وكانت المفارقة في هذا الموقف أن الطلاق جاء في عيد زواجهما.



In Saudi Arabia, social networking site Twitter users focused on hashtag's "wife-driven" car, which appeared after news circulated by users about a Saudi man who divorced his wife for publishing a video showing her driving. The irony was that the divorce came on the day of their marriage.

### **Spinsterhood:**

Spinsterhood can bring the meaning of late and delayed marriage of women. The late marriage of men is not an issue if compared to women. It will bring a negative perception in society, especially in the Arab countries like Saudi Arabia where most women get married before 30, and that figure of 30 is the indicator of spinsterhood. It can be seen in this report by AJ:

**16/5/2010**

وبلغت نسبة العنوسة بين السعوديات لعام 2006م ما نسبته 2.6% مما يعني أن من بين كل 16 فتاة من الفئة نفسها هناك فتاة يمكن تصنيفها ضمن العنوسة كما أوضحت النتائج المتعلقة بالسن عند الزواج الأول أن ما نسبته 97.4% من السعوديات قد تزوجن عند عمر أقل من 30 سنة أو تساويه، وأن نسبة 2.6% منهن قد تزوجن عند أعمار تزيد عن الـ 30 سنة. الأمر الذي من شأنه اعتبار سن الـ 30 سن العنوسة بالنسبة للسعوديات.

The rate of spinsterhood among Saudi women in 2006 was 2.6%, means that out of every 16 girls in the same category can be classified into spinsterhood. The results on age at first marriage showed that 97.4% of Saudi women married at age less than 30 years or equal, and 2.6% of them married at age 30 which would be considered the age of 30 spinsterhoods for Saudi women.

There are many reasons for spinsterhood amongst Saudi women, and the most popular is among university graduates as reported by AJ. Women who have higher degrees demand an expensive dowry which some men could not afford. For example, in this news report:

**16/10/2014**

في كل الأحوال لم نجد إجابة على السؤال الأهم: هل ظاهرة تأخر زواج الفتيات (وخاصة الحاصلات علي مؤهل جامعي) صحيح ومدعوم بالأرقام أم أنها مجرد مشاهدات عامة قد لا تدعمها الإحصاءات؟

In any case, we did not find an answer to the most critical question: Is the phenomenon of the delayed marriage of girls (especially those with a university qualification) true and supported by figures or are they just public observations that may not be supported by statistics?

Unlike Al-Jazirah which frequently mentioned the reasons of spinsterhood, BBCA news, on the other hand, focuses on the solution to overcome the late marriage particularly on Saudi women by launching a project as can be seen in this news report:

9/10/2012

أطلقت جامعة الملك عبدالعزيز بجدة مشروعاً لتيسير الزواج، يهدف إلى مكافحة ظاهرة تأخر سن الزواج في المجتمع، لاسيما في أوساط طلابها وطلباتها.

King Abdulaziz University in Jeddah launched a project to facilitate marriage, aimed at combating the phenomenon of delayed marriage in society, especially among its students and students.

ويعد هذا المشروع هو المبادرة الأولى على مستوى الجامعات السعودية، من خلال مشروع اجتماعي أطلقتته الجامعة ممثلاً في "الوقف العلمي" الذي يهدف إلى محاربة ظاهرة تأخر سن الزواج في المجتمع، ومنع ارتفاع نسبتها بشكل ملحوظ بحيث تكون الجامعة النواة الأولى لتنفيذه.

The project is the first initiative at the level of Saudi universities through a social project launched by the university represented by the Scientific Endowment, which aims to combat the phenomenon of delayed marriage in society.

BBCA also reported that there is another way to reduce spinsterhood by permitting Saudi women to marry foreigners:

6/8/2012

رأى البعض الآخر أن القرار يستهدف معالجة مشكلة تأخر سن الزواج لدى قطاع كبير من السعوديات وتوفير فرص زواج لمن من أبناء وطنهن وكذلك قطع الطريق على مشكلات قانونية تعاني منها السلطات السعودية جراء زواج السعوديين من نساء أجنبيات.

Others said that the decision is aimed at tackling the problem of late marriage by a large sector of Saudi women, providing marriage opportunities for them from their own country, and cutting off the legal problems faced by the Saudi authorities as a result of the marriage of Saudis to foreign women.

### **Violence:**

Due to marital problems as has been mentioned previously, there are incidences of violence in marriage. It is sad to say that women and children always become the victim in that violence.

Therefore, in this situation, women always seem like a weak person, and this perception is hard to eliminate. Al-Jazirah has revealed a case which happened in Saudi Arabia of a prisoner who subjected his wife and children to physical and psychological abuse:

9/1/2010

عكاظ: الصفحة الأخيرة: معنفات في المحكمة: اسجنوا أزواجنا: سجلت المحكمة الجزائية في مدينة الخبر دعوى شرعية أطرافها نساء معنفات يطالبن بتأديب أزواجهن وأولياء أمورهن شرعاً بالسجن جراء تعرضهن للإيذاء الجسدي والنفسي.

Akaz: Last page: Violations in the court: imprisoned our husbands: The criminal court in the city of Khobar registered legitimate lawsuit parties tortured women asking to discipline their husbands and their parents legally imprisonment for physical and psychological abuse.

According to statistics reported by AJ, 57% of Saudi women are subjected to violence:

**20/3/2010**

وفي المملكة العربية السعودية ذكرت إحصائية لوزارة الشؤون الاجتماعية أن نسبة (57%) من النساء تتعرض للعنف.  
In Saudi Arabia, according to statistics of the Ministry of Social Affairs, 57% of women are subjected to violence.

Besides, this is similar news on violence by German news agency which reported in Al-Jazirah news. Another news report on 15/4/2010 shows that 93% of Saudi women suffered as they became the victims of violence by their husbands:

**15/4/2010**

بثت وكالة الأنباء الألمانية مؤخراً خبراً مجتزئاً عن دراسة، قدمها مركز رؤية للدراسات الاجتماعية جاء فيه إن (93%) من السعوديات يتعرضن للعنف من أزواجهن.

German news agency Deutsche Presse-Agentur (Deutsche Presse-Agentur) recently reported a piece of news from a study by the Roya Center for Social Studies that 93% of Saudi women were subjected to violence from their husbands.

It has been reported by BBCA that in Saudi Arabia there is spreading of hashtag on the phenomenon "Beating the Saudi women by their husbands". The hashtag is considered bizarre news because the doer was the female who is so rare and that is called the 'real news' in a news report:

**30/10/2014**

وفي السعودية، انتشار هاشتاغ يشير إلى ظاهرة "ضرب السعوديات لأزواجهن".

In Saudi Arabia, the spread of hashtag was reported which refers to the phenomenon of "Saudi women beating their husbands".

To sum up, the sub-topics selection for the topic of marriage revealed the distinguish differences between AJ and BBCA. AJ tends to focus on issues of marriage which are closer to the local Saudi audiences, hence reported on the practice of contract marriage, temporary marriage, polygamy, and child marriage. Besides, as these types of marriage are mostly practice by Saudis, AJ portrayed these types of marriage most of the time positively to suit the taste of its local audience. However, the outlet also highlighted other view who opposed of these kind of marriage as it does not secure a justice for women.

In comparison, this type of marriage is considered a ‘strange’ kind of marriage among most of the BBCA international audiences. Hence, the sub-topics of contract marriage and temporary marriage do not receive much attention by the outlet to be included in its news report. Moreover, the outlet strongly opposed the practice of child marriage and polygamy. This is done by providing voices which strongly reject marrying women underage and marrying to more than one woman. BBCA argument in rejecting this type of marriage is based on the issue of justice and freedom for women in her decision to marry someone suitable to her age and loyal to her. However, BBCA strong objection of polygamy indicated that the outlet was not much aware of local cultural practices of marrying more than one woman. Thus, the outlet is seemed to promote outsider’s value to local Saudi audience.

If AJ used Muslim scholars’ views (fatawa) to support the practice of child marriage and polygamy, BBCA also used the same strategy. However, BBCA brings the alternative fatawa from different and more moderate Muslim scholars who provide a different point of view and reason compared to the Saudis traditionalist scholars. Also, BBCA strategically used the voice of women expertise and women activists to support the argument against the practice of underage marriage and polygamy. These voices were used by the outlet to construct a strong argument to go against the local Saudi practices of marrying underage women and marrying to more than one woman. Thus, the outlet not only provide an alternative narration of the issue of marriage but also offered a counter-discourse to the local Saudi media.

### 3.7.5 ELECTION

Saudi Arabia has its first general election in 2005. Unfortunately, only men were allowed to vote in the election. It is essential to look back at the history wherein 2004, the Kingdom of Saudi Arabia decided that Saudi citizens could vote and participate in the municipal elections without mentioning the participation of women. In the news report dated 22/11/2010, BBCA mentioned that Saudi women were not allowed to participate in the municipal elections which first held in 2005 as reported in this news article:

**22/11/2010**

2005 من فبراير/شباط إلى أبريل/نيسان: المملكة تشهد أول انتخابات بلدية، إلا أن النساء لم تشارك فيها .  
2005 (February to April): The Kingdom has the first municipal elections, but women have not participated.

However, then, in 2011 the decision had changed when Saudi Arabia's King Abdullah announced that Saudi women for the first time were allowed to participate as candidates and voters in the general election approved by Shura council and municipal elections, as can be seen in this news report by BBCA:

**23/2/2012**

وفي تطور لافت أعلن العاهل السعودي عبد الله بن عبد العزيز في سبتمبر /أيلول الماضي أنه سيتاح للمرأة السعودية الحصول على عضوية مجلس الشوري اعتبارا من دورته القادمة والمشاركة بالترشح والترشيح في الإنتخابات البلدية القادمة.  
In a remarkable development, Saudi Arabia's King Abdullah announced in September that Saudi women would have access to the Shura Council from its next session and to participate in the upcoming municipal elections.

**24/11/2012**

وقد أعلن الملك عبد الله العام الماضي بأنه سيسمح للنساء بالتصويت والترشح في الانتخابات البلدية.  
King Abdullah announced last year that women will be allowed to vote and stand for municipal elections.

The announcement by King Abdullah brings high impact, especially to Saudi women as they get their rights to vote and stand as a candidate in the election. It shows that women voices have been

heard to empower their abilities in many fields. The exciting feeling of Saudi women expression towards the decision clearly can be seen in BBCA news:

**8/3/2014**

وتشرف العطار على عملية التنسيق في مبادرة بجدة لتمكين النساء من دخول الانتخابات البلدية المقررة سنة 2015 بعد صدور مرسوم ملكي في سبتمبر/أيلول الماضي يسمح للمرأة بدخول المجالس المنتخبة".

Al-Attar oversees the process of coordinating the initiative in Jeddah to enable women to enter the municipal elections due in 2015 after a royal decree was issued in September allowing women to enter the elected councils. "

**25/4/2014**

عُرِفَت الناشطة السعودية سمر بدوي بنشاطها الحقوقي في مجال حقوق المرأة، وظلت تطالب بإلغاء نظام وصاية الرجل على المرأة، وحققها في قيادة السيارة، والتصويت في الانتخابات في السعودية .

Saudi activist Samar Badawi has known her rights activism in the field of women's rights. She has been demanding the abolition of men's guardianship over women, their right to drive the car and vote in the elections in Saudi Arabia.

In contrast, unlike BBCA, AJ was more interested in the achievement of the Saudi women who had been elected as Vice President of the Council of Chambers in Jeddah and as member of the Council of Chambers in the last election session.

**14/1/2010**

وفي مجال الانتخابات فازت الأستاذة لمى السليمان كأول سيدة سعودية في منصب نائب رئيس مجلس الغرف التجارية بجدة وسبق لها الفوز بالانتخاب كعضو بمجلس الغرف الدورة الماضية.

In the field of elections, Ms Lami Al-Sulaiman was the first female Saudi woman elected to the post of Vice-President of the Council of Chambers of Commerce in Jeddah and has already won the election as a member of the Council of Chambers the last session.

Furthermore, the participation of Saudi women in election has led to women empowerment in various ways. For example, it shows in this news report of AJ:

**11/1/2010**

وأبانت الهيئة ازدياد مشاركة المرأة السعودية في الانتخابات عموماً كما حدث في الغرف التجارية الصناعية، في حين تم انتخاب مهندسة سعودية في أول مجلس لإدارة هيئة المهندسين السعوديين متيحة الفرصة للمهندسات السعوديات الترشيح والانتخاب، كما تم انتخاب امرأة في مجلس هيئة الصحفيين السعوديين، وعينت سيدة نائباً لرئيس غرفة جدة.

The Saudi Arabian Chamber of Commerce and Industry (JCCI) has been elected as the first board of directors of the Saudi Engineers Association. The Saudi women engineers have been allowed to nominate and vote in Jeddah Room.

**9/6/2010**

بداية تعيين أول امرأة بهذا المنصب في وزارة التربية والتعليم نورة الفايز وتمكين المرأة من الانتخابات في الغرف التجارية.

The first woman appointment in this position of Ministry of Education was Noura al-Fayez and the empowerment of women in the elections of chambers of commerce.

**25/7/2010**

وحول نتائج الانتخابات أكدت الأستاذة إيمان المقحم مديرة القسم النسائي بالجمعية ل(الجزيرة) أن الجمعية انتهت من الانتخابات الخاصة بإدارة فرع الرياض والذي تكون من ستة أعضاء أربعة رجال واثنين من النساء من أصل أربع مرشحات. وقد تم توزيع الأدوار والمهام في الاجتماع المقام بعد إعلان النتائج.

On the results of the elections, Professor Iman Al-Muqahim, director of the women's section of Al-Jazira, confirmed that the association ended the elections for the management of the Riyadh branch, which consists of six members, four men and two women out of four. The roles and tasks were distributed at the meeting after the results were announced.

The spirit of women voting in the election has spread in raising women's support, and women wanted the media to play their role in promoting the participation of Saudi women as candidates, showing women the procedure in voting for instance. Through this, women can get knowledge of the real picture of the election itself as reported in this news:

**26/2/2014**

سيدات يؤكدن على أهمية دعم المرأة لأختها في الانتخابات البلدية.

Women stress the importance of women's support for their sister in municipal elections.

Indirectly, the importance of women's participation in the Shura council has brought them valuable experiences and opportunities to get involved in many areas such as political, economic and social life.

**27/4/2014**

ويأتي انضمامها لعضوية مجلس الشورى وتمكينها من المشاركة في الانتخابات البلدية مرشحة وناخبةً نقلة نوعية في تعزيز مشاركة المرأة في الحياة السياسية والاقتصادية والاجتماعية .

Its membership in the Shura Council and its ability to participate in the municipal elections is a candidate and a qualitative leap forward in promoting women's participation in political, economic, and social life.

It is observed that both AJ and BBCA positively reported on the SW participation in the Saudi local election as both warmly welcome the Saudi's rulers decree allowing women to vote as contested in the election. However, looking deeply in the news reports showed that both outlets view the issue from different perspectives. AJ for instance, proudly stated that the decision to allow women to involve in the democratic practice of election reflected the continues Saudi government efforts to empower women and showed that the government are providing the very best policies to protect their women. Thus, women participation in the election process is another great milestone achieved by the SW and considered as a direct result of government efforts and policies to strengthen women position in the country.

On the other hand, BBCA portrayed the decision to allow women to participate in the process of local election and be appointed in the Shura council proved that the voice of Saudi women activists have been heard. The success of SW in their participation of the election process is a result of the activist's struggle to raise their demands internationally, so that the international communities will show their supports to put more pressures for the Saudis to provide more rights for their women. Besides, the outlet called for more rights to be granted for SW and not much can be done by looking at the small proportion of women member at both local council and the Shura council. Hence, more efforts must be done to empower women and guarantee their rights in Saudi Arabia.

### **3.7.6 DRIVING**

In these days, driving is not merely a leisure activity, but also a social need in making daily routine much more comfortable to go everywhere. Today, both men and women are driving a car for various purposes, for instance, going to their workplace, outstation, sending their children to school, doing groceries shopping, travelling, and doing many activities. Most of the women in the



world not only have a driving license but also have their own car. Unfortunately, women in Saudi Arabia were banned from driving even their own vehicle.

It has been claimed that there are many problems that will happen if women are allowed to drive a car as viewed by Saudis. In Al-Jazirah, it has been reported that the primary concern in preventing women from driving a car is only for their safety and security, as Islam puts women in a high position as can be seen in this news article:

### **Al-Jazirah**

**17/1/2010**

نشر الشيخ أحمد بن عبدالعزيز بن باز مقالاً في جريدة الوطن حول حقوق النساء في قيادة السيارات، جاء فيه «إن حق المرأة في الإسلام العيش بكرامة، وحققها في حفظ نفسها ومالها وعرضها؛ فالملكية والحرية حقوق للإنسان منذ ولادته، والخوف على النساء من أن يُعتدى عليهن عند قيادة السيارة ليس مبرراً كافياً لمنعهن من القيادة؛ فهذه مشكلة أمنية أو تربوية بالدرجة الأولى وليست مشكلتهن». وختم مقاله بدعوة لإعطاء المرأة كرامتها وحقوقها الإنسانية والشرعية التي أعطاها الإسلام.

Sheikh Ahmed Bin Abdul Aziz Bin Baz published an article in Al Watan newspaper on the rights of women in driving cars, stating that "the right of women in Islam is to live with dignity and their right to preserve themselves, their money and their needs. Ownership and freedom are human rights since birth, and women are afraid of being attacked when driving a car is not a sufficient justification to prevent them from driving. This is security problem or education problem not the women themselves. He concluded his article by encouraging society to give women their dignity, human rights, and the legitimacy which Islam has bestowed to them.

In this news extract of AJ, it is showed that the outlet is using the Muslim scholar's view to support the driving restriction on SW. Thus, promoting the religious point of view to convince the readers for the reasons of preventing women from driving a car. Moreover, it is also revealed that the outlet sustains the idea of patriarchy of male dominance which highlight the responsible of men to decide what is the best for women. The issue of sexual segregation also has been pointed out in this news extract, as it highlights the weakness of women compare to men.

Besides, the idea of male domination and sexual segregation are become more obvious in the following news extracts of AJ:

بل إن قيادة المرأة للسيارة سوف تثقل كاهل الآباء، وستصيب البيوت بالخسائر والمشاكل.

Allowing women to drive car will burden the parents and will hit the homes with losses and problems.

**3/7/2010**

ستزيد بلاشك مسؤوليات المرور، فالسيارات ستكثر، وسيكون هناك زحام شديد أشد مما هو عليه الآن إذا قادت النساء السيارات، وتصوروا كيف ستصبح الطرقات بعد قيادة المرأة للسيارة؟ ثم إن السيارات ستزداد أضعاف ما هي عليه الآن!  
There will be more traffic congestion. Cars will increase, and there will be more congestion than it is now if women drive cars. Imagine how the roads will become after women drive the car? Then the numbers of cars on the roads will double from they are now!

**25/11/2010**

وقالت المعلمة فاطمة العبدالله حزنت كثيرا لحادث فتيات الرياض والذي راح ضحيته خمس فتيات وزادني ألما تلك المحاولات اليائسة من شرذمة من خفافيش الظلام الذي ظهروا مستبشرين بذلك الحادث المأساوي للتأكيد على أن قيادة المرأة للسيارة سيخلف مثل هذا المأساة متجاهلين ما تعيشه أسر تلك الفتيات من أحزان عميقة.

"I was very sad about the Riyadh girls' incident, which killed five girls. I was deeply sad by the desperate attempts made by irresponsible groups who appeared to exploit the tragic incident to emphasise that women's driving would cause such a tragedy," said Fatima Al-Abdullah.

Various reasons have been stated to support the ban of driving on women in Saudi. Among them the increase of traffic jams and the accident which may cause by the incompetence of female drivers. Besides, the authorities are highly concerned about the wrong attitude of a male driver who is being rude to other drivers. Furthermore, some Saudi driver did not follow the traffic rules and regulations.

In BBCA news, they also stated that there is no strong evidence for not allowing women to drive as BBCA also reported the issue by taking the quotes of the most authority man that said there is no proof from Quran that forbid women from driving and he stressed that women also have rights to drive like the others:

**1/12/2010**

لايسمح للمرأة في السعودية بقيادة السيارة.

Women in Saudi Arabia are not allowed to drive the car.

**30/11/2010**

عالم دين سعودي: منع النساء من قيادة السيارات "لا سند له"

Saudi cleric: preventing women from driving cars "has no religious base".

طعن أحد علماء الدين الكبار في السعودية في صحة قرار يحظر على النساء قيادة السيارات قائلاً إنه يجب السماح للنساء بمزيد من المشاركة الاجتماعية في المملكة.

A senior Saudi cleric has criticised a ruling banning woman from driving cars, saying women should be allowed to have more social participations in the Kingdom.

وقال أحمد الغامدي مدير عام هيئة الأمر بالمعروف والنهي عن المنكر إن رجال الدين درسوا هذه القضية ولم يخرج أي منهم بآية من القرآن تحظر قيادة المرأة للسيارة.

Ahmed al-Ghamdi, director-general of the committee for the Promotion of Virtue and Prevention of Vice, said many clerics studied this issue and none of them can provide a verse from Koran which prohibits women from driving car.

Unlike Al-Jazirah, BBCA highlights the high spirit and desire of Saudi women to drive cars that led them to hold a protest mainly because Saudi authorities have refused to issue the driving license to women in Saudi Arabia. In the campaign, Saudi activist, Manal Al-Sharif has become a leader in fighting against the issue:

### **BBCA**

**23/2/2012**

كما أن السلطات تمتنع عن منحها رخصة لقيادة السيارات ما جعل بعض السعوديات ينظمن العام الماضي حملة للسماح للمرأة بقيادة السيارات في السعودية.

The authorities also refused to grant her a license to drive cars, which made some Saudi women to organise a campaign last year called upon to allow women to drive in Saudi Arabia.

**1/12/2014**

قالت الناشطة السعودية لجين الهذلول عبر صفحتها على موقع تويتر إنها حاولت قيادة سيارة عبر الحدود الإماراتية متجهة إلى الأراضي السعودية في تحد للحظر الذي تفرضه السلطات السعودية على قيادة المرأة للسيارة.

Saudi activist Loujain al-Hatloul said on her Twitter that she tried to drive a car crossing the UAE border toward Saudi Arabia in her attempt to challenge the ban imposed by the Saudi authorities on women driving a car.

واحتجزت السلطات من قبل عددا من السعوديات قد سيارات وجعلتهن يوقعن على تعهدات بعدم القيادة مجددا.

Authorities had previously detained several Saudi women who drive cars and forced them to sign pledges not to drive again.

وتعد لجين من بين الناشطات السعوديات البارزات في مجال الدفاع عن حقوق المرأة، خاصة في ما يتعلق بقضية قيادة المرأة للسيارة في السعودية.

Loujain is one of the most prominent Saudi women activists in the field of women's rights, especially in the case of women driving in Saudi Arabia.

Therefore, it can be noticed that BBCA revealed women voice to raise the issue of the driving ban by showing their courage to seek for justice and equal rights:

## **BBCA**

**13/6/2012**

السعودية: ناشطة تطالب الملك بالسماح للنساء بقيادة السيارات.

Saudi Arabia: Activist Calls for King to Allow Women to Drive Cars.

كتبت الناشطة السعودية في مجال حقوق المرأة منال الشريف للملك عبدالله بن عبدالعزيز مطالبة اياه بالايجاز بالسماح للنسوة بقيادة السيارات.

Saudi women's rights activist Manal Al-Sharif wrote to King Abdullah bin Abdulaziz asking him to allow women to drive cars.

وتتضمن قائمة الموقعين على بيان اليوم سيدة سعودية حكمت عليها احدى المحاكم بعشر جلدات لقيامها بقيادة سيارتها في مدينة جدة - وهو الحكم الذي الغي لاحقا بعد تدخل الملك.

The signatories to the statement today include a Saudi woman sentenced by a court to ten lashes for driving her car in Jeddah - a ruling that was later annulled after the king's intervention.

Being slightly different from Al-Jazirah, BBCA reported that the ban of driving towards Saudi women also get deep concern from other countries. For example, to a Western observer, the issue of bans on women driving is worrying because the restriction will affect the development of social and economic sectors especially around Saudi women that leads to slow progress:

**9/4/2012**

"واليوم، لا يسمح للمرأة في السعودية بقيادة السيارة، وهذا يبدو من أكثر الأمور التي تثير القلق لدى المراقبين الغربيين، ولكن هناك حقوق أكثر أهمية نحتاج إلى الحصول عليها أولاً."

"Today, women in Saudi Arabia are not allowed to drive the car, which seems to be one of the most worrying issues for Western observers, but there are more important rights that we need to get first."

Furthermore, the driving issue also raises a concern from Saudi princess Basma that made a response towards driving ban and wanted driving to be allowed to Saudi women but first, she needs to consider some harmful consequences from Saudi government and authorities as it needs a proper plan and urgent action:

9/4/2012

قالت الأميرة بسمة بنت سعود بن عبد العزيز، لبي بي سي إن هناك العديد من التغيرات التي تود أن تراها في بلادها، ومن بينها (ولكن ليس في الوقت الراهن) -مثلا- أن يسمح للمرأة بقيادة السيارة.

Princess Basma bint Saud bin Abdul Aziz told the BBC that there are many changes that she would like to see in her country, including (but not now), for instance, allowing women to drive.

One of the greatest challenges that Saudi women should face is the negative perception by the opposite sex on driving ban. The skepticism of Saudi men brings a bad impact on Saudi women's social development and indeed in Saudi Arabia, it has been noticed that there is gender discrimination against women which lead to gender bias and inequality:

3/8/2014

لكن الذين يرون العكس كثيرون وأسبابهم كثيرة أيضا منهم أحمد الشنقيطي الذي قال إن المرأة العربية لاتصلح لقيادة السيارة فكيف بقيادة الوطن؟ لا أصوت لها ولا أثق بها حتى في قيادة المنزل.

However, many see on the opposite. They have many reasons for that, including Ahmad al-Shanqeeti, who said that "Arab women do not fit to drive car, so I do not vote for them or trust them even in handling house matters."

Driving restriction on SW has caused a hot debate in the media during the years of 2010 to 2015. As Saudi Arabia was the only country in the world restricted women from driving, the issue has attracted a lot of attention by media globally including BBCA. AJ highlighted both parts of arguments which support and oppose the restriction. However, the outlet tends to lean toward supporting the restriction as it is rooted in the tribal cultural practice in Saudi Arabia of male guardian system. Therefore, most of the supportive arguments presented by the outlet to defend the restriction of driving sustain the idea of male domination and gender segregation.

Thus, according to AJ women are disallowed to drive as it may cause an accident, increased of traffic jams, incompetence drivers and neglecting their house core jobs. Besides, it is the male obligation to protect women from anything that harm them and provide women with their needs. Again, AJ strategically utilised religious views to support the driving restriction particularly by highlighting the Islamic ruling (fatawa) which restricted women from car driving.

Moreover, the outlet highlighted the voices of local women (men as well) who strongly support this policy. In contrast, BBCA opted to go against the restriction by bringing the intensive coverage on the efforts of women activists to fight for the rights for women to drive. The voices of international bodies and human right organisations have been used to support the arguments against the driving restriction. BBCA also strategically used the religious voices to support its argument. Again, the more progressive Muslim scholars' view were used to support the demand allowing women to drive as enjoyed by many Muslim women globally outside Saudi Arabia.

The most distinguish feature of BBCA's coverage on this issue compared to AJ is BBCA highlighted the negative side of the restriction by reporting on the obstacles faced by women activists in their fight demanding for their rights to mobilise freely. BBCA reported that many Saudi activists have been detained, fined, prisoned and assaulted as a result of their action criticising the government's policy which prevent women from drive. This kind of negative coverage on the issue of driving has cast negative impression on the Saudi authority and more pressure to the government to reconsider the ban on women from driving car.

### **3.8 Conclusion**

The present chapter offers a concordance and topic word analysis of the discourses surrounding SW in AJ and BBCA online news reports. The corpus data has been analysed using AntConc software. Benefited from the wordlist frequency results and concordance lines, the researcher identifies five major topics related to Saudi women in the Arabic online news discourses namely: employment, followed by marriage, election, sports and driving. The analysis of topic words provides an insight to the topic covered by both AJ and BBCA in representing SW through online news reports. The selection of certain topic to be included in the news report and treated as newsworthy reflects the outlet's attitude of that particular topic. Besides, by allowing certain topic

to be included in the news report and disallowing other reflects the practice of group polarisation of the 'in-group' and the 'out-group'.

The analysis revealed that BBCA portrayed the participation of female Saudi athlete by focusing on the obstacles of her participation. These obstacles begin with the dress code followed by the issue of male guardian. By focusing on the issue of male guardian the outlet portrayed SW are dominated by men, hence, woman has a very limit of choice to make her own decision. In comparison, AJ opted to focus on the advantages of practising sports for a healthy way of life. As the issue of women participation in sports is sensitive among the locals, AJ avoided from discussing the topic directly. Hence, the outlet begins with promoting the benefits of practicing sports among SW to maintain the good health.

Both AJ and BBCA highlighted the issue of the low participation of SW in the Saudi's workforce despite many of them have graduated from college and universities. However, not all type of work is suitable for local women. AJ focused in its coverage on topics closely related to the local audiences such as women working as cashier and selling under clothes and lingerie which are 'awkward' according to the local cultural. BBCA in comparison, focused on wider perspective of the issue of mobility, freedom to choose jobs among women and the harassment. Besides, AJ proudly highlighted the successful stories of SW holding many important jobs to prove the effectiveness of the government efforts in empowering women. In contrast, BBCA coverage dropped this topic and highlighted the success of women activists in receiving international recognitions for their efforts fighting for more rights and freedom of SW.

The sub-topics selection for the topic of marriage revealed the distinguish differences between AJ and BBCA. AJ focused on issues of marriage which are closer to the local Saudi audiences most of the time positively, hence reported on the practice of contract marriage,

temporary marriage, polygamy, and child marriage. In comparison, this type of marriage is considered 'strange' among most of the BBCA international audiences. Hence, these sub-topics of marriage do not receive much attention by the outlet to be included in its news report. Moreover, the outlet strongly opposed the practice of child marriage and polygamy. If the AJ used Muslim fatawa to support the practice of child marriage and polygamy, BBCA also used the same strategy. However, BBCA brings the alternative fatawa from different and more moderate Muslim scholars who provide a different point of view and reason compared to the Saudis traditionalist scholars. Also, BBCA strategically used the voice of women expertise and women activists to support the argument against the practice of underage marriage and polygamy.

Saudi Arabia was the only country in the world restricted women from driving and the issue has attracted a lot of attention by media globally including BBCA. AJ highlighted both parts of arguments which support and oppose the restriction. However, the outlet tends to lean toward supporting the restriction as it is rooted in the tribal cultural practice in Saudi Arabia of male guardian system. Therefore, most of the supportive arguments presented by the outlet to defend the restriction of driving, sustain the idea of male domination and gender segregation. Again, AJ strategically utilised religious views to support the driving restriction particularly by highlighting the fatawa which restricted women from car driving. Moreover, the outlet highlighted the voices of local women (men as well) who strongly support this policy to show that the decision is widely welcome by the local based on their culture.

In contrast, BBCA opted to go against the restriction by bringing the intensive coverage on the efforts of women activists to fight for the rights for women to drive. The most distinguish feature of BBCA's coverage on this issue compared to AJ is BBCA highlighted the negative side of the restriction by reporting on the obstacles faced by women activists in their fight demanding



for their rights to drive. This negative coverage has cast bad impression on the Saudi authority and put more pressure for the government to reconsider the ban on women from driving car.

All in all, the analysis of topic words revealed that AJ online news coverages are closer to the local audience custom and culture compared to BBCA. Hence the outlet avoided from highlighting the issues which are not suitable to the local audiences. BBCA on the other hand, was targeting towards wider international audiences, hence, highlighted issues which are more welcomed by the global audience such as opposing underage marriage, polygamy, Olympic game, driving, women harassment and women rights and freedom. The outlet also avoided from focusing on topics which are known by local Saudis such as working as cashier, temporary marriage, and contract marriage. In addition, BBCA provided alternative narratives to the local media (AJ in particular) in the arguments of driving restriction, male guardian, and marriage. Last but not least, BBCA support the 'Western' idea of promoting for more freedom and rights to be given to women and opposed the oppression against women.

## CHAPTER FOUR

### THE REPRESENTATION OF SAUDI WOMEN IN AL-JAZIRAH

#### 4.1 Introduction

This analysis chapter is based on the van Leeuwen's (1996) socio-semantic meaning analysis framework to investigate the representation of Saudi Women (henceforth, SW) in the corpus data of Al-Jazirah (henceforth, AJ) online news articles. The present chapter answers one of the questions asked in the study namely, **RQ3**: How Saudi women have been represented in Al-Jazirah online news reports? Van Leeuwen's framework provides a comprehensive analytical tool to analyse the representations of actors (SW in the present study) in media texts. It is vital to note that, as the corpus data of my research consists of one type of discourse namely online news articles; it may not indicate all the categories and elements of social actor representation as listed by van Leeuwen.

In short, my analysis on the representation of SW in the corpus data of AJ will look at the two basic categories of social actor representation in the text namely the 'exclusion' and 'inclusion'. This is done by examining whether the SW have been included or excluded in the corpus data. If the SW have not being mentioned in the online news texts, it has been done through 'suppression' or 'backgrounding'. Suppression is the apparent way of excluding as there is no trace of reference to the social actor can be found in any section of the text. Backgrounding, on the other hand, may leave particular indication to the social actor by not naming the actor as a participant in an activity specifically.

However, when the SW have been mentioned in the online news articles it falls under the category of 'inclusion'. If the 'exclusion' only has two sub-categories, 'inclusion' in contrast has

many sub-categories and my analysis will focus on sixteen (16) of these subcategories as there are the most frequent appearance in the corpus data. These sub-categories are:

- 1) Activation
- 2) Passivation
- 3) Nomination
- 4) Categorisation
- 5) Indetermination
- 6) Determination
- 7) Differentiation
- 8) Functionalisation
- 9) Identification
- 10) Personalisation
- 11) Impersonalisation
- 12) Overdetermination
- 13) Individualisation
- 14) Assimilation
- 15) Association
- 16) Disassociation.

#### **4.2 Inclusion and Exclusion**

The analysis of AJ corpus data revealed that SW are included most of the time in the news texts. Therefore, the discussion on the sixteen sub-categories of 'inclusion' will be discussed in detail in the following section of my analysis in the present chapter. Thus, the category of 'exclusion' will

be given more emphasis in this section of my analysis by focusing on the two sub-categories of exclusion, namely, 'suppression' and 'backgrounding'. The AJ corpus data showed that SW are the centre of attention in the online news texts. However, on several occasions 'SW have been excluded from the news texts. When SW have been excluded, it is mostly being carried out through 'backgrounding', which will be explained in the following paragraphs. While there is no clear proof which indicates that the radical way of 'exclusion' (through the suppression) has been used to exclude the representation of SW in the corpus data.

It is found that the SW have been backgrounded in the corpus data of AJ at least on four different occasions. It is worth noting that all these four occasions in which SW have been backgrounded in the news texts all are related to the issues surrounding SW. The first occasion is when AJ reported on the issues of women prisoners who were involved in criminal cases. The actor in the news articles was referred to as 'women prisoner in general without referred explicitly to SW. AJ, for instance, reported:

3/10/2012

فالنظرة المجتمعية السلبية تجعل ذوي النزيلة بمجرد دخولها السجن يعاملونها على أنها عضو لا بد من بتره، واعتباره طي النسيان، ما يدعوهم للتعريف عن زيارتها وحتى استلامها بعد انقضاء فترة عقوبتها في بعض الحالات.

The negative societal outlook makes the inmate's family, once she enters prison, treat her as an organ that must be amputated, and considering it forgotten, which leads them to refrain from visiting her and even receiving her after the expiration of her sentence in some cases.

Since the beginning of the news, the actor has been referred to as 'women prisoner'. It was only at the end of the news article when the journalist indicated the specific reference to SW by saying:

3/10/2012

مشيراً إلى أنّ هناك العديد من المشكلات التي تواجه السعوديات داخل السجون مع أسرهم تتمثل في مشكلة النبذ الاجتماعي تجاه النزيلة والنزيلة على حدٍ سواء.

Pointing out that there are many problems that Saudi women face inside prisons with their families, represented by the problem of social ostracism towards inmates and inmates alike.

Thus, the social actors (SW) are present in the online news text; however, their appearance in the news article has been delayed to the final section of the articles. Hence, SW were backgrounded in news articles discussed on the issues 'women prisoners' where SW have been separated from their action. It is safe to say that the journalist strategically backgrounds SW when reporting on the issue of prisoners and criminals to distance SW from negative connotations of committing crimes and being sentenced to prison. Moreover, the news article itself mentioned the negative impression being put against women prisoners by society, particularly their families, who refused to accept prisoners after they have been released from prison. Hence, highlighted that the issue of women prisoner carries a negative impression among the local society. Thus, the SW as the social actors in these regards have been backgrounded.

In another similar occasion, SW have been backgrounded by AJ when the outlet reported on the issue of domestic abuse dated **6/4/2014**:

لا شك ان العنف الجسدي بحق الشريك الأضعف سواء جسدياً أو مادياً أو اجتماعياً هو جريمة لا تغتفر. فلا يوجد قانون يحاسب الطرف المستقوي، ناهيك عن أن الظروف كلها في صالحه.

There is no doubt that physical violence against the weaker partner, whether physically, materially, or socially, is an unforgivable crime. No law holds the righteous party accountable, not to mention that all circumstances are in his favour.

As the online news text revealed on the issue of women becoming the victims of social abuse, the social actors have been strategically backgrounded in the news text. In another paragraph of the news article, the actor was merely being referred to as 'women' in general with some indication to the 'SW who have been allowed to sit as a member of 'Shura Council'.

إن تلك الضغوط الممارسة على المرأة ما زالت حاضرة وبقوة على الرغم من المشاركة السياسية للمرأة في بعض المناصب في الدولة كالشورى مثلاً.

These pressures exerted on women are still strong and present despite the political participation of women in some positions in the state, such as the Shura Council, for example.

The only specific reference to the SW as the main actors of the news text can be found at the end of the article as the journalist stated:

إحصائيات عديدة أكدت أن المعنفات أكثر ميلاً للانتحار واستخدام مضادات الاكتئاب حيث أكدت تلك الإحصائيات أن 57% من النساء السعوديات العاملات و34% من غير العاملات يعانين من الاكتئاب بسبب توتر العلاقات الزوجية.

Numerous statistics confirmed that battered women are more likely to commit suicide and use antidepressants, as these statistics confirmed that 57% of working Saudi women and 34% of non-working women suffer from depression due to strained marital relations.

Again, as the issue of domestic abuse gives negative connotation not only to the SW but also promote lousy impression on the Saudi society as a whole, the actors have been backgrounded in the news text. This is being strategically carried out to distance the social actors of both the 'doer' and the 'victims' from the issue of domestic abuse.

On the occasion, SW were strategically backgrounded when the outlet reported on the issue of driving restriction against SW. Consider the following example:

**25/12/2012**

مع استمرار حظر قيادة المرأة للسيارة، ينبغي علينا أن نفكر بديل واعي.

With the continued ban on women driving, we must consider a conscious alternative.

The actor in the news article only being referred to as 'women' without being explicitly naming the actor as 'SW'. However, it is implicitly understood that Saudi Arabia is one of the very few countries (at that time) which prohibited their women from driving a car. In more recent example dated **24/12/2014** of the same issue, the actor once again has been referred merely by 'women' and the actual social actor who is SW have been backgrounded. AJ reported:

**24/12/2014**

حيث يجب أن تتم المطالبة أيضاً بإعفاء المرأة من رسوم وتكاليف استقدام سائق، لأنها تقوم بذلك مجبرة وليست مخيرة.

Whereas the demand should also be made to exempt women from the fees and costs of recruiting a driver because they are obliged and not free to do so.

Moving into the fourth occasion, when the SW have been backgrounded in the news texts can be traced when the outlet reported on the incident involving the killing of a Saudi student in Essex, England on 19/6/2014. A-31-year old student at the University of Essex known as Nahid Almanea was killed when she was walking alone in the park near her house. It is believed that an unknown man has attacked the Saudi woman for her Muslim appearance. She was wearing a hijab and navy blue full-length abaya (traditional SW robe). When AJ reported on the incident dated **22/6/2014**, the actor (Almanea) was merely referred to as 'London Martyr' and 'London Casualty' without any specific indication to Almanea herself. In fact, the term 'London Martyr' has been used as the title of the news article:

(شهيدة لندن) تُمثلي !

(Martyr of London) Represents me!

In the opening sentences of the news article, the writer wrote:

كيف سيطلب (العفو والسماح) أصحاب التعليقات المسيئة بحق قتيلة لندن؟

How will the offending commentators about the London murder ask for forgiveness?

In the rest part of the news article, the actor has been referred as 'Muslim girl' for instance:

لماذا كان بيننا من استغل (الحادثة) لتشويه صورة الفتاة المسلمة العفيفة التي أظهرت مقاطع (الديلي ميل) احتشامها.

Why was there among us who took advantage of (the incident) to distort the image of the chaste Muslim girl whose videos (Daily Mail) showed her modesty?

The actor also being referred only by 'girl':

هنا أدعو وأطالب كل من تسرّع في - تعليق - أن يدعو لهذه الفتاة بالرحمة.

