Cross-Cultural Discourse Analysis of Saudi Women's Representation in British and Saudi Media: Stereotypes, and reader's Reactions.

Thesis submitted for the degree of Doctor of Philosophy

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Declaration

I, Mashael Ayed Althobiti affirm that the work presented here is my original creation, and I have duly acknowledged and referenced all sources from which I have drawn material or ideas. Furthermore, I declare that this work has not been submitted in any form for another degree or diploma at any university or institution.

Abstract

This thesis examines the portrayal of Saudi women in British and Saudi newspapers from April 25, 2016, to April 25, 2020. Using corpus-assisted methods and critical discourse analysis, the research delves into the impact of Saudi Vision 2030. Three corpora (British broadsheets, tabloids, and Saudi newspapers) were examined, revealing shared themes like "People," "Law and Order," and "Rights and Freedom." Positive coverage of developments such as the lifting of driving bans is observed in both British and Saudi media. However, differences emerge: British media focuses on controversies and challenges, emphasising dissent, violence, and clothing choices, potentially oversimplifying cultural nuances. In contrast, Saudi newspapers prioritise social cohesion, empowerment, and positive narratives, depicting Saudi women as active agents in society. This study emphasises the need to critically analyse media representations, promote gender equality, and challenge stereotypes. It significantly contributes to the discourse on gender representation in the media.

The lack of comparative research on media representations of Saudi women constitutes a significant gap in the existing literature. In the second study, I address this scarcity by focusing on stereotypical portrayals of Saudi women in articles. This analysis involves examining a smaller sample from the main corpora, including articles from *Al Riyadh*, *The Guardian*, and *The Times*. To conduct a more in-depth qualitative analysis, I employ van Leeuwen's Social Actor Approach, allowing for a nuanced exploration of the portrayals of Saudi women in the selected media articles. The findings reveal distinct patterns in media representations: British media predominantly employ activated foregrounded inclusion, emphasising active roles, yet subtly reinforcing social stereotypes. British newspapers, in contrast to Saudi articles, often highlight Saudi women's activism, framing them primarily as protestors and recipients of societal change. This nuanced portrayal challenges traditional stereotypes but at the same time perpetuates certain social biases. On the other hand, Saudi articles predominantly employ activated backgrounded inclusion, depicting women as beneficiaries of external actions, although functionalization in these articles challenges prevailing Western stereotypes by highlighting influential positions held by Saudi women. Despite these nuances, the research underscores the evolving narrative around Saudi women, emphasising their multifaceted roles while also shedding light on persistent social stereotypes prevalent in British media coverage.

Furthermore, the third study explores individuals' responses on Twitter to articles shared by the official accounts of @Alriyadh and @Guardian, examining whether these responses display similarities or differences across diverse social and cultural backgrounds. By applying Martin and White's Appraisal Theory, the analysis specifically focuses on attitudes towards the issues concerning Saudi women discussed in the shared articles. The findings indicate that reactions to tweets from Al-Riyadh primarily consist of appreciation, followed by judgment, and affect. Most comments express support for the reforms, demonstrating a favourable impression and response. However, conflicting responses are evident through negative appreciation and negative evaluations of human behaviour within the judgment category. Affect appears less frequently but predominantly conveys positive emotions. Similar patterns are observed in reactions to tweets from *The Guardian*, with positive appreciation being the most common mode of response. Negative appreciation also constitutes a substantial proportion, while the judgment category primarily manifests negative sentiments. Affect, as the least frequently employed category, underscores the prevalence of positive emotional expressions.

In summary, this thesis offers a comprehensive and comparative analysis of the representation of Saudi women in British and Saudi newspapers, highlighting the implications of political and cultural transformations and the impact of different cultural/pollical perspectives on the representations of Saudi women. It challenges stereotypes and reveals women's active roles and contributions in society. Additionally, it explores individuals' responses on Twitter, indicating support for reforms and varying sentiments. The research contributes significantly to understanding evolving media representations and societal perceptions of Saudi women.

Keywords: Saudi women, media representation, British newspapers, Saudi newspapers, corpus-assisted methods, critical discourse analysis, Saudi Vision 2030, social stereotypes, social actor approach, NVivo, Twitter responses, appraisal theory, societal perceptions.

Table of Contents

List of Figures

List of Tables

List of Abbreviations

SA Saudi Arabia

CDA Critical Discourse Analysis

DA Discourse analysis
CL Corpus linguistics

UK United Kingdom

SAA Social Actor Approach

IAF Included activated foregrounded social actor.

IAB Included activated backgrounded social actor.

PIS Passivated included subjected social actor.

PIB Passivated included beneficiary social actor.

NF Nomination, Formalisation

NIF Nomination, informalisation

NSE Nomination, Semi-formalisation

CAF Categorization- functionalisation

CAP Categorisation, appraisement

CIC Categorisation, identification

CIR Categorisation, identification, relational identification

SPAC Specification, Assimilation, Collectivisation

SPAA. Specification, Assimilation, Aggregation

SPI Specification\ Individualisation

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Mashael Althobiti

Chapter One:

Introduction

1.1 Introduction

As a Saudi woman, I have always been intrigued by the multifaceted dynamics surrounding the representation of women in my country. Despite significant changes and reforms in recent years, I believe there remains a limited understanding and recognition particularly by Western society and media, of the unique challenges faced by Saudi women. This has motivated me to embark on a research endeavour aimed at illuminating the various ways Saudi women are portrayed across different media platforms and to delve into the societal attitudes and beliefs that influence these depictions.

1.2 Purpose of the study

Essentially, the aim of this thesis is to explore three topics: how Saudi women are represented in eight British newspapers and four Saudi newspapers over the period from 2016 to 2020; the stereotypical representation of Saudi women in newspaper discourse relating to specific topics (allowing women to drive and allowing women to travel freely); and how people react to the reporting about these two topics related to Saudi women's rights. The primary aim of this research is to conduct a cross-cultural and cross-linguistic analysis of the representation of Saudi women in various forms of media, exploring how different media outlets depict Saudi women and the impact of cultural and linguistic differences on these portrayals. By examining patterns and differences in the representation of Saudi women in different cultures, both from inside and outside of Saudi Arabia, this research aims to identify the most prominent themes and patterns and provide insights into broader societal attitudes towards women in Saudi Arabia.

The objectives of the thesis include:

1.   To compare and analyse the discursive representation of Saudi women in British newspapers (both broadsheets and tabloids) and Saudi newspapers.

2.   To examine and analyse the extent to which the representations identified in British and Saudi newspapers reflect or perpetuate social stereotypes of Saudi women.

3.   To explore how people in different social and cultural contexts react to news about Saudi women and analyse if the reactions differ depending on the context of reacting to news about Saudi women.

4.   To provide insights into broader societal attitudes towards women in Saudi Arabia and how media coverage of women's issues can influence these attitudes.

1.3 Research Rationale

This thesis aims to investigate the representation of Saudi women in the Saudi and British press by conducting three studies. This thesis seeks to analyse the similarities and differences in the portrayal of Saudi women in Saudi and British press while taking into account the cultural and political factors that may influence their coverage. The study also aims to explore the attitudes of people towards news related to Saudi women. The choice of this subject is motivated by personal interests in the field of discourse representations of women and being a Saudi citizen, which provided great encouragement to examine the representation of Saudi women in the media.

It is important to consider the historical representation of the Arabic language and culture by the Western world, known as orientalism (Said, 1978), which may have an impact on the portrayal of Saudi women in the western media. Orientalism has led to the perpetuation of stereotypes and prejudices against Arabs and Muslims, which has contributed to the marginalisation and discrimination of these groups in Western societies. In the past, Arab and Muslim women were often depicted as alluringly sensual and exoticized veiled women in colonial and previous eras. The British media has historically created such representations of Saudi women, which may not accurately reflect the reality of the modern Saudi woman (Karolak & Guta, 2020; Zine, 2002).

Moreover, Aburwein (2003) has argued that Arab women have been the victims of prejudice, and their status and context of life have been poorly understood. There is a limited understanding of the role of Arab women in social, political, academic, and practical spheres, which perpetuates harmful stereotypes and limits opportunities for Saudi women to have their voices heard and their contributions recognised. Therefore, this study underscores the importance of delving into the nuanced biases and stereotypes that persist, even in more subtle ways, in the representation of Saudi women. While overt expressions of racism and sexism might face sanctions, these -isms continue to manifest in nuanced and covert forms. Hence, the focus of this research is to uncover these subtle biases, shedding light on the less apparent yet deeply ingrained stereotypes. By doing so, we can raise awareness and educate society about these underlying biases, thereby challenging preconceived notions and promoting adequate, respectful representation of Saudi women in the media.

By examining the representation of Saudi women in both Saudi and British media, this research aims to contribute to a more accurate and nuanced understanding of the role of Saudi women in Saudi society. It seeks to challenge harmful stereotypes, prejudices, and misrepresentations that have been

perpetuated in the media. Additionally, this study aims to shed light on the complex dynamics surrounding the portrayal of Saudi women. Altogether, this research provides valuable insights into the representation of Saudi women in the media and contributes to a better understanding of the cultural and political factors that may influence their coverage. By promoting adequate and nuanced representation, this study aims to challenge harmful stereotypes, prejudices, and misconceptions, ultimately paving the way for a more inclusive and equitable society where the voices and experiences of Arab and Muslim women are recognised and respected.

1.4 Significance of the Study

This research has significant implications for understanding the representation of Saudi women in the media and its impact on broader societal attitudes towards gender in Saudi Arabia. By analysing the portrayal of Saudi women in British and Saudi newspapers, social media, and opinion pieces, the study can provide insights into the cultural and linguistic differences that shape these portrayals. The findings of this research can inform policymakers, media professionals, and the public about the importance of adequate and non-stereotypical representation of women in the media. Moreover, the research can highlight areas where more work is needed to promote gender equality and challenge existing stereotypes in Saudi Arabia.

The thesis can also contribute to a better understanding of how media coverage of women's issues can influence broader societal attitudes towards gender in Saudi Arabia. By examining public reactions to news about Saudi women, the research can provide insights into how media narratives can shape public opinion on gender issues. This can be valuable in the context of efforts to promote gender equality and women's rights in Saudi Arabia, as it can inform strategies to challenge negative stereotypes and promote positive representations of women in the media. Finally, the study can have broader implications for cross-cultural and cross-linguistic research on media representations of women. The findings of this research can inform future studies that seek to explore the representation of women in other cultural contexts and languages. The study can also contribute to theoretical discussions on the relationship between media representations of women and broader societal attitudes towards gender. Overall, the study proposed in this thesis has significant potential to contribute to a better understanding of the representation of Saudi women in the media and its impact on gender attitudes in Saudi Arabia.

1.5 Contributions of the thesis

The thesis makes significant contributions in several areas. Firstly, it enhances our comprehension of how Saudi women are portrayed in the media, specifically within British and Saudi newspapers. The findings shed light on the differing approaches employed by various media outlets and the influence of cultural and linguistic disparities on these depictions. Secondly, the research identifies and analyses the prevailing themes and patterns that contribute to the representation of Saudi women in the media. By conducting a comprehensive analysis of newspaper articles and social media comments on some of these articles. a thorough examination of the subject matter is achieved. Methodological triangulation stands out as a significant contribution of this thesis. The research adopts a comprehensive methodology to analyse the representation of Saudi women in the media. The scaffolded study design, progressing from the broad scale of Study 1 to a more in-depth analysis of specific articles in Study 2, and culminating in a completely different dataset in Study 3, enhances the depth and breadth of the research. By incorporating diverse media sources, including news articles, social media content, and opinion pieces, this study ensures a holistic examination of the subject matter. This innovative approach enhances the validity and reliability of the findings, making a noteworthy contribution to the methodological discourse within the fields of media studies and gender research. Also, the Comparative Analysis nature of this thesis which takes place by compares the portrayal of Saudi women in British media and Saudi media. This comparative analysis allows for a nuanced understanding of how cultural and linguistic differences influence on the representation of Saudi women.

1.6 Researcher's positionality

In Critical Discourse Analysis (CDA), researchers must acknowledge and consider their social, cultural, political, and personal context, recognising the potential for these factors to influence discourse interpretation (Wodak et al., 2009). This emphasis on reflexivity throughout the research process is crucial for maintaining objectivity and validity. Fluency in Arabic and a deep understanding of its socio-linguistic intricacies allow the researcher to reflect on how linguistic nuances impact interpretations. By recognising the layered meanings of certain expressions and the need for cultural insight, the analytical approach avoids oversimplification and ensures accurate depictions of discourses surrounding Saudi women. As both an insider and an outsider, the researcher offers a unique perspective, leveraging personal experiences and knowledge to examine the representations and discourses surrounding Saudi women comprehensively. Despite this, the researcher remains aware of

the biases inherent in personal perspectives, acknowledging the influence of conscious and unconscious mental models, beliefs, and values.

Five years of study and residency in the UK have enriched the researcher's knowledge of British culture and improved their ability to understand and work with people from different cultural backgrounds, enabling a nuanced examination of diverse perspectives. Additionally, the researcher's unique perspective offers a fresh interpretation of the Saudi context. Personal experiences further enrich the researcher's understanding, providing insight into how societal norms are changing over time and government initiatives aimed at empowering women in Saudi Arabia. While certain inequalities, like the restriction on women driving, are evident, the researcher's first-hand experience contradicts simplistic narratives. I recognise my educational journey, funded by the Saudi government, as a significant opportunity often overlooked in the West. Exposure to English studies in the UK has deepened my understanding of cultural nuances and enhanced intercultural competencies, contributing to a nuanced understanding of discourse representation and its implications for gender dynamics in Saudi Arabia. Following principles in Critical Discourse Analysis that focus on addressing issues, the researcher avoids aiming for complete neutrality and acknowledges inherent biases in social research, especially when advocating for marginalised groups. Transparency in data collection and methodological approaches is essential for maintaining subjectivity and validity. The reflexive approach acknowledges the influences shaping interpretations, enhancing the credibility and reliability of conclusions. Furthermore, a systematic analysis approach ensures grounded conclusions, minimises bias, and leads to more robust interpretations.

In conclusion, the researcher's perspective, shaped by personal experiences, cultural insights, and methodological transparency, enriches the analysis of discourses surrounding Saudi women in the media. This research is motivated by personal interest and a sense of social responsibility to engage with the ongoing awareness movement and provide in-depth critical multimodal insights into the portrayal of Saudi women in the news media, particularly given the growing visibility of Saudi women across various spheres of social life.

1.7 Thesis Outline

This thesis is structured into eight chapters, each serving a specific purpose in investigating the representation of Saudi women in the Saudi and British press. Chapter1 provided an introduction to the thesis and outlines the main objective of the research, which is to examine the similarities and differences in the portrayal of Saudi women in these two media outlets. Chapter 2 delves into the historical background of Saudi women's representation in media and the differences in media practices

between Saudi Arabia and the United Kingdom. This chapter helps to contextualise the thesis by examining the socio-political factors that may have influenced media representations of Saudi women in both countries. Chapter 3 presents the conceptual and theoretical framework of the research and reviews previous studies that have examined the representation of Saudi women in media. This chapter provides a critical analysis of the literature and identifies gaps that the current study aims to address. Chapters 4, 5, and 6 present the three studies conducted in this thesis. Chapter 4 focuses on the corpus analysis of Saudi and British newspapers to examine the similarities and differences in the portrayal of Saudi women in these two media outlets. Chapter 5 analyses the social stereotypes in representing Saudi women. Chapter 6 examines the comments and reactions of social media users to news articles related to Saudi women. Chapter 7 provides a summary and conclusion of the thesis, including suggestions for future research. The chapter highlights the main findings of the studies and discusses the implications of these findings for media representations of Saudi women. The author also suggests potential areas for future research, such as examining the representation of Saudi women in international news media.

Chapter 2: Historical background

2.1 Introduction

In a pivotal interview (2018) on CBS's '60 Minutes,' Crown Prince Mohammed bin Salman voiced his unequivocal support for the women of Saudi Arabia, boldly stating, "I support Saudi Arabia, and half of Saudi Arabia is women. So, I support women." While verbal declarations are significant, the true measure of progress lies in concrete legislative actions and policies implemented to empower women. It is crucial to critically examine the legal frameworks, policy changes, and initiatives undertaken by the Saudi government to ensure the actual advancement of women's rights. These tangible steps are essential in championing gender equality, highlighting the crucial role women play in the nation's progress, and fostering social justice and equality within the Kingdom.

This statement emphasises the significance of Crown Prince Mohammed bin Salman's support for women in Saudi Arabia, as expressed in his interview. It recognises his endorsement of gender equality and acknowledges the vital contribution of women to the country's advancement. Following this interview, several crucial legislations and legal acts were implemented, signalling a transformative shift in the country's approach towards gender equality. These reforms included granting women the right to drive, attend sporting events, and enter certain professions that were previously restricted. Moreover, women were given the opportunity to participate in the workforce actively. These legislative changes not only marked a historic moment for Saudi women but also represented a fundamental step towards fostering gender equality and empowering women in the kingdom.

This chapter provides a crucial historical context, framing the research within the dynamic social and political landscape of news articles and reader comments. Appreciating the intricacies of language use requires understanding its context. Hence, the analysis of arguments and positions adopts a Critical Discourse Analysis (CDA) approach, grounding language within its broader historical and political framework. This concise historical background illuminates the multifaceted situation of Saudi women, examining the political, religious, and economic factors shaping their circumstances. It also recognises recent reforms that have enhanced their participation in the public sphere.

This contextual information elucidates the thesis's position within a transitional social landscape, characterised by evolving gender relations in Saudi Arabia. By delving into the historical underpinnings and the ever-changing dynamics surrounding Saudi women's lives, this chapter sets the stage for a comprehensive understanding of the research topic. It underscores the significance of

analysing language within its broader historical and political context, ultimately deepening our comprehension of the representation of Saudi women in discourse.

This chapter undertakes a meticulous comparative exploration of the media landscapes in Saudi Arabia and the United Kingdom. By delving into the nuances within these two distinct contexts, this analysis sheds light on the contrasting narratives propagated by their respective media outlets. Indeed, laying out the differences between media in Saudi and British contexts provides a foundation for understanding the multifaceted ways in which media operates, reflects, and shapes societies, as well as how it navigates varying cultural, political, and regulatory environments. Moreover, this chapter concludes by discussing the layout and structure employed throughout the entirety of this thesis.

2.2 The Socio-Cultural Context of Women in Saudi Arabia

The Kingdom of Saudi Arabia (SA), founded in 1932, holds a revered religious position among Islamic and Arabic nations due to its status as the custodian of two holy mosques. However, the socio-cultural landscape has undergone significant shifts that have influenced the roles and experiences of Saudi women. During the late 1980s, a religious revival and awareness movement known as 'Sahwa' emerged in Saudi Arabia. This movement held a strong connection with the political sphere and wielded considerable influence (Al-Rasheed, 2010). Sahwa advocated for a rigid interpretation of Islamic rules and teachings, exercising substantial control over the community and stifling criticism. It promoted actions like men wearing short clothing and women donning long black abaya, while discouraging activities such as music (Al Rasheed, 2013). This movement's influence extended to the education sector, where gender segregation was enforced, and the curriculum was limited to religious studies. Its sway even led to the establishment of separate courts and the enforcement of its laws.

The current situation in SA is marked by a patriarchal structure, indicating a society primarily where more men hold and/or are represented in positions of power. The societal and cultural fabric of SA is deeply interwoven with religion. Despite Saudi women being restricted from interacting with men or participating in mixed-gender environments, they were not entirely confined to the private sphere. Women were permitted to pursue university degrees and engage in various professions, although within certain constraints. These established norms have given rise to a system of gender segregation, seen in the separation of men and women in social domains, including education and occupations (Blackburn, Browne, Brooks, & Jarman, 2002; Pape, 2020). Gender segregation has been upheld as a cultural norm, even extending to public spaces such as restaurants and public transportation, where separate areas are designated for each gender. The abaya, a long black cloak, is obligatory for women in public as a representation of modesty and adherence to Islamic dress codes (Alhazmi & Nyland, 2010).

While the notion of involving Saudi women in mixed-gender environments has met resistance due to perceived immorality, some Saudi communities have gradually begun embracing this concept over the past decade, albeit cautiously (Al Maghlouth, 2017). Notably, a discernible shift toward mixed-gender interactions has emerged in political, social, and media contexts. For instance, in urban areas like Riyadh and Jeddah, certain multinational corporations have introduced mixed-gender workspaces, allowing men and women to collaborate on projects and interact professionally. Additionally, some educational institutions, such as universities and colleges, have started organising coeducational events and seminars, providing opportunities for male and female students to engage in academic discussions together. These initiatives reflect a shift in societal attitudes, although it's important to note that such changes are still met with careful consideration and adherence to cultural norms. Also, the Saudi government has taken initiatives to promote equal visibility for both genders in public life. Research conducted by Guta and Karolak (2015) revealed that Saudi women's use of social media facilitated interaction through nicknames or multiple accounts, fostering familiarity between genders. This evolving dynamic in virtual spaces serves as an experimental arena for enhanced visibility and participation of women in society and politics, encouraging gender integration in the public sphere. The move towards more gender-inclusive environments signifies a significant departure from the long-standing practice of traditional gender segregation, a defining feature of Saudi society. Despite ongoing resistance, particularly from conservative groups, a noticeable acknowledgement of the advantages arising from increased interactions between men and women in public spaces has emerged. A noticeable example of this evolving landscape is the progressive ascent of Saudi women into influential roles, as exemplified by their active participation in municipal councils since 2015.

Before the launch of Saudi Vision 2030, the nation's socio-economic landscape predominantly relied on its vast oil reserves. This heavy dependence on oil resulted in vulnerability to fluctuating oil prices and economic instability. The society operated under a conservative framework shaped by a strict interpretation of Islamic law, leading to constraints on personal freedoms, especially for women. Traditional gender roles were deeply ingrained, and women's participation in public affairs was limited. Furthermore, the lack of diversification in the economy, with oil production and exports as the primary focus, hindered the growth of non-oil sectors and stifled innovation. The aspirations of the younger generation for a more dynamic society often clashed with entrenched norms. Overall, Saudi Arabia before the Saudi Vision 2030 initiative grappled with challenges encompassing economic volatility, constrained societal freedoms, and the imperative for comprehensive diversification and modernisation.

Saudi Vision 2030 represents a transformative blueprint aiming to reshape Saudi Arabia's course away from its oil-dependent economy. This strategic shift holds significant implications, particularly for women, ushering in a series of pivotal changes that differentiate the present landscape from its previous state. Notably, the reforms outlined in Vision 2030 signal a marked departure from the past, bearing far-reaching consequences for the status and opportunities accessible to women in the country. Since the unveiling of Vision 2030 by Crown Prince Mohammed bin Salman on April 25, 2016, several transformative changes have occurred, signifying a pronounced shift in women's rights and roles within Saudi society. A prominent example of this change is the lifting of the ban on women driving, symbolising not only a practical transformation but also a symbolic stride toward greater gender equality and empowerment. Concurrently, initiatives enhancing access to education and employment have contributed to a more inclusive societal fabric, enabling women to engage more substantially in both public and private spheres. Additionally, efforts to promote gender equality in workplaces underscore a commitment to dismantling deep-seated biases. According to the Ministry of Human Resources and Social Development's 2021 report, the empowerment of women in Saudi Arabia has significantly expanded their roles across diverse societal spheres. This positive transformation is primarily a result of the heightened efforts advocating for gender equality within the workplace. Currently, women represent a substantial 41% of the entire workforce in the country, marking a significant milestone in promoting inclusivity and equal opportunities for all citizens. This shift not only reflects a more balanced representation in the workforce but also signifies a broader societal change, fostering a more inclusive and progressive environment for women in the Kingdom. With these advancements, Saudi women are increasingly breaking barriers and contributing significantly to the nation's development and growth.

However, amidst these encouraging developments, it's imperative to acknowledge the enduring challenges and obstacles faced by women in Saudi Arabia. The guardianship system, historically exerting strict control over women's lives, remains a particularly contentious issue. Despite reforms, this system's legacy continues to cast a shadow on the full realisation of women's rights. The challenges women face can be viewed critically, indicating that while significant strides have been made, true equality remains an aspiration rather than a fully attained reality. Another significant hurdle lies in societal perceptions and ingrained gender norms. Despite legal changes, cultural attitudes often lag, posing challenges to the full integration of women across various spheres of public life. Women still encounter resistance and bias when seeking certain careers or participating in traditionally male-dominated activities.

By contextualising the evolution of women's rights within the narrative of Saudi Vision 2030, a more nuanced perspective emerges. It becomes evident that the implementation of this plan signifies not only a series of policy changes but also the transformative potential of a collective vision for societal advancement. As this journey unfolds, it becomes increasingly apparent that while the landscape is shifting, the contours of gender equality remain complex and multifaceted. The road ahead necessitates navigating not only legal and policy reforms but also the intricacies of cultural shifts and societal attitudes, as Saudi Arabia strives to redefine its future while reconciling with its historical foundations. The subsequent section will delve into the Socio-cultural Politics of Driving and Traveling as a Woman in Saudi Arabia.

2.3 Socio-cultural Politics of Driving and Traveling as a Woman in Saudi Arabia

The evolving landscape of Saudi women's engagement in various public domains over the past decades has demonstrated a complex interplay of empowerment levels across political and social spheres. While strides have been made, the transformations have fallen short of meeting the aspirations of numerous Saudi women who yearn for broader liberties. In 1990, a pivotal moment surfaced when women vocalised their demand for the right to drive, sparking protests against the then-illegal act of operating cars. This ignited a steadfast advocacy for women's rights, culminating in impactful movements like the Women2drive campaign on June 17, 2011, and October 26, 2013. A transformative turning point emerged with the introduction of the 2030 Vision, a comprehensive national strategy that significantly spotlighted women's empowerment. Among the questions raised by the public regarding this vision was the contentious issue of the driving ban. Responding to queries, Crown Prince Mohammed bin Salman articulated, the community remains uncertain about women being behind the wheel. This matter isn't predominantly a religious concern; rather, it pertains to the community's acceptance or rejection of women driving. The historic juncture of June 2018 marked the culmination of public demands, leading to the abolition of the driving ban and a significant victory for Saudi women's rights. Although hailed as a monumental stride towards gender equality, considerable socio-cultural challenges persist for women choosing to drive or travel within the country.

The guardianship system in Saudi Arabia has historically exerted a significant influence over the lives of women, outlining a framework of legal and societal control. Established in the context of the country's conservative traditions, the guardianship system assigns male relatives as legal guardians to women, placing them in positions of authority over key life decisions. This system has roots in the early 20th century and gained formal recognition in legal codes as Saudi Arabia was established as a nation in the 1930s. Over the years, the guardianship system underwent some adaptations, but its core principles remained intact. In 2016, Crown Prince Mohammed bin Salman introduced a series of

reforms as part of the Saudi Vision 2030 initiative. These reforms aimed to alleviate some of the stringent aspects of the guardianship system. Notably, the ban on women driving was lifted in June 2018, signalling a significant step towards women's mobility and autonomy. Additionally, reforms allowed women to attend sports events and access certain healthcare services without explicit guardian consent. However, despite these changes, the guardianship system still presented challenges to women's legal and personal freedoms. In August 2019, Saudi Arabia announced amendments to laws related to travel, enabling women aged 21 and above to obtain passports and travel without the need for guardian approval. While these changes marked positive developments, they also highlighted the ongoing need for comprehensive reforms to fully dismantle the guardianship system and ensure gender equality in all aspects of Saudi society.

In parallel, women voiced calls for the relaxation of travel restrictions within the framework of the guardianship system. Employing platforms like Twitter, women harnessed hashtags to amplify awareness about the challenges posed by male-guardian permission requirements for travel. Personal accounts of denied travel permission shed light on the urgency for reform. The tides began to turn on August 3, 2019, when Saudi women over 21 were granted the liberty to travel domestically and internationally without male guardian consent. They were also empowered to obtain passports independently, free them from previous constraints. As these pivotal rights reverberated through public discourse, the media both within and beyond Saudi Arabia engaged in rigorous debates, dissecting the implications and societal significance. While the legislative amendments were lauded as substantial strides towards gender parity, critics contend that systemic gender oppression warrants deeper addressal. Nevertheless, these advances have ignited celebration among many Saudi women and underscore the nation's evolving path towards a more inclusive and equitable society.

2.4 Differences between Press Media in Saudi Arabia and the United Kingdom

The press media landscapes in Saudi Arabia and the United Kingdom diverge significantly in their structures, content, and regulations, shaped by distinct socio-political and cultural contexts. In Saudi Arabia (SA), private entities own most newspapers, yet they operate under government supervision and censorship. All newspapers in SA are broadsheets categorised by their place of publication, resulting in regional newspapers like *Al Riyadh*, *Okaz*, *Sabaq*, Al-Bilad, *Al Eqtisadiah*, *Al Hayat, Al Jazirah, Al Madina*, and *Al Nadwa*, predominantly published in Arabic. Some, such as *Arab News, Saudi Gazette,* and *Aseer News*, are exceptions, being published in English (Jones, Jaworska, & Aslan, 2020).

Contrastingly, British newspapers are classified based on political stance, style, and coverage, leading to a diverse media landscape catering to various audiences. Within this spectrum, tabloids and broadsheets stand out. British tabloids, notably compact and red-top tabloids, employ a colloquial and sensationalist style, using simple vocabulary and informal expressions to engage a wider readership (Timuçin, 2010). This approach emphasises personal stories, scandals, and human-interest aspects, often employing loaded language and hyperbole to create a sense of drama and excitement. In contrast, broadsheets adopt a more formal tone, prioritising balanced reporting, well-researched facts, expert opinions, and in-depth analysis. Their language is measured, emphasising accuracy and credibility, countering sensationalism (Porter & Evans, 2020).

Notably, Saudi newspapers are closely tied to political ideologies, adhering to the "Law of Printed Material and Publication," which prohibits content against Islamic Shariah law, state regulations, or critical issues in Saudi society. The press in SA often adopts a conservative stance, tightly controlled by government regulations, limiting freedom of expression on issues, especially concerning women's rights. Bashatah's 2017 study revealed a consistent absence of women's representation in Saudi newspapers, highlighting the need for broader societal dialogue and awareness.

In the UK, the media landscape is wider, covering diverse topics including public affairs, business, politics, and lifestyles. The absence of tabloid formats in Saudi newspapers limits the comparative analysis, focusing primarily on differences within standard newspapers. This limitation underscores the necessity for future research exploring alternative journalism forms, online news sources, and social media platforms, offering potential avenues for expressing public opinion and influencing political discourse within the Saudi context.

2.5 Twitter Context in Saudi Arabia and the United Kingdom

Twitter has become an essential tool for political communication, enabling politicians to connect directly with their constituents and the wider public. Twitter is a widely used social media platform in both the United Kingdom and Saudi Arabia, providing people in both countries with a means to connect, share information, and engage in public discourse. With its 280-character limit per message, Twitter has gained significant popularity and has become an integral part of the social media landscapes in both nations. In the United Kingdom, Twitter plays a vital role in shaping public conversations and political discourse. It serves as a platform for citizens, journalists, politicians, and organisations to express their opinions, share news, and engage in discussions on a wide range of topics. The platform's influence during elections and political campaigns is particularly notable, as it allows political parties, candidates, and activists to reach out to voters, share campaign updates, and engage in real-time debates. Similarly, Twitter has gained significant popularity in Saudi Arabia, despite being subject to monitoring and censorship (Alsanie, 2015). The country had the highest number of active Twitter users in proportion to its population in 2012 and 2013, and its user base continues to grow rapidly. Saudi Twitter users contribute significantly to the overall Twitter activity in the Arab region, generating millions of tweets each month. The platform has attracted diverse demographics in Saudi Arabia, including a significant number of female users. Women have utilised Twitter as a platform to express their views and advocate for change, particularly in addressing issues like the restriction on their freedom of movement, such as the ban on women driving.

Both the United Kingdom and Saudi Arabia have recognised the impact of Twitter and its ability to facilitate direct communication and transparency, hatry, misogyny, and racism. In the UK, Twitter serves as a platform for news dissemination, with news outlets, journalists, and media personalities actively sharing breaking news, analysis, and commentary. In Saudi Arabia, the government itself has a presence on Twitter, with King Salman establishing a Twitter account to directly address the population. The Saudi government has embraced the platform as a means of engagement, with numerous official bodies utilising Twitter to communicate with citizens. Various media organisations, ministers, journalists, policymakers, and commentators in both countries also leverage Twitter to connect with the public and promote their work. Furthermore, Twitter in both nations has provided a space for cultural exchange. Artists, musicians, authors, and actors utilise the platform to engage with their fans, share their work, and build communities around their creative endeavours. Additionally, Twitter has played a significant role in addressing social issues and promoting activism in both the United Kingdom and Saudi Arabia, with various movements gaining momentum through the platform.

Notable examples include the #MeToo movement, which gained widespread traction in the UK, empowering survivors of sexual harassment to share their stories and demand accountability. In Saudi Arabia, Twitter has been instrumental in amplifying voices advocating for women's rights, with campaigns such as #SaudiWomenCanDrive. These instances highlight the platform's power in fostering social change and facilitating conversations around crucial issues.

In the scope of this thesis, I have discovered that Twitter stands out as a prominent social media platform in both the United Kingdom and Saudi Arabia. It plays a pivotal role in facilitating communication, information exchange, and activism among diverse users. These users include the general public, government entities, media organisations, and cultural figures. Despite the varying contexts and focuses within these nations, Twitter serves as a central hub for public discourse, political engagement, news dissemination, and cultural exchange.

Chapter Three: Theoretical, Conceptual Frameworks and Literature Review

3.1 Introduction

The present chapter elucidates the conceptual and theoretical framework underpinning the thesis. The framework is based on an exhaustive review of relevant literature and is a compass for the research methodology and analysis. It delineates the fundamental concepts, theories, and prior research that will be investigated in the study. Commencing with an explication of crucial concepts such as discourse analysis, the chapter furnishes a succinct historical overview of this notion before expounding on the construct of representation and how it may engender stereotypes and stereotyping due to the process of representation. The subsequent section examines several theoretical perspectives concerning the impact of the media. This is followed by a discussion of the media discourse aimed at exploring its association with the media's representation of women. The subsequent sections comprehensively review the extant literature on media portrayal of Arab, Muslim, and Saudi women. Ultimately, the chapter concludes by emphasising the research gaps that this thesis endeavours to address.

3.2 Conceptual Framework

3.2.1 Representation and stereotype, othering

Representation, stereotypes, and othering are prominent themes within the field of discourse analysis. These concepts are interconnected concepts that relate to the portrayal and perception of individuals or groups in society. This thesis aims to investigate these concepts by examining the representation of Saudi women and exploring the potential presence of stereotypes. In particular, the study focuses on analysing how Saudi women are portrayed in media and cultural discourse, with a specific emphasis on the Saudi and British contexts.

Discourse analysis, particularly in the field of media discourse, frequently utilises the concept of representation. Representation, along with its interconnected counterpart, stereotypes, wields significant influence in the realm of media and cultural dialogues. Representation involves the portrayal of social groups across diverse forms of discourse, encompassing media and culture, and holds the potential to shape collective perceptions of these groups (Heritage & Taylor,2024). This portrayal may assume positive or negative dimensions, remaining open to interpretation and negotiation among distinct groups. Conversely, stereotypes manifest as simplified and often exaggerated depictions or beliefs concerning a social group, widely disseminated throughout society. These representations tend to oversimplify and may fail to capture the intricate diversity within the

group they depict. Stereotypes, due to their reductionist nature, can have detrimental effects by perpetuating prejudice, raising discrimination, and perpetuating inequalities (Blum, 2004).