I hereby invite everyone who hastened to - comment - to pray to this girl for mercy.

It was at the last sentence of the news article when the author indicated that the 'girl' closely associated with Saudi Arabia and the Saudi's people:

فهذه الفتاة بحجابها (تمثّلني وتمثّل كل سعودي) ولا نركي على الله أحداً.

This girl with her hijab (represents every Saudi and me), and we do not condone anyone on God.

Thus, it revealed that the author has strategically backgrounded the actor from the incident by delaying her appearance until the end of the news text. SW also being excluded through backgrounding in other negative issues surrounding women such as family problems, divorce, poverty, women, weaknesses, and women rights. Consider the following example:

**14/5/2014**

إلى جانب الموضوعات السابقة التي لم تغطّ بشكل مناسب، ومنها الفقر، وتحديدًا الفقر المؤنث وتمكين المرأة وحقوق المرأة وقضايا الطلاق والاستقرار الأسري.

In addition to the previous topics that were not covered adequately, including poverty, specifically feminine poverty, women's empowerment, women's rights, divorce, and family stability issues.

All these issues of poverty, divorce and family problems cast negative impression on SW, which typically become the victims in a divorce, family problems and demanding for their rights. Thus, when reporting on these issues most of the time the author has tended to strategically separate the actor (SW) from their action to cover their identities or at least marginalised the important of highlighting the social actor of the reporting event.

Other than these several occasions when SW have been cast with a negative impression, hence, being reported at the background of the online news. SW have been included in more than 90% of the total number of AJ news article subjected to this study. Thus, the following section, I will discuss in detail how SW have been included in the news texts through the sixteen (16) sub-categories of inclusion, as suggested by van Leeuwen.



### 4.3 Inclusion Through Activation and Passivation

The sub-category of Activation and Passivation investigate the grammatical roles of SW in online news articles. The activated roles of SW can be achieved through three processes namely: First, participation which involved grammatical participant role of SW, secondly, circumstantialisation through the use of circumstantial prepositions and finally via the use of possessive pronouns which fall under the passivation process. In the AJ corpus data, SW are most of the time being represented as active and dynamic actors in many different contexts. It is found that activation is one of the most frequent elements of inclusion in AJ corpus data. Moreover, activation through participation is the most highly frequent activation process. Thus, SW in the corpus data have been represented as achieving their aims, working in many important tasks and jobs, participating in important events and becoming the dynamic forces in the process of decision and policing making.

For example, AJ reported **21/9/2014**:

المرأة السعودية حققت إنجازات ومكاسب على كافة الأصعدة في عهد خادم الحرمين الشريفين.

Saudi women have made achievements and gains at all levels during the era of the Custodian of the Two Holy Mosques.

In the example, SW have been represented as achieving their goals in different social and economic activities. In another example, AJ mentioned **7/6/2014**:

وكجزء لا يتجزأ من الشعب السعودي حظيت المرأة بالخط الأوفر من النهضة العملاقة وأخذت نصيبها من هذه الإنجازات.

As an integral part of the Saudi people, women have had the best chance from the giant renaissance and have taken their share of these achievements.

Again, SW have been included in the news text through the activation as they are represented as active agents and as holding important positions in the development of their own country. In

another example, SW has been represented as participated actively (grammatically) in an international sporting event of London Olympic 2012, **7/8/2012**:

حزنت على الفتاة السعودية «وجدان» التي شاركت في دورة الألعاب الأولمبية.

I mourned the Saudi girl "Wijdan" who participated in the Olympic Games.

Similarly, SW has been referred to as actively participated in a colossal art exhibition at the international event.

**29/8/2014**

حظيت المبدعات السعوديات في شتى الفنون بمساحة عريضة من جدول أعمال ورش العمل في معرض قهوة الفن.

Saudi female creators in various arts have had a comprehensive agenda for workshops at the Art Coffee Exhibition.

Finally, SW have been represented as becoming the dynamic force in the process of decision making after being appointed several essential jobs in the Ministry of Education. AJ, for instance, reported:

**25/9/2014**

وخلال السنوات الماضية شاركت المرأة في صنع القرار بوزارة التربية والتعليم.

During the past years, women participated in decision-making in the Ministry of Education.

It is worth noting that the education and health are the two sectors where women in Saudi Arabia are allowed to work without too many restrictions compared to other working sectors. Therefore, in more recent years, the involvement of women in the sector of education has been enhanced by the appointment of women in the Saudi Ministry of Education which lays the education policies for the country.

The corpus analytical software has been used to investigate further the most frequent activation verbs associated with SW in the corpus data. The following lists five most frequent activation verbs which work with SW:

Verb	Frequency
Participated	107
Achieved	81
Celebrated	33
Accomplished	26
Won	14

**Table 4.1: Activation Verb of SW**

The **table 4.1** shows the five most frequent activation verb, which indicates the participant roles of SW. It is found that the verb 'participated' is the most frequent activation verb used to highlight the representation of SW participation in social events followed by the verb 'achieved'. Other activation verbs which recorded a significantly higher number of frequencies are 'celebrated' which repeated 33 times in the corpus data followed by 'accomplished' with 26 times and verb 'won' which has been repeated in the corpus data 14 times. The following examples show that the verb 'participated' has been used to represent SW as actively participated in different contexts:

**15/5/2014**

وشاركت الدكتورة ملك في العملية التدريسية مع أعضاء هيئة التدريس في قسم النساء والولادة في كلية الطب البشري في مستشفى شارتيه التي تعد من أعرق المستشفيات الجامعية في ألمانيا وعلى مستوى أوروبا.

Dr Malak participated in the teaching process with faculty members in the Department of Obstetrics and Gynecology at the Faculty of Human Medicine at the Hospital Chartier, which is one of the oldest university hospitals in Germany and Europe.

**19/6/2014**

كما شاركت عميدة كلية التمريض في الجامعة الدكتورة هناء السبيل بورقة علمية بعنوان.

The Dean of the College of Nursing at the University, Dr Hana Al-Sabeel, also participated in a scientific paper entitled.

**30/9/2014**

وشاركت الحرفيات في نسج الهدايا والتذكارات الوطنية من خلال مواقعهم في سوق حرفة في المركز.

The craftswomen were involved in weaving national gifts and souvenirs through their sites at a craft market in the centre.

The following examples, on the other hand, highlight the use of verb achieved to represent SW as achieving their goals.

**3/11/2014**

وحققت رباب بنت خالد سندي المبتعثة من جامعة أم القرى للحصول على درجة الدكتوراه من جامعة العلوم الماليزية في تخصص تقنية النانو العديد من الإنجازات وحصلت على براءات اختراع.

Rabab bint Khalid Sindi, on a scholarship from Umm Al-Qura University to obtain a PhD from the Malaysian University of Science in the field of nanotechnology. She has achieved many achievements and obtained patents registration.

**24/9/2014**

فقد أخذت المرأة كامل حقوقها وحققت ذاتها بشكل كبير وملحوظ.

The woman took full rights and realised herself in a remarkable and significant way.

**12/6/2013**

وترى العقاريات أن الفترة الماضية شهدت انتعاشات في أسعار الإيجارات والأراضي وكذلك البيع وحققت النساء السعوديات اللاتي خضن هذا المجال ثروات.

Properties investors believe that the last period has witnessed a boom in rental and land prices, as well as sales, and Saudi women who have involved in this field have made fortunes.

In the second process of activation, namely circumstantialisation, SW are represented on activated roles in various contexts. However, compared to the process of participation, the activation process of circumstantialisation does not appear as frequently as the process of participation. In the process of circumstantialisation SW have been represented in activated roles through the use of prepositional phrases. For instance:

**24/9/14**

فعلى الصعيد السياسي وصلت إلى نائب وزير في وزارة التربية والتعليم وإلى مدير جامعة في جامعة الأميرة نورة بنت عبد الرحمن وإلى عضو مجلس شورى كما ستشارك في انتخابات المجالس البلدية القادمة كمرشحة وناخبة وعلى الصعيد الاقتصادي وصلت إلى عضوية مجالس الغرف التجارية الصناعية في جدة والدمام.

On the political level, Saudi woman has become a deputy minister in the Ministry of Education, a university rector at Princess Noura bint Abdulrahman University, and a member of the Shura Council. Saudi woman will participate in the upcoming municipal council elections as a candidate and voter. On the economic level, Saudi woman has become a member in the councils of the chambers of commerce and industry in Jeddah and Dammam.

In this example, SW have been represented as having active roles in political activities. SW also been represented as having an active role in the field of arts, culture, and mass media. AJ, for instance, reported **12/12/2014**:

وعلى صعيد الثقافة والإعلام نجحت السعوديات في إثبات مهاراتها التفوقية.

In terms of culture and media, Saudi women have succeeded in demonstrating their superior skills.

SW also being represented as having an active role in sport, particularly in horsing:

**17/7/2012**

وفي مجال الفروسية حصلت المرأة السعودية على العديد من الجوائز العالمية.

In the field of equestrian, Saudi women have won many international prizes.

In another similar example, SW have been represented as having an active role in project management:

**28/12/2014**

في مجال إدارة مشروعات الأسر المنتجة الصغيرة حضرت في الدورة مدربات سعوديات وأكاديميات متخصصات.

In the field of managing small productive families' projects, Saudi women trainers and specialised academics attended the course.

Last but not least, SW also being represented as having a crucial role in matters related to themselves, particularly in providing their needs.

**30/11/2014**

توظيف المرأة السعودية في مجال المستلزمات النسائية تنفيذاً للأمر الملكي الخاص بقصر العمل في محلات بيع المستلزمات النسائية على المرأة السعودية.

Employing Saudi women in the field of women's supplies, in implementation of the royal order to limit work in stores that sell women's supplies to Saudi women.

Moving into the third process of activation in which SW have been represented in activated roles through possessivation. The most distinctive feature of this activation process is the use of possessive pronoun related to SW. In the corpus data of AJ, it is found that most of the time, the

process of possessivation has been utilised strategically to represent SW by portraying their achievements in different contexts. For instance, AJ reported:

**14/9/2013**

أنها ستكون نبراً يضيء طريق التميز للمرأة التي أثبتت نجاحها في العديد من الميادين.

It will be a beacon illuminating the path of excellence for women who have proven successful in many fields.

In this news extract, the possessive pronoun has been used to represent SW by describing her success in various field of life. Similarly, in another example, AJ utilised the process of possessivation to highlight the success story of SW in properties investment:

**11/2/2014**

وأثبتت المرأة السعودية نجاحها في سوق العقار وتفوقت في ذلك نظراً لما تتمتع به من معرفة باحتياجات الأسرة.

The Saudi woman proved her success in the real estate market and excelled in that due to her knowledge of family needs.

In another example, AJ represented SW with an active role in achieving their success at the international level and become the role model for other women in the Arab and Muslim world. AJ reported:

**5/8/2012**

وباتت إنجازاتها تتعدى العالمية فأصبحت مثلاً مشرفاً يحتذى بها في العالم العربي والإسلامي.

Its accomplishments went beyond the international level, and she became an excellent example to be emulated in the Arab and Islamic world.

The analysis of corpus data also reveals that the possessive pronoun not only is being used to represented SW with an active role in developing their skill and increasing their honour and dignity. AJ, for instance, reported:

**12/9/2012**

اهتمت الجامعة بالطالبة بتقديم دعم أكاديمي للطالبة، وتطوير مهاراتها.

The university has been interested in providing the student with academic support and developing her skills.

In another example, SW have been represented as having an active role by increasing their honour and dignity.

**24/9/2014**

تفردت بها المرأة وأشاد العالم بإنجازاتها وكرمها وثن لها ذلك التفوق والتميز .

The woman was unique, and the world praised for her achievements, and valued that excellence and distinction.

About the 'passivation' the corpus data revealed that SW had been represented as objects. Thus, passivated SW can be subjected in the sentences or the one who were benefitting from the action.

It is found that SW have been represented as passivated social actors on many different occasions in the corpus data. However, most of the time, SW have been portrayed as passivated social actors when receiving attention and supports from society to become better women. Consider these following examples:

**9/9/2014**

إن استجابة الجهات الرسمية في سن قوانين تسهم في منح المرأة حراكاً مأموناً في مجتمعها.

The response of the official authorities to the enactment of laws contributes to giving women safe mobility in their society.

**9/11/2014**

وتمكن المرأة يعني منحها القوة التي تستطيع من خلالها أن تنتشل نفسها ومثيلاتها من الهامش إلى المتن.

Empowering women means giving them the power through which they can lift themselves up and others like them from the margin to the core.

**19/8/2012**

مقدمة الشكر لأمانة منطقة الرياض التي منحت المرأة السعودية مساحة للإبداع والمشاركة في مظاهر العيد في وطننا الغالي.

Thanks to the Riyadh Municipality, which gave Saudi women a space for creativity and participation in the aspects of Eid in our country.

SW in these examples have been represented as passivated social actors for receiving unlimited supports from their society, particularly the special attention provided to them by the Saudi authority.

On a different occasion, SW have been portrayed as the object of the verb or the one who were undergoing the activity. AJ, for instance, reported:

**19/12/2014**

وتحسنت ظروفها في محاكم الأحوال الشخصية ومنحت الحق في الترافع كمحامية أمام القضاء.

Her conditions in the personal status courts improved, and she granted the right to plead as a solicitor before the courts.

In this example, SW have been represented as the one undergoing the activity which allow SW to enter the court and practise advocacy to defend their rights. A similar example can be found in another example which highlights that SW have been allowed to express their voice and concern online AJ reported:

**4/12/2012**

إن أفضل فرصة وفرتها الانترنت للنساء أنها سمحت لمن بالتعبير عن آرائهن والتنفيس عن الضيق.

The best opportunity the Internet provided to women was that it allowed them to express their opinions and vent distress.

The following examples, on the other hand, represented SW for their participation in various program to enhance their job skills.

**29/12/2014**

تدريب السعوديات على المشروعات الريفيه الصغيرة.

Saudi women training in small rural enterprises.

**10/11/2014**

نجاح مشروع تأنيث محال الذهب مرهون بتأهيل وتدريب السيدات.

The success of the gold shop feminisation project depends on the qualification and training of women.

**21/9/2012**

ويرهقن الميزانية المخصّصة لتأهيل وتدريب السجينات السعوديات.

Moreover, it exhausts the budget allocated for the rehabilitation and training of Saudi female prisoners.

It is safe to conclude that despite SW have been represented as being the passivated social actors in the corpus data; it does not promote negative connotations on them. In fact, through the strategic used of passivation, SW have been portrayed as receiving many attentions and supports to become



better women. Moreover, the process of passivation highlights the great efforts provided by the Saudi authority to enhance SW in facing the demands of the working world.

#### **4.4 Nomination and Categorisation**

If the SW are represented in the corpus data with their unique identity by utilising to proper nouns, it is termed as 'nomination'. However, when SW are represented in terms of their roles in the social structures, it is known as 'categorisation'. The most common way of utilising nomination is by using proper nouns to indicate Saudi women with her unique identity. This is being done via formalisation which referred to mentioning surname only or semi-formalisation by highlighting both name and her surname. Finally, the nomination can be done through informalisation by only mentioning only her given name.

The analysis of corpus data indicated that the inclusion of SW representation in the news article is done through semi-formalisation most of the time. Thus, there is no trace found in the corpus data, which indicated that her given name had represented SW only or merely by her surname. This practice of mentioning both first name and the family name reflects the local Saudi's culture, where most people appropriately refer to a person with both their given name and family name. Moreover, sometimes, it is also part of the culture to mention the name with or without honorific titles. Consider the following examples which indicate SW have represented through their first name and surname.

**20/12/2012**

رعت صاحبة السمو الملكي الأميرة موضي بنت خالد بن عبد العزيز.

Her Royal Highness Princess Moudi bint Khalid bin Abdulaziz sponsored the event.

**30/9/2014**

وقالت الأميرة نورة بنت محمد بن سعود، رئيسة مجلس إدارة جمعية حرفة أن تفعيل مركز الحرف في بريدة.

Princess Noura bint Muhammad bin Saud, Chair of the Board of Directors of the Handcraft Association, said that the activation of the Crafts Center in Buraidah will promote more participations among women.

**15/7/2014**

حصلت الدكتورة هيا العواد على منصب وكيل للشؤون التعليمية في وزارة التربية والتعليم.

Dr Haya Al-Awad obtained the position of Undersecretary for Educational Affairs in the Ministry of Education.

It is worth to note that, AJ represented SW through the process of nomination with their unique identities, particularly those high-status or successful women. This has strategically been done not only to highlight the social status of these elite women but also to showcase their achievements. Therefore, the corpus data contains many representations to SW by mentioning their name, surname, and honorific titles. For instance, the honorific title Doctor has repeated 184 times in the corpus data. AJ reported, for instance:

**18/10/2012**

ورفعت معالي مديرة جامعة الأميرة نورة بنت عبد الرحمن الدكتورة هدى بنت محمد العميل، شكرها وتقديرها لولاة أمر هذه البلاد لتقديرهم للمرأة.

Her Excellency, the Director of Princess Noura Bint Abdul Rahman University, Dr Hoda Bint Muhammad Al-Amil, extended her thanks and appreciation to the governors of this country for their appreciation of women.

In another example:

**15/7/2014**

حصلت الدكتورة هيا العواد على منصب وكيل للشؤون التعليمية في وزارة التربية والتعليم.

Dr Haya Al-Awad obtained the position of Undersecretary for Educational Affairs in the Ministry of Education.

The honorific title of ‘Princess has been repeated 139 times in the corpus data: For instance:

**20/12/2012**

قامت سمو الأميرة أميرة الطويل، نائبة الرئيس والأمين العام لمؤسسة الوليد بن طلال الخيرية.

Her Highness Princess Amira Al-Tawil, Vice President and Secretary-General of the Alwaleed Bin Talal Charitable Foundation.

**30/9/2014**

وقالت الأميرة نورة بنت محمد بن سعود، رئيسة مجلس إدارة جمعية حرفة أن تفعيل مركز الحرف في بريدة.

Princess Noura bint Muhammad bin Saud, Chair of the Board of Directors of the Hira Association, said that the activation of the Crafts Center in Buraidah.

The honorific title of ‘professor’ repeated 30 times. For example:

**20/6/2012**

وفي ذكرى البيعة قالت أ. د. فاطمة بنت محمد العبودي وكيلة جامعة الأميرة نورة بنت عبد الرحمن للدراسات والتطوير.

Princess Noura bint Muhammad bin Saud, Chair of the Board of Directors of the Hira Association, said that the activation of the Crafts Center in Buraidah.

The title ‘Honourable’ has been found repeated 47 times. For example, **24/11/2014:**

بمضور مشرفة التعليم الأهلي والأجنبي الأستاذة نادية الطريف.

In the presence of the supervisor of private and foreign education, Professor Nadia Al-Tarif.

**27/6/2013**

وقالت عميدة الكلية الأستاذة إنعام القببسي: إن برنامج التنظيم الوطني للتدريب.

The Dean of the College, Professor Inaam Al-Qubaisi, said: The National Organization Program for Training.

The title ‘Madam’ also been repeated 29 times in the corpus data. For instance: **21/5/2012**

والسيدة لبنى العليان الرئيس التنفيذي لشركة العليان المالية الراعي الحصري للمناسبة.

And Mrs. Lubna Al-Olayan, CEO of Olayan Financial Company, the exclusive sponsor of the event.

The significantly high frequency of honorific titles utilised together with mentioning SW with their name and surname indicates that AJ strategically utilised nomination to highlight those high-status and successful women individually with their unique identities. Thus, distinguish these group of elite women from the ordinary SW. Moreover, the representation of these successful women was aims to highlight the unique symbol of a certain category (elite) of SW’s achievements and progressions.

In contrast to the nomination, the sub-category of categorisation referred to the progress of inclusion by representing SW in terms of their standard features. These features are the collective identities which they share with other SW. Hence, in the progress of categorisation it is hard to distinguish any SW with her own identities which separate her from other women. Thus, SW in the corpus data have been referred as ‘Saudi Women’, ‘Women of Saudi’, ‘Saudi Girls’, ‘Women in Saudi’, ‘Women in the Kingdom’ ‘Females of the Kingdom’ and the ‘daughter of the country’.

The representations of SW with these terms make it impossible to distinguish any SW from the other women. Consider the following examples:

**20/10/2013**

ووجود ثقافة جديدة لدى الشباب والفتيات السعوديات في اقتناء الأجهزة الرياضية أو الالتحاق بمراكز وأندية اللياقة البدنية.  
Furthermore, the presence of a new culture among Saudi youth and girls in acquiring sports equipment or joining fitness centres and clubs.

**18/11/2014**

واعتبره مجالاً آمناً تستطيع السعوديات من خلاله إبراز مواهبهن ومهاراتهن.  
He considered it a safe area in which Saudi women can highlight their talents and skills.

**10/11/2014**

أهم إيجابيات هذا القرار من الناحية الاقتصادية زيادة توظيف السعوديات والقضاء على البطالة.  
The most important advantages of this decision in economic terms are increased employment of Saudi women and the elimination of unemployment.

The analysis has shown that AJ strategically utilised the process of categorisation to represent the ordinary SW, hence grouped them with other SW. Moreover, these typical SW do not record any extraordinary achievement or acquire a high level of social status, which distinguish them from other SW. Thus, the ordinary SW have been side-lined or at least received less attention by the outlet compared to other successful SW.

#### **4.5 Determination, Indetermination and Overdetermination**

These three sub-categories or inclusion are closely related to each other. The process of determination takes place in the news text when the identities of SW is specified. In contrast, indetermination of SW is much more frequent compared to both indetermination and overdetermination. In fact, indetermination only occurred in the corpus data during a few occasions mainly when the outlet reported briefly on issues related to SW.

Thus, SW in the corpus data most of the time are represented as specific social actors, who have been portrayed as undertaking her specific actions. SW in the following examples taken from the corpus data have been represented as fulfilling their specific actions.

**10/12/2012**

وفي مجال العلم والمعرفة حصلت الطالبة بيان محمد مشاط على المركز الأول عالميًا في مجال الاختراع.

In the field of science and knowledge, the student Bayan Muhammad Mashat won first place in the world in the field of invention.

**30/5/2012**

وهذه السيدة لبنى الغلايني أول امرأة سعودية حازت على التراخيص المعتمدة من الولايات المتحدة الأمريكية لمنح الشهادات التربوية والاستشارات الأسرية.

This Mrs Lubna Al-Ghalaini is the first Saudi woman to obtain licenses approved by the United States of America to grant educational certificates and family counselling.

**30/5/2012**

وكذلك الدكتورة مشاعل بنت محمد آل سعود أستاذ مساعد بقسم الجغرافيا كلية الآداب جامعة الملك سعود، أول دكتورة سعودية في تخصص الجيومورفولوجيا التطبيقية، والمتضمنة لأحدث التقنيات المعاصرة في الجيوديسيا.

Dr Mashael bint Muhammad Al Saud, Assistant Professor at the Department of Geography, College of Arts, King Saud University, the first Saudi doctor in the speciality of Applied Geomorphology, which includes the latest contemporary techniques in geodesy.

**30/5/2012**

كذلك عالمة الفيزياء السعودية ابتسام باضريس، التي شاركت في أول تجربة من نوعها في العالم وهي عبارة عن انفجار كبير.

Likewise, Saudi physicist Ibtisam Badress, who participated in the first experiment of its kind in the world, which was a big explosion.

In these examples, the journalist aims to depict that these SW have the full responsibility for their actions, hence, gained the honour for high recognition of their achievements. By using the process of determination, the journalist has specified SW identities and removed any ambiguity in portraying SW. The use of determination to represent SW in the corpus data compared to indetermination is so massive. Hence, make the indetermination is hardly existed in the online news texts. The analysis found that the indetermination has been used strategically when the outlet reported on issues which cast a negative impression on SW. For instance, AJ briefly reported on the involvement of 'some' SW in terrorist groups.

**17/6/2013**

يُخص مشاركة بعض النساء السعوديات في التنظيمات الإرهابية.

It concerns the participation of some Saudi women in terrorist organisations.

It is noticed that SW in this news extract have been represented as unspecific groups. In another similar example, SW have been represented as anonymous individuals who faced family issues.

AJ, for instance, reported: **4/4/2014**

يساعد بعض النساء والأطفال والأرامل والمطلقات كجزء من مسؤوليته الاجتماعية.

He helps some women, children, widows and divorced women as part of his social responsibility.

In another example, SW have been represented with the elements of indetermination as they involve in many issues concerning their daily life:

**16/4/2014**

بتفعيل دور المرأة في الجانب العملي بعد مراعاة الظروف المجتمعية والمادية لبعض السيدات من مختلف فئات المجتمع.

This is being done by activating the role of women from the practical aspect after taking into account the social and material conditions of some women from different groups of society.

Concerning the issue of domestic abuse, SW have been represented as unspecific individuals when the outlet reported on the issue of maid abuse or worker bullying.

**18/11/2012**

بعض السعوديات على «اصطحاب» الخادمة لحمل الحقيبة ومرافقتها في التسوق.

Some Saudi women "forced" the maid to carry bag and accompany her while shopping.

All in all, these news extracts indicate that AJ strategically utilised the indetermination to briefly report on the issues surrounding SW such as terrorist, domestic abuse, workplace bullying and family issues. In these occasions which cast negative impressions on SW, the outlet has opted to represent SW anonymously. Hence, side-lined the significant of the issues. It also can be considered as an attempt to defend SW from damaging allegations and wrong impressions on them.

Slightly differs from determination and indetermination, overdetermination happens when SW are represented in the corpus data as participating in more than one social practice simultaneously. Thus, in the corpus data SW are often represented as committing several roles and tasks. This indicates that SW have been allowed to join men in a wide variety of roles, including the roles of decision-making. AJ represented SW as 'workers', 'workforce', 'workmate', 'citizen', 'lady of society'. At the same time, SW are represented with their typical roles such as 'mother', 'wife', 'grandmother', 'Guardian of the generation', 'sisters', 'daughters', 'home carer' and 'man's partner', as can be found in the following examples:

**9/12/2013**

أنها تسعد بمحاكاة كبيرات السن من الحاضرات لها وحبهن لهذه الشخصية التي هي في مجتمعتنا الأم والجددة ومربية الأجيال وبانية حضارة.  
She is happy to emulate the older women who attended her and their love for this character who in our society is the mother and grandmother, the educator of generations and the builder of a civilisation.

**25/5/2012**

كون المرأة تمثل للواحد منهم الأم والزوجة والأخت والابنة.  
The fact that a woman represents for one of them the mother, wife, sister, and daughter.

**11/11/2013**

فلا تزال قضية توظيف المرأة في بيئة صحية تسمح لها بأداء دورها ومسؤوليتها الاجتماعية تجاه المنزل ورعاية الأطفال تنال الاهتمام.  
The issue of employing women in a healthy environment that allows them to fulfil their role and social responsibility towards home and childcare continues to gain attention.

Even though the outlet tries to highlight the story of successful SW in their jobs after holding various vital tasks in the country, it is noticed that SW are still attached to their traditional and typical roles as a woman. These roles include the core task of a woman as a wife, a mother looking after her husband and her children. Thus, the word associated with 'housework' repeated in the corpus data 49 times. The word 'Childcare', furthermore occurred 38 times, while 'preparing 'food' repeated 19 times and responsibility to husband' recorded 18 times of occurrence. All these words indicate that SW have been allowed to go out for their jobs, but they are still attached to their core house roles.

#### 4.6 Differentiation

The representation of SW through differentiation refers to the process of creating the difference between the 'self' and the 'other'. Thus, the sub-category of differentiation means SW are represented in the corpus data by highlighting the differences (in favour of Saudi women) between them and other groups of women, such as European women, foreign women, Western women and Arab women. The corpus data of AJ shows that SW are differentiated from other women in terms of their jobs, rights, marriage and manner. In term of jobs, SW have been differentiated from other foreign women in the competition to get the jobs. AJ, for instance, reported.

**5/9/2012**

إلا أن الجامعة وبحكم صلاحيتها الإدارية الواسعة فرضت توظيف أجنبيات مكان السعوديات.

However, the university, due to its broad administrative powers, imposed the employment of foreigners in place of Saudi women.

Similar example can be found in the following news extracts:

**1/9/2014**

وفي بعض الحالات التي تستوجب التساؤل الفوري نجد جامعة حائل يفوق بها عدد الأستاذات الإناث الأجنبيات بـ 5 مرات عن مثيلتهن السعوديات، وجامعة جازان يفوق بها عدد الأجنبيات بـ 3 مرات عن السعوديات.

In some cases that warrant an immediate inquiry, we find that Hail University has five times more foreign female professors than their Saudi counterparts, and Jazan University has three times more foreign women than Saudi women.

**3/7/2013**

فإنّ احتكار هذا القطاع أو أغلبيه بيد العمالة، يعني هروب تلك الأموال الضخمة التي حققتها تلك العمالة إلى خارج البلاد.

The monopoly of this sector, or most of it, is in the hands of the labourers. It means that the escape of the enormous sums made by that labour out of the country.

In these examples, SW have been positively differentiated from other female foreign workers as SW are more qualified for the job compared to the foreigners in term of their skills and qualifications. Besides, the news report proposed that it is much better to appoint local women to teach at the local universities compared to the foreign lecturers as they are culturally and socially closer to the local students compared to the foreign lecturers. This will provide better opportunities



for local women graduates and reduce the dependence of foreign workers. In return, Saudi will enjoy better economic practices of reducing the outflow of local currencies to the foreign workers. SW also have been positively differentiated from Western women in terms of their rights. Therefore, the news report proposed that SW feel that the country protects their dignity and value according to the teaching of Islam and the local culture. AJ, for instance, reported:

**25/5/2012**

ناهيك عن بعض الشخصيات الغربية اللائي يؤكدن وجوب حصول المرأة على حقوقها المغيبة.

Not to mention some Western personalities who assert that women must obtain their rights.

**18/12/2014**

القرار يضمن حقوق الأم الأجنبية ويحفظ كرامتها.

The decision guarantees the rights of the foreign mother and preserves her dignity.

The same also applied when the outlet reported on the issue of marriage of SW compared to foreign women. On many occasions the news reports make a comparison of the marriage between Saudi men to foreign women and marriage to local women. Most of these occasions, the news reports were in favour of marrying local women compared to foreigners. Consider following example:

**6/10/2014**

حيث بلغ إجمالي عدد الحالات المسجلة لزواج السعوديين من أجنبيات وزواج السعوديات من أجنبيات في خمسة أعوام.

The total number of registered cases of Saudi marriage to foreigners and Saudi women's marriage to foreigners in five years.

The news reports also highlighted the difficulties which will be faced by the Saudi men after marrying foreign women. Moreover, the news indicated the negative sides of utilising the fatwa which allows men to marry foreign women for short period while they travel abroad. The practice of 'misyar marriage' will cause many issues for the women themselves in the future. Again, the news reports proposed that it is the best option of the Saudi men to marry local women.

**13/9/2012**

والأخذ ببعض الفتاوى التي تحلل زواج المسيار والزواج بنية الطلاق وغيرها من زواج الأجنيبات سواء من الدول العربية أو الإسلامية أو الأجنبية أثناء سفرهم للخارج.

The introduction of some fatwas that analyse misyar marriage, marriage with the intention of divorce, and other marriages of foreign women, whether from Arab, Islamic, or foreign countries, while they travel abroad.

Despite these positive representations of SW by making a comparison to other women, AJ negatively differentiated SW in the issue of health. AJ, for instance, reported:

**13/7/2013**

وأبان أن نسبة كثافة العظام لدى السعوديات أقل بكثير من كثافة العظام لدى الغربيات.

He indicated that the percentage of bone density among Saudi women is much lower than that of western women.

SW in this news extract are negatively differentiated from the Western women for having health issue of bone weakness. This need to be taken seriously by the SW which can be done by practicing a healthy way of life as practised by many of Western women.

#### **4.7 Functionalisation and Identification**

The sub-category of functionalisation refers to the representation of social actor by his activity, for example, his occupation or his role. In contrast, identification happens when a social actor does not refer by his job but was referred in term of his unavoidably or permanent character. In other words, functionalisation happens when their occupations represent SW. At the same time, identification takes place when SW are referred with what they are unavoidably charactered such as social classification and physical characteristics.

In the corpus data, SW are more frequently being represented using functionalisation rather than identification. It is observed that AJ prefers to represent SW by their jobs or roles in society. This is strategically being carried out to promote a positive impression on the SW, particularly

those successful and high-status SW. In addition, the functionalisation was being used to highlight the success story of SW, which become the pride of the nation for their remarkable achievements.

Similar to the representation of SW by the process of 'nomination', AJ prefers to represent the prosperous and high-class SW through functionalisation. Again, the corpus data contains many references to the 'high-rank' jobs acquired by SW. For instance, the word 'lawyer' and its derivatives which indicate the involvement of SW in the occupations related to the law has repeated 109 times in the corpus data. For example:

**26/7/2012**

وتكوين شبكة استشارية، وتأهيل فريق من المحاميات السعوديات في أول حاضنة قانونية من نوعها في المملكة.

The formation of an advisory network, and the qualification of a team of Saudi women lawyers in the first legal incubator of its kind in the Kingdom.

In another example, Sarah al-Saif has been reported by AJ regarding her success story as a lawyer.

**5/4/2014**

المحامية: سارة السيف.

اخترت مهنة المحاماة رغبة مني في المساهمة في حماية حقوق البشرية بتطبيق أحكام الشريعة الإسلامية والأنظمة المرعية.

Attorney: Sarah Al-Saif.

I chose the legal profession out of my desire to contribute to protecting human rights by applying the provisions of Islamic Sharia and the applicable regulations.

The second most highly mentioned occupation of SW in the corpus data is the 'Academician' which includes university or college lecturer, researcher, and teacher. It was mentioned in the corpus data 94 times. AJ, for instance, reported:

**30/5/2012**

وتتالت إنجازات الباحثات السعوديات الخاصّة في مجالات العلم المختلفة، منها اختراع علاج جديد اكتشفته الدكتورة هيام بنت إبراهيم  
علام من جامعة الملك سعود بدعم من مدينة الملك عبد العزيز للعلوم والتقنية.

The achievements of private Saudi researchers in various fields of science have followed, including the invention of a new treatment discovered by Dr Hayam bint Ibrahim Allam from King Saud University with the support of the King Abdulaziz City for Science and Technology.

In another example, a SW professor has been proudly reported by the outlet on her outstanding achievements.

**30/5/2012**

أما الأستاذة الدكتورة انتصار بنت سليمان السحيباني بكلية العلوم بجامعة الملك سعود فقد فازت على جائزتين دوليتين عن إنجازها العلمي صابغ تبادلات الكروموتيدات الشقيقة.

Prof. Dr Intisar bint Suleiman Al-Suhaibani, from the College of Science, King Saud University, has won two international awards for her scientific achievement on the sister-chromatid exchange (SCE).

The third most mentioned job of SW 'director' or 'manager', which recorder 89 frequencies.

Consider following examples:

**30/9/2012**

لتنظيم المعارض والمؤتمرات بفندق الأنتركونتيننتال. حيث استقبلتهم مديرة عام المعرض شروق عبد الله آل محمود والجوهرة العبد الوهاب والمسئولة الإعلامية.

To organise exhibitions and conferences at the Intercontinental Hotel. They were welcome by the Director-General of the exhibition, Shurooq Abdullah Al Mahmoud, Al-Jawhara Al-Abd Al-Wahhab, and the media official.

**13/9/2012**

وعرفت مديرة السكن الأستاذة تغريد السيوطي بمرافق السكن الذي شغل بعضه دون الآخر.

The housing manager, Ms Taghreed Al-Suyuti, introduced the housing facilities which has been occupied and some were not.

**29/9/2014**

وبينت مديرة معهد رافلز للتصميم هلا حلواني.

Hala Halawani, Director of the Raffles Institute of Design, explained.

The word 'Doctor' has recorded 47 times of frequencies in the corpus data, which make the medical

occupation the fourth high job of SW mentioned in the corpus data. For instance:

**16/9/2012**

الدكتورة مها بنت محمد عمر خياط، والحاصلة على ثلاث براءات اختراع في (النانو)؟ قائمة المخترعات والواعيات والعالمات والطبيبات من السعوديات كبيرة وواسعة الأفق وقوية الإنجاز.

Dr Maha bint Muhammad Omar Khayyat, who holds three patents for (nano)? The list of Saudi female inventors, educators, scientists, and doctors is extensive, broad-minded, and intense in their achievements.

**30/5/2012**

والطبيبة نورة أحمد رشاد التي أنقذت الملايين من مرضى السكر من البتر بسبب الغرغرينا، وكذا علاج مشكلات التضخم الأورمي وحماية الأمعاء من الاستئصال. وتعمل حاليًا في مستشفى (سان ناتوا) في إيطاليا.

The doctor, Nora Ahmed Rashad, who saved millions of diabetics from amputation due to gangrene, as well as treating the problems of tumour inflation and protecting the intestine from eradication. She is currently working at San Natua Hospital in Italy.

**31/3/2014**

الدكتورة مها المنيف طبيبة أطفال مميزة، واستشارية في مجال تخصصها، وتحمل أعلى الشهادات الأكاديمية.

Maha Al-Munif is a distinguished paediatrician and consultant in her field and holds the highest academic degrees.

The outlet also referred to SW by the representation of their involvement in the political activities.

It has been mentioned in the corpus data 32 times. Among them, the outlet reported as follow:

**30/5/2012**

وآخرها السماح لها بعضوية مجلس الشورى والترشح وحق الانتخاب في المجلس البلدي.

The last of which is allowing her to become a member of the Shura Council, run for office and be elected in the municipal council.

**24/9/2014**

ومن المشاركين في تلك الندوات والمحاضرات الكاتبة رجاء عالم والدكتورة بدرية البشر والدكتور هشام مرتضى الدكتورة حنان حجازي عضو مجلس الشورى.

Among the participants in those seminars and lectures are the writer Raja Alem, Dr. Badriya Al-Bashar, Dr. Hisham Mortada, Dr. Hanan Hegazy, a member of the Shura Council.

**30/5/2012**

ففي مجال الشورى صدر مؤخرًا قرار رائد بزيادة عدد المستشارات غير المتفرغات في مجلس الشورى من ست عضوات إلى 12 عضوة.

In the field of shura, a pioneering decision was recently issued to increase the number of part-time female advisers in the Shura Council from six to 12 members.

Other SW occupation which recorded significantly high frequency in the corpus data are Engineer.

(repeated 27 times) and Designer (18 times) consider the following examples:

**20/9/2014**

من جانبها، صرحت مديرة الجودة المهندسة الكيميائية الأستاذة سهام الخميسي، أن مصنع "العربية للعود" يعد من المصانع الرائدة.

For her part, Director of Quality, Chemical Engineer, Ms Siham Al-Khamisi, stated that the Arabian Oud Factory is one of the leading factories.

**20/12/2012**

ورموز المجتمع النسائي في المملكة، بالإضافة إلى نخبة من مصممات الأزياء وخبيرات التجميل ومهندسات الديكور ومنسقات الأعراس.

And symbols of women's society in the Kingdom, in addition to an elite of fashion designers, beauty experts, interior designers and wedding coordinators.

**24/4/2014**

ومن جهتها أضافت المهندسة نسرین منصور مدير عام مؤسسة بيت العاليات للدبکور والمقاولات أن المرأة في المملكة شريك أساسي في عملية التنمية والبناء.

For her part, Eng. Nasreen Mansour, General Director of the Al Alyat House for Decoration and Contracting, added that women in the Kingdom are a fundamental partner in the development and construction process.

In contrast to the functionalisation in which the outlet strategically utilised to proudly represent the successful SW, the process of identification has been used to represent the ordinary and typical SW. Thus, in the corpus data, the process of identification has been utilised to represent SW most of the time by social classification, which is permanent or unavoidable. For instance, SW have been referred based on their marital status of married, divorced, or unmarried. Besides, they are represented by their social, economic status of rich or poor. Moreover, SW are represented in the online news texts by their physical characteristic of fat (obesity) or thin or disability. In different occasion, SW are represented based on their appearance or attire as wearing hijab or burqa.

The analysis found that the most frequent identification of SW in the corpus data is by their marriage status. Hence, the word 'spinster' which refers to unmarried women beyond the usual age of marriage and carries a negative connotation has repeated 44 times in the corpus data. For instance:

**6/10/2014**

زواج السعوديين من أجنيبات والعُنوسة إلى أين تتجه؟

Saudis' marriage to foreigners, and spinsterhood, where is it headed?

On the other hand, SW has been represented as married women 41 times in the corpus data. For example:

**14/6/2013**

فالفتاة المتزوجة قد تجد ما يملأ أوقاتها في منزلها.

A married girl may find something to fill her time in her home.

Moreover, the divorced women have been mentioned in the corpus data 28 times. For example:

**16/3/2013**

فإن القرار يسهم بشكل كبير في حفظ حقوق الزوجة والأم والمطلقة والأرملة على حدٍ سواء.

The decision contributes significantly to preserving the rights of the wife, mother, divorced woman, and widow alike.

Concerning this marital status, the corpus data showed that 'pregnant women' had been mentioned in the online news 20 times.

**6/10/2014**

لمن تجاوزت الأربعين من العمر مخاوف من الحمل حيث إن كروموسومات الفتاة تتغيّر، وتكون أكثر ضعفاً، وبالتالي تصبح المرأة الحامل أكثر عرضة للمخاطر.

For those over the age of forty may feel the fears of pregnancy. The reason for that is the girl's chromosomes change and are become more vulnerable. Thus, the pregnant woman becomes more vulnerable to risks.