Stereotypes are closely connected to how the media portrays individuals or events (Van Dijk, 1984; Van Dijk, 2015). They are socially constructed categorisations that make actions and people intelligible. Stereotypes restrict people to strict or prejudiced opinions based on their social group identity, disregarding their individual skills and the diversity within the group. The media's perpetuation of stereotypes can lead to discrimination and prejudice against certain groups, as well as a lack of understanding and appreciation for their diversity. Challenging and dismantling stereotypes is crucial for promoting inclusivity and respect for all individuals, regardless of their social group identity. Examining representation in media, politics, and communication allows us to understand how certain groups are portrayed and how this could affect societal attitudes and beliefs. This understanding can then guide efforts to promote more adequate and inclusive representations. Media's symbolic power is evident in its portrayal of certain groups, which can reinforce negative stereotypes and result in discrimination.

Another interconnected concept with representation is othering, which involves emphasising differences between oneself or one's group and others, creating an "us" versus "them" dichotomy (Dervin & Dervin, 2016). Othering often relies on stereotypes, prejudices, or stigmatising characteristics to relegate or exclude the other group. It operates through the processes of representation, where the dominant group may depict marginalised groups in ways that reinforce their subordinate status. Representations can perpetuate stereotypes and biases, contributing to the othering process. However, representation can also challenge othering by giving voice and visibility to marginalised groups, promoting inclusivity and social justice. Therefore, representation shapes how social groups are perceived, while stereotypes simplify and categorise identities. Othering uses these representations and stereotypes to emphasise differences, contributing to the marginalisation and exclusion of specific groups. Although representation, stereotypes, and othering are distinct concepts, they are closely interconnected and influence each other in media and cultural discourses.

In discourse analysis, othering involves the construction and representation of individuals or groups as fundamentally different, inferior, or alien to one's own social identity or dominant norms. It establishes an opposition between the in-group and the out-group based on perceived cultural, ethnic, religious, or other social differences. Othering can be overt or subtle, perpetuating stereotypes, prejudices, and power imbalances within society. Critical discourse analysis examines othering as an appearance of power relations and ideological biases present in language use. Dominant groups

employ discursive strategies to maintain their hegemony by marginalising and subordinating others. This process is reinforced through linguistic choices, narratives, and representations that construct the out-group as exotic, dangerous, or inferior. Representation plays a crucial role in perpetuating othering dynamics. Media, for instance, often constructs narratives that reinforce existing power structures and stereotypes, shaping public perceptions. Stereotypical portrayals based on race, ethnicity, gender, or religion can contribute to the stigmatisation and marginalisation of certain groups, influencing public opinion, policies, institutional practices, and social interactions.

Orientalism, a term coined by Edward Said in his book "Orientalism" published in 1978, refers to a framework that encompasses representations, stereotypes, and power dynamics used by the Western world to approach, study, and represent the East, particularly the Middle East and Asia. Said emphasises that Orientalism is not merely a scholarly discipline but a system of knowledge production and cultural dominance that extends across academic fields, artistic expressions, literature, and popular culture. Its purpose has been to construct the Orient as an exotic and inferior "Other" in contrast to the West, which is seen as superior, rational, and advanced in contrast to the exoticized and inferior representation of the Orient. This binary opposition between the West and the East, as portrayed in Orientalist discourse, perpetuated stereotypes, and influenced societal perceptions of both regions. A significant aspect of Orientalism is its association with power. Said argues that Orientalism emerged during the era of European colonialism, serving the interests of Western powers seeking to dominate and control non-Western territories. The West positioned itself as superior, civilised, and rational, while depicting the East as backward, irrational, and in need of Western intervention. Essentialising and homogenising diverse Eastern cultures and societies is inherent in Orientalism. It simplifies and presents a monolithic image of the Orient, reinforcing Western superiority and justifying imperialistic actions and policies. Orientalist representations often idealise the East, disregarding its complexities and perpetuating stereotypes. Additionally, Orientalism has profoundly affected the East itself. It has shaped non-Western societies' self-perceptions, views of their histories, and cultures. For instance, in the context of literature and art, Western representations of the East often perpetuated stereotypes and romanticised notions, leading people in non-Western societies to internalise these depictions. This, in turn, influenced how individuals from these societies perceived their own cultures and identities, sometimes leading to a sense of inferiority or exoticisation (Kerr, 1980). It has influenced the formation of national identities, political ideologies, and cultural production as responses to Western dominance.

In connection to Orientalism, othering refers to the process of constructing and marginalising a group or culture as different or inferior to the dominant Western norm. Within Orientalism, othering establishes a clear distinction between the Western and Eastern cultures, setting them up as opposing and distinct entities, portraying the West as modern, progressive, and civilised, while depicting the

East as traditional, and inferior. This representation not only shapes Western perceptions of the East but also influences policies, cultural exchanges, and interactions between the two. Othering and Orientalism are interconnected concepts. The construction of the "Other" involves an imagined, essentialised version of non-Western cultures. By framing the East as fundamentally different and "Other," Western powers justified colonialism, imperialism, and cultural domination. These power imbalances have had continuing effects on the socio-political and cultural landscapes of the regions affected.

In the context of my thesis on the portrayal of Saudi women in Saudi and British media, the discussion of Orientalism, stereotypes, and othering is highly relevant. Orientalism, as conceptualised by Edward Said, serves as a crucial theoretical framework that sheds light on how the West has historically perceived and represented the East, including Saudi culture. By understanding this framework, I can critically analyse how Saudi women are portrayed in media within the contexts of both Saudi Arabia and the United Kingdom. This understanding allows me to explore the underlying biases and power dynamics shaping these representations. Additionally, the exploration of stereotypes is vital, as media often relies on simplified narratives. By delving into these stereotypes, I can assess the accuracy of the portrayals of Saudi women and discern their impact on societal attitudes. Furthermore, the concept of othering, especially in the form of a binary opposition between the West and the East, influences how cultures are perceived and represented. Understanding how othering operates in media representations of Saudi women enables me to explore how they are positioned in relation to Western norms and how these power dynamics affect their portrayal in media discourse. This discussion provides a theoretical foundation for analysing media representations, allowing for a nuanced examination of the biases, stereotypes, and othering present in both Saudi and British media portrayals of Saudi women.

3.2.2 Discourse analytical concepts and tools

Language operates within a web of social, cultural, political, religious, and historical contexts, shaping and being shaped by the intricacies of human interaction. Context, denoting the multifaceted backdrop against which discourse unfolds, encompasses its structure, content, and style, intertwining them in a dynamic relationship (van Dijk, 2008). The pivotal significance of discourse emanates from the rich tapestry of social, political, and cultural environments within which it emerges (Paltridge, 2021). Scholars such as Fairclough (2001) and Litosseliti and Sunderland (2002) delve into this symbiotic connection between context and discourse. Fairclough contends that discourse and social practice are inextricably interwoven; language, invariably, finds its essence within specific contexts, each molding

and influencing the other in an ongoing, iterative process. This dialectical interplay underscores the profound influence context exerts on the interpretation and meaning of discourse, while simultaneously being shaped by the very discourse it envelops. In the realm of discourse, particularly in the sphere of media discourse, language wields immense power, wielding the ability to mold opinions and perspectives (Lida & Avoine, 2016). Hence, delving into the context of any discourse becomes imperative to unravel its intended meaning and societal impact fully. Yet, the alignment of cultural backgrounds between the writer and reader, as highlighted by Hall (1973), does not guarantee perfect alignment in interpretation. Variances in language, ideas, culture, political viewpoints, and societal stances can lead to nuanced understandings and misinterpretations, even among individuals sharing similar cultural origins (Morley, 2006).

The term "discourse" encompasses a myriad of definitions, reflecting its complex nature (Sindoni, 2014). It encapsulates diverse forms of communication, from everyday conversations to specialised academic or political dialogues, embodying the multifaceted dimensions of human expression. Discourse analysis, situated at the intersection of linguistics and communication studies, illuminates language within its broader social and cultural context. It seeks to fathom how language constructs meaning, weaves identities, and establishes power dynamics. As described by Sunderland (2004), discourse embodies the flow of information shaping the world through language and text, while Blommaert (2005) portrays it as active 'language in action.' O'Halloran (2003) delves deeper, exploring discourse's dual facets: it conveys readers' understanding while dissecting how different institutions describe and interpret the same event, unravelling intricate sociocultural practices. This multifaceted view aligns with critical discourse analysis (CDA), delving into textual, discursive, and sociocognitive contexts, elucidating the layers of meaning embedded within language.

Discourse analysis transcends the confines of language, delving into the heart of social and cultural milieus. It uncovers underlying power structures, ideologies, and beliefs, unravelling the intricate threads weaving social reality. Through the lenses of saying (communication of a message), doing (action performance), and being (identity presentation) as identified by Gee (2014), discourse analysis deciphers the intricate dance between language, power, and societal frameworks. In my research, discourse assumes a broad identity, encompassing explicit statements, subtle linguistic cues, entrenched biases, and societal norms embedded in language. This comprehensive analysis is pivotal in exposing implicit biases, stereotypes, and power dynamics, shaping the portrayal of women across diverse media forms, from media narratives to social media discussions and cultural depictions.

The significance of discourse analysis within the framework of this thesis is evident. Newspapers, serving as conduits of public narratives, wield immense influence, intricately interwoven with societal perceptions and attitudes, especially concerning the portrayal of Saudi women. Discourse analysis unravels the intricate tapestry of language, power, and social structures within these publications. It critically scrutinises the role newspapers play in reinforcing or challenging prevailing gender norms and stereotypes. Through this analysis, we glean insights into how media discourse shapes societal perceptions, challenging established norms, and fostering inclusivity. In essence, this thesis underscores the pivotal role of discourse analysis, illuminating the multifaceted interplay between language, media, and society. By dissecting the representation of Saudi women in newspapers through the prism of discourse analysis, this study endeavours to contribute to a profound comprehension of media's role in shaping perceptions, attitudes, and societal transformations concerning gender in Saudi Arabia.

3.2.2.1 Critical Discourse Analysis

Languages serve specific functions in various contexts; for instance, scientific language employs technical terms, while literary language uses figurative expressions to convey emotions and concepts. To understand spoken or written discourse, you must analyse it critically to uncover hidden meanings and highlight social, cultural, and ideological contexts.

CDA started in the 1990s to examine texts and reveal complex social phenomena (Wodak & Meyer, 2015). Baker and McGlashan (2020) define CDA as a methodological approach that analyses language to investigate social issues, with a specific emphasis on power dynamics, notably instances of power abuse such as discrimination and disempowerment (p. 1). These researchers argue that language not only influences public opinion but also plays a crucial role in upholding and justifying specific social behaviours. By going beyond surface meanings, CDA reveals power dynamics and social structures in discourse, drawing from fields such as linguistics, sociology, anthropology, and psychology, among others. This critical perspective highlights how linguistic nuances influence prevailing attitudes and perceptions. For example, a study by Smith et al. (2018) demonstrated how subtle language cues can shape public opinion, showcasing the significant role of language in societal structures.

CDA takes a critical approach by examining power dynamics and social contexts that impact language usage and discourse. Through different analytical and theoretical frameworks, CDA enables researchers to explore deeper meanings, ideologies, and power dynamics within discourse. CDA aids

in identifying patterns in discourse, providing insights into how individuals and issues are framed, particularly in media representations. CDA offers a critical lens to examine how language functions as a social practise and how discourse shapes and is shaped by social, political, and historical contexts. This offers valuable insights into how language either maintains or questions current power dynamics, establishing it as a crucial tool for researchers in various fields. CDA, initially rooted in linguistics and social psychology, has now become a widely adopted approach in various fields. It is valued for its ability to uncover hidden power dynamics and social issues in diverse contexts. CDA focuses on analysing discourse in social and historical contexts, examining how social identities (like gender and race) and historical circumstances influence discourse. In summary, CDA provides a critical perspective on language as a social practice and demonstrates how social, political, and historical contexts shape discourse formation and interpretation. CDA provides valuable insights into how language challenges power dynamics and shapes societal structures. In the following sections, we will delve deeper into specific methodologies and theories that complement critical discourse analysis, including the integration of corpus linguistics, discussions on agency within critical discourse analysis, exploration of social actor theory, and insights from systemic functional linguistics."

3.2.2.2 Integrating Corpus Linguistics and Critical Discourse Analysis

Methodological synergy means the combined use of diverse research methods to enhance the comprehension of a phenomenon. CDA and Corpus Linguistics (CL, henceforth) are two research methods that can be combined to provide a more comprehensive discourse analysis. CDA is a qualitative research approach that examines the social, political, and cultural scopes of discourse. It focuses on the power relations between language users and how language is used to maintain or challenge dominant ideologies. CDA emphasises the analysis of the context in which discourse occurs and is involved in the social and political implications of language use.

On the other hand, CL is a quantitative research approach that uses computer software to analyse extensive language data, usually compiled into corpora. CL aims to identify patterns and regularities in language use, such as the frequency of words, collocations, and concordances. Furthermore, CL can also help researchers identify and analyse the linguistic features of specific discourses, such as metaphors, collocations, and lexical choices, which can reveal underlying ideologies and power relations. This approach has been applied to a wide range of texts, including political speeches, media discourse, and academic writing. CL techniques are integrated into critical discourse analysis to expand its scope and effectiveness. The use of corpus analysis, in particular, is

becoming more prevalent, as demonstrated by the significant number of articles in the edited collection that draw on this approach. CDA can help researchers identify the social and political dimensions of discourse. At the same time, CL can provide quantitative evidence to support or challenge these claims. CL can also help identify patterns and regularities in language use, which can be used to identify themes and topics for further analysis. When these two approaches are synergistically applied, researchers gain a more comprehensive understanding of how language functions in various social, political, and cultural contexts.

Using methods associated with CL to carry out CDA is not a new approach, as evidenced by previous studies (Krishnamurthy, 1996; Stubbs, 1994). This interdisciplinary approach has proven valuable in fields such as sociology, political science, and media studies. Nevertheless, in recent times, it appears that CL methods are gaining popularity in critical approaches to discourse analysis. Despite the use of CL approaches in CDA and related fields already being shown by many linguists and researchers such as (Baker, 2004a, 2004b, 2006; Koller & Mautner, 2004; Mautner, 2004). This synergy can yield a more holistic insight into how language is used to construct and perpetuate power relations in society. It allows for identifying linguistic patterns and discursive strategies that may be invisible to traditional qualitative analysis methods. CL is a computer-supported methodology that analyses big data and is a beneficial methodology that contributes effectively to CDA studies (Baker, 2012b; McEnery & Hardie, 2011; Wodak & Meyer, 2009). This interdisciplinary approach has been particularly useful in studying issues such as gender, race, and politics. Corpora provides a broader empirical basis and the use of corpus tools in conjunction with larger amounts of data can help avoid 'researcher bias', since some of the criticisms of CDA involve the charge of bias.

This integration produces a more comprehensive understanding of how language shapes and sustains power dynamics within society. It enables the identification of concealed linguistic patterns and discursive strategies that conventional qualitative analysis methods might overlook. Numerous scholarly endeavours have amalgamated CDA with CL as a potent analytical instrument (Baker et al., 2008). CL, a computer-assisted method for analysing extensive datasets, substantially enhances CDA investigations (Baker, 2012b; McEnery & Hardie, 2011; Wodak & Meyer, 2009). By merging CDA and CL, researchers unveil latent language utilisation patterns that manual scrutiny may not unveil. This fusion facilitates a more profound grasp of how discourse either reinforces or challenges existing power structures. Notably, this interdisciplinary approach excels in scrutinising areas such as gender, race, and politics, showcasing its invaluable utility. It is pertinent to emphasise that the inclusion of corpora provides a broader empirical basis. The incorporation of corpus tools alongside substantial datasets effectively mitigates the risk of 'researcher bias,' a matter of distinct importance given that some criticisms of CDA involve allegations of bias.

One of the problems associated with the CDA framework is the researcher's subjective preconception; however, CL can help to reduce this bias (Wodak & Meyer, 2009). Additionally, the combination of CDA and CL may decrease the methodological weakness of each method in isolation. CDA provides qualitative results and uses small samples, whereas CL provides quantitative and qualitative results and involves large samples (Baker, 2010; Orpin, 2005; Wodak & Meyer, 2009). Due to the small amount of data in some CDA studies, it is difficult to generalise the results. Thus, using CL to strengthen CDA by studying the selected texts, examining large numbers of texts, and comparing the results across corpora may increase the generalisation of the results (Cheng, 2012; Stubbs, 1997). In other words, CDA and CL combined provide the opportunity to study large amounts of data, triangulate the analysis, and produce results that are more consistent and reliable. Typically, in some cases, researchers study vast amounts of data to be able to produce effective findings based on quantitative methods (Baker, 2012a). In the realm of cross-linguistic corpus-assisted (critical) discourse studies, numerous challenges surface, particularly concerning data availability and the sources of data. As mentioned in Chapter Two (2.4), many differences exist between Saudi and British newspapers. These differences could be summarised as the equivalence of data and issues related to the style of the newspaper (absence of tabloids in SA). Another issue that needs to be considered is the translation of Arabic extracts.

3.2.2.3 Agency in critical discourse analysis

The portrayal of action and agency is widely examined in studies of the interaction of social power and language. According to Van Leeuwen (2008), "agency as a sociological concept is of substantial and classic importance in critical discourse analysis." (p.23). Agency refers to the ability of individuals or groups to act and make choices in a given context. In the context of CDA, agency pertains to the capacity of individuals and groups to exercise actions and make choices within specific social structures and power relations (Fairclough, 2015). It is therefore concerned with how individuals and groups can exercise influence over social and political processes through their use of language. Critical discourse analysis examines how language use can shape and constrain agency, particularly regarding power dynamics and social hierarchies. Van Leeuwen's (2008) perspective highlights the significance of agency in understanding how social power is constructed and maintained through language use. By examining how individuals are represented as agents in discourse, we can gain insight into how power relations are negotiated and reinforced. Depictions of agency may emphasise or diminish an action, portraying it as potent or powerless, and either elucidating or obscuring responsibility for that action. This might include portraying 'in' and 'out-groups as stronger or weaker, portraying specific individuals as guilty or innocent, and establishing credit or blame for activities. Arguments over the representation

of events and actors are centred on portrayals of the agency. Therefore, it is crucial to critically analyse the representation of agency in discourse to understand how power dynamics operate and how they can be challenged or reinforced. This analysis can help us identify the underlying assumptions and ideologies that shape our understanding of events and actors in society. The portrayal of agency is a crucial aspect of shaping public opinion and influencing policy decisions. It can impact how people view events, assign responsibility, and determine appropriate responses to them. Therefore, it is crucial to critically analyse the portrayal of agency in the media and other forms of representation to understand power dynamics and the attribution of responsibility. Such analysis can reveal how certain groups or individuals are privileged or marginalised in the public discourse and can help challenge dominant narratives. By examining the portrayal of agency, we can also identify the underlying biases and assumptions that shape public opinion. In conclusion, a critical analysis of agency portrayal in the media can help promote social justice and equity by challenging dominant narratives and biases. It can also lead to more informed policy decisions that consider the diverse perspectives and experiences of different groups. Therefore, it is important to critically evaluate media representations of agency and question the power dynamics that shape them.

3.2.2.3.1 Social Actor Theory

As the focus of this study is media discourse about Saudi women, the Social Actor Theory (henceforth, SAA) as a theoretical and methodological approach was beneficial to studying media discourse in terms of helping to classify the socio-semantic choices to represent Saudi women as group of social actors. The SAA approach provided a comprehensive framework for analysing media discourse and its relationship to social issues. Also, the fact that SAA is a comprehensive framework in CDA studies that provides examination to discourse in the context of the depiction of actors in texts is another argument for choosing it. Discourses are generated in ways relevant to the roles and goals of social actors in certain social situations. In Van Leeuwen's approach, social action impacts the social actors in terms of how they are represented and formed and their role in context. Van Leeuwen (2008) emphasises the importance of active and passive tenses, as well as transitivity patterns, in the portrayal of social actors.

Conversely, social actors and agency are realised through linguistic roles and more complicated exclusion and inclusion processes. Van Leeuwen's (2008) approach is useful for expressing the function of social actors in the discourse by using socio-semantic rather than grammatical categories to derive socio-semantic categories. Overall, Van Leeuwen's approach highlights the importance of understanding how social actors are portrayed and represented in language and how this impacts their role and agency within a given context. By analysing socio-semantic categories rather than just

grammatical ones, we can gain a more nuanced understanding of the function of social actors in discourse. This approach can be particularly useful in analysing power dynamics and social hierarchies within discourse, as it allows for a more detailed examination of how certain groups or individuals are positioned and represented. Additionally, by focusing on socio-semantic categories, we can identify patterns and trends in portraying social actors across different contexts and genres. This approach can also help to uncover implicit biases and assumptions that may be present in language use, which can have significant implications for social justice and equity. Ultimately, Van Leeuwen's approach provides a valuable framework for understanding the complex relationship between language, power, and social identity.

This study's primary and most significant social actor is Saudi women or any reference to Saudi women, e.g., we, girls, ladies, and women. With this analysis, social stereotypes in representations of Saudi women in which they are discursively framed would be revealed. In Chapter 5, I introduce and describe my analytic method, which is based on critical discourse analysis, and the model utilised in this study, which is Van Leeuwen's (2008) social representation theory. Employing van Leeuwen's socio-semantic inventory model, I selectively leverage categories most pertinent to the data to uncover distinct methods of portraying social actors. This conceptual and analytical framework will clarify how the actors (Saudi women and/or Saudi women's names) in these articles are included and excluded. This study aims to shed light on the representation of Saudi women in newspapers following the recent reforms that grant them more rights. By using a socio-semantic inventory model based on critical discourse analysis and Van Leeuwen's social representation theory, I will analyse how these women are portrayed and whether there is a shift in their representation after the reforms using a socio-semantic inventory model based on critical discourse analysis and Van Leeuwen's social representation theory. In this thesis, Van Leeuwen's (1996; 2008) socio-semantic inventory is used to examine the representation of social actors by three Saudi and UK newspapers in their coverage of lifting the ban on women driving and relaxing traveling restrictions on women. Van Leeuwen (2008) created a framework to study the different roles assigned to social actors in any kind of discourse. Social actors are involved in social performance and take on certain roles. Van Leeuwen's framework emphasises the importance of the choice of words and grammatical constructions in positioning social actors in and through the representation. He introduces the socio-semantic inventory with different ways of including or excluding social actors. The following points explained each used type of this inventory in brief (for more details, see Chapter Five).
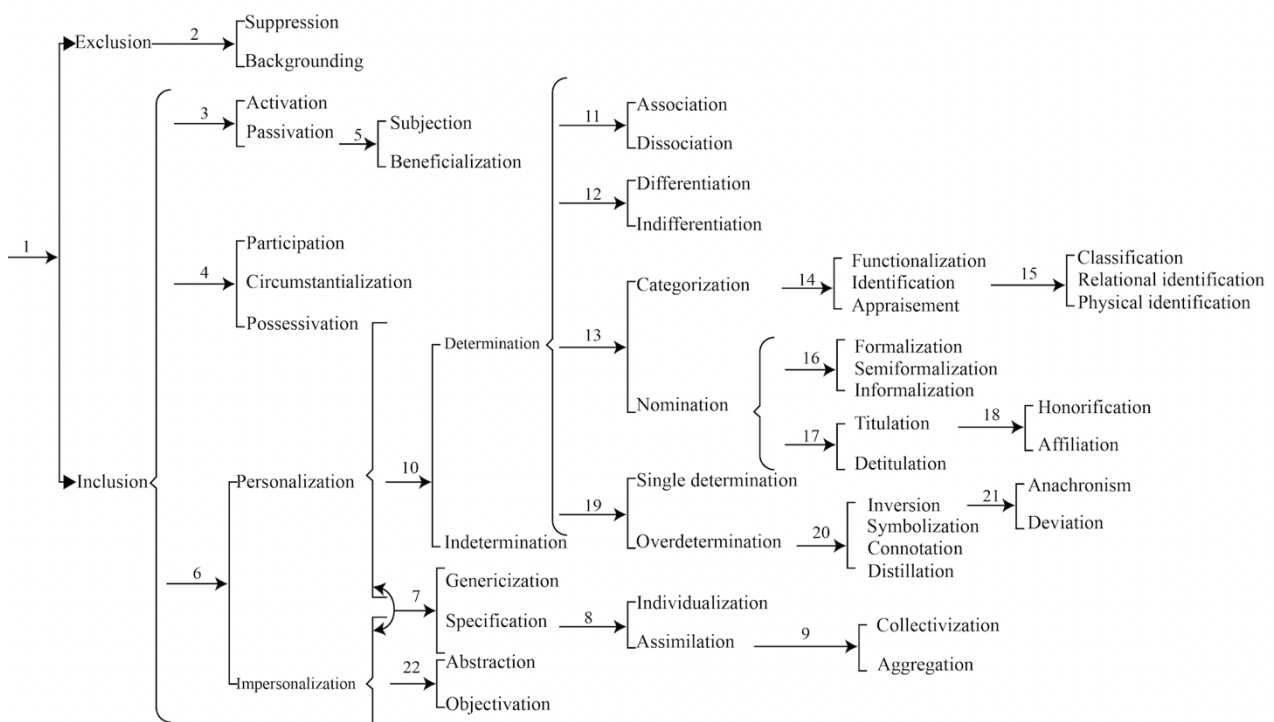
Figure 3.1. Social Actor Network (Van Leeuwen, 2008, p 52)

- **Exclusion**
  - Suppression (a total exclusion) means there are no signs or indications of the representation in the text.
  - Backgrounding, which occurs when there is no explicit reference to the social actor.
- **Inclusion**
  - Activated social actors refer to those who are exemplified as forceful and active in the action.
  - Passivated social actors are shown as receivers of actions.
  - Nomination occurs when the social actor is shown in the text by their presenting social identity.
  - Categorisation occurs when the social actor is shown in the text by presenting their social function.
  - Genericisation is a strategy of referring to certain social actors with a non-specific reference.
  - Specification is a strategy of referring to certain social actors with a specific reference.

3.2.2.4 Systemic Functional Linguistics

Systemic Functional Linguistics (SFL) emerges from the field of functional linguistics, a broad theoretical approach cantered on the communicative function of language. This approach scrutinises

how language conveys meaning, facilitates social interaction, and constructs discourse. Within functional linguistics, diverse subfields such as systemic functional linguistics, cognitive linguistics, discourse analysis, and pragmatics share a focus on language's functional aspects while diverging in their specific theoretical underpinnings and analytical techniques. SFL, developed by Michael Halliday (1960) and colleagues, delves into the correlation between language and social context. It is founded on the perspective that language acts as a social semiotic system, reflecting the structure and organisation of social reality. SFL's primary emphasis is on the functional dimensions of language, exploring its role in meaning creation, information conveyance, and the expression of social bonds. A fundamental tenet of SFL is the concept of linguistic function, signifying the social intent or significance that language serves within specific contexts. In accordance with SFL, language is structured into three interlinked systems: ideational, interpersonal, and textual. The ideational system pertains to the portrayal of experience and knowledge, the interpersonal system addresses the manifestation of social relationships, and the textual system manages language's organisation and arrangement in both written and spoken forms. SFL's applications span an extensive spectrum, including education, discourse analysis, genre examination, and language instruction. Its influence extends to other areas within linguistics and communication studies, notably multimodal discourse analysis and critical discourse analysis. In the context of CDA, SFL proves valuable through its methodical framework for dissecting text and structure. This enables CDA scholars to pinpoint linguistic elements that encode power dynamics, ideologies, and social practices. For instance, SFL analysis can unveil how language choices, like passive voice or nominalisation, contribute to shaping social meanings and power dynamics.

Secondly, SFL enables CDA researchers to identify and analyse discursive strategies employed in texts to promote or challenge specific ideologies. By examining choices related to modality, appraisal, and transitivity, SFL can reveal how language is used to construct social realities, maintain, or resist power relations, and persuade or manipulate audiences. Overall, the analytical tools and theoretical concepts offered by Systemic Functional Linguistics complement CDA's focus on social and political aspects of discourse. Integrating SFL into CDA studies provides researchers with a deeper understanding of the linguistic and socio-cultural dimensions of texts, unveiling the underlying power dynamics and ideologies at play. SFL is distinguished from other functional linguistic approaches by its emphasis on the systemic nature of language. It applies functional linguistic theory to the analysis of discourse across various organisational levels, ranging from phonology and grammar to genre and register. SFL is also characterised by its exploration of the interplay between language and social context, and its objective of crafting a language theory that is both descriptive and explanatory. In essence, SFL aligns

with a broader functional linguistic tradition that seeks to comprehend how language shapes meaning and facilitates social interaction across diverse usage contexts.

Systemic Functional Linguistics and appraisal theory are closely related, as appraisal theory is a subfield of SFL that focuses specifically on expressing evaluative meaning in language (Daulay,2011). Appraisal theory explores how speakers and writers use language to express attitudes, opinions, and judgments and how these evaluations are shaped by social context and power relations. Appraisal theory is a framework for analysing the evaluative language that people use to express their attitudes, opinions, and emotions. The theory identifies three interrelated components of appraisal:

1. Attitude: This refers to the positive or negative evaluation that people make about a particular object or event. In appraisal theory, attitudes are seen as being composed of three dimensions: affect (how the person feels about the object or event), judgment (the person's evaluation of the object or event), and appreciation (the person's evaluation of the object or event based on cultural or personal values).

2. Engagement: This refers to the degree of personal investment people have in the object or event being evaluated. It encompasses two dimensions: affective engagement (the degree of emotional involvement) and cognitive engagement (the degree of mental effort or attention).

3. Graduation: This refers to the degree of intensity or forcefulness of the evaluative language used. It encompasses two dimensions: force (the degree of intensity of the evaluative language) and focus (the degree of specificity or generalizability of the evaluative language).

These evaluations can be expressed through various linguistic resources, such as lexical choice, grammatical structure, and intonation. SFL provides the theoretical framework for appraisal theory, as it systematically analyses the functional aspects of language use. SFL emphasises the role of language in creating meaning and constructing social reality and provides a means of exploring how evaluative meaning is expressed and understood in different social contexts. Appraisal theory proposes that these three components of attitude, engagement, and graduation are interrelated and can affect the overall meaning and impact of the evaluative language used in discourse. By analysing the patterns of appraisal in discourse, researchers can gain insights into the attitudes, opinions, and emotions of the speaker or writer, as well as the social and cultural context in which the discourse occurs.

Appraisal theory finds diverse applications across various domains, encompassing media discourse, academic writing, and literary analysis. In the realm of media discourse, a notable application emerges as researchers employ appraisal theory to dissect how news organisations employ

evaluative language, ultimately shaping narratives and melding public viewpoints. Particularly relevant to my third study, which revolves around uncovering people's reactions on Twitter concerning two subjects linked to Saudi women, appraisal theory serves as a valuable framework for discerning how evaluative meanings are conveyed and understood through language, thus playing a pivotal role in shaping and examining social perceptions and realities. In formulating the methodological framework for my thesis, I integrated the Social Actor approach and Appraisal Theory. This combination was crucial for conducting a nuanced analysis of the intricate dynamics underpinning the representation of Saudi women. The Social Actor approach played a pivotal role in deconstructing prevalent social stereotypes concerning Saudi women. It emphasised the contextual nuances inherent in these portrayals within diverse media formats, shedding light on the multifaceted dimensions of social perceptions. The deliberate incorporation of Appraisal Theory, grounded in Systemic Functional Linguistics (SFL), was strategic. This theoretical framework provided a unique perspective for analysing people's responses on Twitter, enabling the exploration of attitudes, opinions, and emotions expressed in reaction to specific topics related to Saudi women. Through the lens of Appraisal Theory, I could unravel the evaluative meanings intricately woven into language, thereby gaining profound insights into public sentiment and societal perceptions.

3.3 Gender and Discourse

The differentiation between language use and discursive representation stands as a pivotal concern within linguistic studies, especially in the realm of gender. Language use encompasses how individuals, particularly women, employ language and whether these linguistic patterns differ from those of men. In contrast, discursive representation pertains to the portrayal of women as construed by others—essentially, the 'language about women' (Baker, 2014b, p. 158). As Sunderland (2004) aptly notes, representations gain prominence when the focus shifts to 'other' rather than 'self' (p. 24). Thus, the focus of this study rests on analysing language representations of Saudi women, delving into how external sources depict them, rather than scrutinising the linguistic choices made by Saudi women themselves.

The intersection of language, culture, and gender has been a subject of profound scholarly inquiry since the 1970s, leading to the development of various methodological and theoretical approaches (Holmes & Marra, 2010; Talbot, 2010). The concept of gender holds immense significance as it impacts one's identity, speech patterns, how one is discussed, and the treatment received in society. The relationship between language and gender can be interpreted through two lenses: the strong and

weak views. The strong view posits that language actively shapes our perception of reality, including gender roles and identities, while the weak view contends that language mirrors pre-existing societal norms related to gender (Talbot, 2010). Both perspectives underscore the profound influence of culture on language.

In the context of language and gender, the strong view suggests that language not only mirrors societal gender norms but actively moulds our understanding of them, perpetuating stereotypes and inequalities. Conversely, the weak view acknowledges that language reflects existing cultural and social norms concerning gender. Language, acting as a societal mirror, projects prevalent gender norms and stereotypes. However, it is imperative to recognise that language is not passive; it can challenge and reshape societal perceptions of gender. Linguistic choices, such as using inclusive language and avoiding gender-specific stereotypes, have the potential to dismantle traditional gender norms. In essence, these viewpoints underscore the intricate interplay between language, culture, and gender. Language not only mirrors existing gender norms but also serves as a potent tool for challenging and reshaping these norms. Acknowledging the influence of language on gender is paramount for fostering gender equality, promoting inclusive communication, and dismantling harmful stereotypes in society.

The distinction between being male or female transcends mere biological sex; these social categories are not rigid boundaries but rather fluid constructs (Coates, 1995). In the realm of discourse studies, "gender" pertains to socially constructed roles, behaviours, and identities associated with being male or female within a specific society. In contrast, "sex" refers to the biological traits distinguishing males from females. Discourse studies delve into the formation and transmission of gender and sex through language and other forms of communication. This encompasses exploring how media, popular culture, everyday conversations, social practices, and institutions depict gender and sex.

Oakley (1972) elucidates the divergence between sex and gender, clarifying that sex refers to biological categorisation (p. 158), whereas gender is a cultivated trait rooted in social factors, such as femininity or masculinity (Talbot, 2010). Influenced by Butler's (1990) post-structuralist approach, contemporary gender studies assert that gender is not a state of 'being' but rather an ongoing process of 'doing' and performing norms associated with femininity or masculinity. Butler argues that our actions, behaviours, and interactions continually enact and reinforce gender as a social construct, rendering gender identity flexible and adaptable. Recognising that sex is influenced by biology and that gender is shaped by socialisation and cultural norms is pivotal for comprehending the complexities of gender identity and expression. This distinction between gender and sex is paramount as it illuminates how societal norms influence perceptions of maleness or femaleness, and how these

perceptions are conveyed through language and discourse. The term "gender" has evolved from a mere grammatical classification to one denoting characteristic distinguishing masculinity and femininity. Analysing representations of gender and sex in discourse provides profound insights into the intricate and dynamic ways these constructs are shaped, negotiated, and challenged across diverse social and cultural contexts. Researchers delve into gender discourse, scrutinising descriptions and representations of men and women (Adamson, 2007; Holmes & Marra, 2004; McDowell & Schaffner, 2011; McDowell, 2015; Nichols, 2018). These studies often probe how men and women are portrayed in specific discourse forms, such as mass media, social media, and television, unveiling underlying meanings in spoken and written language. Gender discourse involves the use of language and communication to create, reinforce, and question notions of gender and gender roles within society.

3.4 Media Discourse

The media today takes up an essential place in society as a whole. However, this also means that the media is responsible for reporting truthfully and objectively. Misinformation can have serious consequences and can even shape public opinion in harmful ways. Therefore, media outlets must prioritise fact-checking and responsible reporting to prevent the spread of misinformation and promote a precise understanding of important issues, particularly those affecting marginalised communities. Additionally, media literacy education for the public can help individuals critically evaluate the information they consume and avoid being influenced by biased or false narratives. As such, it is crucial to critically analyse the media's representation of diverse groups and ensure that their voices are not marginalised or misrepresented. This requires a concerted effort to promote media literacy and encourage greater diversity in newsrooms and media ownership.