In addition to the identification through marital status, SW are represented by their ethnic or tribe, especially rural women who live in the desert. AJ, for instance, reported:

**11/3/2013**

مع العلم أن هناك آلاف من البدويات في الصحراء وفلاحات في المزارع في الشمال والجنوب والشرق.

It knows that there are thousands of Bedouin women in the desert and peasant women on farms in the north, south and east.

SW also being represented in the corpus data by the economic status, notably when the outlet reported on the government efforts in fighting the inflation which severely affected the low-income consumers.

**20/11/2012**

في الوقت الذي أثنى فيه لرجال الأعمال حرصهم على المستهلكة المسكينة.

At a time when business people show their keenness on the poor consumer among women.

The corpus data also contains indications of SW have been represented by their physical characteristic, particularly when the outlet highlighted the issue of overweight and obesity among SW. The word 'obesity' repeated in the corpus data 38 times. For instance, AJ reported:

**17/10/2014**

السمنة تهدد صحة 32% من أطفال المدارس من الإناث السعوديات.

Obesity threatens the health of 32% of Saudi female school children.

In a different news report, SW are represented by the appearance of wearing hijab and their physical disabilities. Consider the following examples:

**7/8/2012**

حول مدى نظامية طلب اللجنة والاتحاد نزع وجدان لحجابها وعمما إذا كان موقفهما متحيزاً ضد المسلمين.

On the extent of the orderliness of the committee's request and the union to remove the conscience of its veil, and whether their position is biased against Muslims.

**3/2/2012**

وقد يكن فيهن المرأة الأرملة والضعيفة المسكينة والمقعدة المزممة من لا دخل لهن.

They may be the widowed, weak, poor, and chronically crippled woman who has no income.

#### **4.8 Personalisation and Impersonalisation**

In short, personalisation refers to the process of representing SW by their personal or possessive pronouns. It also can be done using proper names or nouns, which indicate a proper representation of human beings.

Impersonalisation, on the other hand, represents SW by abstract or concrete nouns which do not feature humanly characteristic. For instance, by referring to SW with the means of quality or part of their body or place or thing closely related to SW.

In the corpus data, SW most of the time are represented through personalisation by mentioning the appropriate noun, pronoun, and personal pronoun. Consider the following examples:

**25/11/2013**

أيتها العزيزات من بنات الوطن: اطمئننّ لتقدير مجتمعكن ووطنكن.

Dear daughters of the homeland: Rest assured of the appreciation of society and homeland.

**11/2/2014**

فأنتن ما بين: طالبة مجدة، وعاملة مخلصمة، وربة منزل متفانية، تتماهين مع شريككن الرجل في خدمة أبناء وبنات الوطن.



You (the women) are between a glorified student, a loyal worker, and a dedicated housewife, working together with man in the service of the sons and daughters of the nation.

In another example personal pronoun has been used to represent SW:

**10/9/2012**

بحيث توفر فرصاً ملائمة لأبنائنا وبناتنا وتدعم نمو القطاع الخاص ليحقق دوره الهام.

So that it provides appropriate opportunities for our sons and daughters and supports the growth of the private sector to fulfil its essential role.

In another examples, a humanly possessive pronoun has been used to represent SW:

**26/6/2014**

وعبرت سارة بنت عبد الوهاب بن سلوم السلوم ، المدير العام لمؤسسة تنظيم الرياض، عن سعادتها بنجاح تنظيم المهرجان في دورته الرابعة، متوجهة بالشكر إلى والدها الشيخ عبد الوهاب بن سلوم.

Sarah Bint Abdul Wahab Bin Salloum, Director General of the Riyadh Regulatory Foundation, expressed her happiness with the success of organising the festival in its fourth session, thanking her father, Sheikh Abdul Wahab bin Salloum.

**31/7/2014**

وبسبب دخلها الكبير من دعايتها للمنتجات قد تمكنت أخيراً من شراء سيارة بي ام دبليو لوالدها !

Because of her large income from advertising products, she was finally able to buy her father a BMW!

It is found that the strategic use of personalisation process through the utilisation of personal and pronouns indicate a positive attitude towards SW. This shows that the outlet has adequately represented SW by highlighting their humanly features with full of respect. Hence, made SW stand out in many parts of the online news articles. Moreover, the strategic use or personalisation process provides positive connotations on the representation of SW.

The corpus data contains a few examples of the impersonalisation in representing SW. To begin with, SW are represented by part of their body, such as 'face' and 'hand'. However, most of the time, it has been used metaphorically to refer to SW themselves and not aimed to cast negative connotation on the social actors. Consider the following examples in which SW are represented by their 'faces' and 'hands'.

**15/6/2013**

وترسم البسمة على وجوههم، فضلاً عن الراحة النفسية التي يشعرون بها كون هذا العمل دون مقابل.

Put a smile on their faces, in addition to the psychological comfort they feel from the work which has not been done without asking for a return.

**11/7/2014**

ممارسة الحرف وعرض الأكلات الرمضانية المصنوعة بأيدي الأسر المنتجة.

Practising crafts and displaying Ramadan foods made by the hands of productive families.

**27/9/2014**

"حرفة" نسج خيوط الوطن بأيدي الحرفيات السعوديات.

Craft »weaving the threads of the homeland with the hands of Saudi craftswomen.

**25/5/2014**

يكفينا فخراً أن غذائنا يقدم بأيدي فتياتنا وهن ثقة وأهل للثقة.

It is enough for us to be proud that our food is provided in the hands of our girls, who are confident and trustworthy.

Moreover, SW are represented by their good qualities such as diligent and determine. AJ for instance reported:

**3/7/2014**

وبناء عليه يحدد تخصصها دون مراعاة حجم العناء والمشقة التي تتحملها الطالبة المجتهدة طوال العام.

Accordingly, her specialisation is determined without taking into account the amount of trouble and hardship that a diligent student endures throughout the year.

In another example, SW are represented by her house. Which is the place closely associate with her:

**2/12/2014**

يقع على عاتقها تأسيس ونشأة أبنائها وتدريبهم على العمل التطوعي، ومساعدة الآخرين، حيث يبدأ هذا الأمر من البيت.

It is her responsibility to establish and raise her children and train them for volunteer work and help others, as this matter starts from home.

In sum, these news extracts of AJ indicate that impersonalisation has been used by the outlet to represent SW. However, most of the time, the strategic use of impersonalisation by the outlet does not promote negative impression on SW. SW have been referred with their excellent qualities of skilful, diligent and determined. Hence, it shows that SW are being appreciated for their outstanding contribution to the country.

#### 4.9 Individualisation and Assimilation

Individualisation means the process in which SW are referred to as individuals. Assimilation, on the other hand, referred to SW as a group of people rather than an individual. In the corpus data, it is found that AJ tends to individualise the elite and high-status SW who are successful in their carrier and their life.

Consider following examples:

**20/12/2012**

رعت صاحبة السمو الملكي الأميرة موضي بنت خالد بن عبدالعزيز.

Her Royal Highness Princess Moudi bint Khalid bin Abdulaziz sponsored.

**30/9/2014**

وقالت الأميرة نورة بنت محمد بن سعود، رئيسة مجلس إدارة جمعية حرفة أن تفعيل مركز الحرف في بريدة.

Princess Noura bint Muhammad bin Saud, Chair of the Board of Directors of the Hira Association, said that the activation of the Crafts Center in Buraidah.

**18/10/2012**

ورفعت معالي مديرة جامعة الأميرة نورة بنت عبد الرحمن الدكتورة هدى بنت محمد العميل، شكرها وتقديرها لولاة أمر هذه البلاد لتقديرهم للمرأة.

Her Excellency, the Director of Princess Noura Bint Abdul Rahman University, Dr Hoda Bint Muhammad Al-Amil, extended her thanks and appreciation to the governors of this country for their appreciation of women.

**15/7/2014**

حصلت الدكتورة هيا العواد على منصب وكيل للشؤون التعليمية في وزارة التربية والتعليم.

Dr Haya Al-Awad obtained the position of Undersecretary for Educational Affairs in the Ministry of Education.

It is noticed in these news extracts all the individuals mentioned in the news are those elite women from the royal families and the successful women with high-rank jobs in Saudi Arabia.

Moving into assimilation in which, SW are represented as a group. The corpus data indicates that the process of assimilation has been done through aggregation and collectivisation. In term of aggregation, SW are represented by using quantifies groups of women, most of the time using statistics as the following examples:

**8/4/2014**

تصريح وزير العمل الأسبوع الماضي الذي ذكر فيه أن عدد السعوديات العاملات في القطاع الخاص ارتفع من 42.4 ألف في 2011 إلى 454.3 ألف بنهاية 2013.

A statement by the Minister of Labor last week stated that the number of Saudi women working in the private sector has increased from 42.4 thousand in 2011 to 454.3 thousand by the end of 2013.

**5/7/2014**

70 % من السعوديات فوق سن الـ60 مصابات بمشاشة العظام.

70% of Saudi women over the age of 60 suffer from osteoporosis.

**11/7/2012**

مشيرة إلى أن 90% من السعوديات غير راضيات عن مظهرهن وجمالهن الخارجي.

It is showed that 90% of Saudi women are not satisfied with their appearance and external beauty.

**14/4/2013**

تمت قبل نحو عام في دخول عدد وصل حتى الآن لـ 550 فتاة سعودية للعمل في مصنعات الدواجن.

About a year ago, up to 550 Saudi girls entered to work in poultry factories.

Collectivisation, on the other hand, does not treat a group of SW as statistics. Hence collectively combine SW a large group of participants.

Consider following examples:

**5/6/2013**

أن أكثر الوظائف التي تلقى رفضاً من السعوديات هي مهنة «التسويق الميداني»، معتبرة في هذا الصدد أنها مهنة مرفوضة ومنبوذة من قبل بعض أفراد المجتمع.

The most rejected job by Saudi women is the profession in "field marketing", considering in this regard that it is a profession rejected and dismissed by some members of society.

**25/12/2014**

معظم زبائني في العاصمة الإيطالية من السعوديات الذويات.

Most of my clients in the Italian capital are Saudi Arabian women.

**13/6/2012**

وأشارت الأستاذة رقية العدل مسؤولة التنظيم في المعرض إلى أن الفكرة أتت لتلبي حاجة الكثير من السعوديات لطرق عرض إنتاجهن ومشاريعهن بأنواعها.

Professor Ruqayya Al-Athel, the organising officer at the exhibition, indicated that the idea came to meet the need of many Saudi women to display their products and projects.

#### 4.10 Association and Disassociation

In short, association in my analysis means the process of representations SW by forming a group of social actors without being labelled about it the text. This group of social actors only exist concerning specific activity or the social actors are the beneficiary of a particular social event. The analysis of corpus data revealed that SW are represented in the online news most frequently by associating them with other Arab women and other Muslim women. For instance, AJ represented SW by associating them with Arab and Muslim women in term of their achievements.

**23/11/2013**

فمسيرة المرأة السعودية والعربية والمسلمة مليئة بالإنجازات وهناك العديد من الباحثات السعوديات اللاتي أحرزن إنجازات وطنية وعالمية يفخر بها الجميع.

The march of Saudi, Arab and Muslim women is full of achievements, and many Saudi researchers have made national and international achievements that everyone is proud of.

In another example, SW are represented by associating them with Arab women in following the current trend in the fashion industry.

**18/12/2012**

وفي الوقت الذي بدأت تتأثر أذواق المرأة العربية بخطوط الأزياء الغربية والعالمية.

At a time when the tastes of Arab women began to be influenced by Western and international fashion lines.

SW have been associated with Muslim women in the process of providing more right to women in expressing their voice and concern:

**30/5/2012**

فضلاً عن أن واقع المرأة المسلمة اليوم والسعودية على وجه الخصوص يفرض عليها إبداء موقف حاسم من جميع الأفكار والآراء المطروحة. Besides, the reality of Muslim women today, and Saudi Arabia, in particular, requires them to show a decisive stance on all the ideas and opinions put forward.

In addition to these examples, SW also have been associated with foreign women on their excellent hospitality.

**2/7/2013**

تحدثت كل واحدة بدورها معربات عن حزنهن لمغادرة السعودية مؤكدات أنهن قضين أجمل أيام العمر هنا وتعرفن على الكثير من السعوديات والأخوات العربيات والأجنبيات وزرن العديد من الجامعات.

Each one spoke in turn expressing their sadness at leaving Saudi Arabia, confirming that they spent the most beautiful days of life here, got to know many Saudi women and Arab and foreign sisters, and visited many universities.

Disassociation, on the other hand, works entirely on the opposite side of association by dropping any relationship between the groups of social actors. In the corpus data, SW are most frequently being disassociated from foreign women, mainly Western women. AJ, for instance, reported on the issue of women rights by defending SW for not having the same rights as those women in the West.

**25/5/2012**

ناهيك عن بعض الشخصيات الغربية اللائي يؤكدون وجوب حصول المرأة على حقوقها المغيبة.

Not to mention some Western personalities who assert that women must obtain their rights.

In other examples, SW are represented as having not the same benefits and rights of those foreign wives. AJ, for instance, reported:

**18/12/2014**

القرار يضمن حقوق الأم الأجنبية ويحفظ كرامتها.

The decision guarantees the rights of the foreign mother and preserves her dignity.

**6/10/2014**

حيث بلغ إجمالي عدد الحالات المسجلة لزواج السعوديين من أجنبيات وزواج السعوديات من أجانب في خمسة أعوام.

As the total number of registered cases of Saudi marriage to foreigners and Saudi women's marriage to foreigners in five years.

SW, mainly the working women are represented in the corpus data as having different circumstances compared to men. AJ, for instance, reported.

**21/9/2014**

لن يمتص معدلات بطالة السعوديات المتفاقمة مقارنة ببطالة الرجال فحسب.

It will not only absorb the rising unemployment rates of Saudi women compared to that of men.

23/4/2014

وتأمين البيئة المناسبة لها، ومساواتها بالتوظيف مع الرجل بما يليق بقدراتها ويحفظ كرامتها.

Furthermore, securing a suitable environment for her and equating her with employment with men in a manner befitting her capabilities and preserving her dignity.

To sum up, the analysis of corpus data revealed that the outlet has strategically utilised the process of association and disassociation to represent SW in the online news articles positively. Most of the time SW are associated with other Arab and Muslim women in term of their outstanding achievements in various field, including holding important jobs in the region. Disassociation, on the other hand, has been strategically utilised to highlight the uniqueness of SW which make them differ from other (particularly the Western Women) in term of their culture, belief, and rights. Moreover, SW need special attention by the authority in promoting them to actively involved in the working environment. This is strongly linking to the notion of male guardian system which emphasises on the role of men for not only looking after women but also protecting supporting and safeguarding them from any harm. However, the system has been criticised for restricting women of making their choice and limiting their movement.

#### 4.11 Conclusion

Utilising van Leeuwen's socio-semantic meaning analysis framework, the present chapter answered the research question of **RQ3**: How Saudi women have been represented in *Al-Jazirah* online news reports? The analysis looked deeply at the two basic categories of social actor representation in the text: the 'exclusion' and 'inclusion'. This is done by examining whether the SW have been included or excluded in the corpus data. It is found that when SW have not been mentioned in the online news texts, it has been done through 'backgrounding'. Backgrounding may

leave particular indication to the social actor by not naming the actor as a participant in an activity specifically.

However, when the SW have been mentioned in the online news articles it falls under the category of 'inclusion' through the process included in one the 'inclusion' sub-categories. My analysis revealed that there are sixteen (16) subcategories of 'inclusion' which are the most frequent appearance in the corpus data. Among them: Activation, Passivation, Nomination, Categorisation, Indetermination, Determination, Differentiation and Functionalisation.

In the AJ corpus data, SW are most of the time being represented as active and dynamic actors in many different contexts. Hence, showed that activation is one of the most frequent elements of inclusion in AJ corpus data. Moreover, activation through participation is the most highly frequent activation process. SW in the corpus data have been represented as achieving their aims, working in many important tasks and jobs, participating in important events and becoming the dynamic forces in the process of decision and policing making. In term of 'passivation' the corpus data revealed that SW had been represented as objects or the one who were benefitting from the action. It is found that SW have been represented as passivated social actors when receiving attention and supports from society to become better women.

Besides, the corpus data indicated that the inclusion of SW representation in the news article is done through semi-formalisation most of the time. Thus, there is no trace can be found in the corpus data, which indicated that her given name had represented SW only or merely by her surname. This practice of mentioning both first name and the family name reflects the local Saudi's culture, where most people appropriately refer to a person with both their given name and family name. Also, AJ represented SW through the process of nomination with their unique identities,



particularly those high-status or successful women. This has strategically been done not only to highlight the social status of these elite women but also to showcase their achievements.

SW in AJ corpus data most of the time are represented as specific social actors, who have been portrayed as undertaking her specific actions. By using the process of determination, AJ has specified SW identities and removed any ambiguity in portraying SW. The use of determination to represent SW in the corpus data compared to indetermination is so massive. Hence, make the indetermination is hardly existed in the online news texts.

In the corpus data, SW are more frequently being represented using functionalisation rather than identification. It is observed that AJ prefers to represent SW by their jobs or roles in society. This is strategically being carried out to promote a positive impression on the SW, particularly those successful and high-status SW. However, as SW are restricted to work in several working sectors such as education and health, it is found that most of the jobs associated with SW are coming from these two sectors. Thus, it is hard to find any indication of women jobs outside the sectors which they are allowed to work for. Similar to the representation of SW by the process of 'nomination', AJ prefers to represent the prosperous and high-class SW through functionalisation. Again, the corpus data contains many references to the 'high-rank' jobs acquired by SW. In the same vein, individualisation means the process in which SW are referred to as individuals. Assimilation, on the other hand, referred to SW as a group of people rather than an individual. In the corpus data, it is found that AJ tends to individualise the elite and high-status SW who are successful in their career and their life. While the typical SW are represented using the process of assimilation.

In term of 'differentiation' in which SW are represented in the corpus data by highlighting the differences between them and other groups of women, such as European Women, foreign

women, Western women and Arab women. The corpus data of AJ shows that SW are differentiated from other women in terms of their jobs, rights, marriage and manner compared to other women. In some of the cases, the news reports indicated a form of racism in favors of SW over other women. Hence, the outlet constructed SW as unique and superior group of women compared to others.

The analysis of corpus data revealed that SW are represented in the online news most frequently by associating them with other Arab women and other Muslim women mainly because it is conveniently suiting them. For instance, AJ represented SW by associating them with Arab and Muslim women in term of their achievements. Disassociation, on the other hand, works entirely on the opposite side of association by dropping any relationship between the groups of social actors. In the corpus data, SW are most frequently being disassociated from foreign women, mainly Western women mainly due to the huge differences between them in term of social, culture, customs, and religion.

Moreover, the outlet has strategically utilised the process of association and disassociation to represent SW in the online news articles positively. Most of the time SW are associated with other Arab and Muslim women in term of their outstanding achievements in various fields, including holding important jobs in the region. Disassociation, on the other hand, has been strategically utilised to highlight the uniqueness and superiority of SW which make them differ from other (particularly the Western Women) in term of their culture, belief, and rights. Moreover, SW need special attention by the authority in promoting them to actively involved in the working environment.

## CHAPTER FIVE

### THE REPRESENTATION OF SAUDI WOMEN IN BBC ARABIC

#### 5.1 Introduction

After presenting the analysis results of Saudi women (henceforth, SW) representation in Al-Jazirah (henceforth, AJ), my analysis in the present chapter will focus on the representation SW in BBC Arabic (henceforth, BBCA). Thus, my discussion in Chapter Five is closely related to the previous discussion in Chapter Four. Similar to Chapter Four, the present chapter answers one of the questions asked in the study namely, **RQ3**: How Saudi women have been represented in BBC Arabic online news reports? In presenting the representation of SW in BBCA, I will make a comparison with the same representation of SW in AJ. Hence, my discussion in the present chapter not only list out the representation of SW in BBCA but also highlight the similarities and differences between the outlet and AJ in the portraying SW. Utilising van Leeuwen's (1996) analytical framework, my discussion on BBCA representation of SW will focus on the two basic categories of social actor representation termed as the 'exclusion' and 'inclusion'. Following that, the discussion under the second category of 'inclusion' will be expanded into another sixteen (16) sub-categories as it recorded the most significant frequent in the corpus data of BBCA.

These sub-categories of 'inclusion' are:

- 1) Activation
- 2) Passivation
- 3) Nomination
- 4) Categorisation
- 5) Indetermination

- 6) Determination
- 7) Differentiation
- 8) Functionalisation
- 9) Identification
- 10) Personalisation
- 11) Impersonalisation
- 12) Overdetermination
- 13) Individualisation
- 14) Assimilation
- 15) Association
- 16) Disassociation.

It is worth to note that, my discussion on the representation of SW in AJ (in Chapter Four) also centred around the same two basic categories of 'exclusion' and 'inclusion' as well as the sixteen (16) sub-categories of 'inclusion'. Therefore, it is much easier to compare between the two outlets in their representation of SW and will result in a much more precise and fairer comparison between them.

## **5.2 Inclusion and exclusion**

My discussion on the representation of SW in BBCA begins with the two essentials social actor representation categories as lined by Leeuwen, namely the 'inclusion' and 'exclusion'. Under these two categories, I examine whether SW have been mentioned (inclusion) or not (exclusion) in the online news of BBCA. Thus, the analysis of BBCA corpus data shows that most of the time SW

are included and being mentioned in the online news texts. The same result has been found in the analysis of AJ corpus data. The 'inclusion' of SW in BBCA corpus data fall in at least one of the sixteen sub-categories of 'inclusion' which also the same sub-categories applied to AJ corpus data. Therefore, my discussion on the two categories of 'inclusion' and 'exclusion' will concentrate more on the 'exclusion' will be given more emphasis in the following section which centred on the category of 'inclusion' and its sixteen (16) sub-categories.

Similar to the representation of SW in AJ, SW are the centre of discussion in most of the BBCA corpus data. Despite, most of the BBCA news articles clearly mentioned about SW, on several occasion 'SW' have been strategically excluded from the news articles. 'Backgrounding' is the most common way of SW exclusion in the new texts, whereas there is no clear indication which suggests that the 'suppression' has been used to erase any indication of SW in the corpus data. Hence, BBCA and AJ have avoided using the radical way of 'exclusion' in the representation of SW. However, it is noticed that SW are being backgrounded by BBCA more frequently compared to AJ. This is to say, BBCA corpus data contains a higher number of news articles which background SW compared to AJ (98 articles compared to only 20 news texts in AJ).

BBCA corpus data reveals that SW have been backgrounded when the outlet reported on the issues surrounding SW which promote negative connotations on SW themselves. For instance, SW, as the main social actors reported in the news article dated **30/10/2014**, have been backgrounded since the beginning of news text. Instead of referring specifically to the SW, the author opted to generally refer to Arab women at the beginning of the news text. For instance, the news stated:

غير ان الملاحظ ان الكثير من وسائل الاعلام العربية والعالمية تقدم صورة المرأة العربية "الضحية" أو "الضعيفة" في محيطها الاجتماعي.  
However, it is noticeable that many Arab and international media outlets present the image of the "victim" or "weak" Arab woman in her social environment.

However, the reference of the social actor started to change when entering the body text as the author started to indicate more specific social actor of the event reported in the news.

فالمراة العربية في السعودية مثالا ما زالت تعمل في أسفل السلم الوظيفي في مجالات تقليدية كالتعليم أو الصحة.

For example, Arab women in Saudi Arabia are still working at the bottom of the career ladder in traditional fields such as education or health.

Ultimately, the direct reference to SW has been made at the two last paragraphs of the text which highlighted the obstacles faced by working women in Saudi Arabia and the issue of women participation in political activities in the kingdom. For example:

المراة العاملة في السعودية تعاني مصاعب كثيرة في حين تعاني الدولة من غياب مشاركة حقيقية للمراة في العملية السياسية.

Working women in Saudi Arabia suffer many difficulties, while the state suffers from the absence of real participation of women in the political process.

Thus, it is evidence that SW have been backgrounded when BBCA reported on the issue of gender bias and mistreatment of women in Saudi Arabia. This is being done by strategically delaying the reference to the social actors. Hence, SW are separated from their action.

BBCA has used a similar strategy in reporting the issue of driving restriction against SW. The SW, as the social actors in the text, have only been made a specific reference at the final part of the news text. BBCA, for instance, reported:

**18/12/2013**

وأمام المشكلات المختلفة التي تواجهها المراة العربية اليوم وهي المحرومة من سيطرة السيارات في السعودية.

Arab women who are deprived of driving cars in Saudi Arabia face various problems today.

In another news report dated **13/6/2012**, the reader needs to wait until the final section of the news text to discover the information on the social actors of the event reported in the news. This had happened when the outlet reported on the punishment received by a Saudi woman who has been found driving a car in the city of Jeddah. Her action is against the restriction of driving enforced in Saudi Arabia on their women. BBCA reported:

وتتضمن قائمة الموقعين على بيان اليوم سيدة سعودية حكمت عليها احدى المحاكم بعشر جلدات لقيامها بقيادة سيارتها في مدينة جدة.

The list of signatories to today's statement includes a Saudi woman who was sentenced by a court to ten lashes for driving her car in Jeddah.

It is noticed from the news extract that the author generally reported on 'a Saudi woman' using an unspecific noun without mentioning name or surname. This is being done despite the woman who drove the car mentioned in the news is from the Saudi upper class. However, as her action carries negative connotation, her identity has been silenced in the news report. This practice is in the opposite direction of the mentioning specific identity of social actors from the high-class families which recorded great achievement in their live as discussed previously in Chapter Four.

SW also have been background by BBKA when the outlet reported on the use of social media such as Facebook, Twitter, and YouTube among SW. The journalist only made an apparent reference to the social actors in the final part of his news article.

**18/12/2014**

اهتم مستخدمو موقع التواصل الاجتماعي يوتيوب بفيديو يظهر سيدة سعودية تشارك في إحياء حفلات الزفاف. YouTube users were interested in a video showing a Saudi woman participating in the revival of weddings.

In the same vein, the news report dated 12/6/2014 only specifically mentioned about Saudi Arabia and SW and the final part of the news report:

وفي السعودية، اهتم مستخدمو مواقع التواصل بنشر جريدة الرياض السعودية خيرا عن بدء عمل سعودييات كمسؤولات بقسم الجوازات بكوانترات النساء في مطار الملك عبد العزيز.

In Saudi Arabia, users of the social media were interested in a news report by the Saudi newspaper, Al-Riyadh. It reported about the start of work for female officers in the passport department for the women's counters at King Abdul Aziz airport.

ونشرت الصحيفة صورا لسعوديات وهن يتابعن عملهن في إنهاء إجراء سفر عدد من السيدات بصالة المطار، وهي الصورة التي أثارت استحسان العديد من مستخدمي تويتر، خاصة السيدات.

The newspaper published pictures of Saudi women who are continuing their work in finalising the travel procedure for a number of women in the airport hall, a photo that aroused the approval of many Twitter users, especially women.

The specific reference to SW is made after the first part of the news generally mentioned about social media users in the Arab region as stated in the following news extract:

بي بي سي ترند الشائع والمثير للجدل في مواقع التواصل الاجتماعي، قضايا عديدة سيطرت على تعليقات المستخدمين في مواقع التواصل الاجتماعي بالمنطقة العربية، لعل أبرزها.

The BBC trend gathers popular and controversial trend in social networking sites, many issues dominated the comments of users on social networking sites in the Arab region, perhaps the most prominent of them.

Thus, the news extracts which indicate that the social actor (Saudi women) has been strategically backgrounded in the news report at least at the beginning of the report. The specific reference to the social actor which only came at the final section of the news provides the reader with important information about the social actors referred to in the text. Most of the time, SW are separated from their action in this news reported, except at the final paragraph of the text.

SW as the main social actors in the news report by BBCA dated **31/7/2012** also have been backgrounded. This had happened when the outlet reported on the negative reputation of Saudi female athletes during the 2012 London Olympic game. Instead of specifically mentioning about Saudi female athlete BBCA report begins with a general introduction which referred to Arab female athletes a whole:

وتأمل الرياضيات العربيات في تحقيق انجازات في الالومبياد، والتحسين من النتائج الضعيفة مقارنة بالرجال.  
Arab female athletes hope to achieve achievements in the Olympics and to improve the poor results compared to men.

Again, the reader needs to read through the news article until the final part of the article, in which the journalist makes a specific reference to SW after having been backgrounded since the opening sentences of the news text.



وجدان شهرخاني، لاعبة الجودو السعودية، حظيت بتغطية واسعة لكونها أول امرأة سعودية تشارك في الأولمبياد، ولأن مشاركتها وهي ترتدي الحجاب لاقت رفضاً من قبل الاتحاد الدولي للجودو ومن ثم سُحِّح لها بالمشاركة شريطة ارتداء غطاء خاص للرأس. وبالرغم من ذلك، فإن مشاركتها الأولمبية لم تدم طويلاً وخسرت أولى مبارياتها.

Wijdan Shahrkhani, a Saudi judo player, was widely covered for being the first Saudi woman to participate in the Olympiad. Her participation while wearing a headscarf was rejected by the International Judo Federation and then she was allowed to participate provided she wears a special head covering. However, her Olympic participation was short-lived and she lost her first match.

This is closely related to the restriction of Saudi female athletes from joining their male athletes in many international sporting tournaments, including the 2012 London Olympic game. Moreover, a few numbers of female athletes have participated in the Olympic game, but they failed to perform well mainly due to lack of preparation before the tournament.

Last but not least, BBCA strategically backgrounds the social actor when reporting on the victim of unjust practices against women in Saudi Arabia. The main reason is to protect the identity of the victim, which may put her in danger or facing any negative consequences as the result of disclosing her story. BBCA, for instance, reported on a story of the girl known only as "Fatimah" which fall a victim for the enforcement of male guardian law in Saudi Arabia.

**25/1/2012**

واعتبر كثيرون أن قضية فاطمة تؤكد الحاجة إلى مراجعة نظام الوصاية على المرأة، ومثالا لما يمكن أن يؤدي إليه الوضع الحالي من مشكلات أسرية.

Many considered that Fatima's case emphasised the need to review the guardianship system for women, and an example of what the current situation could lead to in terms of family problems.

At the final part of the news text, the author indicates that the story takes place in Saudi Arabia and received attention from many Saudis.

وتعد مسألة تعديل نظام وصاية الرجل على المرأة من القضايا الشائكة في السعودية نظرا للاستقطاب الواضح في هذه القضية بين التيار المحافظ والليبرالي في البلاد.

The issue of amending the male guardianship system over women is one of the thorny issues in Saudi Arabia due to the clear polarisation in this issue between the conservative and liberal current in the country.

Hence, it shows the social actor has been background throughout the text up until the last section of the news. After the author has indicated that the event take place in Saudi Arabia in the final part of his news, the reader can only understand that the issue reported in the article is related to SW.

Slightly differ from AJ, BBCA strategically utilised ‘backgrounding’ to report on SW achievements as well as their involvement in ‘new’ activities which are previously unfamiliar with SW. On the achievement of SW BBCA reported in a news report which begin without directly mentioning SW as the main social actors in the text:

**30/10/14**

حققت المرأة العربية تقدما نسبيا خلال القرن الماضي في مجالات مختلفة مثل التعليم الأساسي والحقوق السياسية والثقافية والاجتماعية.  
Arab women have made relatively progress over the past century in various fields such as primary education, political, cultural and social rights.

The reader needs to wait until the middle of the news text to find out about the specific social actor referred in the news:

فقد أرتفع عدد النساء اللاتي يحصلن على التعليم العالي في السعودية، ومع ارتفاع درجة تأهيل المرأة، زادت أيضا فرصها في الحصول على فرص عمل أفضل.

The number of women obtaining higher education in Saudi Arabia has increased, and with the increase in the degree of qualification among women, they have higher chances of obtaining better job opportunities.

SW, as the main social actors of the news texts, have been separated from their action throughout the construction of the text. Hence the achievements reported in the news appear (at least at the beginning of news report) as loosely associate with SW.

Similarly, when BBCA reported on the involvement of SW in the art and decoration, the outlet strategically separated the social actors from their action. For instance, the outlet started the news report on this development pertaining SW without specifically mentioning about SW or any identification on them:

2/7/2014

وبالرغم من أنه يحظر اختلاط الرجال والنساء في الأماكن العامة، من المتوقع أن هذا سيتحقق بطريقة إبداعية جديدة من خلال تشجيع النساء، اللاتي يعملن في مجال التصميم الفني، على استخدام مهارتهن وإبداعهن لتحقيق ذلك.

Although the mixing of men and women is prohibited in public spaces, it is expected that this will be achieved in a creative new way by encouraging women, who work in the field of artistic design, to use their skills and creativity to achieve this.

The author finally stated at the later section of the news text that this social event take place in Jeddah of Saudi Arabia.

لكن الفن لا يساعد فقط الحياة في جدة، فهناك معرض في المدينة المنورة يعد مقدمة لمتحف تفاعلي معاصر يهدف إلى عرض الأهمية التاريخية للمدينة.

وقال فيصل بن سلمان بن عبد العزيز أمير منطقة المدينة وهو من هواة جمع المقتنيات الفنية إن "المبنى (الخاص بالمتحف) سيكون خارج منطقة الحرم النبوي، وسيجذب الزائرين من جميع الأديان."

But art does not just help life in Jeddah, there is an exhibition art gallery in Medina which is part of the interactive contemporary museum project aims to showcase the historical significance of the city.

"The building (of the museum) will be outside the area of the Prophet's Mosque, and it will attract visitors of all religions," said Faisal bin Salman bin Abdulaziz, Governor of Medina, who also an art collector himself.

The news also mentioned that the same initiative of encouraging women to involve in art and decoration not only happen in Jeddah but also can be found in another Saudi city namely Madinah.

All these specific references to Saudi Arabia and their women came at the final part of the news report despite the news introduction strategically delaying the reference to the main social actor of the news.

It is safe to summarise that most of the time, SW as the main social actors have been included in the corpus data of BBCA. However, when the outlet reported on the issues which cast a negative impression on SW, the social actors have been backgrounded in the news texts. This has been done by separating the SW from their actions or by delaying the reference to the social actor until the last section of the news text slightly differs from AJ, BBCA utilised backgrounding

when the outlet reported on the controversial issues related to SW such as driving restriction, victims of male guardian system and domestic abuse. The following section, I will move to the discussion in detail the 'inclusion' of SW in the news texts through the sixteen (16) sub-categories of 'inclusion'.

### 5.3 Inclusion Through Activation and Passivation

The process of inclusion through activation can be achieved in three ways, namely: participation, circumstantialisation and finally possessivation. BBCA corpus data shows data all these three ways of activation have been used to portray SW as dynamic and actively participate in various social events reported in the news. Similar to AJ corpus data, the activation through participation is the most highly frequent activation verbs associated with SW in BBCA corpus data recorded a much lower frequency compared to those in AJ corpora. The following **table 5.1** lists five most frequent activation verbs associate with SW:

<b>Verb</b>	<b>Frequency</b>
Participated	31
Achieved	19
Celebrated	16
Tried	8
Accomplished	7

**Table 5.1: Activation Verb of SW**

BBCA continues to share a similarity with AJ in utilising activation to represent SW as participating in importing events, achieving their goals, holding essential jobs, and showing their efforts. For example, BBCA report:

**17/2/2014**

أضحت سمية الجبرتي أول سيدة سعودية ترأس تحرير صحيفة سعودية يومية. وحصلت على درجة البكالوريوس في اللغة الإنجليزية من جامعة الملك عبد العزيز بجدة.

Sumaya al-Jabrati became the first Saudi woman to lead the editor of a Saudi daily. She obtained a bachelor's degree in English from King Abdulaziz University in Jeddah.

In this news extracts, SW is represented as holding a meaningful job after being appointed as chief editor of local daily newspaper for the first time in Saudi history. In a similar example, the first Saudi female athlete participate in the Olympic game has been reported by BBCA:

**8/8/2012**

لاعبة الجودو السعودية، حظيت بتغطية واسعة لكونها أول امرأة سعودية تشارك في الأولمبياد.

The Saudi judo player was widely covered for being the first Saudi woman to participate in the Olympics.

In another example, the athlete has been referred by her name:

**7/8/2012**

شاركت شهرخاني في منافسات الجودو.

Shahrakhani participated in judo competitions.

BBCA also reported on the achievement of SW in various fields. Consider following examples:

**20/2/2012**

قد تكون المرأة في السعودية حققت إنجازات ولكن بفضل مجهودها وليس بفضل الدعم.

Women in Saudi Arabia may have made achievements, but it is thanks to their efforts and not thanks to supporting.

**17/1/2014**

وأن النظرة الاجتماعية مازالت أبوية تجاه المرأة رغم ما حققته هذه الأخيرة من نجاح واستقلالية.

The social outlook is still patriarchal towards women despite the success and independence of the latter.

SW also have been represented by the outlet as holding important jobs which involve them in decision making:

**17/2/2014**

يذكر أن عدداً من النساء السعوديات شغلن مواقع قيادية في مجالات عدة.

It is noteworthy that a number of Saudi women have occupied leadership positions in several fields.

Despite these similarities between the two outlets in representing SW with their involvement in various social events, the analysis reveals that BBCA also utilised activation to portray SW participation in the movements against the social practices at the time. Thus, BBCA highlights SW active participation in demanding their rights. BBCA, for instance, represents SW as actively participate in the campaigns demanding their rights to drive a car in the following examples:

**7/11/2014**

شاركت بعض النسوة في الدعوات السابقة لتحدى الحظر.

Some women participated in previous calls to defy the ban.

**13/12/2012**

ورغم محاولات الناشطات السعوديات لإحداث بعض التغيير العام الماضي، لاتزال المرأة محرومة من قيادة السيارات في المملكة.

Despite attempts by Saudi activists to bring about some change last year, women are still banned from driving cars in the kingdom.

In another news report it is observed that SW have been represented by their participation in the protest against the unjust treatment by the authority:

**8/3/2012**

وقالت صحيفة محلية ورسائل على موقع التواصل الاجتماعي تويتر إن الشرطة و افرادا من هيئة الامر بالمعروف و النهي عن المنكر فرقوا المظاهرة التي شاركت فيها المئات من طالبات جامعة الملك خالد في مدينة ابها امس الاربعاء.

A local newspaper and messages on the social networking site Twitter said that the police and members of the Commission for the Promotion of Virtue and Prevention of Vice dispersed the demonstration in which hundreds of students from King Khalid University participated in the city of Abha on Wednesday.

These news extracts indicate that BBCA utilised the process of participation differently compared to AJ. The analysis shows that BBCA not only utilises the process of participation to portray SW achievements in their career but also expand to depict their active participation in demanding their rights.

Moving into the second process of activation term as ‘circumstantialisation’ it is found that this type of activation process is the less frequent activation process compared to the other process.

In the corpus data, the process of ‘circumstantialisation’ has been used to represent SW as actively

involved in a job typically associated with women such as teacher and doctor for women. These jobs are the most suitable for women according to Saudi's culture as it suits the most with the nature of women. Consider the following examples in which SW have been represented as practising jobs in the field which closely associated with their nature.

**30/10/2014**

أو التي تعمل في أسفل السلم الوظيفي في مجالات تقليدية كالتعليم أو الصحة.

Those are working at the bottom of the career ladder in traditional fields such as education or health.

**29/5/2013**

وتعمل النساء في السعودية تقليديا في مجالات معروفة كالتدريس: مدرسات وأستاذات في الجامعات، وفي الطب، وأماكن العمل المقصورة على النساء فقط.

Women in Saudi Arabia have traditionally worked in well-known fields as teaching: female teachers and professors in universities, medicine, and women-only workplaces.

In addition to these traditional jobs which commonly associated with women, BBCA has expanded its coverage by using the process of 'circumstantialisation' by to portray SW as actively participate in jobs which not familiar to women in Saudi. For example, BBCA highlight on Haifa Mansour and her success story to become the first female film producer in Saudi.

**6/9/2012**

الآن أصبحت لك الريادة في مجال الاخراج السينمائي النسوي في السعودية. لقد كان هذا المجال النادر في بلادكم حكرا على الرجال.

Now you have become the leader in female film directing in Saudi Arabia. This was a rare field in a country that was restricted to men.

Film making and cinema, in general, are sensitive topics in Saudi due to cultural and religious restrictions. Moreover, women involvement in the film making in Saudi is rare. Despite that, BBCA utilises the process of 'circumstantialisation' to highlight SW active involvement in the film industry.

SW participation in sports is another issue which does not receive much attention by the Saudis. Therefore, the outlet strategically utilises the process of 'circumstantialisation' to portray SW participation in sports activities.

**23/2/2012**

ورغم الحملات التي شهدتها المملكة مؤخرا للدفاع عن حقوق المرأة فوضع المرأة السعودية في مجال الرياضة لم يشهد تغيرا.  
Despite the recent campaigns in the kingdom to defend women's rights, the status of Saudi women in the field of sports has not changed.

In term of the third process of activation known as 'possesivation', the analysis of corpus data revealed that BBCA utilises possesivation to highlight the issues related to SW rights, their concerns, their social status and their future with addition to their achievements. This is slightly different compared to AJ, which gives more priority to highlight SW achievements in various aspect of their life through 'possesivation'. BBCA, for instance, represents SW through their social status and their career:

**17/11/2013**

وأن المرأة التي تختار عزوبيتها مع نجاحها المهني ليست تعيسة.  
A woman who chooses her celibacy with her professional success is not unhappy.