The media plays a vital role in society, and its pervasiveness reflects its great potential for enlightening people about everyday concerns. The media is viewed not just as a conduit for information and ideas but also as a vehicle for moulding attitudes and portraying specific interpretations of reality (Gurevitch et al., 1995). Whilst diverse media formats, from traditional print to new electronic sources, are fundamentally distinct, their overall influence is visible by their broad visibility and reliance on them as credible news and information providers. Additionally, the media plays a critical role in articulating specific concerns and constructing frameworks through which we learn to comprehend issues pertaining to minority populations (Cottle, 2000).

Media discourse refers to how reality and certain issues are denoted in all types of media and how they become publicly debated (Talbot, 2007). Concisely, this means media discourse frames particular

topics and creates debate among the public. Moreover, media has a major role in how people see the world and their position in this world; through mass media, in particular, people gain much information about the world. This thesis delves into a specific aspect of media discourse, specifically concentrating on printed mass media (newspapers), and also encompasses comments derived from print media discourse, which are shared on social media platforms. This thesis uses the terms *media, mass media, news media,* and *press* interchangeably. Media resources frame their reports to match their political agenda and their audience's interest. For instance, mass media may contribute to the cultural and social constructions of people's knowledge (Poole, 2002). According to Curran (2005), mass media keeps people updated about public issues and news. Furthermore, the media provides a space for discussion, which helps form public opinion (Law, 2013). Language plays an important and vast role in producing news and creating responses.

Very few of us are unaffected by instances of media discourse in the current world with advanced technology. Media has continued to play a crucial and incontrovertible role in today's society. Since discourse plays a critical role in advancing people's realities, its ultimate implications for the influence and powers of media discourse are clearly defined. Both media is increasingly becoming important tool of communication in public forums in modern democracies, particularly where the journalists are fully committed to various democratic principles related to their governments. Hence, media discourse ideally provides for a robust, wide-open, and uninhibited marketplace of ideas from diverse sources in which differing views can meet and content one another's measures (Bollinger, 2010).

CDA has increasingly turned its attention to the analysis of media discourse for a variety of compelling reasons. One key driver is the recognition of the profound power and influence that media holds in shaping public opinion and disseminating ideologies (Sahmeni and Afifah,2019). CDA acknowledges that media discourse plays a pivotal role in constructing and reinforcing social norms, values, and power dynamics. By subjecting media discourse to critical scrutiny, researchers aim to unveil how ideologies are intricately woven into language use, thereby exposing dominant narratives and underlying structures of authority (Huckin, Andrus and Clary-Lemon, 2012)

Another driving force behind CDA's focus on media discourse lies in the substantial impact media wields on shaping individual perceptions and societal attitudes. Recognising that media significantly influences how people perceive social issues, events, and marginalised groups, CDA scholars delve into media discourse analysis to explore how language choices contribute to constructing socially accepted realities. The intricate process of framing topics and representing various groups in media discourse is thus dissected to unearth the potent impact of such representations on shaping public

sentiments and viewpoints (Vossenberg, 2013). Furthermore, the mediated construction of reality is a central concern for CDA within the context of media discourse analysis. Given that media serves as a primary source of information for many individuals, influencing their comprehension of the world, CDA endeavours to examine how media constructs meaning, identities, and event interpretations. By comprehensively analysing media discourse, researchers aim to decode the collaborative interplay of visual and textual elements that coalesce to convey meaning and ideology.

The emergence of digital media and the proliferation of social platforms have further intensified CDA's interest in media discourse analysis. In an era where information dissemination has transcended traditional boundaries, digital platforms offer democratised avenues for expression. However, challenges related to misinformation, manipulation, and biased representation have arisen. CDA delves into digital media discourse to understand how these platforms contribute to the construction and reinforcement of discourses and ideologies, thereby shedding light on the complexities of this digital landscape (Santoso, Aziz, J., Utari, & Kartono, 2020). Cross-cultural analysis and the impact of globalisation on media discourse have also spurred CDA's engagement with this domain. Given that media discourse transcends geographical borders, CDA offers a suitable framework for investigating how global media outlets represent diverse cultures, regions, and social groups. This approach enables researchers to explore variations and convergences in media discourse across different contexts and societies (Yang,2020). Lastly, media discourse analysis through a critical lens also highlights the potential for resistance and counter-discourse within media spaces. While media can perpetuate dominant ideologies, it can also serve as a platform for marginalised groups to challenge mainstream narratives, reclaim their identities, and contest prevailing power structures.

Studying the language of media from a linguistics point of view is undertaken largely by linguists and sociolinguists (Cameron & Panovic, 2014; James, 2017; Weiss & Wodak, 2007; Stråth& Wodak,2009). Linguists and sociolinguists are intrigued by the interplay among individuals, narratives, and occurrences within the realm of reporting, driven by both practical considerations and principled inquiries. First, media is regarded as a reachable source of language, which helps researchers obtain data easily. Second, the output of the media forms a large part of the language people hear and read. Third, language in media is linguistically interesting; for instance, in a radio program, the broadcaster uses only language to create and establish his image and style to an unseen audience. Fourth, media serves as a potent and influential social institution, exerting considerable impact on the formation, portrayal, and mirroring of social, political, and cultural matters. Investigating media discourse not only unveils these societal concerns but also uncovers the process by which these

concerns are framed and mirrored, ultimately contributing to the intricate concept of representation in social reality. Given these practical considerations and recognising the substantial role of media within societies, I contend that the analysis of media discourse holds the potential to shed light on the portrayal of Saudi women in the context of contemporary discussions. Within this thesis, delving into the analysis of mass media discourse will serve to uncover depictions pertaining to Saudi women. This exploration will focus on elucidating the symbolic representations of Saudi women both within their own society and in the context of British society, highlighting the nuanced variations stemming from the diverse political, cultural, and linguistic distinctions between Saudi and British media outlets.

In the analysis of media discourse, linguists and sociolinguists are interested in the interplay among individuals, narratives, and events in reporting, driven by both practical and principled motives. Media serves as a readily accessible source of language data, forming a significant part of what people hear and read. Beyond linguistic curiosity, media wields substantial societal influence, shaping social, political, and cultural matters. Examining media discourse not only uncovers these societal concerns but also reveals how they are framed, enhancing our comprehension of representation in social reality. Given these considerations and the pivotal role of media in societies, I argue that analysing media discourse can shed light on the portrayal of Saudi women in contemporary discussions.

Within this thesis, an exploration of mass media discourse will focus on deciphering symbolic representations of Saudi women, highlighting variations influenced by political, cultural, and linguistic distinctions between Saudi and British media outlets. Newspapers, guided by their agendas, selectively report and prioritise issues. The dynamic relationship between the press and its readers allows media to influence public views in accordance with their agenda and political stance. Recognising how media generates discourse that shapes our experiences and cultures is fundamental to media studies and media discourse analysis.

3.5 Social Media Discourse

Social media discourse refers to the conversations and interactions that take place on social media platforms between two or more individuals. It can involve a wide range of positive and negative topics. Social media (SM, henceforth) broadly refers to Internet-based sites such as microblogging (Twitter), social network sites or apps (Facebook), and content-sharing apps (Snapchat, Instagram, and TikTok). All these social media platforms share a major feature: SM enables social interaction between people by exchanging and sharing content, ideas, pictures, feelings, and views (Barton & Lee, 2013). Social media platforms allow all users with different cultural, political, religious, and ideological

beliefs to share, publish, comment on, and republish content. Indeed, the only real consistency across social media platforms is that they allow users to share and comment upon content, much of which they have generated themselves or repurposed from other users' content, and that the purpose of this sharing and commenting is to promote some form of sociality (Baym, 2010; Leppäntn et al., 2014). Moreover, social media platforms have revolutionised how people communicate and interact, breaking down geographical barriers and creating virtual communities.

One of the essential questions raised in studying SM discourse is how online discourse is associated with offline discourse. For example, in the case of allowing Saudi women to drive debates on Twitter, what do individuals think about this newly gained right? What kind of reaction do they show about their offline lives and actual beliefs? Studying the relationship between online and offline discourse can provide valuable insights into how social media shapes public opinion and influences real-world actions. By examining the attitudes and behaviours of individuals in both contexts, researchers can better understand the complex dynamics of social media discourse and its impact on society. In the case of the third study in this thesis, SM discourse plays a major role in finding out how online Twitter comments reflect people's offline opinions about Saudi women's rights as portrayed in the media. Jones (2022) argues that discourse analysis has an important role to play in understanding social media and its impact on society. By applying discourse analysis methods to social media data, researchers can gain valuable insights into how social media shapes our communication and our world. It is important to note that social media can both reflect and perpetuate existing power structures and inequalities, similar to how it can perpetuate harmful stereotypes, prejudices, and misrepresentations. For instance, social media platforms can play a significant role in the representation of various groups, including marginalised communities. However, the representation of these communities on social media is not always accurate or fair, often perpetuating stereotypes and fostering 'othering' – the process of defining certain groups as outsiders or different from the mainstream. Furthermore, the spread of misinformation and fake news on social media can have particularly harmful consequences for communities, as they are often the most vulnerable to such information. Thus, when examining the impact of social media, it's essential to consider its role in both reflecting and shaping the narratives, representations, and stereotypes that influence our society.

Media discourse and social media discourse exhibit distinct features that differentiate them from one another. These characteristics can be outlined as follows. First, social media discourse embraces multimodality, incorporating various modes of communication, including text, images, videos, and emojis. This multifaceted approach enables users to convey meaning and emotion in diverse ways (Djonov & Van Leeuwen, 2018; Kress, Leite-García & Van Leeuwen, 1997; Kress, 2010). Moreover, social media discourse tends to adopt an informal tone, displaying a conversational

style that differs from more formal written communication. Users frequently employ informal language, slang, and abbreviations. Nevertheless, this informality and the multimodal nature of social media discourse can sometimes result in misunderstandings or misinterpretations, as not all users may comprehend the intended meaning behind the use of emojis or abbreviations. Hence, contextual factors and the intended audience must be considered when engaging in social media communication. Third, social media discourse is predominantly user-generated, with users assuming the role of content producers rather than relying on professional journalists or editors (Jenkins, 2006). The sharing of traditional media content, often in the form of article links accompanied by comments on social media, blurs the boundaries between these realms. This process sustains the relevance of traditional media content, even amidst a significant decline in physical newspaper sales.

Also, social media discourse operates at a remarkable pace, allowing for the rapid dissemination of news, information, and opinions. The speed at which social media content can be shared and responded to facilitates real-time interactions among users, leading to the swift circulation of content throughout online networks. Additionally, social media platforms offer a level of interactivity and engagement that is not typically found in traditional media, as users can comment, like, and share content with ease. This has led to the emergence of new forms of citizen journalism and online activism, as individuals are empowered to share their perspectives and advocate for the causes, they believe in. Lastly, social media discourse flourishes through its interactivity, offering users the chance to participate in conversations, debates, and collaborative interactions with each other (Beer, 2006; Boyd and Ellison,2007). This interactive nature fosters the formation of online communities and social networks, enhancing the sense of connectivity and participation among users. By recognising and understanding these distinguishing features, individuals can effectively navigate and comprehend the unique characteristics of social media discourse. Such awareness enables users to engage in meaningful and informed interactions within the dynamic realm of social media.

3.6 Literature review

This literature review assesses studies about Arab, Muslim, and Saudi women's representations in the media. This research aims to show how media shapes and represents Saudi women, as well as how language can be used to reflect the ideological and political perspectives of certain cultures—in this study's context, Saudi and British cultures. I draw on critical discourse analysis, gender discourse, and appraisal theory to study the representation of Saudi women in British and Saudi media. Moreover, the literature review will also explore the role of the media in perpetuating gender stereotypes and the impact of these stereotypes on Saudi women's lives. By analysing media representations, this study

aims to contribute to a better understanding of how Saudi women are portrayed in the media and how these portrayals shape societal attitudes towards them. Furthermore, the study will examine the potential for media to challenge and subvert traditional gender roles and stereotypes, as well as how Saudi women use media to assert their own voices and identities. Ultimately, this research seeks to shed light on the complex relationship between media, gender, and culture in Saudi Arabia.

3.6.1 Representations of Women in the Media

As stated above, the media has a great impact and plays a role in shaping and presenting women's issues by emphasising and describing their role and image in society (Terman, 2017). This impact can either be positive or negative, as the media has the power to reinforce gender stereotypes or challenge them through adequate and diverse representation of women (Al-Ahmadi, 2011; Saqib, 2016). A small number of studies have analysed and studied the linguistic representations of Saudi women in the mass media (Aljarallah, 2017; Altoaimy, 2018; Mishra, 2007). The existing literature has mainly examined the representations of Arab women, generally (Lida & Avoine, 2016; Obeidat, 2002; Sakr, 2002), as well as representations of Muslim women and Muslims in Western media (Altohami & Salama, 2019; Mustafa-Awad & Kirner-Ludwig, 2017; Saeed, 2007). However, a review of the corpus of critical discourse studies on topics related to gender, particularly gender issues related to Saudi women, indicates that insufficient research has been conducted in this field. The studies that exist vary in terms of their aims and have focused on particular social issues, such as driving restrictions on Saudi women (Alenazy, 2018; Aljarallah, 2017; Altoaimy, 2018), or cultural elements, such as gender representation in English as a foreign language schoolbook in SA (Al Jumiah, 2016; Aljuaythin, 2018; Sulaimani, 2017). Studies have also analysed blogs by Saudi women (Al Maghlouth, 2017) and, more importantly, explored the representation of Saudi women in America (Mishra, 2007), British (Bashatah, 2017), and Saudi media (Al-Hejin, 2015). The following sections will report the findings of the abovementioned studies and expand on various topics related to Saudi women in the media discourse.

3.6.2 Previous Research about Representations of Arab Women in the Western Media

The representation of Arab women in news articles can influence the perceptions of the target audience (Lida & Avoine, 2016). Mustafa-Awad and Kirner-Ludwig (2017) conducted a study that examined German university students' perceptions of Arab women during the Arab Spring, considering the influence of the Western press. Their study also analysed news headlines mentioning Arab women from British, American, and German newspapers. By utilising discourse analysis (DA) and corpus approaches, the authors investigated the lexical choices made by the students when referring to Arab

women and compared them to the lexical choices used in news headlines. The findings of Mustafa-Awad and Kirner-Ludwig's (2017) study revealed three distinct groups based on the students' attitudes towards Arab women. The first group predominantly associated negative meanings such as "abused" and "forced" with Arab women. The second group contained lexical items with positive connotations like "beautiful" and "brave." (p. 531). The third group consisted of a combination of lexical items from the first two groups, including references to religious and conservative aspects. These findings indicate that the negative stereotypes and limited positive representations of Arab women in news headlines are reflected in the lexical choices made by the students. Thus, the study highlights the urgent need for more diverse and adequate representations of Arab women in media and education (Mustafa-Awad & Kirner-Ludwig, 2017).

Mustafa-Awad and Kirner-Ludwig (2017) emphasised that the overwhelming majority of headlines mentioning Arab women in the Western press served as a means to influence and shape the students' attitudes. Specifically, they noted the frequent use of the nouns "protest" and "activism" in discussions about Arab women (p. 523). Additionally, their study found a shift in the representation of Arab women during the Arab Spring, with the emergence of a new portrayal as "fighters." This contrasts with Lida and Avoine's (2016) study, which highlighted the stereotypical victimisation of Arab women. It is worth noting that Lida and Avoine (2016) focused on the Western news media's portrayal of Arab women compared to the Eastern media, specifically in the context of the incidents of September 11 in the United States. They qualitatively analysed three well-known online Arab-English newspapers: Al-Jazeera English, Arab News, and Iraqi News (Lida & Avoine, 2016).

In conclusion, these studies shed light on the evolving representation of Arab women in the media and the impact of significant events on their portrayal. While some media outlets perpetuate stereotypes, others showcase Arab women as fighters and activists. However, it is crucial to critically examine and challenge these representations to promote a more adequate and empowering portrayal of Arab women in the media. Furthermore, the comparison between Western and Eastern media coverage reveals the Western news media's tendency to focus more on the victimisation of Arab women (Lida & Avoine, 2016). Further research should aim to address the limitations and gaps in the existing literature, expanding our understanding of the representations of Arab women in both Western and Eastern media contexts.

3.6.3 Previous Research about Representations of Muslim Women in Western Media

The representation of Muslim women in Western media has been a subject of critical inquiry due to its potential to perpetuate stereotypes, reinforce Orientalist narratives, and contribute to Islamophobia (Saeed, 2007; Navarro, 2010; Hassan & Azmi, 2021). This section examines several studies that shed light on various aspects of this discourse, critically analysing the agency of young Muslim women in Australia and the responses of veiled Muslim women in the UK to experiences of gendered Islamophobia. Additionally, it explores how religious perspectives shape the portrayal of Muslims in the British media, contributing to the marginalisation and discrimination of Muslims in society.

Aldeen's (2019) research focuses on the agency of young Muslim women in Australia and their experiences in higher education as represented in the media. The study challenges the perception of Muslim women as passive victims by highlighting their active resistance to stereotypes and their complex realities in Western societies. This work offers a critical perspective that counters prevailing media representations. Zempi's (2020) study explores the responses of veiled Muslim women in the UK to gendered Islamophobia. Through interviews and personal narratives, the research highlights the resilience and agency of these women in the face of discriminatory practices and media representations. This study critically engages with the lived experiences of Muslim women, providing valuable insights into their strategies for resistance. Examining the religious perspective, Al-Hejin's (2015) study analysed how Muslim women were portrayed in the BBC News focusing in particular on the representations of the hijab. The analysis revealed the use of phrases such as "ghostly figures" to depict Muslim women as silent and submissive. The study also found that negative stereotypes about Islamic practices pressuring females were prevalent among the UK population. Brown and Richards (2016) further supported these findings through interviews with international Muslim students, highlighting the negative attitudes towards conservative Islamic practices perpetuated by media representations, including the portrayal of Muslim women as lacking agency.

These studies collectively demonstrate the perpetuation of harmful stereotypes and negative attitudes towards Muslim women in Western media. They underscore the urgent need for more nuanced portrayals that challenge prevailing narratives. By critically examining the media's role in shaping perceptions of Islam and its treatment of women, these studies provide insights for combating stereotypes and promoting intercultural understanding.

The emergence of social media platforms has provided Muslim women with new avenues for self-expression, activism, and challenging stereotypes. Through social media, Muslim women have been able to connect with others across the globe and create communities that support and empower one another. Additionally, these platforms have allowed Muslim women to share their experiences and perspectives with a wider audience, breaking down barriers and promoting understanding. This literature review critically examines three key studies that shed light on the experiences and digital narratives of Muslim women in Western social media contexts. The studies focus on Muslim female digital activism, the intersectionality of Islamic fashion images on Instagram, and the narratives surrounding the burkini ban.

Peterson's (2020) research delves into the intricate dynamics of Islamic fashion imagery on Instagram, focusing on the profound influence wielded by Muslim women in reshaping prevailing aesthetic norms within this digital platform. Through a meticulous analysis of the visual styles and discursive strategies employed by social media influencers, Peterson underscores the transformative potential inherent in the disruption of conventional norms. Drawing inspiration from the concept of a social media interrupter, as exemplified by Leah Vernon, a prominent figure in the realm of Islamic fashion, the study delves into the ways Muslim women challenge established beauty standards and champion inclusivity through their fashion choices and visual expressions. By closely examining the aesthetics of Islamic fashion images on Instagram, the research illuminates the nuanced strategies employed by Muslim women to navigate their identities amidst complex sociocultural contexts. These women leverage their digital presence to confront issues such as body image, fatphobia, colourism, racism, economic disparity, and mental health. In doing so, they not only disrupt the prevalent discourse but also actively reshape it, thereby challenging normative beauty ideals and advocating for a more inclusive representation of diverse identities within the digital sphere. Peterson's study underscores the subversive potential inherent in the intersectional feminist critique of Islamic fashion, highlighting how Muslim women, much like Leah Vernon, harness the power of interruption to effectively challenge the aesthetic norms of Instagram. Through their disruptive interventions, these women not only redefine notions of beauty but also amplify their voices, fostering a more nuanced and socially conscious dialogue within the realms of fashion and social media. Another study conducted by Evolvi's (2019) focuses on Muslim women's digital narratives surrounding the controversial burkini ban in around 30 French cities during the summer of 2016. Through digital storytelling and online activism, the research examines how Muslim women challenge Islamophobia, reclaim agency, and resist the stigmatisation of the hijab and modesty. The study critically analyses the materiality of the

veil and its representation in the digital realm, emphasising the complex ways in which Muslim women navigate and contest oppressive discourses through social media platforms.

These two studies together contribute to a critical understanding of Muslim women's experiences and agency in Western social media spaces. Peterson's study emphasises the subversive potential of Muslim women in disrupting aesthetic norms and reshaping beauty standards. Evolvi's research illuminates how Muslim women use digital storytelling to challenge Islamophobia and reclaim agency. By critically engaging with these studies, scholars can gain insights into the multifaceted experiences of Muslim women in Western social media contexts. These studies underscore the importance of acknowledging and amplifying the diverse voices and agency of Muslim women, while also revealing the potential of social media platforms in challenging dominant narratives, promoting inclusivity, and fostering intercultural understanding. Nonetheless, it is essential to acknowledge the obstacles and complexities of social media platforms, including the potential for amplifying harmful discourses or misrepresenting experiences. Future research should continue to critically examine and explore the dynamic interactions between Muslim women, social media, and wider societal contexts.

3.6.4 Previous Research about Representations of Saudi Women in the Media

Saudi women have remained a centre of attention for many reasons globally over the years. One of the reasons is their struggle for equal rights and freedom, which has been ongoing for decades. Another reason is the recent reforms implemented by the Saudi government to empower women and increase their participation in various fields. Following these, there have been tremendous changes within Saudi society that have affected women's experiences and statuses as members of society or as citizens of the country.

Research on the interaction of corpus linguistics (CL) and critical discourse (CD) to study the representation of Saudi women in the media is scarce. A recent study by (Harun, Ismail, Daoudi, & Thompson, (2018) investigating the driving restrictions for Saudi women looks at all the corpus data of Saudi and Arabic news online from Al-Jazeera and BBC Arabic from 2010 to 2014 and analyses how languages are used to report struggles relating to the driving ban placed on women in the Saudi territories. The findings of this study and a critical discourse analysis indicate that ideologies and political agendas play a vital role in determining how the two news outlets depict the issue surrounding women's driving ban in the country. On the one hand, the Al-Jazeera news outlet covering the women's ban used religious and traditional social factors to validate the ban on women driving in the country. On the other hand, BBC Arabic highlighted the restrictions surrounding the ban, which are strict on women in the country.

Similarly, Mishra (2007) used feminist criticism to analyse the representation of Saudi women in the American press and how American women are also represented in the Saudi media. The study employs postcolonial theory and critique of Orientalism as its main theoretical framework to view all noted comparisons between the representations of Saudi women in the Washington Post and how American women are represented in Arab newspapers. The results of this study indicated that the Washington Post constructed Saudi women negatively as oppressed victims looking for liberation from Western countries. However, Arab news showed how Saudi women resisted the westernisation of their cultures and chose to preserve their purity. The findings of Mishra's study highlight the importance of considering the role of media in shaping our perceptions and understanding of different cultures, as well as the need for a more nuanced and diverse representation of women in both Western and Arab media. Further research could explore how these representations impact the broader societal attitudes towards women from different cultures.

Therefore, CDA plays a pivotal role in scrutinizing the portrayal of Saudi women in the media through a focus on their social factors. Alshakhs' (2012) explored the depiction of Saudi women in local media outlets across three distinct periods: pre-9/11, post-9/11, and immediately after King Abdullah's reign. Alshakhs' primary objective was to evaluate how Saudi women's status was presented in the media. The study involved a comprehensive analysis of media content, aiming to unravel the representations and perspectives concerning Saudi women on various media platforms. The findings revealed a nuanced scenario wherein the media often perpetuated traditional gender roles and emphasised societal norms, thereby limiting the agency and visibility of Saudi women. Consequently, media representations tended to reinforce existing gender inequalities and patriarchal values within Saudi society. This research underscored the pressing need for a more balanced and precise portrayal of Saudi women, one that acknowledges their diverse experiences and challenges.

Overall, prior literature has depicted Saudi society as characterised by significant sexism and predominantly governed by patriarchal norms, particularly concerning women. However, there are recent changes in how women are treated, resulting in changes in how they are represented in the media. Despite these notable changes, some studies have continued to note different stereotypical images of Saudi women from the past, which are continually framed in the current generation. Bashatah (2017) investigated how four British newspapers (*The Guardian*, *The Daily Telegraph*, *the Daily Mail,* and *The Independent*), which have diverse perspectives published between 2005 and 2013, represented Saudi women. This study focused on two issues, namely opposition to the official ban on driving and the 2012 London Olympics, based on five aspects (struggles, human interest, ethics, economy, and ascription of obligations) represented in written texts and pictures. The researcher analysed the data by applying a content analysis of 258 news stories to identify themes in the two

sample cases. Additionally, a total of 50 pictures were gathered from 52 news stories to find visual depictions of Saudi women in stories related to Saudi women in the 2012 Olympics. The results showed that the most frequent linguistic frames in the four newspapers pertained to conflicts among the parties involved in the issue of the driving ban, which included the Saudi government and Saudi residents. Another common linguistic frame involved people's interest in women wanting to participate in sporting events. Accordingly, Saudi women were represented in a negative way, which could be seen as confirming the British ideological perspective concerning Muslim women. An analysis of the pictures in these stories revealed that the journalists used images extraneous to the news topics. Newspapers predominantly featured images of veiled women, yet these images were not associated with the individuals being discussed or mentioned in the articles. The results of the analysis of the pictures showed that most pictures were recurrent as symbols of Saudi women's subservience (Bashatah, 2017). Finally, with Saudi women being framed negatively in these media outlets, it confirmed the global ideologies about Saudi women with a prominent hijab discourse realised negatively in the media outlets.

A contemporary study of the representation of Saudi women in an American corpus of media in the Corpus of Contemporary American English (COCA), which consists of 560 million words (220,225 texts) covering the period from 1990 to 2017, was conducted by Altohami and Salama (2019). This study aimed to examine the journalistic representations of Saudi women; hence, the researchers limited their search to the newspaper section, which contained 114 million words taken from 10 American newspapers. They used CDA as the theoretical framework of their study, particularly the sociocognitive approach (van Dijk, 2008) to identify the thematic aspects used to describe issues pertaining to Saudi women. Four themes were found by analysing the context of concordance entries to identify the thematic foci about Saudi women between 1990 and 2017: gender inequality, dress code, male custody, and driving ban. The findings of Altohami and Salama's study unveiled a pervasive negative depiction of Saudi women across the corpus, marked by the strategic linkage of various social actors to these women, thereby embedding them within an intricate socio-cultural fabric that accentuated their predicaments. The study's findings suggest that the representation of Saudi women in American newspapers is largely negative and reinforces gender inequality. The researchers recommend that journalists be more mindful of their portrayals of Saudi women and strive to present a more adequate and nuanced depiction of their lives.

However, the researchers made no attempt to draw a comparison between the COCA and a reference corpus. Such a comparison may have produced more detailed results and revealed other discursive strategies. In this research, I attempt to examine the representations of Saudi women in the British and Saudi media from cross-cultural and cross-linguistic perspectives to determine how the

image of Saudi women, based on changes in Saudi Arabia since the mid of 2016, may be constructed in the media discourse. My research involves the use of corpus-based critical discourse to study multilingual data. Corpus tools allow researchers to study extensive lexical patterns by referring to frequency and collocations.

The topic of women driving seems to have great attention in social media studies which may be caused by the movement that occur on Twitter. Many scholars have focused on this topic by conducting studies that focus on social media platforms as the basis for data and Saudi women in relation to driving rights. Guta and Karolak (2015) explored how Saudi women controlled and expressed their identities using social media. Seven female undergraduate students participated in the study and were interviewed in English and Arabic. The key topics that emerged from the replies analysis include social constraints and laws, online negotiating norms, and the influence of social media on social change. Social media gave these women a platform to share their stories and dispel the myth that they are victims of a repressive patriarchal system. Because there are no rigid gatekeepers online, women may freely express themselves and build identities that may challenge old masculine attitudes (Guta & Karolak, 2015 Although this study's data presents a somewhat limited scope to substantiate such overarching conclusions, it serves as a preliminary exploration that could pave the way for further research. Expanding the dataset and employing a more comprehensive methodology could potentially yield more robust results to support the claims made in this study.

In 2018, Bahammam conducted a study analysing 1,000 text-based tweets generated by two hashtags related to travel controls for Saudi women and the number of single Saudi women in Saudi Arabia, composed in June 2015. The data collected through this study revealed significant differences in perspectives and objections regarding women's rights and their position in society in a dialogic relationship with major reactionary discourses. Moreover, the participants in these hashtags demonstrated a keen interest in valuing gendered discourse. Specifically, the discourse of gender equality argued for a woman's recovery of her status as a citizen, in the absence of a guardian, to result in the same social respect as that of a man in terms of life choices, marriage, and mobility. Bahammam's (2018) thesis postulates that the patterns reflected in the data demonstrated a gradual social change in Saudi Arabia and that social media has played a significant role in amplifying the voices of all participants. Her view illustrates the active, informed, sarcastic, and partly conservative stance taken by women in debates concerning their status within Saudi Arabian society. The study offers valuable insights into how social media discourse can serve as a platform for public engagement and social change, particularly for marginalised groups seeking to assert their rights and advocate for greater inclusivity.

A recent study conducted by Albawardi and Jones (2022) analyses the representations of Saudi women driving following the ban's lifting, considering societal, commercial, and technological influences. It collects images from Getty, Shutterstock, and Google Image search. Utilising Van Leeuwen's visual representation framework, it compares images across platforms and examines accompanying semantic metadata. Adaptation of images in different contexts is explored, from news to advertisements. Results reveal that post-ban lifting images of Saudi women circulating online tend to be generic and decontextualised, simplifying gender relations and societal change. Commercial factors impacting image creation and usage often erase political complexities, unintentionally reinforcing stereotypes.

3.7 Literature Gaps and Research Questions

Media plays a crucial role in shaping perceptions of Saudi women, often casting them in a negative light—a prevalent trend in Western media. Religious themes are persistently highlighted, overshadowing other critical issues and perpetuating biased narratives. The language used in news sources frequently sparks contentious debates, indicating the biases and stereotypes upheld by Western media outlets. Despite existing research on the portrayal of Muslim, Saudi, and Arab women in Western media, limited attention has been given to the evolving representation of Saudi women post-2016. Furthermore, studies specifically focusing on Saudi women in British newspapers are notably scarce. While some scholars have delved into aspects of Saudi women's representation, this thesis takes a cross-cultural and linguistic approach, examining how Saudi women are depicted in both Saudi and British media. The study zeros in on newspapers published in Saudi Arabia and the UK between 2016 and 2020, a period marked by significant developments like women gaining the right to drive and travel without guardian approval. Notably, the study delves into social media platforms, particularly Twitter, to gauge public opinions on these societal changes. Distinguishing itself from earlier research confined to English-language data, this study places a spotlight on Saudi women in both Arabic (Saudi) online newspapers and British online newspapers. The bilingual data, comprising Arabic online newspapers, British newspapers, and Arabic and British tweets, provides a nuanced view of Saudi and Western discourses. By meticulously analysing media discourse in both Arabic and British newspapers, the study sheds light on how cultural and linguistic variances impact the portrayal of Saudi women. This comparative exploration juxtaposes local perspectives with external viewpoints, enhancing our comprehension of how Saudi women are perceived.

Significantly, this study bridges a crucial gap by examining public reactions to pivotal socio-cultural transformations. While prior research often focused on isolated events such as the driving ban lift or

women's newfound travel freedom, this study delves into the intricate interplay and potential implications arising from these interrelated developments. Particularly noteworthy is the investigation into individuals' attitudes and responses on the social media platform Twitter, offering a deep understanding of broader societal sentiments and cross-cultural perspectives related to these transformative shifts.

This research endeavour is pioneering, delving into uncharted territory by simultaneously investigating the lifting of the driving ban and women's newfound travel freedom. While previous studies tended to dissect these topics individually, this thesis provides a holistic exploration. Through a comprehensive analysis of social media discourse and news coverage, this study offers unique insights into the perceptions, attitudes, and stereotypes surrounding Saudi women in both Saudi and British contexts. This thesis was guided by the following questions:

RQ1a: How are Saudi women represented discursively in British newspapers (both broadsheets and tabloids) compared with Saudi newspapers? (Study1)

RQ1b: How are Saudi women represented discursively in broadsheets compared with tabloids? (Study1)

RQ2a: What kind and to what extent do the representations identified in the British newspapers reflect or perpetuate the social stereotypes of women? (Study2)

RQ2b. What kind and to what extent do the representations identified in the Saudi newspapers reflect or perpetuate the social stereotypes of women? (Study2)

RQ3a: How do people in different social and cultural contexts react to news about Saudi women? (Study3)

RQ3b. Did the reactions differ depending on the context of reacting to news about Saudi women? (Study3)

Chapter Four

Study1: A comparative corpus-assisted critical discourse study of the representation of Saudi women in British and Saudi newspapers

4.1 Introduction

The study intends to analyse the similarities and differences in the representation of Saudi women in British and Saudi newspapers, with a focus on the years 2016–2020. This analysis will help shed light on how Saudi women are portrayed in different cultural contexts and contribute to a more nuanced understanding of their representation in media. It seeks to answer two questions: (a) How are Saudi women discursively represented in British newspapers (both broadsheets and tabloids) compared to Saudi newspapers? (b) How are Saudi women discursively represented in broadsheets (British newspapers) compared to tabloids (British newspapers)?

4.2 Methodology

4.2.1 Research questions and aims.

Study 1 explores the discursive representations of Saudi women in British and Saudi newspapers. The data in this study covers four years (from 2016 to 2020). The aim of this study is to examine the way Saudi women are represented in British newspapers (both broadsheets and tabloids) compared with Saudi newspapers. With regard to the British data, the way Saudi women are represented in broadsheets (British newspapers) will also be compared with tabloids (British newspapers) because it is essential to examine the diverse media landscape within the UK. Broadsheets and tabloids often cater to different demographics and adopt distinct editorial styles. Understanding the discrepancies in portrayal between these media types is crucial to grasp the full spectrum of representations that influence public perceptions. This comparative analysis ensures a comprehensive understanding of how Saudi women are depicted across different British newspaper formats, providing nuanced insights into the nuances of media influence on societal attitudes.

The researcher aims to analyse the data by adopting corpus-assisted discourse study (CADS) analysis to study multilingual data. On one hand, corpus tools allow researchers to study data quantitatively particularly by in large collections of texts. It also involves qualitative analyses grounded in CDA, which involves in-depth exploration of data and can be used to study patterns that CL delves into the nuances of linguistic patterns by considering the contextual aspects of the results. In doing so, corpus tools offer researcher a comprehensive understanding of how Saudi women are

represented in the data. By employing large samples and analysing keywords, concordance, collocation, and word sketches, and examining patterns within the context of the results, this approach can yield precise and varied insights into how Saudi women are portrayed, supporting research claims effectively. In pursuit of these objectives, the study will be guided by the following research questions:

RQ1a: How are Saudi women represented discursively in British newspapers (both broadsheets and tabloids) compared with Saudi newspapers?

RQ1b: How are Saudi women represented discursively in broadsheets compared with tabloids?

4.2.2 Research Design

In Study 1, I delve into the discursive representations of Saudi women as portrayed in British and Saudi newspapers spanning a period of four years, from 2016 to 2020. The primary objective is to scrutinise how Saudi women are depicted in British newspapers, encompassing both broadsheets and tabloids, in comparison to their portrayal in Saudi newspapers. Understanding this dynamic within the diverse media landscape of the UK is imperative. British broadsheets and tabloids, tailored for different demographics, embrace distinct editorial styles, making a comparative analysis essential. This meticulous comparative analysis promises a comprehensive understanding of how Saudi women are portrayed across varied British newspaper formats, shedding light on the intricate nuances of media influence on societal attitudes.