**11/1/2014**

المرأة قد تكون عدوة المرأة، هي عدوة نجاحها وترفض تغيير هذه الصورة.  
The woman may be the enemy of the woman, she is the enemy of her success, and she refuses to change this image.  
In another example, BBCA represent SW based on their social status and the outlook of her future:

**24/11/2012**

حق المرأة حق انساني ولها كامل الحرية في ممارسة اختيار مكانتها الاجتماعية ومستقبلها بحيث لا يفرض عليها.  
A woman's right is a human right, and she has full freedom to exercise choice of her social status and future so that it is not imposed on her.

SW rights received superb attention from the outlet. Hence, strategically utilised 'possesivation' to represent SW as actively fight to gain their right.

**11/12/2013**

وحتى الدولة لا تستطيع ان تفرض قوانينا لتمكين المرأة من حقوقها لان المجتمع الذكوري يعتبر ذلك اهانة.



Even the state cannot impose our laws to empower women to obtain their rights because a patriarchal society considers this an insult.

In another news report, SW have been portrayed as fighting for their fundamental right, which protects them from becoming victims of domestic abuse.

**25/1/2012**

وتقول الحويدر أن حرمان المرأة من حقوقها الأساسية "تقنين واضح للعنف المعنوي حتى وإن لم تتعرض للضرب."

Al-Huwaider says that denying women their basic rights "a clear legalisation of moral violence, even if they are not beaten."

SW fights in demanding their rights to drive a car received massive attention by the outlet. Again, BBCA strategically utilises 'possesivation' to depict SW activist's involvement in demanding their rights to drive.

**2/12/2014**

أبدى مستخدمو تويتر اهتماماً بالغاً بخبر محاولة الناشطة السعودية لجين الهذلول عبور الحدود الإماراتية إلى السعودية وهي تقود سيارتها وكانت لجين وثقت رحلتها على صفحتها الخاصة على تويتر من خلال تحميل صور ومقطع فيديو قصير.

Twitter users showed great interest in the news of the Saudi activist Loujain Al-Hathloul's attempt to cross the UAE border to Saudi Arabia while she was driving her car. Loujain documented her trip on her Twitter page by uploading photos and a short video clip.<sup>23</sup>

Moreover, BBCA represents SW involvement in the process of an election after being permitted to cast their vote in the local election. BBCA reported:

**21/12/2014**

في المستقبل تستطيع المرأة أن تدلي بصوتها في انتخابات.

In the future, women can vote in elections.

Before that, in 2012, BBCA has already highlighted its concern on the SW voice, which was sidelined by the authority. BBCA, for instance, reported:

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<sup>23</sup> It is worth nothing that, up until now Loujain still in prison despite the lift of driving restriction against women in Saudi Arabia in June 2018.

**6/9/2012**

التلفزيون والصحافة المكتوبة "كانت شغوفة باختراق جدار الصمت الذي يحيط بحياة النساء السعوديات وتوفير منصة لأصواتهن غير المسموعة.

Television and the print press "we are passionate about breaking through the wall of silence surrounding the lives of Saudi women and providing a platform for their unheard voices."

Last but not least, the possessive pronoun has been used by the outlet to represent SW as having the active role in pursuing their dreams, spirits and journey toward success.

**6/9/2012**

وتتعاطف مع هذه الفتاة وتحس بأحلامها وطموحاتها وتكون جزءا من رحلتها الى النجاح.

She sympathises with this girl, feels her dreams and aspirations, and is part of her journey to success.

Concerning the possessivation, my analysis of BBCA corpus data indicated that SW have been represented as the one who received the benefit from the action, or they have become the object of the verb or they have been described as undergoing the activity. The analysis reveals that SW have been represented as passivated social actors on various occasion. However, most of the time, SW are being referred to as passivated social actors when they benefited from the government policies which aim to empower women and provide them with their rights and freedom. Consider the following examples:

**13/12/2012**

فالملك عبد الله والذي ينظر إليه باعتباره إصلاحيا، بعد أن منح المرأة بعض الحقوق العام الماضي.

King Abdullah, who is seen as a reformer, granted some rights to women last year.

**22/4/2012**

في الآونة الأخيرة قرار الملك عبد الله بن عبد العزيز منح المرأة حق المشاركة في انتخابات مجالس البلدية، وحق الترشح فيها بداية من العام 2015.

Recently, King Abdullah bin Abdul Aziz decided to grant women the right to participate in municipal council elections, and the right to run in the beginning in 2015.

**8/9/2012**

وتقول الصحيفة ان المملكة تخطو خطوات بطيئة نحو منح المرأة المزيد من الحقوق وذلك بسبب معارضة رجال الدين المتشددين الاقوياء.  
The newspaper says the kingdom is making slow steps toward granting women more rights due to opposition from influential hardline clerics.

**27/10/2012**

فبالإضافة إلى توعية النساء بحقوقهن وتشجيعهن على الإبلاغ عن أي مضايقة أو تحرش يتعرضن له.

In addition to educating women about their rights and encouraging them to report any harassment or harassment they face.

It is observed from these news extracts, SW are represented as the passive social actors when they benefited from the government policies towards providing women with their rights. In addition, the news extracts also indicated 'The Saudi King or King Abdullah' as the main social actor for providing SW with many supports to empower women in the country, thus sidelined other social actors which also contributed toward the fight for SW rights such as women activists, human rights groups, non-government groups and government agencies. In other examples, SW have been represented as the one who benefited from the government efforts to provide jobs for women:

**25/12/2012**

سيمضي الملك عبد الله أيضا في طريق الإصلاح خلال عمليات توظيف المرأة.

King Abdullah will also go on the path of reform during the recruitment of women.

**13/12/2012**

توظيف المرأة في السعودية لا يزال حلما بعيد المنال.

Employment of women in Saudi Arabia is still a distant dream.

Moving into examples of news extracts in which SW are represented as the object of the verb or the one who is undergoing the activity, it is shown that most of the time it was used to provide a negative impression on SW and their country. This is to say when SW represented as the object of the verb, most of the time, they are prevented from practising their rights or fall as a victim of unjust treatment against women. The following examples highlight the representation of SW as being restricted from travel and driving a car.

**24/11/2012**

يذكر أن المرأة السعودية لا يحق لها السفر دون موافقة ولي أمرها، وهي أيضا ممنوعة من قيادة السيارة.

It is reported that Saudi women are not entitled to travel without the approval of their guardian, and they are also prohibited from driving a car.

**9/7/2012**

وفي بلد لا تزال المرأة فيها ممنوعة من قيادة السيارات، يعد ركوب المرأة للدراجة أمرا مثيرا للامتنعاض.

In a country where women are still banned from driving cars, it is frowned upon for women to ride.

**17/2/2012**

وتعد السعودية البلد الوحيد في العالم الذي يمنع النساء من قيادة السيارات.

Saudi Arabia is the only country in the world that bars women from driving cars.

**18/1/2012**

وقد اعتقلت سيدة سعودية الشهر الماضي بعد نشرها شريط فيديو لها وهي تقود سيارة.

A Saudi woman was arrested last month after she posted a video of her driving a car.

The following examples, on the other hand, reveal that SW have been represented as the victims of domestic abuse and harassment.

**30/4/2013**

وتقول المؤسسة مؤسسة الملك خالد، وهي مؤسسة خيرية رسمية إن أعداد النساء اللواتي يتعرضن للعنف المنزلي في المملكة أكبر بكثير مما يعتقد.

The founder of the King Khalid Foundation, which is an official charity, says that the number of women facing the issue of domestic violence in the kingdom is much greater than is believed.

**20/7/2013**

كانت المرأة في حاجة ماسة للقيادة كما هو حال الكثير من النساء اللاتي يتعرضن للإساءة والتحرش من قبل السائق الاجنبي.

Women were in dire need of driving, as many women who are subjected to abuse and harassment by the foreign driver.

**5/1/2012**

وستفرض وزارة العمل السعودية مراقبين على مراكز التسوق للتأكد من العاملات الجدد لا يتعرضن الى مضايقات في اسابيع عملهن الاولى.

The Saudi Ministry of Labor will impose supervisors on shopping centres to ensure that new women workers do not face harassment in their first weeks of work.

**27/10/2012**

فبالإضافة إلى توعية النساء بحقوقهن وتشجيعهن على الإبلاغ عن أي مضايقة أو تحرش يتعرضن له.

In addition to educating women about their rights, encouraging them to report on any harassment or harassment they face are very important.

Moreover, the corpus data analysis software helps to reveal five most frequent verb in the corpus data which have been used to represent passivate social actors. These five verbs in **table 5.2** are as follow:

Verb	Frequency
Prevented	26
Restricted	19
Arrested	14
Exposed	12
Fall	10

**Table 5.2: Frequent Verb of Passivate Social Actors**

It is noticed that most of these verbs promote negative connotations on both subject and object in the sentences. Hence, the corpus data indicates that most of the time SW have been cast with a negative impression when they are represented as the passivate social actors in the news texts. It is worth to note that the verb 'permitted' has recorded a significantly high frequency (repeated nine times to passivate SW). Although the verb 'permitted' may promote positive connotations, BBCA has strategically utilised the verb to presuppose a meaning that SW have been facing many restrictions previously. BBCA, for instance, reported.

**23/2/2012**

السلطات السعودية سمحت للصحفيات بتغطية الأحداث الرياضية.

Saudi authorities allowed female journalists to cover sporting events.

In this news extract, the outlet reported that Saudi's authority had permitted female journalist to report on a sporting event. Although the news was in positive tone in which highlight the restriction against female reporters has been lifted, the news also presupposes that previously female reporters have been barred from doing their job.

Similarly, BBCA reported that Saudi Olympic council has allowed their female athletes to participate in the London Olympic game.

**1/8/2012**

سمحت اللجنة الأولمبية السعودية بمشاركة لاعبات سعوديات في الوفد السعودي لأول مرة.

The Saudi Olympic Committee allowed the participation of Saudi women players in the Saudi delegation for the first time.

At the same time, the news presupposed that previously Saudi had prevented women from participate in the Olympic game. In a different news report, SW has been represented as being allowed to practise law and open a business.

**13/12/2012**

لكن التصريحات التي صدرت مؤخرا من أن النساء سيسمح لهن بممارسة القانون على قدم المساواة مع الرجال كانت حافزا قويا بالنسبة لها.

Nevertheless, recent statements that women will be allowed to practice law on an equal basis with men have been a strong incentive for her.

**29/5/2013**

وكانت السعودية قد سمحت مؤخرا للنساء بالعمل في المحال التجارية، وأثار هذا القرار ردود فعل شديدة من جانب المحافظين. Saudi Arabia recently allowed women to work in shops, and this decision sparked strong reactions from conservatives.

Compared to AJ, it is found that BBCA strategically utilised passivation to cast a negative impression on SW and their society. The process of passivation through 'objection' in particular has been used by the outlet to highlight various restrictions and limitations faced by SW. It is also being utilised to expose many unjust practices and policies against SW. Moreover, presupposition has been used to report on the restrictions on SW, such as restriction of driving, voting and freedom to travel. All these restrictions promote negative connotations on Saudi authority as well as SW themselves.

#### **5.4 Nomination and Categorisation**

In the analysis of nomination sub-category, its showed that most of the time SW are represented in BBCA news articles by mentioning their name in full and their surname. This is a similar way used by AJ to represent SW through the process of semi-formalisation. This practice of mentioning given name and surname to refer to SW by BBCA reflects the outlet understanding of the local Saudi's culture. Besides, when SW are represented through nomination, they are being portrayed

with their unique identities. BBCA, for instance, reported on the first female athlete from Saudi, participated in an Olympic game by saying:

**31/7/2012**

القطرية آية محمد (الى اليمين) والسعودية وجدان شهرخاني تشاركان في الالمبياد للمرة الاولى.  
Qatari Aya Muhammad (right) and Saudi Wojdan Shaherkani are participating in the Olympics for the first time.

Similarly, the outlet highlights among the earliest SW who study law in Saudi's University by referring to her with her name and surname:

**13/12/2012**

توصف جميلة الشلهوب بأنها رائدة لأنها كانت من أوائل الفتيات اللاتي درسن القانون في الجامعة السعودية.  
Jamila Al Shalhoub is described as a pioneer because she was one of the first girls to study law at Saudi University.

In term of utilising honorific titles to refer to SW, it is found that BBCA utilised honorific titles together with name and surname. However, compared to AJ, which use various type of honorific titles, the titles in BBCA are mostly centred around the titles of 'Princess' and 'doctor'. Consider the following examples in which highlight the use of honorific titles to refer to SW.

**8/3/2014**

وأجابت الدكتورة والناشطة نائلة حسين العطار من السعودية قائلة إن "السؤال غير واقعي".  
Doctor and activist Naela Hussein Al-Attar from Saudi Arabia answered, "The question is not realistic.

**22/4/2014**

وفي هذا السياق أعربت الأميرة بسمة بنت سعود بن عبد العزيز في مقابلة مع البي بي سي أنها تود أن ترى "دستورا مناسباً".  
In this context, Princess Basma bint Saud bin Abdulaziz expressed in an interview with the BBC that she would like to see "an appropriate constitution."

It is worth to note that, BBCA corpus data contains many references (repeated 17 times in the corpus data) to Princess Basma bint Saud bin Abdulaziz as she has been described as an 'outspoken Saudi princess' for her critics against the Saudi policies pertaining women. Moreover, BBCA differs from AJ in term of the group of SW which have been represented by using nomination. If AJ strategically utilised nomination to represent SW who hold high-ranked jobs and from the elite,

BBCA in contrast used nomination to represent middle-class women particularly the activists who raised their voices campaigning for the better men of SW. Consider the following examples in which SW activists have been represented through nomination. Hence, their names and surnames have been mentioned in detail in the news texts. Most of these activists do not come from the royal families, or the elites and do not hold any high-rank position in the society. Nevertheless, they have been represented through nomination in BBCA corpus data.

**1/8/2012**

حيث كتبت المدونة والكاتبة السعودية إيمان النفجان مقالا بعنوان "تحذوا عاصفة قوية لرفع رايتنا".  
Saudi blogger and writer Iman Al-Nafjan wrote an article entitled "Brave a Strong Storm to Raise Our Banner."

**28/3/2012**

وتم توجيه الدعوة للناشطة السعودية هالة الدوسري لإلقاء كلمة في المؤتمر الذي كان من المقرر عقده في الكويت.  
Saudi activist Hala Al-Dossary was invited to speak at the conference, which was to be held in Kuwait.

**23/5/2012**

أجرت الاندبندنت لقاء مع الناشطة السعودية منال الشريف صاحبة مبادرة قيادة النساء للسيارات.  
The Independent interviewed with Saudi activist Manal Al-Sharif, who is the owner of the Women Driving Initiative.

Moving into the sub-category of ‘categorisation’ in which SW are represented through their common features share with other women. The analysis of BBCA corpus data reveals that SW have been represented with their collective identities with other Saudi's women. AJ has used a similar strategy in representing SW through their shared common identities. Again, not much differ from AJ, the BBCA corpus data contains many examples in which SW have been represented as ‘Saudi Women’, ‘Women of Saudi Arabia’, ‘Saudi Girls’ and ‘Women in Saudi Arabia’. By representing SW with these categorisation terms and names, it is very difficult to distinguish any particular SW from the other. Consider the following examples:

**18/9/2014**

ودشن مستخدمون غالبتهم من الرجال حملة لتحديد مهر السعديات بخمسة آلاف ريال.  
Most of them, male users, launched a campaign to limit the dowries of Saudi women to five thousand riyals.



**6/8/2014**

تشير تقارير إلى أن السعوديات أنفسهن يرغبن في الزواج برجال أجنبي.

Reports indicate that Saudi women themselves want to marry foreign men.

**30/1/2014**

وترى الصحيفة أن نشاط هذا الفريق هو دليل على تسارع وتيرة دخول النساء السعوديات إلى سوق العمل.

The newspaper believes that the activity of this team is evidence of the acceleration of the entry of Saudi women into the labour market.

**30/10/2014**

أما السيدات السعوديات فغير مسموح لهن بحضور أية مباريات رياضية في البلاد.

As for Saudi women, they are not allowed to attend any sports matches in the country.

It is noticed that BBCA used the same strategy as AJ in utilising the process of categorisation to represent ordinary and typical SW. This is being done by grouping them with other SW. Most of these ordinary SW do not achieve any remarkable success or hold high-ranked jobs or social status, which distinguished them from other women. Therefore, they have been grouped with other women who shared the same common identities.

## **5.5 Determination, Indetermination and Overdetermination**

My discussion on these three sub-categories of inclusion will be grouped together as they are closely related which each other. In BBCA corpus data, SW are represented through the process of determination more frequently compared to the process of indetermination and overdetermination. Hence, SW in BBCA data are represented as specific social actors who undertake her own specific action. For example:

**25/1/2012**

وترى الناشطة والكاتبة السعودية، وجيهة الحويدر، أنه رغم الإصلاحات بشأن المرأة في الحقبة الأخيرة، فإن وتيرتها بطيئة.

Saudi activist and writer Wajiha Al-Huwaider believes that despite reforms regarding women in the recent era, their pace is slow.

In this example, the journalist aims to portray specific SW who take full responsibility for her action campaigning for the empowerment of women in Saudi Arabia. By using the process of determination, the journalist has removed any ambiguity in portraying SW and specified her identities with her name, surname as well as her jobs. The similar observation can be found in the following examples in which the journalist strategically utilises the process of determination to represent SW as a specific social actor fulfilling her own action.

**1/8/2012**

حيث كتبت المدونة والكاتبة السعودية إيمان النفجان مقالا بعنوان "تحذوا عاصفة قوية لرفع رايتنا".  
Saudi blogger and writer Iman Al-Nafjan wrote an article entitled "Brave a Strong Storm to Raise Our Banner."

**25/4/2014**

عُرِفَت الناشطة السعودية سمر بدوي بنشاطها الحقوقي في مجال حقوق المرأة.  
The Saudi activist Samar Badawi was known for her human rights activism.

**2/7/2014**

هذا العمل الفني للفنانة السعودية منال الدويان يعرض في مركز تسوق مهجور في جدة.  
This artwork by Saudi artist Manal Al-Dawyan is on display in an abandoned shopping centre in Jeddah.

It is observed that BBCA utilised the process of determination differently compared to AJ. AJ strategically utilised the process of 'deter' to represent specific group SW who hold a high-rank job or coming from the elite families or has archived great success in their career. BBCA on the other hand, prefer to use the process of 'deter' to represent SW from the middle-class particularly those women activists who were actively campaigning for the women rights and loudly criticise the unjust government policies against women. Thus, most of the time, the process of 'deter' has been used to represent lawyers, writers, journalist, blogger, and activists who fight for Saudi women right. On a few occasions, the process of 'determination' has been used to represent SW from the royal families, who work as a doctor. The outlet, for example, reported:

**13/1/2013**

ان الاميرة بسمة، ابنة اخ الملك عبد الله، تثير في كتاباتها العديد من القضايا الحساسة في المجتمع السعودي.

Princess Basma, the niece of King Abdullah, raises in her writings many sensitive issues in Saudi society.

**30/10/2014**

الدكتورة ياسمين التويجري كبيرة الباحثين في علم الوبائيات ورصد الأمراض غير المعدية في السعودية.

Dr Yasmine Al-Tuwajri is a senior researcher in epidemiology and monitoring of non-communicable diseases in Saudi Arabia.

Moving into the process of 'indetermination', it is found that BBCA has utilised this process more frequently compared to AJ. Thus, the process of 'indetermination' is more present in BBCA news texts compared to AJ. Consider the following examples in which highlight the strategic used of indetermination process to represent SW an unspecific individual or group.

**1/4/2012**

وإذا استمر الحظر المفروض على ارتداء الحجاب، لن تستطيع بعض هؤلاء الفتيات المشاركة بأي بطولة خارج أرض ملعبهن.

If the headscarf ban continues, some of these girls will not be able to participate in any tournament outside their stadium.

**25/9/2013**

كما أن السلطات تمتنع عن منح النساء رخصة لقيادة السيارات ما جعل بعض السعوديات ينظمن حملة مؤخرا للسماح للمرأة بقيادة السيارات في السعودية.

The authorities also refrain from granting women a driving license, which has led some Saudi women to organise a campaign recently to allow women to drive cars in Saudi Arabia.

**28/4/2012**

إن بعض النساء يرين أن النساء مجموعة من بين جماعات مضطهدة اخرى.

Some women see women as a group among other oppressed groups.

It is observed from these news extracts that the outlet strategically utilised the process of 'indetermination' to represent SW as an anonymous individual or unspecific group. Hence generalised the meaning to promote a meaning which also applies to other SW. It is also found that BBCA represents SW through 'indetermination' when the outlet highlights on the sensitive issues on SW such as driving restriction, the system of male guardian and sports attire for the female athlete. However, looking deeply in the corpus data indicates that BBCA also utilised the

process of 'indetermination' represent SW on various occasions other than highlighting on the sensitive issues. BBCA, for instance, reports:

**16/5/2012**

وتستخدم بعض السعوديات كريمات تفتيح البشرة لأن البشرة الأبيض يرمز الى الجمال.

Some Saudi women use skin-lightening creams because white skin symbolises beauty.

**31/3/2013**

قد تفضل بعض السعوديات لو لم يجرين تلك الفحوص، ما دام عدم معرفتهن بنتائجها لم يكن ليضعهن في الخطر.

Some Saudi women would prefer it if they did not conduct these tests, as long as their lack of knowledge of the results would not have put them at risk.

In the first example, SW are represented through 'indetermination' when the outlet reported anonymously on the use of cosmetic product among women in Saudi Arabia. The second example, on the other hand, shows that the same process of 'indetermination' has been used to represent SW as an unspecific group for refusing to be undergone a medical test to trace the cancer symptoms.

The analysis of corpus data also revealed that BBCA tends to use indefinite article and indefinite noun to refer to SW. For instance, SW has been referred in general with unknown identity by only mentioning 'a Saudi Woman'. Consider the following examples:

**13/6/2012**

وتتضمن قائمة الموقعين على بيان اليوم سيدة سعودية حكمت عليها احدى المحاكم بعشر جلادات لقيامها بقيادة سيارتها في مدينة جدة.

The list of signatories to today's statement includes a Saudi woman who was sentenced by a court to ten lashes for driving her car in Jeddah.

**18/12/2014**

اهتم مستخدمو موقع التواصل الاجتماعي يوتيوب بفيديو يظهر سيدة سعودية تشارك في إحياء حفلات الزفاف.

YouTube users were interested in a video showing a Saudi woman participating in the revival of weddings.

**28/3/2012**

لذلك فإذا ارادت سيدة سعودية شراء ملابس داخلية، عليها أن تطلبها من بائع أجنبي.

So, if a Saudi woman wants to buy underwear, she must order it from a foreign seller.

**19/5/2012**

في تحد صارخ للقواعد المعمول بها في المملكة العربية السعودية، غامرت سيدة سعودية بقيادة سيارتها في شوارع جدة.

In blatant defiance of the rules in force in the Kingdom of Saudi Arabia, a Saudi woman ventured into driving her car on the streets of Jeddah.

It is observed from these news extracts, SW are represented with unspecific identity by using indefinite article together with an indefinite noun. Hence, the identity of SW in these news reports is unknown or has been reported in general. Moreover, the corpus analysis software shows that the use of the indefinite noun 'a Saudi Woman' has been repeated in corpus data at least 27 times. Hence, it indicates that the use of 'indetermination' process in BBCA corpus data is more present compared to AJ.

Concerning the process of overdetermination, BBCA has represented SW as participating in many social practices simultaneously by performing several roles and tasks. The distinguishing feature with separates BBCA from AJ in utilising the process of 'overdetermination' is, BBCA most of the time strategically used this process to represent middle-class and typical SW. Particularly those women activists, lawyers, bloggers, and journalists who are actively campaigning for the women right in Saudi Arabia. Hence, these group of SW are represented in BBCA as performing many tasks in addition to their core works as a mother or wife as well as their jobs as lawyer or writer or blogger. Consider the following examples:

**25/1/2012**

وتؤكد الناشطة والمدونة مي الشريف على أهمية وصول صوت فاطمة عبر الوسائل المختلفة إلى الملك عبد الله.

Activist and blogger Mai Al-Sharif stresses the importance of Fatima's voice, reaching King Abdullah through various means.

**25/1/2012**

وترى الناشطة والكاتبة السعودية، وجيهة الحويدر، أنه رغم الإصلاحات بشأن المرأة في الحقبة الأخيرة، فإن وتيرتها بطيئة.

Saudi activist and writer Wajiha Al-Huwaider believes that despite reforms regarding women in the recent era, their pace is slow.

**1/8/2012**

حيث كتبت المدونة والكاتبة السعودية إيمان النفجان مقالا بعنوان "تحذوا عاصفة قوية لرفع رايتنا".

Saudi blogger and writer Iman Al-Nafjan wrote an article entitled "Brave a Strong Storm to Raise Our Banner."

**6/9/2014**

ثمة جيل جديد من النساء السعوديات، ليس في السينما فقط بل في الكتابة والرواية والشعر والرسم والفنون، أي مجموعة من النساء اللواتي يرغبن في أن يكون لهن صوتهن الخاص.

There is a new generation of Saudi women, not only in cinema, but also in writing, novel, poetry, painting, and the arts, that is, a group of women who want to have their voice.

These news extracts show that the process of 'overdetermination' has been used strategically by BBCA to represent SW as performing many tasks simultaneously, while at the same time involve actively in the fight to defend women's right in Saudi Arabia. Compared to AJ, the outlet tends to prefer the use of 'overdetermination' to highlight the successful SW who hold high-ranked jobs without neglecting their core responsibility as mother or wife or daughter at home. It is also worth to note that BBCA also uses the same process of 'overdetermination' to highlight the women core or typical tasks in their home. However, it was done in a more negative tone which promotes the impression that women must not limit their capabilities only on these typical tasks but also must expand their skills to participate actively with their society. BBCA, for instance, reported:

**6/5/2012**

وأن دورها محدود للغاية في خدمة عائلتها وتربية الأطفال.

Moreover, her role is very limited in serving her family and raising children.

**11/12/2012**

المرأة السعودية مضطهدة لأبعد الحدود ويقتصر دورها فقط على الانجاب والتسوق.

Saudi women are oppressed to the extreme, and their role is limited only to childbearing and shopping.

## **5.6 Differentiation**

The main goal of utilising the process of differentiation is to create the difference between the 'self' and 'the other'. Hence, create the barrier which distances the two groups of social actors from each other. In the BBCA corpus data, SW are represented by highlighting the differences between them and other women which include foreign women, European women, Canadian women, Egyptian women, Arab women, Western women, and women worldwide in general. The same strategy also

has been used by AJ to represent SW through the process of differentiation. Moreover, BBCA used the process of 'differentiation' in the same way as AJ in reporting on the issues of marriage, jobs, women's right and manner. For instance, SW are represented as having different characters and identities compared to foreign women in term of their jobs.

**5/10/2012**

شرعت الحكومة السعودية مؤخرا في فرض رسوم على الشركات، التي توظف عمالة أجنبية بدل المواطنين السعوديات.

The Saudi government recently began imposing fees on companies that employ foreign workers instead of Saudi women.

**30/4/2013**

وتعاني الحياة الأسرية في السعودية حالة من التفكك، إذ يجري تربية الأطفال على أيدي مربيات من الفلبين ونيبال وإندونيسيا، وهو ما يؤدي إلى اتساع الفجوات الثقافية بين الأجيال.

Family life in Saudi Arabia is in a state of disintegration, as children are raised by nannies from the Philippines, Nepal and Indonesia, which leads to widening cultural gaps between generations.

The following examples, on the other hand, highlight the use of differentiation process to represent SW as differ from foreign women in term of the marriage. In contrast to AJA news report which provided a comparison in favors of SW, the news report of BBCA made a differentiation in favors of foreign women over the SW, this is due to the marriage with SW cost a lot of money particularly the issue of highly expensive of dowries. Hence, Saudi men prefer to marry foreign women. Consider the following examples:

**6/8/2014**

ويفاقم من قضية تأخر سن الزواج لدى النساء السعوديات تفضيل الرجال السعوديين الزواج من أجنبيات نظرا لعدم مغالاة عائلاتهم في المهور.

The issue of late marriage age among Saudi women is exacerbated by the preference of Saudi men to marry foreigners, given that their families do not exaggerate the dowries.

**6/8/2013**

قطع الطريق على مشكلات قانونية تعاني منها السلطات السعودية جراء زواج السعوديين من نساء أجنبيات.

They were blocking the road to legal problems facing the Saudi authorities as a result of Saudis' marriage to foreign women.

The following news extract, SW are represented by the process of differentiation when BBCA highlighted on the issues women's right.

**15/6/2013**

في السعودية لا تستطيع النساء قيادة السيارة، ولكن في مصر تتعرض النساء لاختبارات العذرية.

In Saudi Arabia, women cannot drive a car, but in Egypt, women are subjected to virginity tests.<sup>24</sup>

**13/6/2012**

وفي رسالتها الاخيرة التي وجهتها للملك، حثته على السماح للنسوة اللواتي يحملن اجازات القيادة الاجنبية بقيادة السيارات في المملكة.

In her last message to the King, she urged him to allow women who hold foreign driving licenses to drive cars in the kingdom.

**25/11/2012**

وكان الملك عبد الله قد سمح في سبتمبر / ايلول الماضي للنساء بالتصويت في الانتخابات المحلية لتلتحق بها مع نساء العالم.

Last September, King Abdullah allowed women to vote in local elections, to join them with the women of the world.

In term of manners and the way of life which result from the custom and culture, SW are represented as having a distinguish characters compared to the Western women in the following news extracts:

**13/6/2012**

الهنديات فقط اوضاعهن اسوأ من السعوديات.

Only Indian women are in worse condition than Saudi women.

**13/9/2013**

ومع ان العديد من السعوديات - خصوصا من الطبقات الثرية - يتمتعن بحياة تحاكي تلك التي تحياها النسوة الغربيات.

Although many Saudi women - especially those from the wealthy classes - enjoy lives that simulate that of Western women.

**13/6/2012**

وخلص التقرير الى ان النسوة الكنديات يتمتعن بافضل وضع من بين نظيراتهن في باقي الدول التي شملها الاستطلاع.

The report concluded that Canadian women enjoy the best status among their counterparts in the rest of the countries surveyed.

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<sup>24</sup> This news extract was aimed to show how they equate the two cases of women virginity and driving restriction. The news gives you the impression that while the virginity test was happening in Egypt, SW were forbidden from driving. As if it is a good thing not to drive a car. Besides, there were Fatwas saying that driving a car might cause a loss of virginity and have been used to support the restriction of driving on SW.



It is important to note that, despite the two outlets share many similarities in the use of differentiation process to represent SW in contrast to other women, each of the outlets has strategically used to process to achieve a completely different aim. This is to say, BBCA strategically utilised the process of 'differentiation' to highlight the differences between SW and other women, and preferred to be on the side of 'the other women' most of the time rather than SW. This is being done by portraying the negative side of SW in many ways, including their right, freedom, jobs, marriage, and manners. Hence, depict that SW are far left behind compared to other women. In contrast, AJ was on the SW side when the outlet makes a comparison between SW and other women. Thus, AJ tends to highlight the distinctive character of SW positively, which make them special from other women. All in all, despite the similarities between the two outlets in utilising the process of 'differentiation', it revealed the distinguish feature of BBCA and AJ based on their different ideological stance.

### **5.7 Functionalisation and Identification**

The sub-category of 'functionalisation' refers in my study to the process of representing SW by her activity, such as her job or her social role. The sub-category of 'identification' on the other hand, refers to the process of representing SW by her permanent or unavoidably characters such as social classification and physical characteristics. My analysis of BBCA corpus data shows that the outlet represented SW through 'functionalisation' more frequently compared to 'identification'. Hence, the process of functionalisation is more present in the corpus data compared to 'identification'. Similar to AJ, BBCA also represents SW through their jobs or their positions in society. This is being done to highlight SW participation in a working environment as well as contribute actively to social activities. However, BBCA slightly differs from AJ in

highlighting SW jobs or their social roles. If AJ prefers to highlight successful and high-status SW through the process of 'functionalisation' BBCA in contrast, prefers to use the same process to represent women activists, lawyers, journalists, and bloggers who are actively promoting women's right in Saudi Arabia. Consider the following examples in which the process of 'functionalisation' has been used to represent women activists.

**28/3/2012**

وتم توجيه الدعوة للناشطة السعودية هالة الدوسري لإلقاء كلمة في المؤتمر الذي كان من المقرر عقده في الكويت.  
Saudi activist Hala Al-Dossary was invited to speak at the conference, which was to be held in Kuwait.

**23/5/2012**

أجرت الاندبندنت لقاء مع الناشطة السعودية منال الشريف صاحبة مبادرة قيادة النساء للسيارات.  
The Independent interviewed with Saudi activist Manal Al-Sharif, owner of the Women Driving Initiative.

**13/6/2012**

كتبت الناشطة السعودية في مجال حقوق المرأة منال الشريف للملك عبد الله بن عبد العزيز مطالبة اياه بالإيعاز بالسماح للنسوة بقيادة السيارات.  
Saudi women's rights activist Manal Al-Sharif wrote to King Abdullah bin Abdulaziz asking him to instruct him to allow women to drive.

**25/1/2013**

وتؤكد الناشطة والمدونة مي الشريف على أهمية وصول صوت فاطمة عبر الوسائل المختلفة إلى الملك عبد الله.  
Activist and blogger Mai Al-Sharif stresses the importance of Fatima's voice, reaching King Abdullah through various means.

It is found that BBCA provides excellent attention to the representation of Saudi women activists in the corpus data 114 times.<sup>25</sup> Moreover, the word 'blogger' repeated 37 times follows by 'lawyer' 31 times and 'writer' 28 times. BBCA, for instance, represented Saudi Lawyer who is vocal in defending women right through the process of 'functionalisation'.

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<sup>25</sup> It is worth noting that, the word 'activist' in Arabic carries negative connotations, particularly when it is associated with women. However, the same word in English carries a positive impression as activists contribute actively to their societies. Women activists in Arab culture are typically portrayed as bad girls and loose women.

**1/11/2014**

إن السلطات اعتقلت المحامية والناشطة البارزة سعاد الشمري بسبب تعليقات نشرتها على شبكة تويتر للتواصل الاجتماعي اعتبرت "مسيئة للإسلام".

The authorities have arrested a prominent lawyer and activist, Suad Al-Shammari, for comments she posted on the social network Twitter deemed "offensive to Islam."

**13/12/2012**

توصف جميلة الشلهوب بأنها رائدة لأنها كانت من أوائل الفتيات اللاتي درسن القانون في الجامعة السعودية. جميلة التي تعمل الآن محامية في وظيفة دائمة في العاصمة السعودية.

Jamila Al-Shalhoub is described as a pioneer because she was one of the first girls to study law at Saudi University. Jamila, who now works as a lawyer in a permanent position in the Saudi capital.

Moreover, BBCA also strategically utilised the process of 'functionalisation' to highlight SW jobs which do not receive much attention by AJ. BBCA for instance reported on Manal and her arts works:

**2/7/2014**

إنه في واقع الأمر عمل فني سعودي من إبداع الفنانة السعودية منال الدويان، نتاج دراسة اجتماعية غير رسمية طلب فيها من نساء سعوديات ذكر أسماء أسلافهن من النساء.

In fact, it is a Saudi artwork created by Saudi artist Manal Al-Dowayan, the product of an informal social study in which Saudi women were asked to name the names of their female ancestors.

BBCA also highlighted on professional female athletes who compete at the international level:

**27/7/2012**

يشار إلى أن المرأة السعودية تشارك في المنافسات الأولمبية للمرة الأولى ممثلة بوجدان والعداءة ساره العطار البالغة من العمر 18 عاماً. It is noteworthy that Saudi women are participating in the Olympic competitions for the first time, represented by Bogdan and runner Sarah Al-Attar, 18 years old.

The process of 'functionalisation' has been used to highlight on SW who works as an actor and film producer.

**6/9/2012**

لكننا كنا محظوظين جدا في أن تكون معنا الممثلة السعودية المشهورة ريم عبد الله، شارك فيلم "وجدة" هيفاء المنصور، اول مخرجة سعودية، ضمن الاختيارات الرسمية في تظاهرة آفاق في الدورة الحالية لمهرجان البندقية الدولي السينمائي.

However, we were very fortunate to have the famous Saudi actress Reem Abdullah with us. Haifa Al-Mansour, the first Saudi female director, participated in the "Horizons" demonstration in the current session of the Venice International Film Festival.

It is observed from these news extracts, BBCA strategically utilised the process of ‘identification’ to highlight jobs which are not typically associated by SW. These jobs also have been sidelined by AJ in their news report as it is considered inappropriate to women of Saudi Arabia.

Although, BBCA prefer to utilise the process of ‘functionalisation’ to highlight on SW activists. On several occasions, the outlet has used the same strategy to represent SW elite, particularly princess from the royal families. However, it is most of the time, limited to the princess who critical against the government. Consider the following examples:

**22/4/2012**

وفي هذا السياق أعربت الأميرة بسمة بنت سعود بن عبد العزيز في مقابلة مع البي بي سي أنها تود أن ترى "دستورا مناسباً.

In this context, Princess Basma bint Saud bin Abdulaziz expressed in an interview with the BBC that she would like to see "an appropriate constitution."

**13/7/2013**

واعتقلت السلطات الأميرة السعودية مطلع الشهر الجاري قبل أن تفرج عنها بكفالة بعد أن اتهمت خادماتها الكينية بانتهاك حقوقها.

The authorities arrested the Saudi princess early this month, before releasing her on bail after her Kenyan maid accused her of violating her rights.

Moving into the sub-category of identification in which SW are represented in the online news by their permanent or unavoidable characteristic. The analysis shows that BBCA shares many similarities in utilising the process of identification to represent SW. Hence, SW are represented in the BBCA corpus data most of the time by their social classification, particularly their marital status. For example, BBCA represented SW as married women or single women (unmarried), virgin or spinster. Consider the following example:

**17/1/2014**

حملة على تويتر من فتيات سعوديات يعتبرن التعدد حل للعنوسة المنتشرة.

A Twitter campaign of Saudi girls who consider polygamy as a solution to widespread spinsterhood.

**17/1/2014**

فقد انتشر هاشتاغ #مليون\_و600\_سعودية\_عانس، على تويتر طالبت فيه العديد من المغردات، النساء المتزوجات السماح لأزواجهن بالزواج من غيرهن.

The hashtag # Million\_W600\_Saudi\_Saudi\_People spread on Twitter, in which many of the tweets demanded that married women allow their husbands to marry others.

**17/1/2014**

حقيقة لم تكتشفها العزباء بعد وهي أنها أفضل حالا من غيرها وأن فرصها قد تكون أكثر وأجمل."

The fact that single women have yet to discover is that she is better off than others and that her chances may be more and more beautiful. "

SW also have been represented by their physical appearances such as for overweight or obese. For example, BBCA reported:

**23/9/2013**

السعوديات "الأكثر بدانة في العالم."

Saudi women are "the fattest in the world."

**19/2/2014**

من أكثر الهاشتاغات انتشارا في السعودية هو هاشتاغ #السعوديات\_الأكثر\_سمنة\_عالميا.

One of the most prevalent hashtags in Saudi Arabia is the hashtag # Saudi\_the most obese\_the world.

BBCA continues to share the similarity with AJ when the outlet represents SW by their attire as wearing a veil or hijab. BBCA, for instance, reported on the Saudi female athlete and her commitment to cover her head during her participation in the international sporting tournament.

**31/7/2012**

وستصبح شهرخاني أول رياضية في تاريخ اللعبة تشارك وهي ترتدي الحجاب.

Shaherkani will become the first female athlete in the history of the game to participate in wearing a hijab.

**3/8/2012**

دخلت وجدان شهرخاني برفقة والدها إلى الملعب كونها أول لاعبة سعودية في التاريخ تشارك في الاولمبياد واول لاعبة محجبة تلعب في منافسات الجودو.

Wojdan Shaherkani, accompanied by her father, entered the stadium as the first Saudi female player in history to participate in the Olympiad and the first veiled female athlete to play in judo competitions.

Last but not least, BBCA represented SW through the process of identification by referring to them with their location and their social status of a resident of rural area. BBCA, for instance, reported:

**28/4/2012**

لا يمكننا ان نضع كل النساء في نفس التصنيف. مشاكلنا ليست مشاكل المرأة الريفية في الصعيد.

We cannot put all women in the same category. My problems are not the problems of rural women.

## 5.8 Personalisation and Impersonalisation

In BBCA corpus data, most of the time SW are represented through the sub-category of personalisation. Hence, similar to AJ, BBCA represent SW by mentioning the appropriate noun, pronoun and personal pronoun which indicate a proper representation of human being. Consider following example:

25/7/2012

وتتحدث عما تعده انتهاكا لحقوقها، مشيرة إلى أنها تبلغ 33 عاما من العمر، لكنها لا تستطيع إيجار شقتها من دون الحصول على إذن من والدها.

وتضيف أنها ذهبت من أجل تجديد جواز سفرها لكن المسؤولين أخبروها بضرورة إحضار ولي ذكر.

She talks about what she considers a violation of her rights, noting that she is 33 years old, but she cannot rent her apartment without obtaining permission from her father.

She adds that she went to renew her passport, but officials told her to bring a male guardian.

25/1/2012

أن حرمان المرأة من حقوقها الأساسية "تقنين واضح للعنف المعنوي حتى وإن لم تتعرض للضرب."

Denying women their basic rights "is a clear codification of moral violence, even if they are not beaten."

3/8/2012

دخلت وجدان شهرخاني برفقة والدها إلى الملعب كونها أول لاعبة سعودية في التاريخ تشارك في الأولمبياد.

Wojdan Shaherkani, accompanied by her father, entered the stadium as the first Saudi female athlete in history to participate in the Olympiad.

By representing SW through the process of 'personalisation', it shows that BBCA selects a positive attitude towards SW. Thus, the outlet adequately represented SW by highlighting their humanly features and reflect the outlets' full respect of the SW.

Despite sharing many similarities with AJ in using the sub-category of 'personalisation' to represent SW, BBCA opted to differ from AJ in utilising the sub-category of impersonalisation. To begin with, the present of 'impersonalisation' in BBCA corpus data is more frequent compared

to AJ even in referring to SW with part of their body. For instance, BBCA reported on SW by highlighting on her face literally and not metaphorically as being used by AJ:

**11/8/2013**

أصدر الداعية السعودي الشيخ عائض القرني فتوى جديدة أباح فيها للنساء المسلمات الكشف عن وجوهن لدى وجودهن في البلدان التي تفرض حظراً على ارتداء النقاب مثل فرنسا.

أن عدم تغطية المسلمات لوجوهن في مثل تلك البلدان التي تحظر النقاب "تجنبهن المضايقات والإزعاجات."

Saudi preacher Sheikh Ayed Al-Qarni issued a new fatwa in which he permitted Muslim women to reveal their faces while they were in countries that impose a ban on wearing the veil, such as France.

The failure of Muslim women to cover their faces in such countries that prohibit the niqab "avoids harassment and inconvenience."

The differences between BBCA and AJ continues when AJ tend to represent SW with their excellent qualities such as diligent, hardworking and determine. BBCA, on the other hand, prefer to represent SW by their weaknesses. Hence portrayed them as a weak, unskilled, traditionalist, conservative and outdated. Consider the following example:

**1/4/2012**

مشاركتهن في الأنشطة الرياضية ضعيفة، وأعتقد أننا نزيد الوضع سوءاً في لعبة كرة القدم.

Their participation in sports is weak, and I think we can make the situation worse in football.

**22/2/2012**

وخرجت النساء لتواجهن أيضاً نظاماً سياسياً فاسداً إضافة إلى نساء متحفظة ومتخلفة.

Women also emerged to face a corrupt political system, in addition to conservative and backward women.

Moreover, SW are represented by their negative qualities as a result of many restrictions faced by them.

**15/6/2013**

وأمام المشكلات المختلفة التي تواجهها المرأة العربية اليوم وهي المحرومة من سيطرة السيارات في السعودية.

Moreover, in the face of the various problems that Arab women face today, who are deprived of driving cars in Saudi Arabia.

**12/12/2012**

لا تزال المرأة محرومة من قيادة السيارات في المملكة.

Women are still banned from driving cars in the kingdom.

28/4/2012

فان كل شيء على ما يرام طالما بقيت المرأة متحجبة ومحجوبة عن النظر وباقية في المنزل، محرومة من الحركة او التنقل بسيارتها، مجبرة على الحصول على موافقة الرجل للسفر، وممنوعة من الزواج دون موافقة ولي الأمر.

For everything is fine as long as the woman remains veiled and hidden from view and remains at home, deprived of movement or transportation in her car, forced to obtain the consent of the man to travel, and forbidden from marrying without the consent of the guardian.

All in all, BBCA has shown its respect to SW by representing SW through their human features which is the similar way used by AJ in representing SW. However, BBCA differs from AJ in highlighting the negative qualities of SW through the process of impersonalisation notably when the outlet reported on the issues of restriction faced by SW which prevent them from having their rights and freedom.

### 5.9 Individualisation and Assimilation

BBCA corpus data shows that SW are represented in the online news texts most frequently by individualising middle class and ordinary women. Compared to AJ, the outlet prefers to represent the elite and high-status SW by using the process of individualisation. Thus, in BBCA corpus data, there are only a few indications which show the process of individualisation has been used to portray those from Saudi elite women. In contrast, the representation of middle-class women, particularly the Saudi women activist through the process of individualisation is significantly present in BBCA corpus. Consider the following example in which Saudi women activists have been portrayed as an individual rather than grouping them with others. Thus, highlight how important this particular individual who is the centre attention of the news report as well as her role as the main social actor in the even reported in the news.

25/1/2012

وتؤكد الناشطة والمدونة مي الشريف على أهمية وصول صوت فاطمة عبر الوسائل المختلفة إلى الملك عبد الله.

Activist and blogger Mai Al-Sharif stresses the importance of Fatima's voice, reaching King Abdullah through various means.



**9/10/2012**

الناشطة السعودية فوزية البكر تدعو لسن قانون لحماية الاطفال.

Saudi activist Fawzia Al-Bakr calls for a law to protect children.

**1/12/2014**

قالت الناشطة السعودية لجين الهذلول عبر صحفتها على موقع تويتر إنها حاولت قيادة سيارة عبر الحدود الإماراتية متجهة إلى الأراضي السعودية.

Saudi activist Loujain Al-Hathloul said through her newspaper on Twitter that she tried to drive a car across the Emirati border heading to Saudi Arabia.

**1/11/2014**

إن السلطات اعتقلت المحامية والناشطة البارزة سعاد الشمري بسبب تعليقات نشرت على شبكة تويتر للتواصل الاجتماعي اعتبرت "مسيئة للإسلام."

The authorities have arrested a prominent lawyer and activist, Suad Al-Shammari, for comments she posted on the social network Twitter deemed "offensive to Islam."

Moreover, BBCA also individualised SW who involve in jobs rarely get much attention from AJ and other local Saudi Media. For instance, BBCA reported on Haifa, who is the first female film producers in Saudi. She works very hard to raise the voice of SW and fight for their rights.

**6/9/2012**

هيفاء المنصور أول مخرجة تخترق جدار الصمت المحيط بالمرأة السعودية.

Haifa Al Mansour is the first female director to break through the wall of silence surrounding Saudi women.

In addition to film producer, the outlet also individualised female athlete in the following example:

**3/8/2012**

تصدرت وجدان شهرخاني نشرات الأخبار في الشرق الأوسط. ليس فقط لكونها إحدى امرأتين سعوديتين تشاركان في الأولمبياد، وإنما بسبب حجابها.

Wojdan Shaherkani dominated the Middle East news Not only because she is one of two Saudi women participating in the Olympics, but because of her hijab.

In another news report, BBCA represents SW as an individual when reporting on ordinary or typical SW such as student and Fatimah who fall as a victim of the male guardian system. Consider the following example:

**3/8/2012**

نور السجان، وهي طالبة حقوق تعيش في الرياض، قالت لبي بي سي إن تلك التصريحات لم تمنع موجات الانتقاد الحادة بحق الاب وحق ابنته وجدان داخل المجتمع السعودي.

Nour Al-Sijan, a law student, living in Riyadh, told the BBC that these statements did not prevent sharp waves of criticism against the father and the right of his daughter and conscience within Saudi society.

**26/2/2012**

المرأة السعودية تغيب عن منافسات أولمبياد لندن.

قصة "فاطمة" ونظام وصاية الرجل على المرأة في السعودية.

Saudi women are absent from the London Olympics competitions.

The story of "Fatima" and the system of male guardianship over women in Saudi Arabia.

Moving to the process assimilation, which refers to the way BBCA represents SW as a group rather than a specific individual. The corpus data shows that BBCA utilised the process of assimilation in the same way as AJ by using aggregation and collectivisation most of the time. In term of aggregation BBCA, for instance, represents SW by using quantities group of women through the use of statistics:

**13/12/2012**

حيث تشكل النساء نسبة 60 بالمئة من حجم خريجي الجامعات السعودية في حين يتم توظيف 17 بالمئة فقط منهم في سوق العمل مقارنة بنسبة 75 بالمئة للرجال في نفس سوق العمل.

Where women constitute 60 per cent of the volume of Saudi university graduates, while only 17 per cent of them are employed in the labour market, compared to 75 per cent of men in the same labour market.

**6/8/2014**

وكان تقرير إحصائي لوزارة العدل السعودية قد كشف عن وجود 700 ألفا من النساء السعوديات متزوجات من اجانب ويمثلن نسبة 10% من عدد السعوديات.

A statistical report by the Saudi Ministry of Justice revealed that there are 700,000 Saudi women married to foreigners, who represent 10% of the number of Saudi women.

**30/1/2014**

حيث ارتفعت نسبة مساهمة النساء العاملات من 9 إلى 16 في المئة خلال السنوات الست الماضية.

The percentage of female employees 'participation increased from 9 to 16 per cent over the past six years.

**6/8/2014**

أن عدد النساء المتأخرات في الزواج يزيد على 1.5 مليون امرأة.

That the number of women late in marriage is more than 1.5 million women.

Collectivisation, on the other hand, does not treat a group of SW as statics. Instead, it combines SW collectively and represents them as a large group of social actors. Similar to AJ, BBCA most frequently used mass nouns such as 'most of the Saudi women', 'Saudi women' and the 'majority of Saudi women' to represent them as a large collective group of social actors. Consider the following examples:

**19/2/2014**

اشار إلى دراسة تقول النساء السعوديات هن الأكثر بدانة في العالم.

He cited a study saying Saudi women are the fattest in the world.

**5/4/2012**

وضمنهم نسبة كبيرة من السعوديات، رفض "الوصاية الابوية" في إشارة الى السيطرة التي تمارسها السلطة وفئات دينية على المجتمع.

Among them, a large percentage of Saudi women rejected "parental guardianship", referring to the control exercised by the authority and religious groups over society.

**27/7/2012**

معظم النساء والفتيات اللاتي تحدثت إليهن كن حريصات على ارتداء الحجاب في الملعب.

Most of the women and girls I spoke to were keen to wear hijabs on the playground.

**30/1/2014**

وترغب الحكومة في تشجيع عدد أكبر من النساء على الدخول إلى سوق العمل في خطوة تهدف إلى إغراء السعوديين بالتوجه إلى القطاع الخاص بدلا من التشبث بالوظائف الحكومية.

The government wants to encourage more women to enter the labour market, in a move aimed at luring Saudis into the private sector instead of clinging to government jobs.

**30/1/2014**

وبينما يتجه معظم النساء إلى سلك التعليم، يغامر البعض بتحدي تهديدات المحافظين والتوجه للعمل في المحلات التجارية.

While most of the women turn to education, some risk defying the conservatives' threats and heading to the shops.

Despite the similarities shared by AJ and BBCA in the use of assimilation to represent SW, the corpus analytical software reveals some statistical data which indicates significant differences between the two outlets. The **table 5.3** below lists the word frequency of terms which refer to SW in their singular and plural form based on their appearance in the corpora data of the present study.

Plural			Singular		
	AJ	BBCA		AJ	BBCA
<i>Al-Sa'udiyyāt</i>	586	128	<i>Al-Sa'udiyyah</i>	443	41
<i>Nisā'</i>	216	33	<i>Mar'ah</i>	166	80
<i>fatāyāt</i>	138	24	<i>fatāh</i>	70	11
<i>'amilāt</i>	94	27	<i>'āmilah</i>	77	20
<i>'ummahāt</i>	39	12	<i>'umm</i>	26	6

**Table 5.3: Word Frequency in BBCA and AJ of SW (Singular and Plural)<sup>26</sup>**

This statistical data shows that the use of singular terms to refer to SW in AJ corpus data does not much different compared to the use of the same terms in its plural terms. This shows that AJ prefers to highlight on specific individual success stories of SW who recorded outstanding achievements in their activities. Hence, the process of individualisation is significantly in AJ corpus data which almost matches the representations of SW as a group of individuals rather than specifically focusing on particular individual particularly during the outlet coverage on issues surrounding women's rights which is the concern of all SW not limit on a specific individual. Therefore, the gap between the use of singular and plural terms to refer to SW in BBCA corpus data is much bigger compared to AJ.

<sup>26</sup> The table lists the five most frequent terms used to refer to SW in the corpus data in both singular and plural forms. The terms mean in English are as follow: *Al-Sa'udiyyāt* (Saudi Women), *Al-Sa'udiyyah* (Saudi woman), *Nisā'* (women), *mar'ah* (woman), *fatāh* (girl), *fatāyāt* (girls), *'āmilah* (Female worker), *'amilāt* (female workers), *'umm* (mother) and *'ummahāt* (mothers).

## 5.10 Association and Disassociation

My analysis of BBCA corpus data shows that SW are represented in the online news through the sub-category of 'association' by associating them with other Arab women most of the time. The same practices have been found in the AJ corpus data. However, it provides more emphasise on associating SW with other Arab women in their fights demanding for women's rights. BBCA, for instance, reported:

**8/3/2014**

لم تتول المرأة السلطة في العالم العربي لشيئين، الأول أن المرأة لم تنخرط وتتولى القيادة في الجيوش العربية. وأمام المشكلات المختلفة التي تواجهها المرأة العربية اليوم وهي المحرومة من سيطرة السيارات.

Women did not assume power in the Arab world for two things. The first is that women did not join and assume leadership in the Arab armies. Furthermore, in the face of the various problems that Arab women face today, who are deprived of driving cars.

In this news extracts, SW are represented with the association to Arab women as both of them share the journey towards providing more rights for women. In another example, SW are represented by associating them with Arab women for their joint effort for reform and resolution.

**14/6/2012**

يرى الكاتب أن المرأة العربية كانت في "طليلة الثورات".  
النساء العربيات قطعن نصف الطريق.

The author believes that Arab women were "at the forefront of revolutions."  
Arab women are halfway there.

In a different occasion, SW are represented by associating them with other Arab and Asian women when the outlet highlighted on the participation of female Saudi athlete for the first time in the Olympic game together with a female athlete from Qatar and Brunei:

**31/7/2012**

وأرسلت كل من السعودية وقطر وبروناي، اخر ثلاث دول ترفض مشاركة النساء في المنافسات الاولمبية، عددا من الرياضيات للمشاركة في فعاليات اولمبياد لندن.

Saudi Arabia, Qatar and Brunei, the last three countries to refuse the participation of women in Olympic competitions, sent a number of female athletes to participate in the activities of the London Olympics.

In another example, SW are represented by associating them with Indian women and European women, as stated in the following news extracts.

**13/6/2012**

استطلاع: بعد الهند، السعودية ثاني اسوأ بلد في معاملة النساء.

Poll: After India, Saudi Arabia is the second-worst country for treating women.

**22/4/2012**

ويوضح ذلك أن " مصدر التخوف هو أنه إذا فتح الباب على مصراعيه فستشارك المرأة السعودية كنظيرتها الاوروبية في مسابقات تنطلب التعري."

He explains that "the source of fear is that if the door is opened wide, Saudi women will participate, like their European counterparts, in contests that require stripping."

In contrast to the sub-category of association, the sub-category of disassociation happens by cutting any relationship between the groups of social actors. Not much differ from AJ, BBCA also utilised the process disassociation to represent SW as not sharing the same rights as the Western women. BBCA reported, for instance:

**13/6/2012**

وخلص التقرير الى ان النسوة الكنديات يتمتعن بافضل وضع من بين نظيراتهن في باقي الدول التي شملها الاستطلاع.

The report concluded that Canadian women enjoy the best status among their counterparts in the rest of the countries surveyed.

In another news report, BBCA represented SW as having the worst unjust practises compared to other women, except Indian women who forced to face the worst situation compared to SW. BBCA reported:

**13/6/2012**

الهنديات فقط اوضاعهن اسوأ من السعوديات.

Only Indian women are in worse condition than Saudi women.

BBCA also represented SW as having different working requirements compared to foreign women workers in a news report dated 5<sup>th</sup> December 2012:

**5/12/2012**

شرعت الحكومة السعودية مؤخرا في فرض رسوم على الشركات، التي توظف عمالة أجنبية بدل المواطنات السعوديات.

The Saudi government recently began imposing fees on companies that employ foreign workers instead of Saudi women.

Last but not least, BBCA represents SW by highlighting that they face another type of restriction an unjust treatment (prevented from driving) compared to other Arab women, particularly the Egyptian Women:

**15/6/2013**

في السعودية لا تستطيع النساء قيادة السيارة، ولكن في مصر تتعرض النساء لاختبارات العذرية.

In Saudi Arabia, women cannot drive a car, but in Egypt, women are subjected to virginity tests.

All in all, BBCA shares many similarities in the use of two sub-categories of association and disassociation. However, looking at the context and the aim of utilising the two process shows the differences between the two outlets. AJ strategically utilised the two sub-categories to positively portray SW as having their own unique characters and requirements rooted in their culture. Hence, they may not have all the rights and privilege as other women, particularly Western women. In comparison, BBCA strategically utilised the two sub-categories to negatively portray SW as having to face many limitations and restrictions as a result of unjust treatment towards women.

## **5.11 Conclusion**

Utilising van Leeuwen's analysis framework, the present chapter answered the research question of **RQ3**: How Saudi women have been represented in BBC Arabic online news reports? The analysis examined the two basic categories of social actor representation in the text: the 'exclusion' and 'inclusion' and found that when SW have not been mentioned in the online news texts, it has been done through 'backgrounding'. However, when SW have been mentioned in the news articles it falls under the category of 'inclusion' through the process included in one the 'inclusion' sub-

categories. There are sixteen (16) subcategories of 'inclusion' which are the most frequent appearance in the corpus data, the similar finding revealed from AJ corpus data. Among them: Activation, Passivation, Nomination, Categorisation, Indetermination, Determination, Differentiation and Functionalisation.

BBCA corpus data shows that SW are represented as dynamic and actively participate in various social events reported in the news. Similar to AJ corpus data, the activation through participation is the most highly frequent activation verbs associated with SW. However, BBCA corpus data recorded a much lower frequency compared to those in AJ corpora. Despite these similarities the analysis reveals that utilised activation to portray SW participation in the movements against the social practices at the time., BBCA highlights SW active participation in demanding their rights and more freedom.

My analysis of BBCA corpus data indicated that SW have been represented as the one who received the benefit from the action, or they have become the object of the verb or they have been described as undergoing the activity. Also, SW have been represented as passivated social actors on various occasion. SW are being referred to as passivated social actors when they benefited from the government policies which aim to empower women and provide them with their rights and freedom. The corpus data indicated that most of the time SW have been cast with a negative impression when they are represented as the passivate social actors in the news texts. It is worth to note that the verb 'permitted' has recorded a significantly high frequency (repeated nine times to passivate SW). Although the verb 'permitted' may promote positive connotations, BBCA has strategically utilised the verb to presuppose a meaning that SW have been facing many restrictions previously.



Compared to AJ, it is found that BBCA strategically utilised passivation to cast a negative impression on SW and their society. The process of passivation through 'objection' in particular has been used by the outlet to highlight various restrictions and limitations faced by SW. It is also being utilised to expose many unjust practices and policies against SW. Moreover, presupposition has been used to report on the restrictions on SW, such as restriction of driving, voting and freedom to travel. All these restrictions promote negative connotations on Saudi authority as well as SW themselves.

In the analysis of nomination sub-category, it showed that most of the time SW are represented in BBCA news articles by mentioning their name in full and their surname. This is a similar way used by AJ to represent SW through the process of semi-formalisation. Hence, reflects the outlet understanding of the local Saudi's culture. Moreover, BBCA differs from AJ in term of the group of SW which have been represented by using nomination. If AJ strategically utilised nomination to represent SW who hold high-ranked jobs and from the elite, BBCA in contrast used nomination to represent middle-class women, particularly the women activists.

It is observed that BBCA utilised the process of determination differently compared to AJ. AJ strategically utilised the process of 'determination' to represent SW who hold a high-rank job and someone coming from the elite families. BBCA on the other hand, prefer to use the same process to represent SW from the middle-class. Thus, most of the time, the process of 'determination' has been used to represent lawyers, writers, journalist, blogger, and activists who fight for Saudi women right.

Also, the outlet strategically utilised the process of 'indetermination' to represent SW as an anonymous individual or unspecific group. Hence, generalised the meaning to promote a meaning which also applies to other SW. It is also found that BBCA represents SW through

'indetermination' when the outlet highlights on the sensitive issues on SW such as driving restriction, the system of male guardian and sports attire for the female athlete. Concerning the process of overdetermination, BBCA has represented SW as participating in many social practices simultaneously by performing several roles and tasks. However, BBCA differs from AJ as BBCA most of the time strategically used this process to represent middle-class and typical SW. Particularly those women activists, lawyers, bloggers, and journalists who are actively campaigning for the women right in Saudi Arabia. Hence, these group of SW are represented in BBCA as performing many tasks in addition to their core works as a mother or wife as well as their jobs as lawyer or writer or blogger.

In the BBCA corpus data, SW are represented by highlighting the differences between them and other women which include foreign women, European women, Canadian women, Egyptian women, Arab women, Western women, and women worldwide in general. The same strategy also has been used by AJ to represent SW through the process of differentiation. Moreover, BBCA used the process of 'differentiation' in the same way as AJ in reporting on the issues of marriage, jobs, women's right and manner. Despite these similarities each of the outlets has strategically used to process to achieve a completely different aim. BBCA strategically utilised the process of 'differentiation' to highlight the differences between SW and other women, and preferred to be on the side of 'the other women' most of the time rather than SW. This is being done by portraying the negative side of SW in many ways, including their right, freedom, jobs, marriage, and manners. Hence, depict that SW are far left behind compared to other women. In contrast, AJ was on the SW side when the outlet makes a comparison between SW and other women. Thus, AJ tends to highlight the distinctive character of SW positively, which make them special from other women.

My analysis of BBCA corpus data shows that the process of functionalisation is more present in the corpus data compared to 'identification'. Similar to AJ, BBCA also represents SW through their jobs or their positions in society. However, BBCA slightly differs from AJ in highlighting SW jobs or their social roles. If AJ prefers to highlight successful and high-status SW through the process of 'functionalisation' BBCA in contrast, prefers to use the same process to represent women activists, lawyers, journalists, and bloggers who are actively promoting women's right in Saudi Arabia.

Despite sharing many similarities with AJ in using the sub-category of 'personalisation' to represent SW, BBCA opted to differ from AJ in utilising the sub-category of impersonalisation. BBCA corpus data shows that SW are represented in the online news texts most frequently by individualising middle class and ordinary women. Compared to AJ which preferred to represent the elite and high-status SW by using the process of individualisation, in BBCA corpus data, there are only a few indications which show the process of individualisation has been used to portray those from Saudi elite women. In contrast, the representation of middle-class women, particularly the Saudi women activist through the process of individualisation is significantly present in BBCA corpus.

BBCA shares many similarities in the use of two sub-categories of association and disassociation. However, looking at the context and the aim of utilising the two process shows the differences between the two outlets. BBCA strategically utilised the two sub-categories to negatively portray SW as having to face many limitations and restrictions. While AJ strategically utilised the two sub-categories to positively portray SW as having their own unique characters and requirements rooted in their culture.

## Chapter 6

### SOCIAL PRACTICES

#### 6.1 Introduction

In Chapter Six, I expand the insights of textual analysis, as presented in Chapter Three, Four and Five to examine the wider socio-political-economical context. Hence, after addressing the 'how' in Chapter Four and Five of my analysis, I then move to the 'why': Why did AJ and BBCA portray SW the way they did in their online news? What are the social, political and economic aspects, which can help us to unfold the meaning of investigated discourse? Hence my analysis in Chapter Six aims to answer to research question of the study namely; **RQ4**: Given any differences between the representation of Saudi women by the two outlets, what are the discursive and social political practices which explain these differences? And **RQ5**: How do the discourses on Saudi women found in BBC Arabic and Al-Jazirah relate to the respective ideological systems in the two news outlets?

Thus, in my critical analysis, I critically investigate the social, political, and economic context to explain the representation of SW in online news discourse. This is being done by highlighting the group polarisation characteristics practised by the two news outlets when representing SW in the discourse. Moreover, I address the notions of power, ideology and hegemony which influenced the ways SW are represented in the online news by AJ and BBCA.

#### 6.2 Saudi Women and The Economic, Social and Political Conditions of Saudi Arabia

The discourse around SW can be examined at the macro-level of social practices by investigating the social structures surrounding SW such as social groups and institutions as well as group

relations. Feminism based their movement on the notion of patriarchy which refers to the rule of the father, which emphasises male as the family member that is dominant over female (Butler, 1990). Hence, men have a different role compared to women. Women are supposed to do household chores and perform as a housewife. In contrast, men are the one who went out to earn an income for a household. This social structure resulted in asymmetrical power relations between men and women. Thus, women's role in society is restricted to the private sphere. Men, on the other hand, monopolise power resources which allow them to construct a reality that suits their interests. Based on this asymmetrical power relation between men and women, feminism critically examines social gender inequality whereby men become the most dominant members of society compared to women (Lazar, 2007).

Relevant to the present study, the social gender inequality practices against SW can be observed at the economic, social, and political levels (Baki, 2004; Al-Rasheed, 2013; Alhareth et al., 2015; Mtango, 2004). To begin with, in the 1970s SW were prevented from work in a working environment which involves men who are not their relatives or their husbands (Abu-Salieh, 1994).

The restriction is backed by a fatwa by Saud Scholars which demanded that women stay home fulfilling their duties to their husbands and children. Moreover, the ban on women from leaving their home for work is to protect the moral dangers as a result of women working outside their home and coming into contact with men (ibid). As a result, women's participation in economic activities is limited as they are mainly involved in particular jobs related to the educational and health sectors.

According to the World Bank, the total population of Saudi Arabia stood at 27.421 million in 2010. It consists of 15,427 million male (56.26%) and 11.994 million females (43.74%). The population of Saudi Arabia has grown rapidly to reach 30.916 million in 2014, which consists of

17.533 million males (56.71%) and 13.383 million females (43.29%). More recently, in 2019, the total population of Saudi Arabia reached 34.268 million, with 57.35% or 19.783 million of them are male and 42.29% or 14.484 million females (World Bank, 2020). Even though the number of females in Saudi Arabia exceeded 11 million in 2010, the proportion of females in employment has only recorded a growth from 18% to 21% of the total workforce in Saudi Arabia between 2010 and 2014 (Ibid). However, when compared to the female participation in the employment in 1990, which only recorded 5% of the total Saudi workforce, the involvement of SW in work has increased dramatically over the last 25 years. Hence, women represent only twenty per cent of the Saudi workforce, and they work mainly in the public sector (Al-Rasheed, 2017). It was not until 2015 that the Saudi Ministry of Labour started to encourage more women to participate in the private sectors (Al-Jazirah, 2015).

SW under-representation in economic activities can be traced back to various laws and policies which treat women unjustly compared to men (Alenazy, 2017). Among these policies are the male guardianship and the restrictions on women's activities which include disallowing women from performing certain enterprises that are deemed unsuitable for women (Al-Rasheed,2013). Thus, women were not allowed to work in professions related to architecture, engineering, and law (AlMunajjed, 2009). The faculty of law in Saudi's universities started to admit female students in 2005, and they were only allowed to enter the court as a lawyer in 2013 (Aljazeera, 2013). On top of that SW need approval from their male guardian before travelling which restricts their mobility in addition to the driving restriction which was imposed on SW (Harun et al., 2018).

Saudi Arabia is the world largest petroleum exporter and a vital member of OPEC, which consists of most countries' leading exporters of oil (OPEC, 2018). Saudi owns the second-largest petroleum reserves worth USD33.5 trillion (World Bank, 2019). 87% of Saudi budget revenue

comes from the oil industry, and it contributes 42% of the total GDP of Saudi Arabia (ibid.). World Bank stated that the Saudi's GDP rose dramatically because of the oil industry. In 1970, Saudi only recorded a GDP worth USD5.3777 billion. The number increased sharply after Saudi became involved actively in the oil industry and with the global rise in crude oil prices, Saudi was able to record a GDP of USD164.54 billion in 1980. Saudi GDP in 2010 reached USD528.207 billion in 2010 and continue to rise to USD756.35 billion in 2014. Most recently, Saudi has managed to record the highest GDP of USD792.967 billion in 2019.

Saudi is the top producer of oil and is thus a rich country. The oil revenue allows Saudi to provide ample education opportunities to their people, including women. However, despite receiving a high level of education, Saudi has failed to increase women participation in the job market (Al-Rasheed, 2013). The oil industry, in particular, the industry, which is driving the country's rapid development and progress, is dominated by men. Many SW university graduates choose instead to become teachers, administrator, doctor and writer after finding no serious opportunities for them in the fast-growing oil industry.

The women position in Saudi's society is based on Islamic laws and Arabic tribal traditional practices (Metz, 1992). The concept of male guardianship is the essential principle which determines women status in Saudi society. The male guardianship is still practised until now is considered as one of the strong norms for Saudi women (Hamdan,2005). Every woman in the country is subjected to a male guardian regardless of her age. Saudi Arabia has been practising this strict interpretation of Shari'a family law to enforce a rigid male guardianship over women (Mtango, 2004). As a result, women received different treatment in many ways, particularly in term of their marriage, divorce, travel, and related matters. Under the male guardianship, women are not allowed to travel freely without permission from their male guardian. This includes travels

within Saudi Arabia as well as going abroad. If allowed to travel, they have to be accompanied by a male chaperon normally from one of the male members of a family. The ban on SW from driving also one of the restrictions under the male guardianship.

The male guardianship system has restricted women, freedom and movement. This has limited women's opportunities to access the education system as well as economic activities. Moreover, women are facing more strict procedures if they want to further their study abroad or grab a high-rank job opportunity in other countries (Alhareth et al., 2015). In term of access to the justice system itself, SW have significantly limited access to the justice system. Hence women must rely on their men to represent them in the court (ibid.). Although women have been allowed to practise law more recently, it is still limited to specific case and condition. Thus, women in large are still required by the Saudi law system to be represented by men.

Again, the strict interpretation of Shari'a laws and the Saudi tribal culture have constructed the gender-based roles between men and women in Saudi society. The tribal cultural practices, in particular, have shaped the position of women in Saudi society (Al-Rasheed, 2013). As a result, women's social position in Saudi Arabia is different from other Arab or Muslim countries such as Kuwait, Bahrain, Oman and Yamen which have slightly different tribal culture and practise a more moderate interpretation of Shari'a family law. As the country where the two holiest cities among Muslim Mecca and Medina located, Saudi Arabia is highly regarded as a fully sovereign Arab Islamic state. The law of Islam is the pillar of the Saudi Arabia monarch and their government is based on Shari'a law. Article I (One) of the Saudi Arabia Basic Law<sup>27</sup>, for example, states that the kingdom's constitution is based on the holy Quran and the prophet's Hadith (Saudi Arabia's Constitution 1992 rev 2013). Moreover, Article 7 (Seven) of the same constitution, affirms the

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<sup>27</sup> Saudi Arabia, 1992 rev.2013. Basic Law of Governance. The embassy of the Kingdom of Saudi Arabia. [www.saudiembassy.net](http://www.saudiembassy.net). Access 19/9/2019



position of the Quran and Hadith which are the two essential sources of Islamic teaching and law as the source of authority of the government and hence both Quran and Hadith govern all laws of Saudi Arabia including the constitution (ibid.). To deliver the interpretation of the Quran and Hadith as the highest sources of authority, Saudi Arabia has a council of senior Islamic scholars (known as the Ulama). The primary role of this council is to deliver fatwas based on the Quran and Hadith, which will be implemented by authorities as stated clearly in the Article as of the Basic Law (ibid.).

Since the interpretation of the Quran and Hadith are heavily dependent on the members of the council of the senior Ulama who are appointed by the Saudi government, there is an argument that Saudi law does not necessarily reflect the intentions of the Holy Quran and Hadith, and thus that Saudi laws cannot represent the Shari'a law accurately (Mtango, 2004). Al-Rasheed (2013) points out that Wahhabi teaching, which is the most restrictive approach within Islamic teaching is one of the main sources of restrictions imposed upon SW, such as the ban on driving, although Muslim women in most other Arab and Muslim countries have the right to own and drive cars. Similarly, Muslim and Arab women around the world teach in mixed colleges and Universities and worked in mixed offices and enterprises, while Saudi women, in contrast, are prevented from taking jobs in a mixed working environment and have been separated from males throughout their education process.

The Wahhabi<sup>28</sup> teaching is embedded with the formation of Kingdom of Saudi Arabia since its inception in 1932, through the work of Ibn Saud and his Ulama to construct the religious

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<sup>28</sup> Wahhabi is named after a Muslim scholar Muhammad Ibn Abd al-Wahhab (1703-1792) who started Islamic teaching reforms in Najd (a region within Saudi Arabia). Wahhabi teaching launched a reform against widespread Sunni practices such as the veneration of Muslim saints and visiting their shrines which Abd al-Wahhab considered as an innovation in Islamic teaching (Alhareth,2015). Wahhabi teaching takes an influential role when the followers of Ibn al-Wahhab allied with a local leader Muhammad bin Saud which resulted in a strong coalition of power and religion toward the formation of Kingdom of Saudi Arabia in 1932.

nationalism of Saudi Arabia (Al-Rasheed, 2010). Saudi has granted the Wahhabi Ulama the ultimate role of arbitrating Saudi women's position in society, a role which is not found in other Arab and Muslim countries.

Tribalism is another factor which influences the social position of SW in their society. The male guardianship which puts women regardless of her age under the authority of a male guardian is clear evidence of tribal patriarchy. Similar to Wahhabi teaching, which was embedded in the formation of the Kingdom of Saudi Arabia, tribalism also one of important pillars upon which the Saudi national identity was constructed. The tribal cultural practices are familiar in Arabic cultures. Neighbouring countries such as Kuwait, Oman and Yemen also practice tribalism. However, tribalism in Saudi Arabia is unique and unchallenged because it is linked to and balanced by the interpretation of Islamic teaching and Shari'a laws (Alhareth, 2015). As the tribal cultural practices in Saudi Arabia are backed by the Saudi's Ulama interpretation of Islamic teaching, any criticism against these practices is considered as opposing against the teaching of Islam. Thus, the combination of Wahhabi teaching and tribal culture practises has an essential role in constructing the social position of SW.

Moving to the participation of SW in politics, we observe that political reform only began in 2013 when women were appointed as members of the Shura Council, a body that is similar to parliament in other countries (Alenazy, 2017). The political system of Saudi Arabia is based on absolutism as the king has the power to appoint his successor and select the ministers. The king also appoints the members of the Shura majlis and senior Ulama, which are the most important advisory councils of the country (Al-Rasheed, 2010). There is no political party nor organisation allowed, and consequently ruling power is concentrated solely in the royal family.

Saudi media reported widely on the breakthrough of women's participation in politics in 2013, when a royal decree announced the appointment of thirty women to the Shura council out of a total of 150 council seats (Al-Jazeera, 2013). However, the move is rather a symbolic rather than a real reform of the position in the politic, according to Gardner (2013). The main reason for that is members of the Shura council has limited power. Their role is centred on providing advised, initiating discussions. The Shura council has a consultative role rather than the legislative function of the parliament in a democratic country. Thus, the Shura council only proposes laws but has no power to endorse any law. Secondly, the members of the Shura Council are appointed by the king rather than selected by the people. Hence, their ability to discuss and debate critical issues within the council is severely restricted (Alenazy, 2017).

In 2015, women were allowed for the first time to become a candidate in municipal elections (BBC, 2015). Women also were allowed to cast a vote in the same election when seventeen women candidates were voted to the local council out of 979 seats offered in the 2015 municipal election (Elyas, 2020). Once again, however, SW participation in the local council election does not represent real participation in decision making. Local councils depend heavily on government funding (Alenazy, 2017). As with the members of the Shura council, members of local council can only make suggestions and proposals related to the issue of infrastructure and maintenance. Again, proposals of the local council are not binding in law, which makes the council effectively powerless.

To sum up, SW live in a world dominated by men in almost every aspect of social, political and economic activity. A strict interpretation of Shari'a laws based on Wahhabi teaching is one of the critical factors which constructs and supports the patriarchal practices in Saudi Arabia. Moreover, tribal cultural practises also contribute to the gender segregation practices in the

country. The notion of a male guardian, which applies to every woman regardless of her age is the most significant evidence of tribal practices which has been presented until now. Even though many efforts have been made to empower women, and SW have been able to hold a high-ranked job, be appointed as members of the Shura council, participate in and win municipal elections, women still are not involved in the movement towards real change. These changes are seen as symbolic rather than as real power. The Kingdom tends to introduce these symbolic changes to avoid international and local criticism which accuses them of practising discrimination against women. This is happening because this changes through the introduction of various policies and institution changes are not driven by a desire to reform SW's situation in Saudi Arabia.

### **6.3 Significant Events in 2012 until 2014**

Although many efforts have been made to improve SW positions in Saudi Arabia, these changes are described as 'cosmetic' and as lacking in a real desire to reform women's situation in the Kingdom. Nevertheless, it can be said that SW positions are much better in more recent years compared to their situations twenty years ago. In this section, I will discuss the critical social events which have led towards change in SW positions in the country. My discussion will be limited to the events which happened between 2012 and 2014, which is the time frame of the discourse subjected to critical discourse analysis in the present study. These three years also represent the last three years of King Abdullah's reign before King Salman replaced him in early January 2015.

The five most important factors in these three years are:

- a) King Abdullah's efforts to change the position of SW.
- b) The Arab Spring.
- c) The 2012 London Olympic Games.

- d) Debate around driving restrictions.
- e) The Internet revolution and social media.

### **6.3.1 a) King Abdullah and Saudi Women**

Abdullah bin Abdul Aziz Al Saud is one of the sons of Ibn Saud, the founder of modern Saudi Arabia. Abdullah ruled as the sixth king of Saudi Arabia from 1<sup>st</sup> August 2005 until 23<sup>rd</sup> January 2015. He had been appointed the crown Prince in 1982 when his half-brother King Fahd became the fifth king of Saudi Arabia, and then Abdullah became the de facto ruler of Saudi Arabia in 1995 after King Fahd suffered severe strokes (Al-Rasheed, 2010). King Abdullah died at the age of 90 after being hospitalised for pneumonia (BBC, 23, Jan. 2015).

Many SW activists regard King Abdullah as a champion of their social empowerment (Al-Rasheed, 2013, Al-Hareth et al., 2015, Elyas et al, 2020) albeit from a patriarchal position towards women. During his leadership, he was very supportive of women, but the image of women that he projected is that they are weak members of society who need to be looked after, provided with help and support, and to be safeguarded and protected (Al-Rasheed, 2013). Women received government commitment to provide them with education, employment, health care and various supporting programs to empower SW.

The improvement of SW position in the country began post 9/11 when many international bodies put pressure on Saudi Arabia to enact more inclusive policies towards women and to avoid discrimination against them. (Al-Rasheed, 2013). To preserve the Kingdom's international reputation, Saudi Arabia has started accordingly to open up more opportunities for women to participate social activities. Within this period, King Abdullah has shown his leadership to revise various restrictions and limitations which had been practised against women for decades. The

Saudi Eight National Development Plan (2005 - 2009) clearly indicated women's empowerment and capacity building as major goals to be achieved within these five years. King Abdullah was described as a great supporter of SW's emancipation and right (ibid). The king also was able to calm the traditionalist and conservative Islamic scholars who objected to the demands made by many SW activists seeking more freedom and rights. This was done by re-examining certain religious fatwas opinions and interpretation of holy texts which led towards greater visibility of women participation and their rights. As a result, women's emancipation during the reign of King Abdullah was enacted according to the spirit and rule of Sharia law (*thawābit shar'iyah*).

### **6.3.2 b) Arab Spring and Saudi Women**

The so-called 'Arab Spring' caused a wave of social and political changes in the Arab region. (Ismail et al., 2018). The Arab Spring started in Tunisia in December 2010 with a small protest by local residents which in turn inspired many Arab people, particularly their youth, to protest against their governments. The wave of Arab Spring resulted in huge political change in the Middle East as it led to the overthrow of Arab leaders who had been in power for decades, in Tunisia, Egypt, Libya and Yemen (Dabashi, 2012). According to Campante & Chor (2012), the main factor which ignited the Arab Spring was the lack of democratic practices; other factors included dissatisfaction with the governments in relation to the issues of corruption, oppression violation of human rights, lack of freedom, power abuse, poverty, and unemployment (Dabashi, 2012, Ismail et al., 2018).

Although the wave of anger and protest was widespread in many Arab countries during the Arab Spring, the government of Saudi Arabia, and in particularly the monarchy, seemed immune from any serious challenge to its power. The main reason for that is the wave of Arab Spring only resulted in small-scale protest in the country and other neighbouring oil-rich nations of the Arabian

Gulf such as Kuwait and Bahrain<sup>29</sup>. The scale of these did not offer a serious threat to the authorities. Nevertheless, in the wake of Arab Spring, the government of Arab Saudi took serious actions to address many of the issues that the protesters raised, particularly those related to the human rights and women empowerment in order to help the government mitigate any negative impact of Arab Spring on the government.

As a result, in the period between 2012 (a year after the Arab Spring started) and 2014, Saudi Arabia has taken bold actions to improve women's position in the country. This is in line with similar efforts taken by many newly formed governments during that time in Tunisia, Egypt, Morocco and Jordan to give more freedom and rights to their women (AlZahrani, 2014). During the time, AJ corpus data comprehensively reported that Saudi women recorded many historical achievements in their social position when a royal decree approved the appointment of women as members of the Shura council. Moreover, women have been given the rights to vote and participate as a candidate in local council elections. In term of employment, AJ proudly reported that SW have been appointed to high-ranked jobs in several ministries, including the Ministry of Education, the Ministry of Health and Ministry of Welfare. They are also involved in the process of decision making and developing policies. In sustaining the government policies, AJ reported in detail that the Saudi government provided many initiatives to empower women through educational opportunities and skill developments. As a result, women started to involve in jobs previously restricted to them, such as practising law and gradually entered the world of entrepreneurship with other business and financial players both locally and internationally.