To dissect the collected data, I employ Corpus-Assisted Discourse Study (CADS) analysis, a method designed to navigate multilingual data intricacies. CADS not only enables quantitative analysis of large textual collections but also incorporates qualitative insights rooted in Critical Discourse Analysis. This hybrid approach delves deep into the data, allowing us to determine patterns revealed by corpus Linguistics, while also considering the contextual subtleties of the results. Through CADS, we attain a nuanced, comprehensive understanding of bilingual data. Utilising extensive samples and contextual pattern analysis, this method ensures the precision and diversity of results, reinforcing the validity of our research claims.

Recognising the differences in linguistic constructions of ideologies between British and Saudi newspapers is pivotal. How news articles are crafted, and the language employed to narrate events mirror and influence the cultural values and beliefs of a society. Acknowledging these differences holds paramount importance for effective cross-cultural communication. This research falls under the realm of bilingual corpus-assisted (critical) discourse study, a methodology pioneered by Wodak and

Meyer (2015). Our study seamlessly merges bilingual corpus-assisted (critical) discourse study with comparative corpus-based discourse studies, involving the analysis of two comparable corpora in different languages, English and Arabic. Subsequent sections will elaborate on the data sources, collection methods, the corpus tool utilised, as well as the analytical framework and procedures employed in this study.

4.2.3 Data Collection

To address my research questions, I meticulously constructed a specialised corpus, a term denoting a corpus tailored for specific research objectives, often characterised by a precise sampling frame that encapsulates language within a defined context and timeframe (Partington, 2008).

The initial step involved compiling comprehensive lists of Saudi and British newspapers regularly featuring articles concerning Saudi women and related topics, following the methodology proposed by McEnery and Baker (2015). The data collection for my first study spanned four years, from April 25, 2016, to April 25, 2020, a period marked by significant changes in Saudi Arabia due to the unveiling of Vision 2030. My study uniquely explores the representation of Saudi women in diverse cultural contexts, comparing how they are depicted in Saudi and British newspapers.

For British newspapers, I utilised the Lexis Library, an online database, to gather my data. The search was focused on newspapers frequently reporting on Saudi women, employing specific search terms such as 'Saudi women' and 'Saudi woman' in headlines and leading paragraphs. Four broadsheet UK newspapers were chosen, representing both left-liberal (*The Guardian* and *The Independent*) and conservative-right (*The Daily Telegraph* and *The Times*) political stances. Additionally, four tabloid newspapers were sampled*: Daily Record*, *The Mirror, The Sun,* and *The Daily Mail* (see Table 4.1). The selection aimed to provide a balance between left- and right-wing perspectives and different reporting styles, ensuring a diverse range of viewpoints. A total of 280 non-repetitive articles were obtained and saved as text files, forming the Saudi Women Broadsheet Corpus Main (SWBCM) and Saudi Women British Tabloids Corpus Main (SWBTCM), ready for analysis using the Sketch Engine tool.

For Saudi newspapers, as a similar database was unavailable, I conducted extensive searches on individual newspaper websites. My sample included four prominent Saudi newspapers: *Al Riyadh* (Riyadh region), *Sabaq* (Jeddah region), *Alyoom* (Dammam region), and *Alwatan* (Abha region) (see Table 4-2). These choices were guided by Saudi Arabia's newspaper media landscape, indicating a predominance of broadsheet-style newspapers with no tabloid counterparts. To ensure diverse regional perspectives, newspapers representing various Saudi regions were selected. A total of 1,820 relevant

articles were meticulously collected, emphasising the prominence of Saudi women in local news, evident through their higher newsworthiness in Saudi Arabia than in the UK (proximity as a news value). The collected articles, scrutinised for relevance and uniqueness, were saved as text files, constituting the Saudi Women Saudi Corpus (SWSCM) for further analysis using Sketch Engine.

It is vital to acknowledge that all examples cited from the Saudi newspaper corpus in subsequent sections have been translated for the purposes of this research. It is important to note that these translations may not fully capture the nuances and cultural references of the original Arabic text.

Table 4-1:

Articles in British Newspapers (BN) (Broadsheet and Tabloids) from 25\04\2016 to 25\04\2020

British Corpus (SWBCM)-Broadsheet				British Corpus (SWBCTM)- Tabloids		
Newspaper title	Articles	Words	Political Leanings	*Newspaper title*	Articles	Words
The Guardian	49	39,061	Left	*Daily Record*	12	6,420
The Independent	126	84,302	Left	*The Mirror*	11	1,850
The Daily Telegraph	19	4,046	Right	*The Sun*	8	1,111
The Times	48	29,202	Right	*The Daily Mail*	7	7,424
Total	242	156.611		*Total*	38	16.805

Table 4-2:

Articles in Saudi Newspapers (SN) from 25\04\2016 to 25\04\2020

Saudi Corpus (SWSCM)			
Newspaper title	Articles	Words	Region
Sabaq	101	40423	Jeddah
Al Riyadh	1086	585,851	Riyadh
Almadinah	397	141,253	Dammam
Alwatan	236	93,787	Abha
Total	1820	861,296	

4.2.4 Triangulation

Triangulation is a methodological approach that involves employing multiple sources, methods, or perspectives to enhance the validity and reliability of research findings (Egbert & Baker, 2019). Researchers such as Baker (2023), Kutter (2017), and Nartey & Mwinlaaru (2019) explore using corpus methods to triangulate linguistic analysis, highlighting the synergy of different analytical approaches. Using corpus methods, which include collecting and analysing language data systematically, researchers can verify their findings from different perspectives. Egbert and Baker's (2019) work emphasise the importance of triangulation in validating linguistic analyses and providing a detailed understanding of language use. This highlights the evolving nature of research methodologies, with a move towards integrating various techniques for a more robust and reliable interpretation of linguistic phenomena. Hence, triangulation could be achieved in any research by applying various analytical, methodological, or different data. For instance, researchers could combine statistical analysis, qualitative coding, and survey data to cross-validate their results and guarantee the accuracy of their conclusions. This multi-faceted approach not only enhances the overall research design but also fosters a more comprehensive understanding of the topic at hand. Theoretical triangulation includes using different theoretical perspectives to analyse the data. While less common than methodological or data triangulation, Stubbs et al.'s (2003) study is an exception, analysing spoken discourse through various theoretical lenses. Though not explicitly mentioned, the study acknowledges that methodological choices inherently carry theoretical implications, as seen in the ongoing debates between corpus linguistics and critical discourse analysis.

Contrary to a simplified interpretation associating triangulation solely with the use of multiple methods for data collection and analysis, this study embraces a more comprehensive approach. The integration of corpus linguistics and discourse studies is purposefully interwoven in the field of CADS, as Partington described it in 2009. This departure from the traditional notion of triangulation involves the intentional blending of methods, deviating from the comparison of independently applied techniques.

In Thurmond's categorisation (2001), data triangulation is subdivided into the triangulation of data sources and data analysis. Focusing on discourse analysis, particularly the triangulation of data sources, this involves collecting data through various sampling strategies, incorporating diverse perspectives over time and social situations. This process involves comparing hypotheses that come from different sets based on repeated random concordance lines. In conclusion, this study strategically combines methodological and data triangulation to offer a thorough exploration of how Saudi women

are portrayed in the media, shedding light on the multifaceted representations in different media sources.

4.2.5 Corpus tools:

Numerous corpus creation tools like AntConc, AntCorGen, and Sketch Engine are readily available and employ common techniques (Rayson, 2018). However, not all of these tools are suitable for handling Arabic data. In a 2015 study, Alfaifi and Atwell evaluated various corpus tools that supported Arabic. Their findings indicated that Khawas and Sketch Engine were well-suited for Arabic corpora. These tools allowed researchers to upload Arabic corpora, read the Arabic text from right to left, and appropriately display diacritical signs. Given that this study involves both Arabic and English corpora, the decision was made to use one of these two tools. Sketch Engine was selected due to its availability of reference corpora in multiple languages, proving valuable for implementing keyword analysis in this research.

This study utilised keywords, concordances, collocations, and the word sketch tool provided by Sketch Engine. Keyword tools enable researchers to extract words that emerge more often in the focus corpus than in the reference corpus (Baker, 2012a; Love & Baker, 2015). The concordance provides a list of all the instances of the search word in the corpus by showing the search term in the middle and surrounded by the context. By applying collocation analysis, researchers can uncover significant patterns and associations between words within a given corpus of texts. This method allows for the identification of frequently occurring word combinations and the exploration of the semantic relationships between these collocates. The word sketch tool shows the word combination to understand how the word behaves by providing an overview of how the word and its collocations are embedded within grammatical structures. All these tools of analysis were conducted using the Sketch Engine software. Sketch Engine provides many statistical measures, such as LogDice, which is used in collocations analysis. LogDice is calculated based on the frequency of the search term and the collocate as well as the frequency of the entire collocation. Also, the size of the corpus does not impact the LogDice measure, which is regarded as the ideal for comparing collocations across corpora of unequal sizes. Since the corpora in this research varied in their size, LogDice was the best choice to be able to make the comparison (Rychlý, 2008). The subsequent analytical framework will provide a detailed explanation of these tools.

4.2.6 Analytical Framework

Keywords and Concordance analysis

Keywords, in the context of keyword and term analysis, refer to single-token items (words) that exhibit greater consistency in the focus corpus compared to the reference corpus (Jaworska, 2023). They assist in discerning what is distinct to one corpus (focus corpus or its subcorpus) from another corpus (reference corpus). In corpus linguistics, keyword analysis refers to the process of identifying and analysing words or phrases that are statistically significant within a given corpus (a large collection of texts). These words or phrases are identified based on their frequency and distribution patterns, often compared to a reference corpus (a collection of texts used for comparison purposes). Keyword analysis helps linguists and researchers identify words or phrases that are distinctive or characteristic of a particular corpus, genre, or language variety (Jaworska, 2023).

In the process of keyword analysis, several crucial steps influence the results, particularly concerning the identification of key terms. Many researchers employ metrics such as log-likelihood to statistically distinguish significant differences (Gabriele and Marchi, 2012). Another essential consideration in keyword analysis involves determining the cut-off point and selecting the type of reference corpus. In this study, I use Sketch Engine to calculate keyness using the normalised frequency ratio, employing a simple math parameter (a critical metric for identifying significant terms, n-grams, and collocations, especially within the context of keywords). Specifically, the study set the parameter at 100, encompassing keywords that are neither overly rare nor excessively general. Additionally, a minimum frequency of 50 was employed as the cut-off point, ensuring a balanced selection of keywords for analysis.

Furthermore, the focus corpora for this analysis are SWSCM, SWBCM and SWBCTM, with the reference corpora being Arabic Web 2012 (arTenTen12, Stanford tagger) for comparing Arabic data in SWSC and English Web corpus 2020 (enTenTen20) for comparing English data in SWBCM and SWBCTM. These reference corpora were chosen for their larger size (Arabic Web 2012: 7,475,624,779 words; English Web corpus 2020: 36,000,000,000 words), general nature, synchrony with newspaper data, and linguistic relevance. Additionally, the Arabic Web 2012 corpus encompasses a wide range of Arabic text types and is considered the most recent large corpus of Arabic (composed in 2012). These methodological choices are critical in ensuring the accuracy and relevance of the identified keywords in the analytical process.

The researcher utilises lemmas in lowercase, and the top keywords obtained through keyword analysis will undergo manual semantic classification to identify thematic focuses related to Saudi women in both corpora (Baker, Gabrielatos, & McEnery, 2013). Subsequently, all categories were structured based on the number of words they contained. Furthermore, within each category, the keywords were arranged in descending order of their frequency for a more detailed analysis. The researcher will then compare these categories across corpora to examine prominent themes contributing to the representation of Saudi women in the corpora (Jaworska & Kinloch, 2018).

Concordance analysis, also known as keyword-in-context (KWIC) analysis, is a technique that provides all occurrences of a word or words within their surrounding context (Kennedy, 2014). It displays keywords at the centre, with words to the right and left. Concordance analysis serves as a methodological tool that bridges corpus-based analysis and CDA (Baker, 2012), allowing researchers to examine examples in context for a more comprehensive understanding of recurring themes. This technique enables the identification of patterns and themes within a corpus, making it an invaluable tool for researchers in linguistics. In my research, I utilised concordance analysis to examine the keywords in context and explore the semantic relationships.

In conducting the keyword analysis, exploring concordance lines was imperative for a comprehensive grasp of the data. To ensure a robust analysis, a diverse range of 15 concordance lines was examined for each keyword. This choice struck a balance between in-depth exploration and practical feasibility. These 15 lines encompassed 5 from the beginning, 5 from the middle, and 5 from the end of the concordance lines, allowing us to capture varied contexts in which the keywords were employed. This method facilitated a thorough exploration of potential nuances in meaning, context, and usage. Managing 15 lines per keyword was considered feasible within the study's scope, ensuring a detailed investigation while efficiently utilising available resources and time. Therefore, it was necessary to examine the keywords within their context (concordance lines) to determine whether they belonged to one or more semantic categories. This classification approach revealed different meanings and contexts in which these words were used during the qualitative analysis. For example, in the case of SWBCM, the word "travel" appeared in two categories: law and order, and rights and freedom. The reason behind this was the contextual exploration of how women gained freedom and their ability to travel freely. In other contexts, the word "travel" was used to explain the prohibition of travelling without a male relative as a guardian.

Each keyword was briefly examined in context to determine whether the semantic theme was reflected in the majority of its usage. For instance, the word "consent" in SWBTCM was initially

categorised under "law and order" as it represented a societal rule in Saudi Arabia where women required men's consent to work or travel. However, upon closer examination, it was revealed that "consent" primarily pertained to the relaxation of this rule, indicating that women no longer needed any form of consent. Consequently, the word "consent" was more about rights and freedom rather than belonging to the "law and order" category. To avoid overlap, efforts were made to identify broader categories that encompassed keywords related to socially relevant topics. It is important to note that the process of identifying appropriate semantic groupings of keywords involved multiple revisions to ensure comprehensive categorisation.

In the final step, once all the tables were completed, a comparison was conducted between British broadsheets, British tabloids, and the Saudi corpus. This comparison involved examining all categories across the corpora to identify salient themes (Jaworska & Kinloch, 2018) and to determine similarities and differences between the corpora. To facilitate the explanation of the results, certain technical terminology requires definition. The Corpus Query Language (CQL) is a programming language utilised to specify metrics for complex search queries that cannot be achieved through standard user interface control systems. The criteria for search queries can include words, lemmas, tags, attributes, text types, or structures. Additionally, the term "lemma" refers to a strategic attribute in lemma lc, which represents a lowercase version of the lemma. Converting all lemmas to lowercase ensures uniformity in the dataset. It eliminates inconsistencies that might arise due to variations in letter casing (uppercase, lowercase, or title case) in the original text. Consistency is vital for accurate analysis and reliable comparisons. These technical terms are followed by dots and numbers provided by Sketch Engine to indicate the number of concordances. The following sections will provide a detailed explanation of the results for each corpus.

Collocation Analysis and Word Sketch

Collocation analysis is a method for examining the co-occurrence patterns of words within a defined span, facilitated by corpus tools like the Sketch Engine. Collocation analysis refers to the systematic study of word combinations that tend to occur together more often than would be expected by chance. Collocations are specific pairs or groups of words that frequently co-occur in a language, reflecting the natural patterns of expression in a particular context or domain. In Baker's (2020) definition, a collocate is a term referring to a word frequently found in close proximity to another word, indicating a significant relationship between the two words (p. 133). The intensity of collocations varies depending on the strength of the relationship between the words, their potential combinations with other words, and their uniqueness. For instance, if "Saudi women" and "empowerment" are

consistently associated as collocates, the presence of one term can prompt the association with the other, even when it is not explicitly mentioned (Gabrielatos & Baker, 2008). One way of analysing language use and meanings in context and meaning is via collocation analysis. Collocation analysis assist by providing information about the connections amongst words, by identifying how words co-occur in discourses to create certain meanings, and by revealing the most frequent concepts linked to a word and their associations. In addition, this kind of analysis could indicate salient themes which are connected to the search term (Mauter, 2007).

There are many steps needed to be considered before and after the analysis. First, what is the search term (or node words) that will be explored? Many options occur based on the focus of this research, such as *Saudi women, women, woman, girl, and girls*. As a result of having two different sets of data, there is need to think and search deep to find a search term suitable for both languages. For example, Saudi women was used as the search term; however, no collocations were shown in the SWBTCM. Hence, we need a search term which works for all three corpora and, after looking in depth at the corpora, the best node is *woman* (lemmatised).

Second, how many collocations could contribute to this study? This step also needs to be investigated before deciding the number. Since the smallest corpus in this study is SWBCTM, I took a general look at the number of collocations. Only 68 frequent words appear to collocate with the node *woman*. All the references of the node *woman* were examined throughout the lines to ensure that they refer to women in SA, as well as mainly all data are about Saudi women. To ensure that the most frequent words in all three corpora are broadly represented and converge, the researcher decided to expand the number of collocates to be explored to 100 words, stopping the search after displaying 100 collocates. Next, the technical and statistical procedures that need to be followed come into play. The co-occurrence of the node 'woman' and other collocations must be within a specific span, encompassing five words to the left and five to the right of the key term. Collocation strength can be calculated using various methods, including T-score, MI, MI3, log likelihood, min. sensitivity, and LogDice. For this comparative study, the default method, LogDice, was chosen due to its reliability and appropriateness. Typically, a LogDice score of 7 or above serves as a suitable threshold for identifying strong collocates; thus, it is crucial to consider these statistical procedures beforehand. Only collocates with a logDice score of 7 or higher were taken into account, signifying a "strong collocational association" (Egbert, Larsson, & Biber, 2020, p. 26).