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<sup>29</sup> There are many reasons which lead towards merely small-scale of protests happened in these oil-rich countries compared to other Arab countries where many have been killed when the protests turn ugly. Among these reasons are the close monitoring of the authority to counter any attempt to call for a protest. Secondly, the socio-economic position of the people in oil-rich countries are much better compared to those in Tunisia, Egypt and Syria for instance, where their people have went out to demand for a better way of live through a social and political reform.

### **6.3.3 c) The 2012 London Olympics Game**

The 2012 London Summer Olympics was a multi-sport international event participated in by 10,700 athletes from 204 countries. The event was held in London and surrounding cities of United Kingdom from 27th July until 12th August 2012 (IOC, 2012). To the Arab world, the event was the first huge international sporting competitions to be held after the Arab Spring which caused massive social and political changes in the region. Thus, the organiser of the London 2012 Olympic Games, as well as the International Olympic Committee, were keen to make possible the participation of female athletes from Arabia and Qatar (ibid.).

Saudi Arabia, Qatar and Brunei were the only countries which had never sent female athletes to previous Olympic Games. In Saudi Arabia, women were not allowed to practise sports and had been prevented from competing in sporting events. Women also were prohibited from attending stadia to watch football matches.

In June 2010, the IOC put pressure on Saudi Arabia, Qatar and Brunei to send their female athletes; otherwise, these three countries were threatened with exclusion from the Olympic Games (IOC,2010). A month later, Qatar announced that they would send a female athlete to the games and this was followed by a similar announcement from Brunei several months later (BBC, 2011). The decision made by Qatar and Brunei put tremendous pressure on Saudi Arabia to reconsider the restriction on women's participation in a sporting event. A year later, in November 2011, Al-Jazirah briefly reported that Saudi Arabia was seriously considered sending female athletes to the 2012 London Olympic to avoid being barred by the IOC (Al-Jazirah, 2011).

The decision to send female athletes to the 2012 London Olympics faced many obstacles and caused a lengthy debate in Saudi Arabia (Harun et.al 2018). Women activists viewed the decision as an excellent achievement for SW in the light of social improvement post the Arab



Spring. BBC provided broad coverage of this historical achievement for SW to be part of the 2012 London Olympics game (BBCA, 2012). The outlet portrayed the Saudi decision to overturn decades of restriction against women's appearance in public as a 'huge step forward'. The outlet also attributed this achievement to the changes initiated by King Abdullah, who had been a champion for women empowerment in the country (ibid.). On the other hand, many Saudi conservatives and traditionalist were strongly against the SW participation in the game. The sharia code regarding dress, gender mixing and the male guardian are among the reasons used to support their arguments (Harun et al., 2018).

Finally, Wojdan Shaherkani, a judoka, and Sarah Altar, an 800-meter runner made history as the two Saudi female athletes to enter the Olympics game for the first time. Both athletes recorded a low achievement in the tournament citing a lack of preparation and exposure to competition at the same level of sporting tournaments as the main factors for their early defeat (Al-Jazirah, 2012). Despite this low achievement, the participation of the female athlete from Saudi Arabia in the tournament has provided a great opportunity for SW to involve in the sports event at the international level.

The 2012 London Olympics was a historic achievement for the SW and their social position in the country. It was the beginning for more opportunities for women's involvement not only in the sporting event but also in various social activities in which women can actively contribute toward the generation building. In the following Olympics Games, the 2016 Rio de Janeiro Olympics, the number of Saudi female athlete doubled from two to four. Sarah Attar made her second appearance in the game but again failed to record any significant achievement (BBC, 2016).

#### **6.3.4 d) Driving Restriction**

Being banned from driving a motor vehicle is one of many restrictions faced by SW. However, the driving restriction is unique compared to other restrictions in many ways. First, Saudi Arabia was the only country in the world which prohibited women from driving. Secondly, the battle to fight against this restriction had a long historical record. It had started since 1990 when a group of SW drove cars in Riyadh to challenge the restriction (BBC, 2010). They had been arrested by the authorities. Many other attempts and various campaigns had been carried out since 1990 by many SW activists. The campaign to lift the driving restriction reached its peak in the period of 2012 to 2015 and was inspired by the Arab Spring.

Thirdly, the campaign against driving restriction received wide international media attention and was broadly circulated in the social media such as Twitter, Facebook, and YouTube. As a result of intensive campaigns and with huge international pressure, on 26th September 2017, King Salman released a royal decree to amend the law which prohibited women from driving. Finally, on 24th June 2018, the driving restriction against women has been lifted officially. Fourthly, the restriction of driving is closely associated with other limitations faced by SW, particularly those restrictions fall under the male guardian system. Hence, a campaign to allow women to drive also aimed to lose the straight implementation of the male guardian system on SW.

Manal al-Sharif was among the prominent figures who actively campaign for women to drive (BBC,2011). Inspired by the success of the protest during the Arab Spring, which was catalysed by social media, al-Sharif utilised YouTube and Facebook for her campaign. Al-Sharif named her campaign `women2Drive' (BBC, 22/5/2011) and received negative feedback from the authorities after being detained several times. Her campaign has inspired many women to follow

her actions and help her campaign. (Al-Hareth, 2020) was among the volunteer to help al-Sharif efforts. Wajnat Rabhini, Maha al-Qahtani and Eman Nafjan were among the SW who publicly drive cars challenging the restrictions on driving against them in 2011(BBC, 2011). Similar to al-Sharif they also have been detained by authorities.

BBCA was among the international media outlets provide comprehensive coverage on these SW activists demanding their rights to drive and criticism the implementation of male-guardian system in Saudi Arabia. Hence, Al-Sharif and her fellow activists are the most frequent social actors mentioned in BBCA corpus data. In contrast, these activists' names are absent in AJ corpus data and the report on their campaign is rarely be found the outlet's news.

### **6.3.5 e) The Internet Revolution and Social Media**

According to the statistical data released by the Saudi Ministry of Communication and Information Technology (MCIT), the number of Saudi people using social media has risen dramatically from around 8.5 million to 12.8 million in 2010 to 2014, and the number continues to rise, reaching 18.3 million users in 2018 (MCIT, 2019) ([www.mcit.gov.sa/en/media.centre/news](http://www.mcit.gov.sa/en/media.centre/news)). This represents almost 60% of Saudi Arabia population. The ownership of smartphones has contributed significantly towards an active use of social media platform and services by the Saudis (ibid). Moreover, Facebook, Twitter and YouTube recorded the highest numbers of social media users among Saudis, where Facebook is placed at the top with 11 million users followed by Twitter 9 million and 7 million Saudis watched YouTube video clips mostly from their smartphones (ibid). In term of communicating through social media, Saudi Arabia came at the top of the list among the Arab countries in utilising social media communication services such as WhatsApp, Snapchat and Facebook Messenger.

This official statistical data from the government source show that social media and internet services, in general, are very familiar among Saudis<sup>30</sup>. Due to the limitation of freedom of expression and the lack of media freedom, many Saudis have moved to social media particularly Twitter to express their views (Sahly, 2016) which mainly centre around political and social discussion (Allothman, 2013). Social media offers a convenient platform for Saudis to express their opinion freely. The same also applies to many people in other Arab countries who take social media as their platform to express political and social views after being prevented and monitored by the authorities from doing so. However, Allothman (2013) indicated that Saudi's Twitter users differ slightly from other Arab users as the Saudis mostly use Twitter merely to express their opinions, rather than initiating specific actions against the government such as calling for a protest or mobilising a demonstration.

Nevertheless, the increasing amount of social media usage among the Saudis has made the social media more powerful and influential tools in shaping public discourses compared to the traditional media, particularly those local traditional media produced by Saudi media outlets. No doubt the internet revolution which arrived in Saudi Arabia at the end of 1990s has caused a massive change to Saudi society. When the internet provides Saudis with social media services, they were the first among the Arab people to fully utilise this open, comprehensive global platform to express their views. Within this framework, Saudi women activists have made full use of social media to launch their campaign promoting for more rights and freedom (Alhareth et al., 2015; Alenazy, 2017). The campaign for women to drive and the campaign against the full dominance

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<sup>30</sup> Other statistical data from non-Saudi government sources indicate a much higher number of social media users in Saudi Arabia as of 2019, which represents almost 72% of the country population. This number jumped from around 15 million users in 2014. (Global Media Insight, 2020) [www.globalmediainsight.com/blog/saudi.arabia](http://www.globalmediainsight.com/blog/saudi.arabia). The statistic in comparison stated slightly lower number of active social media users in Saudi Arabia: 23 million, which represent 68% of the population in 2019 up from 13.8 million in 2014 ([www.statista.com/statistics/284451/Saudi.Arabia](http://www.statista.com/statistics/284451/Saudi.Arabia)).

of men through the system of a male guardian are among the campaign actively circulated in the social media. These campaigns have attracted many followers and supporters not only among the SW themselves but also received messages of support and solidarity from women all over the world particularly in other Arab neighbouring countries and in the United States (Chaudry, 2014). Thus, social media has become a powerful medium for constructing an effective discourse during the sociopolitical struggles in Saudi Arabia. It provides a wave of international pressure for the Saudi authorities to amend their policies which discriminate against women in order to avoid being marginalised by the international communities.

#### **6.4 Group Polarisation**

In van Dijk's ideological square (1995), he posits that ideologies appear in polarised discourse. Van Dijk furthermore elaborates that the discourse is characterised by the dichotomy of 'us' verse 'them'. Hence, 'us' is treated as the 'in-group' and represented positively in discourse. In comparison, 'them' is considered as the 'out-group' and represented negatively. The process of representing 'us' positively while representing 'them' negatively is achieved by using specific ideological structures and strategies. By critically examining the discourse structures which construe polarised opinion, these specific ideologies structures and strategies can be identified. Based on this framework of the ideological square, my analysis of corpus data from AJ and BBCA as presented in Chapter Three, Four and Five of the present study indicated a consistent practice of group polarisation of the 'in-group' as opposed to the 'out-group'. In the following section, I will discuss in detail the practice of group polarisation on the textual level by focusing on the linguistic features which have been used to represent SW based on van Leeuwen's framework as has been presented in detail in Chapter Three, Four and Five of the present study.

To begin with, AJ represents SW most of the time as dynamic and actively participating in social events (see Chapter 3). SW also are represented as the centre attention in the online news texts. In addition, the outlet represented SW as active social actors through possessivation and circumstantialisation. Hence, AJ positively portrays SW as actively possessing various achievements which become the pride of their country. In comparison, BBCA represented SW as victims, weak and passive social actors in the corpus data. The outlet negatively depicted SW as the object of many restrictions and with limitations forced on them. Hence, on many occasions, BBCA represented SW as victims of unjust treatments which prevent them from driving a vehicle, limiting their mobility, and restricting their freedom. The outlet also negatively reported on SW as victims of domestic abuse, harassment and others who have been arrested for demanding their rights.

AJ also represented SW as passive social actors. However, it was strategically being carried out to portray women as someone who must be assisted, protected, and guarded. Hence, it promotes positive impressions on the efforts of Saudi authorities to empower women and provide them with shelter and help. Similarly, BBCA also represented SW as active social actors. However, it was done most of the time by strategically portrayed SW as the main social actors who criticised the unjust treatment against women and demanding for their rights.

Moving into the sub-category of differentiation, the analysis of corpus data revealed many group polarisation discourse elements practised by the two outlets. AJ positively represented SW by comparing them with other women, particularly Western women. SW in AJ corpus data are represented as having unique characters and needs, which make them distinguished from the Western women who enjoy different rights not similar to women in Saudi Arabia. In comparison, BBCA represented SW in favour of other women, particularly Western women. Therefore, the

outlet negatively portrayed SW as having unjust treatment comparable to that faced by Indian women. Western women, on the other hand, are positively represented by BBCA as enjoying an equal right with men. Moreover, SW are represented in BBCA as facing many restrictions which limit their mobility as commonly attached to the male guardian system. In contrast, Western women are given their freedom of choice and enjoy the rights to be independent.

In the same vein, BBCA negatively represented SW through the process of overdetermination by portraying them as fully occupied with household chores such as cooking, cleaning, washing, shopping for groceries, taking care of husband and children. In comparison, AJ represented SW with much more positive tone by highlighting their capabilities to balance between jobs and their tasks to their families as a daughter, sister, wife and mother. Thus, it indicates that AJ treated SW as the 'in-group' by representing them positively for their capability of fulfilling the obligations to their works and family. In contrast, BBCA considered SW as the 'out-group' hence represented them negatively by limiting their tasks on taking care of husband and children.

Another important ideological discourse structure which distinguished between AJ and BBCA is the extensive use of honorific titles to refer to SW used by the former compared to BBCA. Most of the time, AJ refers to SW not only by their names in full (first name and surname) but also mentions the honorific and professional titles of SW based on their social status and roles. Thus, the honorific titles such as 'Her Highness Princess', 'Her Excellency', 'Professor', 'honourable', 'Madam', 'doctor', 'engineer' and 'Mrs'. These honorific and professional titles indicate that AJ is referring to SW with respect, hence addressing them in a way that reinforces and sustains the established social order. Thus, it shows that AJ considered SW as the 'in-group' by strategically utilising titles according to their profession or social status. In comparison, BBCA corpus data does not record much about the use of honorific and professional titles to refer to Saudi women.

Most of the time, SW are referred by their names and surnames without much attention to the honorific or professional titles of the social actors.

The strategic used of 'personalisation' and 'impersonalisation' by AJ and BBCA indicates another ideological discourse structure. AJ represented SW more frequently by using the process of 'personalisation' compared to 'impersonalisation'. Hence, most of the time, the outlet refers to SW by their human features such as using possessive pronouns and adjectives which are attached to human (women). On several occasion, SW are represented through the process of 'impersonalisation'. However, it was carefully carried out by referring to their qualities and their places. It is found that AJ only referred to SW by their positive qualities such as 'skillful', 'diligent', 'hardworking', 'determine', 'patient', 'pious, 'caring' and 'obedient'. SW are also referred to by AJ through places which are closed to them such as their house, hometown, office, university, and college. All these strongly indicate that AJ treated SW as the 'in-group' by representing them positively through their human identities and their good qualities. The same cannot be said on BBCA, which treated SW as the 'out-group'.

To begin with, the use of 'impersonalisation' in BBCA corpus data is much more visible compared to AJ. When BBCA utilised 'impersonalisation' to represent SW, it was done mostly by referring to them negatively. Hence, SW are represented by BBCA as 'weak', 'incompetent', 'primitive', 'traditionalist', 'inefficient', 'untrained', 'imprisoned', 'prevented', 'restricted' and 'isolated'. By referring to SW through their negative values shows that BBCA is treating SW as the 'out-group'.

The practise of group polarisation in representing SW by the two online news outlets do not limit at the ideological linguistics structures but also extend to cover the discursive practise level. Thus, the analysis of discursive practises showed that the outlets' stand in reproducing the



relations of power by providing a particular group of social actors with full access to the construction of discourse, while others have been strategically marginalised in the discourse. This reveals the outlet's attitude in preserving the powerful (antagonists) or countering them by supporting the protagonists. The strategic use of the nomination process by the two outlets to represent SW revealed the distinguish feature which separated the two outlets in term of discursive practise. AJ represented the elites, high-status and successful SW through their unique identities. Hence, the outlet gave details about their name, surname, and honorific titles to indicate their status and their social roles. The representation of SW through the process of nomination indicates that AJ aims to highlight the achievements of SW in various field, hence, a proudly reported on their success story.

By contrast, the typical SW who does not hold any significant social status or professional positions is represented through the process of categorisation. This is being done by representing them with other SW in the way that it is almost impossible to determine any of them precisely. Thus, AJ has marginalised the lower and middle-class SW by representing them anonymously. Compared to BBCA, the outlet strategically utilised the process of nomination to represent certain middle-class SW, particularly the women activists who lead the campaign promoting for the rights of women in Saudi Arabia. BBCA gives their attention to women activists such as Manal al-Sharif, Halah el-Dousary, Eman al-Nafjan and Nailah al-Attar and many more by providing detailed descriptions of their activities and contribution towards SW rights. Hence, it indicates that BBCA treated SW activists as the 'in-group', while AJ marginalised them by focusing on the elites and successful SW.

The strategic use of the process 'functionalisation' also indicates a practice of group polarisation by BBCA and AJ. In the corpus data, AJ strategically utilised the process of

'functionalisation' to represent SW who hold essential jobs and highlighted their outstanding achievement. Hence, AJ reported that SW had reached many top positions in the country including becoming the members of Shura council, members of the local council; lawyers, doctors, engineers, lecturers, professors, and managing directors. In comparison, BBCA used the same process of 'functionalisation' to represent SW activists who are loudly criticising the government unjust policies against women. Hence, BBCA strategically utilised the process of 'functionalisation' to represent a group of SW who are often marginalised by AJ. Moreover, BBCA used the process of 'functionalisation' to represent SW by their jobs which are neglected by AJ such as bloggers, writers, authors, journalists, actors, film directors, producers, artists, and athletes. This strongly indicates that the outlet was providing ample access to the discourse construction for groups of SW who are almost absent in AJ news reports.

In the same vein, AJ strategically represents the elite and high-status SW through the process of 'individualisation'. On the other hand, ordinary SW are represented by using 'assimilation'. In effect this combines their representation with other SW without highlighting any individual person. This strategic use of 'individualisation' and 'assimilation' reveals that AJ treated SW elites and successful women as the 'in-group'. Hence, they have been given wide coverage on their success stories in the online news.

In contrast, BBCA used the process of 'individualisation' to represent ordinary and typical SW. Most of the time, it was used to represent SW activists, bloggers, and journalists. However, BBCA also represents housewives and students using the process of 'individualisation'. Again, by representing ordinary SW through the process of 'individualisation', BBCA has highlighted a group of SW who have been marginalised by AJ. Both news outlets were practising group polarisation in representing SW. The elites and successful SW are the centre of attention in AJ

news reports for their high social status and their remarkable achievements, while ordinary and typical SW who do not hold high-rank jobs are side-lined by the outlet. BBCA, in contrast, pays much attention to SW activists, most of whom are middle-class women. BBCA also represents housewives and female students individually. In so doing, the outlet has marginalised the elites and high-ranked SW.

The analysis of topic words, furthermore, provides evidence to the practise of group polarisation at the discursive level. The analysis helps to examine the way reporters of AJ and BBCA produced their news reports particularly in term of selecting certain events, hence considered it as newsworthy and leaving out others, hence marginalised the importance of the event to be included in the news. To begin with, BBCA provides comprehensive reports on Saudi female athlete historic participation in the 2012 London Olympic game. The outlet has covered the event from the very beginning when the Saudi Olympic committee agreed to send female athletes for the first time to the international sporting events in 2011. BBCA also exclusively reported on the obstacles faced by Saudi female athletes to reach the Olympic Games.

Moreover, the outlet gives details on the involvement of Saudi female athletes during the tournament. This intensive coverage on Saudi female athlete's participation by the outlet has been given despite the country only sending two female participants, and both of them failed to perform well in the tournament. In contrast, the participation of two female athletes in the 2012 London Olympics game has been side-lined in the AJ online news reports. SW were prevented from taking part in a sporting tournament, particularly at the international level. Hence, despite the high reputation of 2012 London Olympics game in general and the historic achievement of SW to be part of the Olympic game, AJ only concentrated its coverage on the male athletes of the tournament.

BBCA also give emphasis to the various campaigns launched by SW activists demanding for rights and freedom for women and criticise the government which treat SW differently compared to men. Most of these campaigns and critiques were done through social media such as Twitter, Facebook, and YouTube. BBCA then pick-up details on these social media campaigns as well as their feedbacks received from women all over the world to be included in its news report. These campaign critiques targeted among others the driving restrictions, male-guardian system, and restrictions on participating in sporting events. The activists of SW went to social media to launch their campaigns and critiques as they were prevented from doing so publicly by the authority. Hence, it is no surprise to found that these campaigns and critiques against driving restriction and the male-guardian system were absent in AJ corpus data. AJ does, however, provide discussions on the driving restriction, which collect many arguments between the supporters of restriction and who against them. That said, the outlet has side-lined the campaigns which aimed to challenge the government policies.

Moreover, BBCA provides stories which highlight victims of the male-guardian system. In these stories, the outlet reported on the difficulties faced by SW to make her own decision as she is attached to her male guardian in almost everything, thus limiting her freedom and restricting her mobility. As a result, many SW are excluded from higher education and job opportunities. Moreover, when a woman failed to get the approval from her male guardian, she will be in a dilemma between her needs and fulfilling other desire. The outlet frequently reported on SW who are easily become the victims of unjust treatment by their men (mostly, father and brother) and husbands through various cases of domestic abuses. Women also become the victim of harassment in their jobs and public area. Again, as the male-guardian system is firmly rooted in the local Saudi tradition, AJ dismissed the significance of the event to be included in its online news report.

On the other hand, AJ considered successful SW to be a main topic in its online news coverage. Hence, the outlet proudly reported on outstanding SW achievements in various fields. In many AJ news reports, SW have been portrayed as achieving much local and international recognition for their outstanding success. For instance, AJ proudly reported on the success stories of Maha Khayyat, Noura Rasshad, Maha al-Munef, and Hayyam Ibrahim for receiving international recognitions based on their significant contributions in medical and scientific research.

Moreover, Sarah al-Syaif, a prominent female lawyer in Saudi Arabia, was acknowledged for her contributions in promoting more women to study and practise law in the country. In comparison, these SW success stories do not receive much attention from BBCA. Instead, BBCA opted to highlight the achievements and international recognition received by SW activists. Hence, BBCA provided details on the international reception of Manal al-Sharif at the Oslo Freedom Forum. Similarly, the outlet highlighted the international recognition awarded to Loujain al-Hathloul for her efforts in promoting Saudi women's right. Besides these international plaudits, BBCA intensively reported on the obstacles faced by these prominent women activists. Al-Sharif has been arrested several times by the authority, while al-Hathloul and her husband were assaulted and prisoned. Eman al-Nafjan, Aisha al-Mana, Aziza al-Yousef and Madeha al-Ajroush were among the activists who have been detained by the authorities for their involvement in various campaigns to challenge the driving restriction and the law of male guardian (BBCA, 2014).

The success stories of SW, as reported by AJ, came as a direct result of various government efforts, policies, and initiatives to empower women in Saudi Arabia. Thus, Saudi government efforts to empower women have been given intensive coverage by AJ in online news reports. For instance, AJ, in detail, reported that the government had provided various educational

opportunities for SW at the local universities. Moreover, millions of Riyals have been allocated annually as a scholarship to send SW abroad for furthering their studies. AJ also reported collaboration between various ministries in providing courses and workshops aimed at enhancing SW working skills, and thereby making SW more competitive in the working environment. To promote greater participation by women in jobs underrepresented by SW, AJ reported that the authorities had provided policies and initiatives which encourage women to hold jobs in entrepreneurship, management, finance, and hand craft. All these efforts reported by AJ promote a positive impression of the Saudi government for their continued supports towards women. Unsurprisingly, these efforts of women empowerment have been side-lined by BBCA. In contrast, the outlet highlights many restrictions faced by SW, which limit their mobility and freedom. BBCA also highlighted that despite many efforts to empower SW, many of them still excluded from enjoying various education opportunities compared to men.

AJ also exclusively report on Saudi's health authority efforts in providing health care to SW. Among these initiatives are health campaigns, health education and building hospitals to provide excellent health services to Saudis. Looking specifically at health issues related to SW, AJ provides wide coverage on the government initiatives to fight issues related to breast cancer, cervical cancer, blood cancer, tumour and diabetic, hypertension and obesity. SW are encouraged to visit their doctors to seek medical treatments and conduct regular health check to prevent cancer. There have also been advised to practise healthy life by practising sports and having a balanced diet. News coverage of this kind on Saudi's authority health initiative is absent from BBCA corpus data.

In comparison, BBCA opted to highlight the restrictions on SW practising sports. SW were not allowed to watch a football match at the stadium, which is the most popular sport among

Saudis. They also were prevented from participating in the sporting tournament. The female students also were restricted from practising sports in their schools. Moreover, most of the sporting centres were dominated by men, hence, limit the opportunity for women to practise a healthy way of life.

To sum up, the analysis of ideological discourse structures at both textual and discursive practise level indicates that AJ and BBCA tended to take sides in representing SW. Hence, it seems that the two outlets were portraying an opposing social actor. This happened as a direct result of each outlet standing to support a different group of social actors. AJ and BBCA differ from each other in terms of whom they considered as the 'in-group' and the 'out-group'. The 'in-group' has been represented positively in the news articles, while the 'out-group' has been cast with negative connotations.

Moreover, the 'in-group' has been given broad access to the construction of news discourse. Hence, the outlet provides detailed explanations for them. In comparison, the 'out-group' has been side-lined by providing few details on them in the news reports. Concerning the topic selection, each outlet strategically selects specific topics which suited its interest to be reported in the news, while other topics have been marginalised and considered as unnewsworthy.

## **6.5 Hegemonic Discourse**

Article 39 of Saudi Basic Laws (Saudi Embassy, 1992 revised 2003) does not guarantee freedom of media coverage in the country. The law restricts mass media and limits the freedom of expression which can lead toward disorder, division and affect the security of Saudi Arabia and its people. More recently, Saudi Arabia has strengthened control over media institutions through the implementation of 'anti-terrorism acts'. There are much broader powers for the authority to curb

government critics. The 'assassination' of Jamal Khashoggi at the Saudi Arabia Consulate in Istanbul on 2<sup>nd</sup> October 2018 is one of many events showings how the Saudi authorities handle their critics.<sup>31</sup>

Most recently, the Saudi specialized Criminal Court has sentenced two journalists, Ahmed al-Suwian<sup>32</sup>, and Fahd al-Sunaidi<sup>33</sup>, for up to three and a half years in prison following their arrest in September 2017. (CPJ, 4/Sept/2020 Saudi Court sentences 2 journalists to prison following 2017 Arrests.[www.cpj.org/2020/09/Saudi-Court](http://www.cpj.org/2020/09/Saudi-Court)).

The 'Reporters Without Borders' described Saudi Arabia as implementing harsh censorship on media in the country, and hence ranked Saudi 163<sup>rd</sup> out of 180 countries for freedom of the press in 2013 (RSF, 2010) [www.rsf.org/en/SaudiArabia](http://www.rsf.org/en/SaudiArabia). Saudi's ranking has sunk lower since 2013 and reached 172<sup>nd</sup> out of 180 countries in 2019 (ibid). The murder of Jamal Kashoggi and the detention of many journalists who were vocal against the government led to this low ranking of media freedom in Saudi Arabia. It is estimated that at least 30 journalists are still in Prison in Saudi Arabia.<sup>34</sup> Other journalists who raised criticism or discussed political issues are facing the risk of being fired or detained by the authority under criminal code or being investigated under the terrorism or cybercrime laws (RSF, 2020). Many of them have been accused of 'insulting religion', 'inciting chaos', 'causing disability' or 'harming the reputation of the Kingdom' (Ibid). The

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<sup>31</sup> Jamal Kashoggi was an editor for a prominent Saudi newspaper agency known as Al-Watan. He was the general manager and editor-in-chief of Al-Arab News Channel owned by Saudi Prince Al-Waleed bin Talal. The channel is based in Manama, Bahrain. Before that, from 1991 until 1999 he was the acting editor-in-chief of Al-Madina one of the oldest Arabic newspaper published in Jeddah, Saudi Arabia. Prior to his death, he was the columnist for The Washington Post in which he wrote several articles openly criticising Saudi rulers and their policies. He was last seen alive on 2<sup>nd</sup> October 2018 before entering the Saudi Consulate in Istanbul, Turkey.

<sup>32</sup> Chair of the board of Al-Bayan magazine and Chair of Islamic Press Association in Saudi Arabia.

<sup>33</sup> A TV host on Saudi Local TV channel known as Al-Majd.

<sup>34</sup> New York Time, 10/7/2019) Reporters Without Borders Urged SA to Free 30 Jailed Journalist [www.nytimes.com](http://www.nytimes.com).



same has happened to Al-Jazirah reporter, Fahd al-Jukhaidib in September 2008 (Committee to Protect Journalist (CPPR) February 2011).

The Saudi Press Laws published on 29/7/2001 ([www.laws.booe.gov.sa](http://www.laws.booe.gov.sa)) by the Bureau of Experts at the Council of Ministers Saudi Arabia stated that the freedom of expression is guaranteed in the country. However, it must be made according to the Sharia laws framework. Hence, journalists should report their opinion based on reality and backed by clear evidence. However, when the reported issue is closely related to national security, Article 9 of Saudi Press Laws emphasises that press freedom should never jeopardise the public and national security (Ibid). This has led Sahly (2016) to describe Saudi Press Laws as broad and vague without providing much-needed details in writing. Hence, in real practise, the freedom of the press is almost absent in the country. Moreover, Al-Sarami (2012) claimed that the Saudi Journalist Association does not play an active role in the Kingdom even though it was established to serve the professional goals of journalists in the country<sup>35</sup>. As a result, the Saudi press has a limited role in the country, particularly towards social reform.

The Saudi Press Laws also indicate that the Saudi government, through the Ministry of Information, has direct control over Saudi media institutions (Saudi Press Laws, 2001). The Ministry is responsible for licensing the establishment of any media institution in the country. The Ministry also has the decision in the formation of media institution board director as well as looking at the process of selecting chief editor, editor and managing director. This provides the Ministry with an absolute power to enforce 'censorship' to any media publication in the country (Sahly, 2016). Moreover, the Law of Printing and Publication (2003) which enforced by the

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<sup>35</sup> Interestingly, Mr al-Malik, the *Al-Jazirah* Editor-in-Chief himself is the Vice President of Saudi Journalist Association.

Ministry of Culture and Information strictly monitor any type of media outputs which go against the government policies (Ministry of Culture and Information Saudi Arabia, 2003).

Despite being privately owned, Al-Jazirah is totally subject to Saudi Press Laws and Saudi Basic Laws. Working under this heavily controlled and monitored legal as well as social ethics framework, Al-Jazirah not only produces hegemonised discourse around SW but also helps to sustain it. Without the assurance of press freedom in Saudi Arabia, the outlet fails to highlight critical issues related to SW such as women's rights and freedom and domestic abuse against them. AJ has become the mouthpiece of Saudi's government by producing news reports not only to support government policies but also aiming to answer criticism around it. The outlet's intensive reports on successful SW and their contribution to social and economic sectors are evidence of Saudi's government efforts to empower women. It also rejects the criticisms which accused the government of side-lining women; hence they are underrepresented in many economic and social activities.

Moreover, the outlet emphasised patriarchal norms and values in explaining various restrictions on SW. For instance, in interpreting SW driving restriction, the outlet reported the biased views of gender practice which gives priority to men over women. Hence, it is men's responsibility to drive women and allowing SW to drive would diminish man's responsibility for women. Besides, if women become less dependent on men, this would lead to huge negative consequences in Saudi's society. Thus, when women are allowed to drive, they will be less at home and neglected their responsibilities to the family. In term of limiting women to specific job based on her nature, the outlet explained this policy from the gender stereotype point of view. This sustains the government policy of only permitting women to work in a controlled environment. Thus, most of SW are involved in the sectors of education, administration, health care and more

recently entrepreneurship. Hence, women are not allowed to mix freely with men in the workplace and must not work in jobs which will affect her dignity.

The representation of SW in the AJ news report also emphasises the hegemonised discourse by comparing SW with other women, particularly Western women. To support the hegemonised discourse, AJ portrayed SW as having unique characters; hence they have different needs. Therefore, the news outlet is constructing the SW in the discourse as a group that sees itself as different from Western women, hence, SW acknowledge that they are requiring a different form of rights and freedom which may not be suitable for Western women. Besides, the limitation on SW freedom aims to safeguard her safety and protect her dignity. This view of providing a different form of rights and freedom to SW compared to other women is in line with the Saudi's government policies which based on the patriarchy ideology.

Moving into BBCA, it is found that the outlet offers a counter-hegemonised discourse on SW. As an international media outlet based outside Saudi Arabia, BBCA is not tied to any restriction faced by Saudi's local media. Nevertheless, BBCA, in general, has a vast reputation among Arab people. BBCA, in particular, has a strong relationship of more than 80 years with Arab people, including in Saudi Arabia. BBCA places emphasis on the Western media tradition of providing impartiality, fairness, professionalism, and objectivity coverage in its news report (Lahlali, 2011). This is seen by many to make the outlet a better choice among the Arab audience compared to the traditional Arab media outlets.

Moreover, the outlet gives news contents to the Arab audience based on their interests and desires. Hence, it advocates for the freedom of speech which is highly regarded as one of the most important pillars within the Western media tradition (Al-Juber & Gunter, 2013). BBCA provides comprehensive coverage on topics and issues often neglected by Arabic media outlets such as

human rights, minority rights, freedom of expression, democracy, and social change (Ismail et al., 2018). Previously, during the so-called 'Arab Spring', BBCA was among the leading Arabic international media outlets which provided reliable news inputs for the Arab audiences (ibid.).

Specifically, on SW, it is found that the outlet continues to support the freedom of expression in its news reports related to SW. Thus, BBCA intensively reported on the issues of human rights and freedom in Saudi Arabia. As the local Saudi media is restricted from reporting impartially on Saudi women's activists, they approached many international media outlets including BBCA to voice their demands and launch their campaign against the unjust treatment of women. Also, BBCA picks up information from social media such as Twitter, Facebook, and YouTube, which become a wide-open platform for many Saudis to express their dissatisfaction on government policies. Providing exclusive access to antagonist's voices to the outlet's news reports shows that BBCA is providing a counter-hegemonised discourse to Arab audiences particularly in Saudi Arabia which dominated by the local media discourse of pro-government.

In providing counter-hegemonised discourse, BBCA represented SW as weak, passive, underrepresented and oppressed. These negative representations of SW are the direct result of Saudi's government unjust policies against women. In comparison, Western women have been represented as independent and determined to be treated equally with men. The outlet also sidelined the stories of successful SW who have been receiving various international awards for their outstanding performance. In contrast, BBCA reported in detail on the international recognitions given to women activists for their continued efforts fighting against SW oppression in Saudi Arabia. Moreover, the outlet negatively reports the obstacles faced by many activists in their struggles to achieve their rights. Many have been arrested, assaulted, fined, and prisoned only for asking for their rights.

Despite the outlet's efforts in offering the counter-hegemonised discourse around SW and championing the campaign for SW freedom, it is found that the outlet is playing safe in criticising the Saudi government and its unjust policies on women. This is to say, even though the outlet has provided extensive coverage on the issue of women rights in Saudi Arabia, the outlet has not directly made criticisms of the Saudi monarch who holds absolute power in the country. Hence, the outlet was avoiding any negative consequences as a result of such direct criticism against the Saudi rulers. In a much broader perspective, BBCA was avoiding making any direct attack on the Saudi monarch, which would jeopardise the strong relationship between Saudi Arabia and the West, notably the United Kingdom and the United States.

Western superpowers have a complicated relationship with Saudi Arabia. On one hand, Western superpowers support demands for social change in the country, which include providing an equal right to men and women as well as promoting democratic practises in Saudi civil society. On the other hand, these superpowers are preserving their economic and political interests with the rulers of Saudi Arabia. In term of politics, Saudi Arabia is the strongest ally of the US in the region. Saudi cooperation with the US is vital to overcoming Iranian influence in the region. Moreover, as the guardian of two Muslim holy cities of Mecca and Medina, Saudi ruler's, and Saudi Arabia, in general, are enjoying a high reputation among Muslims globally. Having a good relationship with Saudi Arabia is access for the West to build strong diplomatic ties with other Muslim countries, particularly those Arab oil-rich countries in the Arab Gulf.

Saudi Arabia is also vital for Western superpower economic activities. The strategic location of Saudi Arabia right in the middle of the Middle East is very important to generate more opportunities for Western investments. As one of the main oil exporters, Saudi Arabian oil industries contribute to the country's significant power and influence globally. Any negative action

against Saudi's government may lead the country to cut its oil supply to the world. This would create instability in the oil price, which in turn could cause global economic instability. On top of this, Saudi Arabia had the third largest defence budget in the world in 2017 (Stockholm Inter Peace Research Institute, 2017). The primary source for Saudi Arabia defence system in 2013-2017 comes from the US, UK, France, and Germany in which the US alone supplied worth USD110 billion in arms to Saudi Arabia in 2017 (ibid.). Any negative action from the West towards Saudi Arabia would cause the latter to find alternative arm deals with Russia and China. Moreover, the US and Saudi Arabia enjoy excellent goods and services between the two countries which has created an estimated 165,000 jobs in the US in 2015. The total trade value between the two countries exceeded USD46 billion between 2014 and 2017 (UN Comtrade Database, 2018).

Last but not least, Western superpowers depend on Saudi's active role in maintaining the security of the Middle East by fighting extremism and terrorism. Saudi Arabia influence among other Arab and Muslim countries helps to combat terrorism among Muslims, particularly in dealing with the threat of Islamic State (IS) and other terrorist groups using the name of Islam. The West will not jeopardise their strongest ally in the region in combating the terrorism by directly interfering with Saudi local issues pertaining to women. Thus, BBCA reporting on the issues of SW reflects the stand of the British Foreign Office and the British government in general. The British government promotes the freedom of expression and support the women's rights; however, it will not jeopardise the strong economic and political ties with the Saudi ruler due to the extensive benefits enjoyed by preserving this strategic relationship between the two countries.

It is noteworthy to mention at this final section of my discussion of the present chapter that there have been remarkable changes in SW conditions in recent years (2015 onwards; which is considered outside the timeframe specified for the corpus data analysis of present study). SW have,

among others, been allowed to drive, to attend football matches, and have started to work in jobs previously restricted only to men. Despite these changes, many SW activists and government's critics still face many restrictions, the male guardian system is still been practiced and many still being locked behind bars. This indicates that the Saudi authorities still not do not allow the freedom of speech.

There are also significant changes recorded in Saudi's media development. Female Saudi journalists have started to involve more seriously in the media mainstream (Mellor, 2010). Some of them has been appointed with essential jobs, including chief editor, senior editor, and senior columnists (AJ, 2014). The female reporter has been allowed to cover sporting events which previously exclusively only for a male journalist. In term of news content, there are some notable changes in term of coverage issues which are more diverse compared to the news in the past ten years. Local newspapers, in particular, started to cover the issues related to foreign affairs, civil society, culture, labour and justice (Almistadi, 2014).

Moreover, news of the monarch family is no longer highlighted as a front-page feature in many Saudi's newspapers (Beating the Censor, 2014). Local media have also expanded their coverage to include topics and issues which gained much attention by users of media social services. Thus, media outlets started to communicate with a wide audience through social media. It is predicted that social media will become the most effective communication platform among Saudis'. This is due to the massive potential of these open-access platforms for many Saudis to express their view with less restriction compared to the traditional media.

On the other hand, with the restrictions on media freedom and intense monitoring by the authorities still in place, the roles for local media in promoting social change are severely limited. Despite the changes that have been introduced, and the various efforts to empower women, SW

rights are still restricted and need more concrete measures toward more holistic reform. The foreign media, particularly the Western media, has a better chance to promote social change in Saudi Arabia, as it faces less restriction and is not directly subject to local laws. However, as discussed above, with the vast economic and political ties between the West and Saudi Arabia, the Western superpowers seem not to want to risk these valuable relationships at the price of local social reform. Hence, it is predicted that the change in SW conditions will continue to make slow progress because of the lack of real impetus for reforms rather than cosmetic changes made to merely silence the critics.

## **6.6 Conclusion**

The present chapter focused on the aim to relate the findings of textual analysis as presented in Chapter Three, Four and Five with a broader sense of social practice. Hence the chapter is concerned with the third dimension of Fairclough's critical discourse analysis framework. By examining the broader socio-political context of the discourse event, the analysis unfolds features which contribute toward emphasising the power and sustain the social inequality.

SW live in a world dominated by men in every aspect of social, political, and economic activity. A strict interpretation of Shari'a laws based on Wahhabi teaching is one of the critical factors which constructs and supports the patriarchal practices in Saudi Arabia. Moreover, tribal cultural practices also contribute to the gender segregation practices in the country. The notion of a male guardian, which applies to every woman regardless of her age is the most significant evidence of tribal practices which has been presented until now. Even though many efforts have been made to empower women, women still are not involved in the movement towards real change. These changes are seen as symbolic rather than as real power. The Kingdom tends to introduce



these symbolic changes to avoid international and local criticism which accuses them of practising discrimination against women.

The analysis of corpus data at the textual level revealed a practice of group polarisation. AJ for instance, represents SW most of the time as dynamic and actively participating in social events and are represented as the centre attention in the online news texts. Hence, AJ positively portrays SW as actively possessing various achievements which become the pride of their country. In comparison, BBCA represented SW as victims, weak and passive social actors in the corpus data. The outlet negatively depicted SW as the object of many restrictions and with limitations forced on them. Hence, on many occasions, BBCA represented SW as victims of unjust treatments which prevent them from driving a vehicle, limiting their mobility, and restricting their freedom.

AJ positively represented SW by comparing them with other women, particularly Western women. SW in AJ corpus data are represented as having unique characters and needs, which make them distinguished from the Western women who enjoy different rights not similar to women in Saudi Arabia. In comparison, BBCA represented SW in favour of other women, particularly Western women. Therefore, the outlet negatively portrayed SW as having unjust treatment comparable to that faced by Indian women. Western women, on the other hand, are positively represented by BBCA as enjoying an equal right with men. Moreover, SW are represented in BBCA as facing many restrictions which limit their mobility as commonly attached to the male guardian system. In contrast, Western women are given their freedom of choice and enjoy the rights to be independent.

The practice of group polarisation in representing SW by the two online news outlets also extend to cover the discursive practice level. AJ represented the elites, high-status and successful SW through their unique identities. Hence, the outlet gave details about their name, surname, and

honorific titles to indicate their status and their social roles. The representation of SW through the process of nomination indicates that AJ aims to highlight the achievements of SW in various field, hence, a proudly reported on their success story. By contrast, the typical SW who does not hold any significant social status or professional positions is represented through the process of categorisation. Compared to BBCA, the outlet strategically utilised the process of nomination to represent certain middle-class SW, particularly the women activists who lead the campaign promoting for the rights of women in Saudi Arabia. BBCA gives their attention to women activists such as Manal al-Sharif, Halah el-Dousary, Eman al-Nafjan and Nailah al-Attar and many more by providing detailed descriptions of their activities and contribution towards SW rights. Hence, it indicates that BBCA treated SW activists as the 'in-group', while AJ marginalised them by focusing on the elites and successful SW.

The strategic use of the process 'functionalisation' also indicates a practice of group polarisation by BBCA and AJ. In the corpus data, AJ strategically utilised the process of 'functionalisation' to represent SW who hold essential jobs and highlighted their outstanding achievement. In comparison, BBCA used the same process of 'functionalisation' to represent SW activists who are loudly criticising the government unjust policies against women. Hence, BBCA strategically utilised the process of 'functionalisation' to represent a group of SW who are often marginalised by AJ. Moreover, BBCA used the process of 'functionalisation' to represent SW by their jobs which are neglected by AJ such as bloggers, writers, authors, journalists, actors, film directors, producers, artists, and athletes. This strongly indicates that the outlet was providing ample access to the discourse construction for groups of SW who are almost absent in AJ news reports.

Despite being privately owned, Al-Jazirah is subject to Saudi Press Laws and Saudi Basic Laws. Working under this heavily controlled and monitored legal as well as social ethics framework, Al-Jazirah not only produces hegemonised discourse around SW but also helps to sustain it. AJ has become the mouthpiece of Saudi's government by producing news reports not only to support government policies but also aiming to answer criticism around it. BBCA in contrast offers a counter-hegemonised discourse on SW. As an international media outlet based outside Saudi Arabia, BBCA is not tied to any restriction faced by Saudi's local media. BBCA provides comprehensive coverage on topics and issues often neglected by Arabic media outlets such as human rights, minority rights, freedom of expression, democracy, and social change.

Although the analysis indicated that the outlets has shown great efforts in offering the counter-hegemonised discourse around SW to challenge the local Saudis media discourses and championing the campaign for SW freedom, it is found that BBCA was avoiding making any direct criticism on the Saudi monarch. This move would jeopardise the strong economic and political relationship between Saudi Arabia and the West, notably the United Kingdom and the United States. Thus, the Western superpowers are seeming reluctant to risk their ties with the Saudi ruler by interfering in Saudi local affairs.

## CHAPTER SEVEN

### CONCLUSION

#### 7.1 Introduction

The present chapter concludes the thesis by restating the aims of the study and reiterating the theoretical framework as well as the method utilised to analyse research data. Moreover, this chapter highlights the main findings of the study and proposes recommendations for future studies.

#### 7.2 The Purpose of the Study

The main purpose of the study is to examine how SW have been represented in modern standard Arabic online news discourse during the final years of King Abdullah's reign in Saudi Arabia between 2010 and 2014. Thus, two prominent modern standard Arabic online news outlets, namely *Al-Jazirah* (AJ) of Saudi Arabia and BBC Arabic (BBCA) of the United Kingdom have been chosen for the study. Both Arabic news outlets are well-known among the Arab audiences, particularly among local Saudi's audiences. BBC World Service, in general, has a long historical relationship with the Arab world and regarded as one of the oldest and biggest news cooperation in the world. BBC Arabic, in particular, has started to provide the Arab audience with news and information since 1938.

*Al-Jazirah*, on the other hand, is one of the leading Saudi's newspaper cooperation which has been operating since 1960. *Al-Jazirah* has been adopting many current technologies, including the use of online news to reach more readers outside Saudi Arabia. Hence, the outlet has been regarded as one of the leading news providers for its Saudi's local contents. As one of the prominent Saudi local news outlets, *Al-Jazirah's* news coverage of the SW is closer to the local

customs and culture. In comparison, BBC news coverage of the events in the Middle East was heavily influenced by the Western perspective. Hence, BBC coverage on SW are based on the Western approaches, which may not be suitable to the local culture. Therefore, my analysis on the representation of SW in AJ and BBCA online news coverage provides insights into how the local ‘Saudi’ and international ‘British’ media depicted the social actors and how the issue of ideologies and power struggle were presented in their news report.

### **7.3 Theoretical Reflections**

My study constructs a theoretical framework based on the combination of Feminist Theory (FT) of Judith Butler (1990, 1993) and the textual oriented of Critical Discourse Analysis (CDA) of Fairclough (1989, 1992, 1995, 2005) to understand the representation of SW in modern Standard Arabic online news discourse during the final years of King Abdullah of Saudi Arabia reign. The combination of Butler’s Feminist Theory and Fairclough’s Critical Discourse Analysis theoretical approaches aims to achieve a better theoretical understanding of nature, concept, significance, limitation, and potential consequences of discursive representation of SW in the invested discourse.

Butler's FT shares the same aims with most of the feminism movements in the efforts to define the equality of sexes in term of politic, economic, personal, and social systems. Feminism departs its campaign based on the stance that the male dominates the societies point of view; hence, women are marginalised and treated unjustly (Gamble, 2006). Therefore, feminists strongly reject gender stereotypes and ask for equal rights between men and women. Butler’s ideas on feminism and male patriarchy have inspired various research on unjust practices against women. Butler's version of FT is influenced by the ideas of post-structuralist and post-Marxist theorists such as

Foucault through his concept of 'power' and body, secondly Althusser with his idea of ideology and the concept of interpellation and thirdly the concept of hegemony suggested by Gramsci (Goldstein & Natoli, 2005).

Thus, Butler rejects the humanist approaches in dealing with issues related to women which believes that the subject asserts and maintains its individual autonomy (ibid.). Inspired by Althusser, Butler believes that ideology interpellates. Hence, discourses of power or knowledge discipline the subject (Butler, 1990, p 46). The influence of post-structuralist on Butler's ideas can furthermore be found as she accepts the notion that the hegemonic ideologies constitute fissured subjects. In addition, the heterosexual norms are constituted by the control power in the process of gender social construction (ibid.: p 47). Butler's idea of hegemonic ideologies and its relation to the subject in the construction of gender is heavily influenced by the concept of hegemony introduced by Gramsci.

In the same vein, CDA is highly regarded as a type of discourse analytical research which emphasises on the studies which critically examine the way social power dominance are enacted, reproduced and resisted by text and talk at the social level. Fairclough's CDA framework connects micro-analysis of texts with the macro-level of discourses by not only focusing on the textual analysis of a text but also expand to look at the discursive and social practice. Hence, his framework provides a more systematic analytical framework compared to other CDA approaches. Besides, Fairclough's version of CDA is based on the concept of ideology which defined as a system of beliefs that contribute toward hegemony and unbalance social power relation. Hence, it appears as something natural and unchallenged (Fairclough, 2001).

Based on the combination of Butler's FT and Fairclough's CDA theoretical framework, my study aimed to examine how the modern standard Arabic online news discourse contributes to

producing or resisting the hegemonic power through the representation of one of the most under-represented women in the world, Saudi Women as social actors. Thus, the first three research questions of my study focused on both the textual and discursive practice analysis. Both textual and discursive practice analysis represent the discourse analysis at the micro-level. In answering these first three research questions, I analysed the online news texts of AJ and BBCA corpus data by using van Leeuwen's socio semantic analysis tools, which provide comprehensive semantic rubrics. These semantic rubrics are very useful to unfold the representation of SW in the investigated discourse at the micro-level. Concerning the discursive practice analysis, I focused on the news production process; hence the topic words have been analysed to examine which topic is considered as newsworthy by the outlet, while it has been marginalised by the other. My analysis then moved to the macro-level by utilising the third dimension of Fairclough's framework of social practice. At the macro-level, I investigated the broader economic, social, and political context of the discourse event and the social actors. This broad social practice which happens at the back of discourse construction process provides much more information to understand the investigated discourse. It is noteworthy to mention that my analysis of social practice is related to Research Question Four and Five of my study.

Thus, the analysis chapters in my study have been arranged according to the research questions and the analysis framework. Therefore, chapters Three, Four and Five of the present study provide a detail description of the text properties at the micro-level by focusing on certain linguistic features and structures. Then, based on these results of the micro-level analysis, Chapter Six critically examined the corpus data in relation to the wider society context of the investigated discourse. In short, Chapter Three to Five answered the question of 'how' AJ and BBCA

represented Saudi women? While Chapter Six tackled the question of ‘Why’ did AJ and BBCA represented Saudi women in such a way?

#### **7.4 Method Adopted**

To answer the research questions underlined for the present study, I analyse data in two stages, namely: The corpus linguistics analytical stages and the CDA of corpora data. The corpus linguistics analytical stages are essential for my study as the quantitative result of corpus tools provided useful insights which guided the qualitative side of CDA analytical process and the discussion of the results. Hence, the corpus linguistics analysis is important before conducting the CDA analysis as it offered the contextual of the investigated events and mitigate the subjectivity of qualitative analysis results.

The corpus linguistics tools which have been used in this study are:

- 1) Wordlist,
- 2) The Concordance Analysis and
- 3) The Topic Words.

These corpus linguistics tools have been analysed using the concordance analysis software known as AntConc software for concordance analysis (version 3.4.3, September 2014). This computer software provided statistical evidence which help the analysis of linguistics features in the news texts.

The modern standard Arabic online news articles involved in this study are divided into two groups of corpus data. First is the big corpus data of 1.54 million words which contains 3244 online news articles. This main corpus data consists of a collection of online news articles related



to SW gathered from the archives of AJ and BBCA published between January 2010 up until December 2014. The second corpus data is the sub-corpus data (extracted from the main corpus data) which consists of 1062 modern standard Arabic online news articles of almost 750,000 words. This sub-corpus data is involved in the qualitative CDA analysis. The sub-corpus data contains online news articles which were published between January 2012 and December 2014, which represent the last three years of King Abdullah of Saudi Arabia reign before he died in early January 2015.

It is noteworthy to mention that all corpora data involved in my study is in modern standard Arabic; hence, relevant news extracts were first translated into English and then analysed. The reason for using translating news from Arabic to English rather than using the outlets' news in English (taken directly from BBC News services for instance) is the focus of my study is on the news produced mainly for the Arab audience. Hence, the original data written in modern standard Arabic were translated into English. Moreover, AJ produces news mostly in Arabic in its original form as the outlet's primary target audience is within the Arab region. Thus, the outlet does not officially publish news in English.

My analysis of corpus data began with the micro-level analysis before expanding the results to the macro-level analysis. Hence, the corpus linguistics analysis which also contains the analysis of intertextuality (topic words analysis) and van Leeuwen's socio-semantics analysis framework have been used to examine the textual and discursive practice features at the micro-level. The corpus linguistics analysis is the main focus of Chapter Three. While the analysis of the social actor's representation based on van Leeuwen's framework is the main concern of Chapter Four and Five. Finally, Chapter Six linked the analysis results at the micro-level to the macro-level. Hence,

the chapter focuses on the third dimension of Fairclough's framework, namely the critical dimension of social relation.

### **7.5 The Main Findings**

My study aimed to reveal how the two prominent Arabic online news outlets AJ and BBCA represented SW during the final years of King Abdullah of Saudi Arabia. The analysis of media representation is critical, as, through the outlets' representation of social actors, they represent their own creation of reality and meaning. Hence, the modern standard Arabic online news reports published by AJ and BBCA were analysed at both micro and macro-level. To critically examine the representation of SW by these two different background news outlets, corpus linguistics tools, and van Leeuwen's socio-semantic analytical framework have been used to investigate the corpus data at the micro-level. Then, Fairclough's social dimension has been used to examine the corpus data at the macro-level. This analytical framework has helped in examining either this process of meaning construction produces the media outlet's ideologies and challenges or resists relations of power and hegemony during the final years of King Abdullah of Saudi Arabia reign.

In general, the study found that both AJ and BBCA practised a group polarisation which mirrors a structure of ideologies. Moreover, the outlets differ from each other in their representation of SW. AJ, for instance, preferred to represent the elite, high-status and successful SW positively by proudly depicts their remarkable achievements. Hence, the outlet considered these group of high-ranked SW as the 'in-group', while marginalised other ordinary and typical SW. Moreover, AJ considered SW activists who are actively campaigning for women rights in the country and criticising the government policies on women as the 'out-group'. Hence, this group of SW has been sidelined by the outlet's online news coverage.

In comparison, BBCA treated these women activists, which mainly came from the middle-class SW as the 'in-group'. Hence, their representation has been given priority access by the outlet. In contrast, there is an only minimal indication to the successful SW and their career success story in BBCA news report. Hence, indicated that the outlet had treated them as the 'out-group'.

In the following, I will highlight the summary of the way both outlets represent SW in their respective online news discourse by underlining their similarities and differences.

## **7.6 Similarities**

The two Arabic online news outlets shared many similarities in the way they represent SW in the news articles. To begin with, the two outlets shared the same 16 sub-categories of inclusion (out of 24 sub-categories) which have been outlined by van Leeuwen's (1996) analytical framework. These 16 sub-categories are the most significantly present in both outlets' corpus data. The main reason for this is AJ, and BBCA corpus data came from the same type of text, namely news articles. Hence the sub-categories of Activation, Passivation, Nomination, Categorisation, Indetermination, Determination, Differentiation, Functionalisation, Identification, Personalisation, Impersonalisation, Overdetermination, Individualisation, Assimilation, Association and Disassociation recorded the most significant frequent in the corpus data of AJ and BBCA.

The second similar feature between the two outlets is in the way two categories of 'inclusion' and 'exclusion' have been used to represent SW. In AJ and BBCA news report, SW are the centre of discussion in most of the investigated corpus data. Moreover, 'Backgrounding' is the most command way of SW exclusion in the new texts, whereas there is no clear indication which suggests that the 'suppression' has been used to erase any indication of SW in the corpus

data. Hence, BBCA and AJ have avoided using the radical way of 'exclusion' in the representation of SW.

Thirdly, AJ and BBCA corpus data shows data all the three ways of activation namely participation, possession and circumstantialisation have been used to portray SW as dynamic and actively participate in various social events reported in the news. Similar to AJ corpus data, the activation through participation is the most highly frequent activation verbs associated with SW. Looking into the details, BBCA continues to share a similarity with AJ in utilising the process of activation to represent SW as participating in important events, achieving their goals, holding essential jobs, and showing their efforts.

In the analysis of nomination sub-category, it showed that most of the time SW are represented in AJ and BBCA news articles by mentioning their name in full and their surname. The practice of mentioning given name and surname to refer to SW by the outlets reflect the attitude of respecting and understanding of the local Saudi's culture. Regarding the sub-category of 'categorisation' in which SW are represented through their common features share with other women. The analysis showed that SW have been represented with their collective identities with other Saudi's women. Thus, the corpus data contains many examples in which SW have been represented as 'Saudi Women', 'Women of Saudi Arabia', 'Saudi Girls' and 'Women in Saudi Arabia'. By representing SW with these categorisation terms and names, it is tough to distinguish any particular SW from the other.

Moving into the sub-category of identification, in which SW are represented in the online news by their permanent or unavoidable characteristic. The analysis shows that BBCA and AJ shared many similarities in utilising the process of identification to represent SW. Hence, SW are represented in the corpus data most of the time by their social classification, particularly their

marital status: for example, represented SW as married women or single women (unmarried), virgin or spinster.

Last but not least, most of the time SW are represented through the sub-category of personalisation in AJ and BBCA news reports. Hence, SW are represented by mentioning the appropriate noun, pronoun, and personal pronoun, which indicate a proper representation of human being.

All in all, both AJ and BBCA shared many similarities in the way SW have been represented in the online news articles. Both outlets used the category of exclusion in the same way by backgrounding SW, hence avoided the harsh way of excluding SW from their actions. In addition, both outlets shared many similarities in utilising five sub-categories of inclusion (out of 16 sub-categories mostly found in the corpus data) to represent SW in the news texts. These sub-categories are Activation, Nomination, Categorisation, Identification and Personalisation.

## **7.7 Differences**

Despite these similarities between the two outlets in representing SW, my analysis revealed that the differences in the way AJ and BBCA represented SW are much bigger than the shared common feature between the outlets. AJ and BBCA used only five sub-categories of inclusion in a similar way. However, the outlets substantially differ in using another 11 sub-categories of inclusion frequently found in the corpus data. Besides, the outlets may share the same general way of using the sub-category, however, looking deeply in detail revealed the differences between the two outlets. In other words, the outlets have used the sub-categories in the same way, but it was aimed to achieve a different goal. For instance, both outlets frequently portrayed SW with their involvement in various social events. However, my analysis revealed that BBCA utilised

activation to portray SW participation in the movements against the social practices at that time, which was not reported in AJ. Thus, BBCA highlights SW active participation in demanding their rights and freedom, for instance, demanding their rights to drive a car.

BBCA utilises the process of 'circumstantialisation' to highlight SW active involvement in the film industry. Film making and cinema, in general, are sensitive topics in Saudi due to cultural and religious restrictions. Moreover, women involvement in the film making in Saudi is rare. Despite that, the outlet strategically used the process of 'circumstantialisation' to represent SW active participation in the film industry. In term of the third process of activation known as 'possesivation', the analysis of corpus data revealed that BBCA utilises possesivation to highlight the issues related to SW rights, their concerns, their social status and their future with addition to their achievements. This is different compared to AJ, which gives more priority to highlight SW achievements in various aspect of their life through 'possesivation'.

In the sub-category of passivation, SW are represented as the object of the verb or the one who is undergoing the activity. It is shown that most of the time, it was used to provide a negative impression on SW and their country in BBCA news texts. This is to say when SW represented as the object of the verb, most of the time, they are prevented from practising their rights or fall as a victim of unjust treatment against women. The process of passivation through 'objection' in particular has been used by the outlet to highlight various restrictions and limitations faced by SW. It is also being utilised to expose many unjust practices and policies against SW. Moreover, presupposition has been used to report on the restrictions on SW, such as restriction of driving, voting and freedom to travel. All these restrictions promote negative connotations on Saudi authority as well as SW themselves.

Moreover, BBCA differs from AJ in term of the group of SW which have been represented by using nomination. If AJ strategically utilised nomination to represent SW who hold high-ranked jobs and from the elite, BBCA in contrast used nomination to represent middle-class women particularly the activists who raised their voices campaigning for the better men of SW. My analysis also revealed that BBCA utilised the process of determination differently compared to AJ. AJ strategically utilised the process of 'determination' to represent specific group SW who hold a high-rank job or coming from the elite families or has archived great success in their career. BBCA, on the other hand, prefer to use the process of 'determination' to represent SW from the middle-class, particularly those women activists who were actively campaigning for the women rights. Hence, the outlet has used it to represent lawyers, writers, journalist, blogger, and activists who fight for Saudi women right.

BBCA strategically utilised the process of 'indetermination' to represent SW as an anonymous individual or unspecific group. This is totally different from AJ strategic use of the same sub-category. Hence, BBCA generalised the meaning to promote a meaning which also applies to other SW. It is also found that BBCA represents SW through 'indetermination' when the outlet highlights on the sensitive issues on SW such as driving restriction, male guardian, and sports attire for the female athlete.

Moving into the process of 'overdetermination', it is found that the process has been used strategically by BBCA to represent SW as performing many tasks simultaneously, while at the same time involve actively in the fight to defend women's right in Saudi Arabia. Compared to AJ, the outlet tends to prefer the use of 'overdetermination' to highlight the successful SW who hold high-ranked jobs without neglecting their core responsibility as mother or wife or daughter at home. It is also worth to note that BBCA also uses the same process of 'overdetermination' to

highlight the women core or typical tasks in their home. However, it was done in a more negative tone which promotes the impression that women must not limit their capabilities only on these typical tasks but also must expand their skills to participate actively with their society. BBCA,

Despite the two outlets share many similarities in the use of the differentiation process to represent SW in contrast to other women, each of the outlets has strategically used to process to achieve a completely different aim. BBCA strategically utilised the process of 'differentiation' to highlight the differences between SW and other women and preferred to be on the side of 'the other women' most of the time rather than SW. This is being done by portraying the negative side of SW in many ways, including their right, freedom, jobs, marriage, and manners. Hence, depict that SW are far left behind compared to other women. In contrast, AJ was on the SW side when the outlet makes a comparison between SW and other women. Thus, AJ tends to highlight the distinctive character of SW positively, which make them special from other women. All in all, despite the similarities between the two outlets in utilising the process of 'differentiation', it revealed the distinguish feature of BBCA and AJ based on their different ideological stance.

Although both outlets used the process of 'identification' in a similar way by representing SW through their jobs or their positions in society. However, BBCA slightly differs from AJ in highlighting SW jobs or their social roles. If AJ prefers to highlight successful and high-status SW through the process of 'functionalisation', BBCA, in contrast, prefers to use the same process to represent women activists, lawyers, journalists, and bloggers who are actively promoting women's right in Saudi Arabia.

BBCA corpus data shows that SW are represented in the online news texts most frequently by individualising middle class and ordinary women. Compared to AJ, the outlet prefers to represent the elite and high-status SW by using the process of individualisation. Thus, in BBCA



corpus data, there are only a few indications which show the process of individualisation has been used to portray those from Saudi elite women. In contrast, the representation of middle-class women, particularly the Saudi women activist through the process of individualisation is significantly present in BBCA corpus.

In the same vein, BBCA shares many similarities with AJ in the use of two sub-categories of association and disassociation. However, looking at the context and the aim of utilising the two process shows the differences between the two outlets. AJ strategically utilised the two sub-categories to positively portray SW as having their own unique characters and requirements rooted in their culture. Hence, they may not have all the rights and privilege as other women, particularly Western women. In comparison, BBCA strategically utilised the two sub-categories to negatively portray SW as having to face many limitations and restrictions as a result of unjust treatment towards women.

To conclude, my analysis has shown that the differences between AJ and BBCA are much bigger in the way SW have been represented in the online news articles. AJ and BBCA used only five sub-categories of inclusion in a similar way compared to eleven sub-categories which have been used differently by the outlets. Moreover, even the outlets have used the sub-categories in the same way, but it was aimed to cast different connotations and to achieve a different goal.

## **7.8 Hegemonised Discourse**

AJ proudly uses a motto '*With all colours...for all spectrums*' to show the outlet's diverse news coverage to cover different perspective impartially. Similarly, BBCA claims its news reports are objective, impartial and independent. However, the analysis of Modern Standard Arabic online news from the outlets about the representation of SW indicated that each of the outlets carries

different ideologies and stands. As a result, SW are represented significantly different by AJ and BBCA. Moreover, the outlets practised a group polarisation to categories, social actors, into two opposing groups of 'in-group' and 'out-group'. Hence, treated them differently.

The way BBCA represented SW in the online news mirrored the stance of British Foreign Office and many Western superpowers particularly the United States of America (USA) which enjoyed great benefit from the economic and political relationships with the ruler of Saudi Arabia. The West supports the call for providing women with equal rights and freedoms. However, the West are not willing to risk their strategic economic and partnership with Saudi's monarch by directly interfering with the Saudi's local affairs. Thus, BBCA has become a platform for many antagonists, particularly the Saudi women activists to spread their voice and concern to reach audiences globally. At the same time, the outlet is playing safe by not directly criticising the Saudi's ruler which has the absolute power to reform the position of SW in the country. This is to avoid being accused as interfering with Saudi's local affairs, hence, severely affected the economic and political relationship between the British government and the Saudi authority.

Despite the fact that AJ is a privately owned news outlet, it is heavily controlled and monitored by the Saudi Arabia laws and regulation. With the absent of freedom of speech and no guarantee of free journalism, AJ must adhere to the Saudis principle and ideology. Hence, the outlet stands with the Saudi's government and provided a hegemonised discourse on SW as well as sustained the local Saudi's ideologies with based on the teaching of Islam and local tribal cultural practices. As a result, the outlet strongly supported the Saudi's unique ways to empower women based on their custom and culture. AJ also sustained the notion of a male guardian, which emphasised the practice of patriarchy rooted in Saudi's tribal culture.

Thus, the AJ and BBCA modern standard Arabic online news representation of SW can be considered as an example of competing for discourse in portraying social actors. These competing discourses revealed the struggle between a local news outlet and international media institution to portray different ideologies and associate with a different stance.

Saudi's government has deployed the hegemonic discourse around the representation of SW to preserve their power and dominance in society. This hegemonised report on the authority policies has been preserved by strictly controlling the local media institutions. Besides, due to the lack of competing discourse, this hegemonic discourse continues to be untouched and unchallenged, hence has been taken for granted for decades. However, with the advancement of internet technologies, particularly the emergence of social media as a new tool of communication with less monitoring and restriction, another type of discourse emerged to challenge the dominant discourse. In this context, BBCA represented this type of counter-discourse which challenged the Saudi local media discourses by providing ample rooms for the antagonists to raise their concerns. However, the impact of this counter-discourse in causing a 'real' reform to the position of SW in their societies has remained unclear. This is due to the economic and political benefits gained by the West and the British government in particular from the Saudi's ruler, which are too huge to be jeopardised by interfering the Saudi's domestic issues.

The analysis of the way the outlets depict SW indicated that the online news coverage is audiences oriented. Thus, the outlets represented SW in different ways according to their audiences' interest. AJ and BBCA also presented the narrative of the social events involving SW differently to serve ideological aims. In line with the Western superpower stance of supporting freedom and equal rights as well as promoting democracy in the Arab region, BBCA, strongly support the women activists and provide a global platform to the unheard voices to raise their

concern and demand. In contrast, AJ proudly reported on the success stories of SW at both local and international level as a direct result of many initiatives done by the Saudi government to empower women.

Moreover, as the two outlets embrace a different ideological stance, the sociopolitical aspects of the social actor's representation have been portrayed differently in the online news discourse. For example, AJ sidelined the report on SW involvement in film making, sporting tournament and victims of domestic abuse as it was not much welcomed to be publicly discussed (at that time) by many Saudis. These issues carry a lot of negative connotations among the local Saudis audiences. Hence, indicating that the outlet is respecting the local custom and culture and its news coverage is closer to sociopolitical aspects of the local audience. In comparison, BBCA opted to highlight SW participation in many social events which were restricted to them and spread the voices with go against the system of male-guardian, which rooted in the local tribal cultural practices. Besides, AJ strategically utilised the fatwas made by the religious scholars to support the government policies regarding SW. Thus, it showed that the outlet supported its ideological stance by employing the religious views which are very significant among the audiences. In contrast, BBCA employed the voices of international human rights bodies and international women movements to support its argument of demanding more rights for women in Saudi Arabia. These highly recognised international voices are no doubt carry huge impact among the global audience; however, the same impact may not be found among local Saudi's readers and viewers.

## **7.9 Limitation of the Study**

The finding of my research is limited to these three factors: First, my study critically investigated the representation of one of the under-represented women social actors in the media, namely Saudi

Women (SW) by two prominent Arabic media outlets *Al-Jazirah* of Saudi Arabia and BBC Arabic. The *Al-jazirah* represents local Saudi media institution, while BBC Arabic represent British media. Hence, the conclusion of the present study cannot be extended to other media outlets such as state-owned or official media or other independent media outlets from the Arab region or other international media outlets.

Secondly, the data used in this study is consists of online news texts written in modern standard Arabic from the two outlets in representing SW. Thus, the results of my analysis may not necessarily reflect other *Al-Jazirah* publications such as the outlet's magazines and books. Similarly, the findings in my study do not particularly reflect BBC television and BBC radio news broadcasts of the same social actors. More importantly, the findings are not necessarily reflecting the BBC online news written in English (BBC News) as both the Arabic and English version of BBC online news has its own editorial board and govern by slightly different rules and procedures.

Thirdly, the findings of my study are based on the analysis of online news corpora data published by the AJ and BBKA in the five final years of King Abdullah of Saudi Arabia reign. Specifically, the corpora data covered the period beginning from early January 2010 up until the end of December 2014. Therefore, the findings are not generalisable to other events reported by the outlets that happened outside these dates.

### **7.10 Recommendations for Future Research**

The combination of FT and CDA provides a broader perspective for future research on the media representation of under-represented social actors. At the same time, Corpus linguistics offer a more comprehensive choice of analytical tools with the help of computational statistics software to enhance the CDA analysis results and mitigate the subjectivity of the qualitative analysis.

Specifically, in the context of the women in Saudi Arabia and their representation in the media, future studies may investigate how other Saudi based transnational media outlets such as MBC and *Al Arabiya* portrayed SW to their global audience compared to BBC. Future research may also look at the other local Saudi Arabic newspaper outlets such as *Al-Watan*, *Al-Madinah* and *Al-Okaz* in the way they represent SW. The same also applies to Saudi news outlets which produce news in English such as the Arab News and Saudi Gazette.

Many studies in the future may study the way other Arab international media outlets such as *Aljazeera*, *Al-Arabiya*, *Sky News Arabiya* and *Alhurra*, for instance) represented SW compared to BBC. Other future studies may also look at other Western outlets' representation of the same social actors such as CNBC Arabiya, CNN, France24 and Russia Today which also offer news services in the Arabic language for the Arab audiences and make a comparison between them and *Aljazeera's* coverage. Such studies would provide a more comprehensive picture of how the SW are represented in the media discourses.

The position of Arab women in general and Saudi women in particular, has rapidly changed over the past decades. Women in the Arab region have gained a stronger social present in past years compared to their condition in the past. The journey to empower women is one of the most significant events in the history of the modern Arab world. With the impact of the information revolution, the media played a crucial role not only in reporting the events but also shaping the people opinion of the events and the social actors involved in the events. Hence, a critical analysis of media coverage is vital for the purpose of documentation of this historic event and for gaining deeper insights into the outlook of the media situation in the Arab countries and around the world. The continues fight to empower women is not only happened in Saudi Arabia, but it is happening in many in Arab countries in which women are largely oppressed by equal policies and laws. Thus,

future studies are suggested to investigate the representation of women in other Arab countries which largely influenced by tribal cultural practices such as Kuwait, Oman, Yemen and Bahrain. These studies may result in new findings which may differ from the media representation of women in Saudi Arabia. Besides, more studies are needed to look at the more recent representation of SW in the media, after the various efforts done by King Salman of Saudi Arabia and the Crown Prince of Mohamad bin Salman to modernise the country. Hence, provide a better insight into news coverage of the women Saudi Arabia compared to the same efforts done by the previous monarch.

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APPENDIX A:

Data Description (Al-Jazirah 2010-2014)

No.	Date	Title	Author
1	11/01/2010	هيئة حقوق الإنسان: خادم الحرمين منح المرأة السعودية حقوقاً وفرصاً سارعت في الارتقاء بمكائنها وزادتها تقدماً	عبدالرحمن السريع
2	14/01/2010	إنجازات المرأة السعودية	عبدالله بن صالح المرزوق
3	27/03/2010	تأهيل المرأة للمناصب القيادية	فاطمة العتيبي
4	24/06/2010	نظام ساهر بين تدمير السائقين.. ومناداة المرأة بالقيادة	عبدالعزيز بن ناصر السند
5	07/08/2010	سيقيم معرض سيارات للنساء فقط مصرف الراجحي يعلن أسماء الفائزات في مسابقة الرسم للسيدات	هبة اليوس
6	04/09/2010	السعوديات يشكّلن 90 % من بين المتسولين السعوديين شرطة الرياض تطيح بـ800 متسول خلال 24 يوماً والمقيمون يشكّلون النسبة الكبرى !!	سعود الشيباني
7	26/09/2010	وطن «عبدالعزيز» يزف ألف محامية سعودية	بدر بن أحمد كريم
8	09/10/2010	سباق الماراثون السعودي النسائي الأول ينطلق من شيفليد البريطانية	طلال الحربي
9	06/11/2010	كاشيرات لـ«الجزيرة»: القرار أجهض فرحتنا بلقمة العيش : مراكز تجارية تعلق وظائف الكاشيرات بعد الفتوى	هيا العبيد
10	30/12/2010	«مجلس الغرف» يتبنى احتواء وتأهيل المحاميات السعوديات لسوق العمل	علياء الناجي
11	24/01/2011	انتخاب المرأة السعودية	عبد الرحمن الحبيب
12	05/02/2011	المشاركون في ندوة (الجزيرة) «عمل المرأة بين الممانعة والحاجة	ياسر بن علي المعارك
13	09/02/2011	حقوق المرأة السعودية	عبدالله بن سعد العبيد
14	30/02/011	الملك عبدالله بن عبدالعزيز وتمكين المرأة السعودية	ناهد سعيد باشطح
15	24/03/2011	جامعة الملك سعود تنظم المؤتمر الدولي عن «إدارة المخاطر في أمراض النساء والولادة»	-
16	11/04/2011	مديرة الإدارة العامة للتمريض.. د. منيرة العصيمي لـ«الجزيرة»:» نسبة المتسربات من مهنة التمريض ضئيلة.. والسعودة مستمرة	مها السالم
17	29/05/2011	أكدن أن المرأة نالت الكثير من حقوقها في عهده...سعوديات في ذكرى البيعة	رولا المسحال
18	14/06/2011	المرأة السعودية ومشاركتها في التنمية	د. زيد بن محمد الرماني

19	12/07/2011	«العمل» تطلق حزمة قرارات تنظم عمل السعودية في محلات بيع المستلزمات النسائية 24 مهنة يحظر على المرأة العمل بها.. والحشمة وتوفير نظام أمني أبرز القرارات	فهد المشهوري
20	19/12/2011	آل الشيخ: خادم الحرمين قَدّم للمرأة السعودية في عقد واحد ما أخذ عقوداً من نساء بعض الدول الغربية لتحقيقه	-
21	30/01/2012	قال: مندوبات الصحف فقط حضرن بطولة آسيا لليد مدير مكتب جدة: لم نسمح للنساء بدخول الملاعب	-
22	22/02/2012	خلال افتتاحه ورشة عمل لجنة الحماية من العنف د. العبد الكريم: حالات العنف التي تباشرها لجان الحماية بالمستشفيات لم تعد ظاهرة	خالد الحارثي
23	23/02/2012	تدريب 5903 سيدة على حرف إنتاجية	-
24	24/02/2012	سجلت حالي سرطان الثدي عيادة متنقلة فحصت 500 سيدة في حملة توعوية بالجنادرية	أحمد القرني
25	24/02/2012	ملتقى «نمط حياة المرأة وتحديات العصر» يعقد اجتماعاً بجامعة طيبة	مروان قصاص
26	18/03/2012	سهام المعمر: المرأة سبب للعنف الأسري في المملكة	هبة اليوسف
27	22/03/2012	قالت لـ«الجزيرة»: أعمارهن تتراوح ما بين 25 وحتى 50 عاماً.. الأميرة ربما 10 سعوديات يتسلقن إيفرست تضامناً مع «سرطان الثدي»	علياء الناجي
28	15/08/2012	سقوط النشال ومتحرش النساء في قبضة الأمن	عبدالرحمن السريع
29	18/10/2012	السمنة والتدخين والعادات الغذائية الخاطئة أهم أسباب الإصابة بسرطان الثدي	محمد الفعر
30	19/12/2012	50 حالة عنف أسري ضد المرأة والطفل بمكة المكرمة خلال عام	أحمد القرني
31	30/01/2013	نسائية مجلس الغرف تدعو لتوسيع الاتفاق بين «العمل» و«الهيئة»	عبد الله العثمان
32	07/10/2013	لأميرة ربما بنت بندر بن سلطان الرئيس التنفيذي لمجموعة ألفا في حديث خاص لـ(الجزيرة): تأنيث محال المستلزمات النسائية بالمملكة سيشهد صعوبات خلال السنوات المقبلة	عبدالله العثمان
33	26/10/2013	(253) سيدة بحملة سرطان الثدي بحفر الباطن	عبدالله السعيد
34	28/10/2013	أعضاء في مجلس الشورى: قيادة المرأة للسيارة فتنه ولا سماح بتجاوزات هيئة الدولة	علي بلال
35	03/11/2013	أبعاد قيادة المرأة للسيارة .. مناقشة هادئة!	محمد بن عيسى الكنعان

36	07/11/2013	وجدة: الصغيرة التي حملت بأن تقود دراجتها في الرياض	د. فوزية البكر
37	11/11/2013	قيادة المرأة للسيارة أصعب من تسلُّق قمة إيفرست	د. عثمان عبدالعزيز الربيعة
38	22/11/2013	استحدثت وظائف للنساء ونظاماً معلوماً حديثاً لذوي الاحتياجات الخاصة والعسكريين	سلمان الشثري
39	19/12/2013	تجربة امرأة سعودية في الدوائر الحكومية : المعقب والبلدية	د. فوزية البكر
40	12/12/2013	تجربة امرأة سعودية في الدوائر الحكومية لإنشاء مشروعها الخاص: رحلة العذاب! (1 من 2)	د. فوزية البكر
41	19/06/2014	أكاديميات جامعة الأميرة نورة يُبرزن للباحثات تطور تعليم المرأة السعودية	-
42	22/06/2014	عهد كامل تستعرض قوة المرأة السعودية في فيلمها «الحرمة»	سلمان الشثري
43	07/07/2014	مساعد مدير عام «السعودية» البكري لـ«الجزيرة»: «وظفنا 150 فتاة .. وحريصون على استقطاب السعوديات»	عبدالله الزهراني
44	10/08/2014	ضعف الوازع الديني وحب التقليد والمحاكاة من أسباب تعاطي النساء للتدخين	عبير الزهراني
45	29/08/2014	فنانات سعوديات يتألقن في برنامج «إثراء المعرفة» في الرياض	جواهر الدهيم
46	02/09/2014	وفد نسائي يطير إلى تركيا لتعزيز التعاون الاقتصادي	ندى الربيعة
47	04/09/2014	عاطلات بدرجة ماجستير!	د. عبدالرحمن الشلاش
48	07/09/2014	القسم النسائي بأحوال الرس يبدأ العمل اليوم	أحمد الحمياني
49	24/09/2014	رفعن أسمى التهاني للقيادة والشعب بالذكرى الغالية : عدد من سيدات الأعمال: الملك عبد الله عزز ثقة المرأة بنفسها	وفاء أحمد
50	26/09/2014	توظيف مائة فتاة في أبها	عبد الله الهاجري

### Data Description (BBC Arabic 2010-2014)

No.	Date	Title	Author
1	02/02/2010	السعودية: اسقاط دعوى لإبطال زواج طفلة برجل ثمانيني	-
2	14/02/2010	السعودية: حملة لمقاطعة محلات بيع الملابس الداخلية النسائية التي تستخدم الرجال	-
3	18/02/2010	الجلد لسعودي لديه 6 زوجات	-
4	30/04/2010	الملك عبدالله يظهر في صورة محاطا بسيدات سعوديات	-
5	03/06/2010	عقود زواج جديدة في السعودية تحدد سن زواج المرأة	-
6	28/07/2010	تراجع إقبال شباب السعودية على الزواج لارتفاع تكاليف الأعراس	-
7	29/10/2010	اطول سلسلة بشرية "نسائية" بالسعودية ضد السرطان	-
8	30/11/2010	عالم دين سعودي: منع النساء من قيادة السيارات "لا سند له"	-
9	21/12/2010	السعودية تحقق في تجاوز مدارس خاصة منع دورس الرياضة للفتيات	-
10	24/12/2010	الإندبندنت: المرأة السعودية واحدة من الجنود المجهولين الخمسة لـ2010	-
11	28/03/2011	النساء في السعودية: خطوات نحو التغيير	-
12	19/05/2011	إمرأة سعودية تسعى لوضع بنات جنسها في مقعد القيادة	-
13	07/06/2011	مجلس الشورى السعودي: يجب السماح للسعوديات بالتصويت في الانتخابات البلدية	-
14	16/06/2011	العفو الدولية تطالب السعودية بالسماح للنساء بقيادة السيارات	-
15	17/06/2011	السعودية: نساء يتحدين حظر قيادة السيارات بمؤازرة أقاربهن الرجال	-
16	20/06/2011	وجها لوجه: مناظرة بين سعوديتين حول قيادة المرأة للسيارات	-
17	21/06/2011	كلينتون تثني على "شجاعة" السائقات السعوديات	-
18	25/09/2011	لندن وواشنطن ترحبان بقرار منح المرأة السعودية حق التصويت والترشح	-
19	26/09/2011	الاتحاد الأوروبي يشجع السلطات السعودية على المساواة بين الجنسين	-
20	13/01/2012	استطلاع: بعد الهند، السعودية ثاني اسوأ بلد في معاملة النساء	-
21	25/01/2012	قصة "فاطمة" ونظام وصاية الرجل على المرأة في السعودية	-
22	08/03/2012	السعودية: تحقيق في اصابة عدد من الطالبات الجامعيات تظاهرن لتحسين ظروفهن	-
23	09/04/2012	الأميرة بسمة بنت سعود: التغييرات التي أود تحقيقها في بلادي	-
24	22/04/2012	كيف تقييم جهود الإصلاح بشأن المرأة في السعودية؟	-
25	06/09/2012	هيفاء المنصور أول مخرجة تخترق جدار الصمت المحيط بالمرأة السعودية	صفاء الصالح



26	09/10/2012	كيف يمكن الحد من ظاهرة تأخر سن الزواج في السعودية؟	-
27	24/11/2012	هل هناك أمل في تغيير اوضاع المرأة في السعودية؟	-
28	24/11/2012	رسائل نصية من سلطات المطار السعودية تخبر الرجال بتحركات نسائهم	-
29	07/01/2013	جدل بسبب زواج سعودي في التسعينيات من فتاة ذات 15 عاما	-
30	19/02/2013	أعضاء مجلس الشورى السعودي ومن بينهم 30 امرأة يؤدون اليمين أمام الملك عبدالله	-
31	18/03/2013	مجلس الشورى السعودي يقبل لأول مرة مذكرة تطالب بمناقشة قضية قيادة المرأة للسيارة	-
32	26/03/2013	زواج القاصرات في السعودية	-
33	29/05/2013	عبد الله الداود: تحرشوا بالنساء في المحال التجارية	-
34	09/07/2013	السعودية: ناشطتان سعوديتان تدعوان الحكومة لالغاء حكم بحسبهما	-
35	30/07/2013	محكمة أمريكية تستدعي الأميرة السعودية مشاعل العيبان للمحاكمة بتهمة انتهاك حقوق خادماتها	-
36	19/09/2013	منع السعوديات من قيادة السيارة "لا سند له في الشريعة"	-
37	22/09/2013	ناشطات سعوديات يدعون لتحدي الحظر على قيادة السيارات	-
38	28/09/2013	حملة في السعودية للمطالبة برفع الحظر على قيادة المرأة للسيارات	-
39	29/09/2013	رجل دين سعودي: المرأة التي تقود السيارة تخاطر بإنجاب أطفال مشوهين	-
40	07/02/2014	صدمة بسبب عدم انقاذ حياة السعودية آمنة باوزير "منعا للاختلاط"	-
41	17/02/2014	سمية الجبرتي أول سعودية تشغل منصب رئيسة تحرير صحيفة يومية في البلاد	-
42	19/02/2014	السعوديات "الأكثر بدانة في العالم" وظهر زوجة السيسي	-
43	12/04/2014	ترحيب بالتوجه نحو رفع حظر ممارسة الرياضة في مدارس البنات في السعودية	-
44	25/04/2014	"أكثر السعوديات شجاعة" تدافع عن زوجها المعتقل	عبد الرحيم سعيدبي بي سي لندن
45	06/08/2014	كيف ترون قرار منع السعوديين من الزواج ببعض الأجنيات؟	-
46	26/08/2014	"خلية داعشية" في الإمارات والقبض على نورة العتيبي في السعودية	-
47	18/09/2014	ذكرى كامب ديفيد وصبرا وشاتيلا وتحديد مهور السعوديات	-
48	23/10/2014	سجن أربع سيدات في السعودية بتهمة "دعم تنظيم القاعدة"	-
49	30/10/2014	الرياضة .. للرجال فقط!؟	-
50	07/11/2014	الشورى يوصى بالسماح للسعوديات بقيادة السيارات بشروط	-

## APPENDIX B: ONLINE NEWS ARTICLES

### BBC ARABIC

bbc arabic - Yahoo Search Result: X X الرئيسية BBC News - عربي +

bbc.com/arabic

نستخدم نحن وشركاؤنا تقنيات مثل ملفات الارتباط، كما نقوم بجمع معلومات خاصة بالتصفح من أجل توفير أفضل خدمة رقمية ولجعل المحتوى والإعلانات، الموجهة إليك، شخصية. الرجاء إعلامنا إذا كنت موافقا على ذلك.

نعم، موافق  
كلا، أعدني إلى الإعدادات

BBC NEWS | عربي


رئيسية شرق أوسط عالم علوم وتكنولوجيا صحة فيديو صحافة ترند تحقيقات برامجنا

أخبرنا عما إذا كنت توافق على تحميل الكوكيز

وفاة رئيس حزب الأمة القومي السوداني الصادق المهدي

رحيل رئيس حزب الأمة القومي السوداني الصادق المهدي عن 84 عاما متأثرا بإصابته بفيروس كورونا.

7 ساعة



### Front Page BBC Arabic

السعودية: الجلد والسجن لنساء ورجال | السعودية: الجلد والسجن لنساء ورجال +

bbc.com/arabic/middleeast/2010/06/100623\_saudi\_party\_mingling

BBC NEWS | عربي

رئيسية شرق أوسط عالم علوم وتكنولوجيا صحة فيديو صحافة ترند تحقيقات برامجنا

الأخبار الرئيسية

إيران تنفي مقتل قيادي بالقاعدة في عملية إسرائيلية في طهران  
قبل ساعة واحدة

مخاوف من اتساع رقعة المعارك في إثيوبيا بعد قصف مطار فيها  
قبل ساعة واحدة

صحفيات عربيات يتحدثن عن تحرش السياسي والمدير والرئيس  
قبل 7 ساعة

اخترنا لكم

السعودية: الجلد والسجن لنساء ورجال بسبب الاختلاط

23 يونيو / حزيران 2010



BBCA 2010

11. مجلس الشورى السعودي: يجب | مجلس الشورى السعودي: يجب السد | +

bbc.com/arabic/middleeast/2011/06/110607\_saudi\_council\_women\_election

رئيسية شروق أوسط عالم علوم وتكنولوجيا صحة فيديو صحافة ترند تحقيقات برامجنا

الأخبار الرئيسية

إيران تنفي مقتل قيادي بالقاعدة في عملية إسرائيلية في طهران  
قبل 51 دقيقة

مخاوف من اتساع رقعة المعارك في إثيوبيا بعد قصف مطار فيها  
قبل ساعة واحدة

صحفيات عربيات يتحدثن عن تحرش السياسي والمدير والزميل  
قبل 6 ساعة

اخترنا لكم

7 يونيو/ حزيران 2011

مجلس الشورى السعودي: يجب السماح للسعوديات بالتصويت في الانتخابات البلدية

لا يسمح للنساء بقيادة السيارات في السعودية

AFP



## BBCA 2011

1. حجاب السعودية وجدان شهرخاني | حجاب السعودية وجدان شهرخاني و | +

bbc.com/arabic/sports/2012/08/120803\_saudi\_judo\_woman\_

رئيسية شروق أوسط عالم علوم وتكنولوجيا صحة فيديو صحافة ترند تحقيقات برامجنا

الأخبار الرئيسية

إيران تنفي مقتل قيادي بالقاعدة في عملية إسرائيلية في طهران  
قبل 39 دقيقة

مخاوف من اتساع رقعة المعارك في إثيوبيا بعد قصف مطار فيها  
قبل 57 دقيقة

صحفيات عربيات يتحدثن عن تحرش السياسي والمدير والزميل  
قبل 6 ساعة

اخترنا لكم

3 أغسطس/ آب 2012

حجاب السعودية وجدان شهرخاني ومشاركتها في الأولمبياد موضوع جدل حاد

جماء خليل  
بي بي سي - لندن

ظهرت شهرخاني في مباراتها الأولى بغطاء للرأس

ديوالي .. عيد الأنوار الهندي



## BBCA 2012

منع السعوديات من قيادة السيارة "لا سند له في الشريعة"

19 سبتمبر / أيلول 2013

جمعيات حقوق المرأة في السعودية تطالب منذ فترة بتغيير القوانين.

الحظر الذي تفرضه السعودية على قيادة المرأة للسيارات لا يستند على سند شرعي من الشريعة التي تعتمدها المملكة في قوانينها، بحسب ما قاله رئيس هيئة الأمر بالمعروف والنهي عن

الأخبار الرئيسية

إيران تنفي مقتل قيادي بالقاعدة في عملية إسرائيلية في طهران  
قبل 56 دقيقة

مخاوف من اتساع رقعة المعارك في إثيوبيا بعد قصف مطار فيها  
قبل ساعة واحدة

صحفيات عربيات يتحدثن عن تحرش السياسي والمدبر والزميل  
قبل 6 ساعة

اخترنا لكم

ديوالي .. عيد الأنوار الهندي  
13 نوفمبر / تشرين الثاني 2020




## BBCA 2013

سمية الجبرتي أول سعودية تشغل منصب رئيسة تحرير صحيفة يومية في البلاد

17 فبراير / شباط 2014

تقلدت عدة نساء سعوديات مواقع قيادية في مجالات مختلفة.

أضحت سمية الجبرتي أول سيدة سعودية ترأس تحرير صحيفة سعودية يومية.

الأخبار الرئيسية

إيران تنفي مقتل قيادي بالقاعدة في عملية إسرائيلية في طهران  
قبل ساعة واحدة

مخاوف من اتساع رقعة المعارك في إثيوبيا بعد قصف مطار فيها  
قبل ساعة واحدة

صحفيات عربيات يتحدثن عن تحرش السياسي والمدبر والزميل  
قبل 6 ساعة

اخترنا لكم

ديوالي .. عيد الأنوار الهندي




## BBCA 2014

al-jazirah - Yahoo Search Results | جريدة الجزيرة صحيفة الجزيرة - الخبر | al-jazirah.com

الخبير 11 ربيع الثاني 1442 العدد 17552 Issue Thursday 26/11/2020

AL-JAZIRAH.Com

آخر الأخبار | الإعلانات PDF | الرياضة العالم | رأي | إطلالة | الأجيال | العزيم

قمة العشرين بقيادة سعودية | G20 | NCB

#من حقل الحصول على عقد إلكتروني للخدمة

لتتعرف أكثر على حقوق مستخدمي خدمات الاتصالات وتقنية المعلومات | www.citc.gov.sa

هيئة الاتصالات وتقنية المعلومات | Communications & Information Technology Commission

أعرب فخامة الرئيس فلاديمير بوتين رئيس روسيا الاتحادية، أمس، عن شكره وتقديره لخادم الحرمين الشريفين الملك سلمان بن عبدالعزيز آل سعود، على التعاون الفاعل في مجموعة «أوبك+» وإسهامه المشترك في ضمان استقرار أسواق الطاقة العالمية.

بوتين يشيد بدور المملكة في ضمان استقرار سوق الطاقة العالمي

أعرب فخامة الرئيس فلاديمير بوتين رئيس روسيا الاتحادية، أمس، عن شكره وتقديره لخادم الحرمين الشريفين الملك سلمان بن عبدالعزيز آل سعود، على التعاون الفاعل في مجموعة «أوبك+» وإسهامه المشترك في ضمان استقرار أسواق الطاقة العالمية.

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بيجامة دروش... أصل الملابس الناحلية

Front Page AJ

BC News - الرئيسية | جريدة الجزيرة | جريدة الجزيرة | فيما طالب بخلق بيئة مناسبة للقطاع.. مستشارة في مجلس الشورى لـ «الجزيرة»: النقل أكبر المعوقات الاجتماعية لعمل المرأة.. ونطالب بكيان مؤسسي للمسؤولية الاجتماعية

Tuesday 26/09/2010 Issue 13879 | الثلاثاء 19 شوال 1431 | 13879

AL-JAZIRAH

BPA MEMBER

الرئيسية | الأولى | محليات | الاقتصادية | الرياضية | دولية | منوعات | الأخيرة | صفحات أخرى

الاقتصادية

فيما طالب بخلق بيئة مناسبة للقطاع.. مستشارة في مجلس الشورى لـ «الجزيرة»: النقل أكبر المعوقات الاجتماعية لعمل المرأة.. ونطالب بكيان مؤسسي للمسؤولية الاجتماعية

الجزيرة - علياء النجدي

أثارت مستشارة مجلس الشورى آسيا آل الشيخ في حديث لـ «الجزيرة»، إن الحاجة باتت ملحة لتطوير مواد صديقة للبيئة، خاصة معتمدة من قبل الجهات المعنية، لإيصال وأن النقل يعتبر من أول المعوقات الاجتماعية لعمل المرأة بالسعودية، وطالبت آل الشيخ بتكثيف جهود ست وزارات هي وزارة العمل، الصحة، التجارة، المياه والكهرباء، التعليم العالي والنقل في هذا الصدد، إضافة لتعاون هيئات الاستثمار وسوق المال والرفق التجارية لتأسيس كيان مؤسسي يحمض للمسؤولية الاجتماعية وتحديد أهداف المشروع ووضع محفزات الارتباط دور القطاع العام بالتنظيم ووضع أدوات القياس الأداء منها إلغاء الضرائب والحوافز.

AJ 2010

الجزيرة | BPA MEMBER

الجمعة 02 في الساعة 14:32 | 14246 | Issue 14246 | Friday 30/09/2011/2011

الرئيسية | الأولى | محليات | الاقتصادية | الرياضية | دوليات | متابعة | الأخيرة | صفحات أخرى

### مشايخ

**الملك عبدالله بن عبدالعزيز يفتتح بوابة المشاركة السياسية للمرأة السعودية**

تأهد سعيد باشطاح لترشيح الكتف كتاب وأقلام

منذ أن تولى خادم الحرمين الشريفين الملك عبدالله بن عبدالعزيز الشَّعْءَ ملكاً على المملكة العربية السعودية والبلاد تشهد نهضة تنموية، يحل المواطن السعودي فيها رقم الأول بتوفير الدولة كلاً ما من شأنه تحقيق الحياة الكريمة له.

ولأن المرأة السعودية هي كما في كثير من النظم الألسني للشَّعْء في المملكة العربية السعودية، الذي يرض في مادته الثامنة على أن الحكم يولم على أساس الحبل والشورى والمساواة وفق الشريعة الإسلامية، وأن سياسة خادم الحرمين الشريفين منذ توليه الحكم جاءت تتماثل مع قضايا المرأة باعتبارها مواطنة مثلاً مثل الرجل في الحقوق والواجبات، فقد عمل خادم الحرمين الشريفين على أن تكون المرأة السعودية - كما هي في الإطار الإسلامي - كاملة الألفية.

والسؤال: هل المرأة السعودية كاملة الألفية وتتسع بحقوقها المشروعة؟ وما القرارات التي أظنها الملكة لمصلحة المرأة السعودية؟ وما تأثيرها في التنمية الشاملة للدولة؟ وما دور المجتمع تجاه القرار السياسي بتكثيف المرأة؟

حقوق المرأة السعودية العائلية

عندما نتحدث عن حقوق المرأة في المملكة فإننا نتفق فمرة بركان من الفتن، فالبعض ما زال يردد بأن المرأة السعودية تتمتع بكامل حقوقها المشروعة؛ لأنها تتعلم وتعمل، وإن كانت المهن محدودة والأجور لا تتساوى مع الرجل، والبعض يعتقد بأنها تزاحم الرجل في العمل؛ ما سيؤثر سلباً في مشاركة الرجل في البناء والتنمية في المجتمع، وبعض آخر يعترف بصياح حقوق المطلقات والأرامل فقط، لكن الواقع يكشف عن أن المرأة السعودية لا تتمتع بحقوقها المشروعة كافة، بل بعض الأعراف الاجتماعية المسيطرة والمتوارثة عبر الزمن.

وتشير قضايا العنف الأسري إلى حقوق مصممة في الفرض التعليمية والوظيفية، فضلاً عن الوصاية من ولي الأمر وعدم استقلاليتها في تشكيلها من الحياة الكريمة.

AJ 2011

الجزيرة | BPA MEMBER

الثلاثاء 29 ربيع الأول 1433 هـ | 14390 | Issue 14390 | Tuesday 21/02/2012/2012

الرئيسية | الأولى | محليات | الاقتصادية | الرياضية | دوليات | منوعات | الأخيرة | صفحات أخرى

### محليات

**القرار يشمل زوجات المرضي النفسيين والمسجناء والمتزوجات من أجنبيات «الجزيرة» تنشر ضوابط حصول السعوديات على قرض «الصندوق العقاري»**

الجزيرة - حواص المايد

أكد محمد الحديدي مدير عام صندوق التنمية العقارية في حديث خاص للجزيرة أن الضوابط الخاصة بحصول السعوديات على قرض يشمل الزوجة التي تعول أسرته نتيجة ظروف خاصة، مؤكداً أن الصندوق يمنح المطلقات والأرامل سايقاً، لكن الجديد يحمل عدالة اجتماعية أكثر للسعوديات.

وقال الحديدي إن أي امرأة تعول أسرة بإمكانها التوجه إلى أقرب مكتب القرض السعودي، لتقديم أوراقها الثبوتية والحصول على قرض سئني من صندوق التنمية العقاري.

وعن شروط التقدم للصندوق العقاري قال إن المرأة المطلقة والأرملة تنطبق عليها الشروط سايقاً، ولكن هذا القرار ينطبق على الزوجة التي تعول أسرتها نتيجة لمرض زوجها أو مرض نفسي لمعيلها أو لإيمانه المخرجات أو أي ظروف خاصة ألزمت المرأة بأن تكون هي المسؤولة من هذه الأسرة.

وأكد الحديدي أن المرأة المتزوجة من أجنبي يحق لها التقدم على الصندوق العقاري حيث تتم دراسة حالتها، وإذا تمت مطابقة الشروط يوضع اسمها من ضمن المتقدمين والمقدمات السابقين على الصندوق العقاري.

AJ 2012

al-jazirah.com/2013/20131028/fe26.htm

AL-JAZIRAH  
**الجزيرة**.com

Monday 28/10/2013 Issue 15005 العدد 1434 الحجة 23 الاثنين


الرئيسية محليات اقتصاد رياضة سياسة رأي منوعات أخرى أخيرة الثقافية

f / t / g+ / You Tube / RSS /

أعضاء في مجلس الشورى: قيادة المرأة للسيارة فتنة ولا سماح بتجاوزات هيئة الدولة

## آل مسبل: يجب أن يتوحد الشعب السعودي خلف قيادته صفاً واحداً في هذه الأوقات

الجزيرة ديجيتال



AJ 2013

al-jazirah.com/2014/20140112/ec4.htm

AL-JAZIRAH  
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الرئيسية محليات اقتصاد رياضة سياسة رأي منوعات أخرى أخيرة الثقافية

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فيما تؤكد الإحصاءات أن 2012 هو عام التوطين الأعلى في تاريخ المملكة

## ارتفاع رغبة السعوديات في العمل تحدّد جديد لبرامج «السعودة» في 2014

الجزيرة ديجيتال



AJ 2014

## APPENDIX C: SAMPLE OF CONCORDANCE ANALYSIS

### BBCA AntConc

The screenshot shows the BBCA AntConc interface with the search term 'السعوديات'. The concordance list shows 99 hits across 21 lines of text. The text discusses the role of Saudi women in various fields, including education, sports, and social activities, and mentions the impact of the 2010 FIFA World Cup on Saudi society.

Hit	KWIC	File
1	السعوديات في الساعة 22:50 بتوقيت جرينتش بطاقات هوية للنساء	BBCA 2010.t
2	في المملكة. يذكر أن العديد من النساء السعوديات هذا الإجراء يعد خطوة كبيرة للأمام للنساء	BBCA 2010.t
3	اللواتي يرغبن في المجيء إلى هنا وإتفاق السعوديات على النقاب مضيافاً "ماذا ستفعل بشأن النساء	BBCA 2010.t
4	لعناصر هيئة الأمر بالمعروف والنهي عن المم السعوديات الأوسط. جيمس هايدر. عن تصدي بعض النساء	BBCA 2010.t
5	من قبل الرجال أو أولياء الأمور، والذي السعوديات وضع حد لنظام الوصاية المفروض على النساء	BBCA 2010.t
6	المشاركات في السلسلة حطمن الرقم العالمي السعوديات آل سعود، التي دعمت هذه المبادرة، أن	BBCA 2010.t
7	وغيرهن في مجمع وزارة التربية والتعليم ال السعوديات وتجمع أكثر من اربعة الاف امرأة من ."	BBCA 2010.t
8	رفض النقاب صور. ويرى مراقبون أن هذا، السعوديات في السعودية، وشارك فيها العديد من الاميرات	BBCA 2010.t
9	الظهور في المحاكم للمرافعة في القضايا ال السعوديات في المملكة، وقال إنه سيكون بإمكان المحاميات	BBCA 2010.t
10	أيضا باتمام إجراءات معينة بدون الحاجة إل السعوديات الحكومية. إلا أن القانون الجديد سيسمح للنساء	BBCA 2010.t
11	في شهر ديسمبر/كانون الأول الماضي حملة السعوديات برفقة المرأة. وقد نظمت مجموعة من المعلمات	BBCA 2010.t
12	ممن يتعرضن "للسجن دون محاكمة، على الرغم السعوديات لتعبر علام تتحدث فيه عن معاناة النساء	BBCA 2010.t
13	يتبارين في التجميل عند حضور الفعلات وتقو السعوديات .امية وضمن المجتمعات الاسلامية في الدول الغربية	BBCA 2010.t
14	والتجميل اما الفانتاشيال تايمز فتناولت السعوديات. الشريعة الاسلامية اساس الحكم في هذه البلدان	BBCA 2010.t
15	من مختلف الفئات العمرية يتفقن الكثير من السعوديات يعمل في مجال التجميل قولها ان النساء	BBCA 2010.t
16	اتفقن 2.4 مليار دولار العام الماضي على مو السعوديات وسائل الدعاية والترويج. وتشير الصحفية الى ان	BBCA 2010.t
17	سيسمح لهن بالمنافسة لأول مرة في الألعاب السعوديات مقتاتلا من أن Jacques rogge الألفية الدولية	BBCA 2012.t
18	في الأولمبياد سيكون بمثابة الفوز بالمرحل السعوديات وأتش في تقرير حديث إن مشاركة اللاعبات	BBCA 2012.t
19	خلص استطلاع حول اوضاع النساء شمل من 19 السعوديات سهلة القراءة .الهنديات فقط اوضاعهن أسوأ من	BBCA 2012.t
20	قبل الهنديات في المركز قبل الاخير. وأخذ السعوديات اقتصاد وتنمية وجاء تسلسل النسوة ذات صلة •	BBCA 2012.t
21	يريد دخول عالم المنافسة الرياضية. ويذكر ت السعوديات تبرر اتخاذ إجراء ضد السعودية، واعتبرت أن	BBCA 2012.t

The screenshot shows the BBCA AntConc interface with the search term 'السعوديات'. The concordance list shows 142 hits across 21 lines of text. The text discusses the role of Saudi women in various fields, including education, sports, and social activities, and mentions the impact of the 2010 FIFA World Cup on Saudi society.

Hit	KWIC	File
1	السعوديات في الساعة 22:50 بتوقيت جرينتش بطاقات هوية للنساء	BBCA 2010.t
2	في المملكة. يذكر أن العديد من النساء السعوديات هذا الإجراء يعد خطوة كبيرة للأمام للنساء	BBCA 2010.t
3	اللواتي يرغبن في المجيء إلى هنا وإتفاق السعوديات على النقاب مضيافاً "ماذا ستفعل بشأن النساء	BBCA 2010.t
4	ومطوّعون ومن الإنديندنت إلى التايمز التي سعوديات .بن قطر والولايات المتحدة. الحليف الأقوى لإسرائيل	BBCA 2010.t
5	لعناصر هيئة الأمر بالمعروف والنهي عن المم السعوديات الأوسط. جيمس هايدر. عن تصدي بعض النساء	BBCA 2010.t
6	النساء على مقاطعة معلات بيع الملابس الداخل سعوديات صفحتها على فيسبوك للدعاية للمقاطعة حتت ناشطات	BBCA 2010.t
7	في كأس الخليج عدن-اليمن نوفمبر 2010 قالت لسعوديات النساء مباريات كرة القدم، وهذه الصورة التقطت	BBCA 2010.t
8	من قبل الرجال أو أولياء الأمور، والذي السعوديات وضع حد لنظام الوصاية المفروض على النساء	BBCA 2010.t
9	المشاركات في السلسلة حطمن الرقم العالمي السعوديات آل سعود، التي دعمت هذه المبادرة، أن	BBCA 2010.t
10	وغيرهن في مجمع وزارة التربية والتعليم ال السعوديات وتجمع أكثر من اربعة الاف امرأة من ."	BBCA 2010.t
11	رفض النقاب صور. ويرى مراقبون أن هذا، السعوديات في السعودية، وشارك فيها العديد من الاميرات	BBCA 2010.t
12	لاارتفاع تكاليفه مقارنة بمستوى الدخل ومعدلا سعوديات مع تراجع إقبال الشباب على الزواج من	BBCA 2010.t
13	هريا من هذه النققات التي تعززها العادات سعوديات دفع ذلك الشباب إلى الزواج من غير	BBCA 2010.t
14	نشرت صحف سعودية الجمعة صورة تظهر العاهل سعوديات الملك عبدالله يظهر في صورة محاط بسيدات	BBCA 2010.t
15	الظهور في المحاكم للمرافعة في القضايا ال السعوديات في المملكة، وقال إنه سيكون بإمكان المحاميات	BBCA 2010.t
16	أيضا باتمام إجراءات معينة بدون الحاجة إل السعوديات الحكومية. إلا أن القانون الجديد سيسمح للنساء	BBCA 2010.t
17	في شهر ديسمبر/كانون الأول الماضي حملة السعوديات برفقة المرأة. وقد نظمت مجموعة من المعلمات	BBCA 2010.t
18	ممن يتعرضن "للسجن دون محاكمة، على الرغم السعوديات لتعبر علام تتحدث فيه عن معاناة النساء	BBCA 2010.t
19	يتبارين في التجميل عند حضور الفعلات وتقو السعوديات .امية وضمن المجتمعات الاسلامية في الدول الغربية	BBCA 2010.t
20	والتجميل اما الفانتاشيال تايمز فتناولت السعوديات. الشريعة الاسلامية اساس الحكم في هذه البلدان	BBCA 2010.t
21	من مختلف الفئات العمرية يتفقن الكثير من السعوديات يعمل في مجال التجميل قولها ان النساء	BBCA 2010.t



AntConc 3.4.3w (Windows) 2014

File Global Settings Tool Preferences Help

Corpus Files  
BBCA 2010.txt  
BBCA 2012.txt  
BBCA 2014.txt

Concordance Concordance Plot File View Clusters/N-Grams Collocates Word List Keyword List

Concordance Hits 49

Hit	KWIC	File
1	واحدة من الجنود المجهولين الخمسة ل المرأة السعودية : نسخة سهلة الطبع الإيدننت GMT 04:37, 2010 ,	BBCA 2010.t
2	والذي يحول دونها وولوح عالم القرن المرأة السعودية وسائل الإعلام وتداول الحوض فك الحصار عن	BBCA 2010.t
3	،وعبرها الى الجريمة. وقالت الباحثة المرأة السعودية وضع اليد على الاسباب الاجتماعية التي تدفع	BBCA 2010.t
4	تتفق الكثير على عمليات التجميل وال المرأة السعودية لكن الارقام تقول غير ذلك اذ ان .	BBCA 2010.t
5	،وعبرها الى الجريمة. وقالت الباحثة المرأة السعودية وضع اليد على الاسباب الاجتماعية التي تدفع	BBCA 2010.t
6	و الألعاب الأولمبية آخر تحديث: المرأة السعودية	BBCA 2012.t
7	تغيب عن منافسات أولمبياد لندن آخر المرأة السعودية نيسان 2011 يحظر ستر الوجه في الاماكن العامة /	BBCA 2012.t
8	في مجال الرياضة لم يشهد تغيرا المرأة السعودية للمملكة مؤخرا للدفاع عن حقوق المرأة فوضع	BBCA 2012.t
9	في حاجة الى ولي أمر ذكر المرأة السعودية قد تؤدي الى افساد الاخلاق. ولا تزال	BBCA 2012.t
10	تشارك للمرة الأولى في الأولمبياد المرأة السعودية بمدينة جدة في يناير/كانون الثاني الماضي	BBCA 2012.t
11	حيثما ذهبتا وبصرف النظر عما حققنا: المرأة السعودية ذكر. وتتابع منال قائلة "هذه هي حياة	BBCA 2012.t
12	كما يرون أن الحركة العنيفة والسرع. المرأة السعودية غرباء مما سعودي إلى ذبوع الرذيلة وتدنيس	BBCA 2012.t
13	تشارك للمرة الأولى في الأولمبياد المرأة السعودية سارة العطار: فحورة بتمثيل بلادي في الأولمبياد	BBCA 2012.t
14	تشارك في المنافسات الأولمبية للمرة المرأة السعودية للجمعية العمومية وطرح التعديلات". يشار إلى أن	BBCA 2012.t
15	تشارك في المنافسات الأولمبية للمرة المرأة السعودية بروح ومبادئ لعبة الجودو". يشار إلى أن	BBCA 2012.t
16	لا يحق لها السفر دون موافقة المرأة السعودية لكم من الحكومة الالكترونية السعودية". يذكر أن	BBCA 2012.t
17	فهي تتمتع بامتيازات افضل من كل المرأة السعودية لعلقاتكم عمر العراوي "لا أعلم مالي ترده	BBCA 2012.t
18	من منطلق الجهل بتعاليم الإسلام وهذا المرأة السعودية فتعيش على الرصيف". حمادة عبد الهادي تعامل	BBCA 2012.t
19	مضطهدة لأبعد الحدود ويقتصر دورها ف المرأة السعودية "حقها بدون ضعف أو حجل". أحمد عبيد	BBCA 2012.t
20	بالتفاقة العربية. ويوضح ذلك أن " م المرأة السعودية أنه مشاركة وجدان، لكنه يخشى أن تتأثر	BBCA 2012.t
21	كنظيرتها الاوروبية في مسابقات تنطلق المرأة السعودية أنه اذا فتح الباب على مصراعيه فستشارك	BBCA 2012.t

Search Term  Words  Case  Regex Search Window Size 50

المرأة السعودية Advanced

Start Stop Sort

Kwic Sort

Level 1 1R  Level 2 2R  Level 3 3R

Clone Results

Total No. 3  
Files Processed

AntConc 3.4.3w (Windows) 2014

File Global Settings Tool Preferences Help

Corpus Files  
BBCA 2010.txt  
BBCA 2012.txt  
BBCA 2014.txt

Concordance Concordance Plot File View Clusters/N-Grams Collocates Word List Keyword List

Concordance Hits 112

Hit	KWIC	File
1	أحريات في الأماكن الرسمية أو البنوك والصفقات نساء الهوية الجديدة للنساء ستحول دون انتحال شخصية	BBCA 2010.t
2	في غياب بطاقات هوية. ويقول مراسلنا في نساء ومنع عمليات التزوير والخداع التي ترتكب باسم	BBCA 2010.t
3	يتعرضن إلى هجوم برشاشات الاصباغ وهن يرتدين نساء اليوتيوب عن مثل هذه الحوادث، يظهر أربع	BBCA 2010.t
4	في تلك المتاجر. وكانت وزارة العمل السعودية نساء ريم أسعد مدرسة مادة الاقتصاد الي استخدام	BBCA 2010.t
5	في تلك المتاجر، ولكن أسعد تقول إن نساء العمل السعودية قد قالت إنها ستطالب باستخدام	BBCA 2010.t
6	من المجموعة المختطفة وهم المانيتان وكورية جنو نساء احتطاف الرهائن. وقد اكتشفت لاحقا جنت ثلاث	BBCA 2010.t
7	و11 رجلا بتهمة الاختلاط في حفل حسيما نساء في مدينة حائل أحكاما بالجلد والسجن على 4	BBCA 2010.t
8	في السعودية في الفترة الأخيرة أفتت اللجنة نساء حرام" تزايد عدد المحلات التي تقوم بتوظيف	BBCA 2010.t
9	في هذا العمل، حيث تقمن بالقبض من نساء سؤال حول قيام شركات ومجال تجارية بتوظيف	BBCA 2010.t
10	للتعامل مع النساء والعائلات، إلا أن ذلك نساء ذات، خصصت "هايربنده" صناديق المحاسبة التي تديرها	BBCA 2010.t
11	القاعدة" مراد بطل الشيشاني محلل شؤون الجم" نساء نسخة سهلة الطبع تزايد نشاط GMT ل، 2010، 17:34	BBCA 2010.t
12	بهذا التيار كالبليجيكية موريل ديعوك التي نفذت نساء الجهاد بوسائل أخرى". وشهد العالم مؤخرا ارتباطات	BBCA 2010.t
13	أبدن رغبتهن بالجهاد، وإن لم يشتركن به نساء إلى هناك قضايا في أوروبا أدبت فيهن	BBCA 2010.t
14	في نفس الوقت. كشفت وسائل الإعلام عن نساء محكمة سعودية بجلد رجل 120 جلدة لرواجه بست	BBCA 2010.t
15	مرة واحدة. ومنع المتهم من أن يأمن نساء الإسلامية التي تحرم الزواج بأكثر من أربع	BBCA 2010.t
16	وأطفال كانوا قرب المبنى". إلا أن البيان نساء واطلقت الرصاص والقنابل على الحراسات الامنية وعلى	BBCA 2010.t
17	- في مجلس الشورى. الإصلاح السياسي فبراير 2001 نساء للمرة الأولى مسيحي، ورجل أعمال يهودي، وأربعة	BBCA 2010.t
18	بلده. وكمثال على هذه المعاناة يذكر التقرير نساء عبد الله بن عبد العزيز، بتحسين أوضاع	BBCA 2010.t
19	الشرق الاوسط. وتنقل الصحيفة عن مديرة مركز نساء الاكثر اتفاقا في هذا المجال من بين	BBCA 2010.t
20	وفي جمع الاموال، والشهري هو الرجل الثاني نساء احد مقاتلي التنظيم وتتهم بالمساهمة في تجنيد	BBCA 2010.t
21	حزبه دعا الامين العام لحزب الله حسن نساء ني - بيروت نصرالله مستاء من "الاساءة" لاعراض	BBCA 2010.t

Search Term  Words  Case  Regex Search Window Size 50

نساء Advanced

Start Stop Sort

Kwic Sort

Level 1 1R  Level 2 2R  Level 3 3R

Clone Results

Total No. 3  
Files Processed

# AJ AntConc

AntConc 3.4.3w (Windows) 2014

File Global Settings Tool Preferences Help

Concordance Concordance Plot File View Clusters/N-Grams Collocates Word List Keyword List

Concordance Hits 463

Hit	KWIC	File
1	عام 1429هـ (312) سجنية، فيما بلغ عدد السعوديات خلال إجراء الدراسة؟ - بلغ عدد السجنيات	AJ110.txt
2	سجنية حسب إحصائيات المديرية العام (2975) السعوديات سجنية، فيما بلغ عدد السجنيات غير (312)	AJ110.txt
3	إضافة إلى توسيع أعمال الشركة، كما السعوديات الخدمات المالية من جانب سيدات الأعمال	AJ110.txt
4	عاطلات عن العمل، فما بالك بعير السعوديات تقول الاحصاءات: إن 70% من خريجات الجامعات	AJ110.txt
5	اللاتي أنتن جدارة وتميزاً باهراً في السعوديات الضوء على المرأة المتميزة من النساء	AJ110.txt
6	بالعمل داخل المملكة وخارجها وذلك لتقديم السعوديات العمل التطوعي ظهر الكثير من المتطوعات	AJ110.txt
7	بعض الحضور في دوائر صناعة القرار السعوديات والتعليم لشؤون البنات كخطوة لإعطاء النساء	AJ110.txt
8	ال بهشاشة العظام إلى 40 بالمائة السعوديات ارتفاع إصابة آباء 26 محرم 1431 العدد 13620	AJ110.txt
9	الترشيح والانتخاب، كما تم انتخاب امرأة السعوديات هيئة المهندسين متيحة الفرصة للمه	AJ110.txt
10	اللاتي يعملن في مجال المقالات تصل السعوديات ص 19: أبلغ فهد الحمادي ان نسبة :	AJ110.txt
11	في الأسواق الشعبية (البسطات) لا تمتد السعوديات المتخصص: التحديات والصعوبات التي تواجه الب	AJ110.txt
12	(الجزيرة) دخلت إلى دهاليز المصاعب الت السعوديات مهنة تُعد الأبرز بين مهن	AJ110.txt
13	اللاتي يغلب عليهن (كبر السن).- حيث السعوديات على مصدر رزق العشرات من السيدات	AJ110.txt
14	من الداخل!-! الأعين الضيقة التي تتع السعوديات الذي أوجد بيئة تنتعش بقطع أوراق	AJ110.txt
15	نقين ذلك، وذكرن أنها دائماً ما السعوديات هو إجارتها. لكن جارات العاملة من	AJ110.txt
16	أما (سيما) عاملة من الجنسية السيرلان!-! السعوديات يؤكد أنها تعمل في السوق وتزاحم	AJ110.txt
17	..متضايقات من تواجدهن في بيع البسطة السعوديات البيع والشراء. ونفت سيما أن تكون	AJ110.txt
18	لهن.. وأضاف: كما أننا نعاني من السعوديات مضايقة الأجنبيات وتفضيل كثير من المتسوقات	AJ110.txt
19	عادة يعملن طوال الأسبوع ولن يضر السعوديات أيضاً يحملن إقامة نظامية وتضيف. البائعات	AJ110.txt
20	وأيضاً بيع الرجال وأصحاب المحلات الرجا. السعوديات الأجنبيات وبنات جنسهن بدلاً من	AJ110.txt
21	وتقول: كما نلعبين أن المقيمين يساندون السعوديات حميدان أن المقيمت زاحمتها وبقيّة البائعات	AJ110.txt

Search Term  Words  Case  Regex Search Window Size 50

Start Stop Sort

Kwic Sort  Level 1  Level 2  Level 3

Total No. 36

Files Processed

Clone Results

AntConc 3.4.3w (Windows) 2014

File Global Settings Tool Preferences Help

Concordance Concordance Plot File View Clusters/N-Grams Collocates Word List Keyword List

Concordance Hits 608

Hit	KWIC	File
1	عام 1429هـ (312) سجنية، فيما بلغ عدد السعوديات خلال إجراء الدراسة؟ - بلغ عدد السجنيات	AJ110.txt
2	سجنية حسب إحصائيات المديرية العام (2975) السعوديات سجنية، فيما بلغ عدد السجنيات غير (312)	AJ110.txt
3	إضافة إلى توسيع أعمال الشركة، كما السعوديات الخدمات المالية من جانب سيدات الأعمال	AJ110.txt
4	عاطلات عن العمل، فما بالك بعير السعوديات تقول الاحصاءات: إن 70% من خريجات الجامعات	AJ110.txt
5	اللاتي أنتن جدارة وتميزاً باهراً في السعوديات الضوء على المرأة المتميزة من النساء	AJ110.txt
6	بالعمل داخل المملكة وخارجها وذلك لتقديم السعوديات العمل التطوعي ظهر الكثير من المتطوعات	AJ110.txt
7	بعض الحضور في دوائر صناعة القرار السعوديات والتعليم لشؤون البنات كخطوة لإعطاء النساء	AJ110.txt
8	ال بهشاشة العظام إلى 40 بالمائة السعوديات ارتفاع إصابة آباء 26 محرم 1431 العدد 13620	AJ110.txt
9	ارتفعت من 13 إلى 40 بالمائة، وفق أحدث للسعوديات نسبة الإصابة بمرض هشاشة العظام بالنسبة	AJ110.txt
10	الترشيح والانتخاب، كما تم انتخاب امرأة السعوديات هيئة المهندسين متيحة الفرصة للمهندسات	AJ110.txt
11	اللاتي يعملن في مجال المقالات تصل السعوديات ص 19: أبلغ فهد الحمادي ان نسبة :	AJ110.txt
12	في الأسواق الشعبية (البسطات) لا تمتد السعوديات المتخصص: التحديات والصعوبات التي تواجه البائعات	AJ110.txt
13	(الجزيرة) دخلت إلى دهاليز المصاعب الت السعوديات مهنة تُعد الأبرز بين مهن	AJ110.txt
14	اللاتي يغلب عليهن (كبر السن).- حيث السعوديات على مصدر رزق العشرات من السيدات	AJ110.txt
15	من الداخل!-! الأعين الضيقة التي تتع السعوديات الذي أوجد بيئة تنتعش بقطع أوراق	AJ110.txt
16	نقين ذلك، وذكرن أنها دائماً ما السعوديات هو إجارتها. لكن جارات العاملة من	AJ110.txt
17	أما (سيما) عاملة من الجنسية السيرلان!-! السعوديات يؤكد أنها تعمل في السوق وتزاحم	AJ110.txt
18	..متضايقات من تواجدهن في بيع البسطة السعوديات البيع والشراء. ونفت سيما أن تكون	AJ110.txt
19	لهن.. وأضاف: كما أننا نعاني من السعوديات مضايقة الأجنبيات وتفضيل كثير من المتسوقات	AJ110.txt
20	عادة يعملن طوال الأسبوع ولن يضر السعوديات أيضاً يحملن إقامة نظامية وتضيف. البائعات	AJ110.txt
21	وأيضاً بيع الرجال وأصحاب المحلات الرجا. السعوديات الأجنبيات وبنات جنسهن بدلاً من	AJ110.txt

Search Term  Words  Case  Regex Search Window Size 50

Start Stop Sort

Kwic Sort  Level 1  Level 2  Level 3

Total No. 36

Files Processed

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