Query type in the advance option of the concordance enables us to choose the focus of the search term, for example, we could choose lemma that provides a specific part of speech or phrases. Due to the different structure of the two languages in this research, we cannot choose the lemma option (which is used in the British corpora) in Arabic corpus, and it is replaced with the Simple query which

is Identifies terms whose lemma (basic form) or meaning matches the search word or words however, there is no case distinction. To ensure that these different choices do not affect the results, the researcher ran a quick search and compared the results. The usage of simple query in SWSCM or advance option as in SWBCM and SWBTCM show a smooth and equivalent way of referring to Saudi women since all the data are about Saudi women this difference in the way of searching does not affect the presented results.

Furthermore, an important question raised while doing the analysis is what to include and what to exclude. Avoiding the bias and to have reliable and valid results, we need to draw lines before starting to have a reasonable picture at the end. I decided to look at other studies in media discourse to examine their focus and strategy of including and excluding certain collocation from the analysis. Baker (2006) mentioned that studies on the field of media discourse mainly focus on the content words rather than the functional ones. Media discourse studies focus primarily on content words, such as nouns and verbs, because these words carry explicit meaning and are crucial for understanding the topics and arguments in texts. Functional words, like articles and prepositions, contribute to the structure of sentences but do not carry specific semantic content. Analysing content words helps researchers uncover underlying messages and ideologies in media discourse, aligning with the main objectives of these studies. Hence, all functional words were deleted and not represented in the tables. Finally, in the following sections, I investigated the representation of Saudi women in the Saudi and British corpora by examining the collocational of the noun lemma *woman*.

The synergy between collocation analysis and word sketch analysis significantly enriches our exploration of the representation of Saudi women in the corpus. Collocation analysis delves deeply into specific word associations, revealing subtle nuances in meaning. On the other hand, Word Sketch analysis provides a broader linguistic context, aiding our comprehension of the syntactic and grammatical dimensions of the term 'women.' By employing both methods, our goal is to attain a comprehensive understanding of how the search term "women" interacts with other words in the texts.

Word sketch, as a tool, intricately gathers and presents the syntactical positions of collocates concerning the search term, providing a detailed overview of their grammatical relations, including modifiers. Moreover, it offers the option to view words in their contextual usage through concordances, enhancing our analytical depth. Initially, I opted to commence with collocation analysis, following the conventional approach in this type of linguistic investigation. Combining both techniques seemed imperative for gaining a comprehensive perspective on the data, capturing not only collocations and representations but also the linguistic strategies employed to depict Saudi women.

Word sketch, with its advanced capabilities, facilitated a more intricate collocational analysis, especially when dealing with individual or combined search terms. It meticulously examined specific

word sequences on both sides of the search term, employing specific statistical measures to identify relevant collocates. The analysis focused on identifying verbs, nouns, modifiers, and other linguistic elements that are frequently collocated with the terms 'women' and 'woman.' To ensure systematic comparison across corpora, I categorised each corpus based on its grammatical relations, enhancing the efficiency of the analysis.

The following section presents the findings of this study. The number of extracts used in this research varied based on the significance and the need to fully elucidate each word. Additional examples were included when a word had multiple aspects that required clarification. Therefore, the selection of extracts for each word was carefully determined, emphasising the necessity to comprehensively illustrate its meaning and nuances.

4.3 Analysis and Discussion

4.3.1 Keywords Analysis and Concordance Analysis of SWBCM

Table 4.3

Key semantic categories in SWBCM compared to the English Web corpus 2020 (enTenTen20)

Sr.#	Semantic category	Keywords
1	People	women, Saudi women, male, Mohammed, Salman, custodial, prince, female, Qunun, Saudis, she, crown (refer to MBS). Saudi woman, father, Rahaf, husband, Trump, Hathloul, Loujain, king, clergyman, Arab, man, sister, brother, princess, family, ambassador, Abdullah, lawyer, citizen,
2	Law and order	ban, guardianship, permission, drive, reform, driving, passport, lift, prison, travel, wear, relatives, divorce, marry, detention, decree, allow, law, consent, strict, marriage, forbidden, decision, custody.
3	Rights and Freedom	travel, divorce, campaign, stadiums, freedom, licenses, lifting, abroad, grant, gender, restrictions, Equality.
4	Violence	arrest, detained, torture, face, fear, strict, harass, police, harassment, accuse, sexually, imprisoned, abusive, detainees.
5	Places	Saudi Arabia, kingdom, Riyadh, Bangkok, Thailand, Australia, Canada, Yemen, Jeddah, Thai, hotel, airport, Kuwait, Hong Kong
6	Media and apps	Twitter, tweet, hashtag, media, social, Absher

7	Religion	conservative, Islam, religious, Islamic, Muslim
8	Government	authority, embassy, government, immigration
9	Clothes and personal belongings	abaya, car, dress,

Table 4-3 presents the results from the keyword analysis that are sorted into semantic categories. These categories can be identified as people, law and order, rights and freedom, violence, places, media, religion, government, clothes, and personal belongings. The first two categories, namely people and law and order, had the highest ratio of keywords. There was a balance in the number of keywords in the third, fourth, and fifth semantic categories. However, the rest of the categories, including media, religion, government, and clothes, formed the smallest ratio of keywords, and there was a duplication of keywords in more than one category based on their meaning and context.

For instance, consider the recurring keyword "travel," which appears in both the law and order and rights and freedom categories, each carrying distinct contexts and implications. Exploring its contextual use reveals two distinct notions. Firstly, it embodies the new regulations enabling women to travel. Secondly, it signifies the newfound freedom granted by this rule. This observation arises from delving into the contextual intricacies of women's enhanced autonomy, particularly in terms of travel. Similarly, the keyword "divorce" reoccurs in both the law and order and rights and freedom categories. Within the context of rights and freedom, the updated divorce regulations involve the government sending text messages to women to ensure their awareness of the situation. Notably, certain verbs within semantic categories are affiliated with different actors. For example, Salman is linked with verbs like "allow" and "grant," while "Hathloul" is connected to concepts of "arrest" or "detain."

Data analysis aids readers in comprehending the links between semantic categories and their respective keywords. The forthcoming section will comprehensively explain each semantic category through multiple examples, elucidated by the researcher. This analysis can be useful for identifying linguistic patterns and trends in the media coverage of individuals or topics. It can also provide insights into how certain individuals or issues are framed in the media.

4.3.1.1 People

The semantic category "People" emerges as a common theme across all three corpora, encompassing generic personal references and proper names. Prominent figures like "Mohammed bin Salman" are recurrently mentioned, indicating his active role in various contexts. The verbs associated with him, such as "implemented," "allow," "seek," and "change," portray him as a proactive leader driving positive changes in women's rights. *Mohammed bin Salman,* the crown prince of Saudi Arabia is one of the repeated names in this corpus [CQL [lemma_lc="mohammed"] ● 193]. Consider extracts 1 Mohammed is taking the active position in these examples. The verbs that followed "Mohammed" were "viewed", "implemented", "allow", "seek" and "change". These verbs indicate a powerful position that Mohammed bin Salman takes. Hence, the harmony between these verbs suggests a representation of Mohammed bin Salman as a figure with a perspective on changes in the status of Saudi women. It can be inferred that Mohammed bin Salman is seen/constructed as a proactive leader who is willing to take bold steps towards achieving his vision. His actions and decisions seem to be geared towards bringing about positive changes in the society, particularly with regards to women's rights.

Extract 1:

*1-A "… Saudi Arabia's new Crown Prince, **Mohammed** bin Salman, had viewed allowing women to drive…"*

*1-B "…It's a long struggle and a long road to serious equality."</s><s>King Salman and crown prince **Mohammed** bin Salman have implemented "Vision 2030", a long-term blueprint of economic and social reforms…"*

"Salman" is also found in this corpus as a keyword [CQL [lemma_lc="salman"] ● 183]. In the broadsheet corpus, King Salman is associated with social actions like "ordered", "announced" and "issued" All these verbs have the power implications and meaning, which means that King Salman is represented as a very powerful person who can change the societal system.

Extract 2:

*2-A "... driving as a woman in Saudi Arabia King **Salman** ordered the reform in a royal decree delivered on Tuesday…process begun in the weeks after King **Salman** announced the ban's end in fall 2017…"*

Similarly, one prominent figure mentioned consistently in the broadsheet is "Loujain Hathloul" [CQL [lemma_lc="al-hathloul"] ● 67]. She is a women's rights activist who advocates for the right of women to drive and the abolition of the guardianship system. Ultimately, she has been sentenced under a broad counterterrorism law. Throughout the following excerpt, she is portrayed as a victim actor, as seen from within her home country, being referred to as *arrested* and *detained* and characterised as a 'citizen who betrayed the nation' due to her case. It also, underscores that Hathloul actions are not passive; she is actively challenging the status quo or authority, and her actions have led to her arrests and detentions.
Extract 3:

*3-A "...little girls along to swim. As an adult, **Hathloul** has been arrested and detained several times for defying Saudi Arabia…"*

*3-B "...in the face of the country's traitors". The state-linked Al-Jazirah newspaper published on its front page a photo of Ms al-**Hathloul** and Ms al-Yousef under a headline describing them as citizens who betrayed the nation. Vogue Arabia has been…"*

One of the names found in the broadsheet is "Qunun" (which is the last name of Rahaf) [CQL [lemma_lc="qunun"] ● 93]. She is a young Saudi girl who tried to leave the country for personal reasons related to her family and to seek freedom which she thinks impossible in Saudi Arabia. Her story was deemed newsworthy particularly in western media with a special focus and help from the Canadian government and Broadcasting. For many reasons, Rahaf received media attention. The most important reason is that she had requested assistance on the social media platform Twitter, gaining tremendous international attention as a result. However, on the Saudi level, her family's reaction raises attention by announcing that as they are her family, "we repudiate the so-called 'Rahaf al-Qunun,' the mentally ill daughter who has shown a rude and despicable attitude". Also, Saudi media used the incident to promote family oversight to stop "hostile ideas" from infecting young Saudis. Some newspapers, such as *Al Riyadh*, advocate for parental supervision of their children's social media usage as a means to prevent intellectual exposure or influence on young minds. Following her resettlement in Canada, a propaganda campaign was begun against her in both Saudi mass media and social media, with conspiracy theories including a Canadian plot to create civil conflict by persuading the Kingdom's adolescent females to reject societal values.

. Additionally, other keywords within this category appeared in a relatively low number of articles, including "sister", "brother", "princess", "family", "ambassador", "Abdullah", "lawyer", and "citizen".

4.3.1.2 Law and Order

The Law and Order category is evident in all three corpora due to significant changes and reforms in Saudi Arabia's legal landscape. This category captures numerous new rules and reforms implemented in Saudi Arabia, such as the lifting of the driving ban. All the keywords within this category are closely linked to the country's systems and policies. The term "ban" is frequently observed in this corpus and ranks among the top 10 most frequently occurring keywords in CQL [lemma_lc="ban"] ● 300. Additionally, other keywords associated with the driving ban, such as "drive," "driving," and "lift," consistently appear throughout the broadsheet corpus. This signifies that the lifting of the driving ban holds significant importance within Saudi Arabia's legal and societal framework, as it has garnered extensive media coverage. Furthermore, it implies that ongoing discussions and debates may surround this issue.

Extract 4:

*4-A "Lifting the driving **ban** should make it easier for women to be hired', and 'In June the driving **ban** is set to be lifted."*

*4-B "The ending of the **ban** on women driving in Saudi Arabia is celebrated across the globe as a major royal gift to the women in the kingdom,"*

Another example of words in the law category is "guardianship". The guardianship system CQL [lemma_lc="guardianship"] ● 182 was shown in the corpus in two ways. In the first place, it indicates that Saudi women had experienced the control of male guardianship (see extract 5). Secondly, it proposes the hope for the new rule lifting the guardianship system, as in the extract. The guardianship system in Saudi Arabia has been a controversial issue for years, as it restricts women's rights and freedom. The proposed lifting of the guardianship system is seen as a step towards gender equality and empowerment in the country.

Extract 5:

*5-A: "The biggest issue here is the male **guardianship** of women, meaning that they need their male guardian's permission to marry, travel, leave the country, where women are subject to a male **guardianship** system', and 'The problem is Saudi Arabia's abhorrent male **guardianship** system under which women are treated as minors."*

5-B: "SA could be planning to relax the country's strict male __guardianship__ laws to allow women to leave the country,"

5-C "The kingdom's __guardianship__ laws have been under renewed scrutiny this year."

The keyword "travel" CQL [lemma_lc="travel"] ● 199 was one of the keywords associated with the guardianship system. By analysing the concordance lines, it seemed that the travel restrictions for women caused by the guardianship system were a big issue from the perspective of some Saudi people. The reforms also received a good amount of attention, as shown in the extracts. Unsurprisingly, keywords such as "travel" and "drive" also implied rights and freedom, since all these reforms gave women more freedom.

Extract 6:

6-A: "Male approval is required for __travel__ or study outside the country."

6-B "They are forbidden from __travelling__ without a male relative as escort."

6-C "It allows guardians to completely waive __travel__ restrictions, permitting women to travel without a guardian."

6- D "Potential reforms to __travel__ rules for women were also mentioned".

6-E "Women can be granted passports and __travel__ abroad without the consent of their male guardians."

As part of the numerous reforms that had benefited Saudi women, the keyword "decree" referred to their new rights CQL [lemma_lc="decree"] ● 54. These rights that gave women a more equal position in society were related to different aspects of their lives, such as travelling without a guardian's permission, being allowed to drive, the right to register and have a copy of their marriage certificate, physical exercise classes in schools, and being notified by text message if their husband divorces them.

Extract 7:

7-A: "Following King Salman's __decree__, women will no longer need permission from a legal guardian."

7-B: "Saudi Arabia King Salman ordered the reform in a royal __decree__ delivered on Tuesday night, requesting that drivers' licences be issued to women who wanted them,"

7-C: *"Saudi Arabia has **<u>decreed</u>** that woman now have the right to own a copy of their marriage certificates."*

7-D: *"Over the past two years, royal **<u>decrees</u>** have allowed girls to take part in physical education in schools."*

7-E: *"The government has **<u>decreed</u>** that Saudi woman will be notified by text message if they have been divorced."*

4.3.1.3 Rights and Freedom

The Rights and Freedom category highlights specific rights granted to women through new rules. The keyword "divorce" which is found in CQL [lemma_lc="divorce"] ● 66 exemplifies fair treatment, with a rule requiring text message notifications for divorces, ensuring transparency and protection. Keywords like "stadiums" and "freedom" symbolise progress, reflecting reforms such as women attending sports events and gaining increased freedom of movement. The media plays a role in disseminating information about these rights and freedoms.

Extract 8:

8-A: *"[Men are] required to send text messages on rulings confirming their **<u>divorce</u>** in a move aimed to ensure women are fully aware."*

8-B: *"The new measure ensures women get their rights when they're **<u>divorced</u>**, lawyer Nisreen al-Ghamdi told Bloomberg."*

8-C: *"We have to work with Saudi women to start getting **<u>divorce</u>** confirmation by text message."*

In addition, a great number of keywords in this corpus signifies freedom and rights, such as "stadiums" (CQL [lemma_lc="stadium"] ● 57), as in extract 9 which indicates women are allowed now to attend sport events which were previously only attend by men. these sentences highlight significant shifts in policies and opportunities for women in Saudi Arabia, particularly in relation to attending events and driving. The language used underscores the historic and potentially transformative nature of these changes.

Extract 9:

9-A *"[A ruling] last week led to women being allowed into a sports **<u>stadium</u>** for the first time."*

9-B "...women have been allowed into the national sports __stadium__ in Riyadh and a concert in Jeddah. If the heir to the throne has his way, they'll be driving themselves to future events…"

Another frequently occurring term in this category is "freedom" (CQL [lemma lc="freedom"] ● 87). It reflects the state of the country after granting women greater equality with males, as seen in Extract 10. Therefore, extract 10 highlights the significance of the term "freedom" in the context of the granting of driving rights to Saudi women and the perception that it represents a step towards greater equality and freedom for them in the country.

Extract 10:

10-A "Saudi Arabia to allow women to obtain driving licences… __freedom__ of movement is a universal right."

10-B "...doesn't fix everything - but being able to drive is a big step," she adds. The historic moment gives women unprecedented __freedom__ in this country …"

4.3.1.4 Violence

The violence category underscores Saudi women as victims within society, highlighting instances where they face imprisonment and various forms of harm. Keywords in this category are linked to situations of violence, encompassing both physical and emotional aspects. Notably, the term "arrested" (CQL [lemma='arrested'] ● 201) frequently emerges, representing the victimisation of Saudi women detained for actions such as posting pictures or expressing dissent against Saudi Arabian policies. This keyword predominantly relates to these two prevalent illegal situations in Saudi Arabia. Additionally, it appears in instances related to the violation of Saudi laws, although these occurrences are comparatively infrequent.

Extract 11:

11-A: *"Saudi police have __arrested__ a young woman who tweeted a picture of herself outdoors."*

11-B: *"More than a dozen activists were __arrested__ in May last year."*

The keyword "detained" serves as an illustration of the violence category, as demonstrated in extract 12 below. In Saudi Arabia, women risked being arrested if they did not conform to the societal expectation of appearing respectable in public. This expectation was deeply ingrained as a social norm

that every woman was expected to adhere to. Furthermore, Saudi legislation stipulates that both men and women must dress modestly, avoiding clothing that is overly revealing or short.

Extract 12:

12-A: *"Police officers have **detained** a girl who had removed her abaya on al-Tahliya Street."*

12-B: *"...a picture of herself in public without the abaya on, but she was wearing a black coat and a long, colourful skirt. She was **detained** and interrogated for five days. Her current legal status is unclear. Saudi Arabia is a deeply conservative country…"*

4.3.1.5 Places

Keywords in the Places category highlight geographical references, reflecting the focus of the news on Saudi Arabia. This is amplified by the keywords in this category include "Australia", "Saudi Arabia", "Bangkok", and "Canada". There are two main explanations for their presence. Firstly, all the articles in this corpus were collected based on search words related to "Saudi women," which inherently focuses on reporting news related to Saudi Arabia in some way. This accounts for the inclusion of words like "Saudi Arabia" [CQL [lemma_lc="Saudi"] ● 1,753] (see extract 13), which directly refer to Saudi Arabia. Secondly, keywords like "Bangkok" [CQL [lemma="Bangkok"] ● 74] are associated with the story of Rahaf al-Qunun, who escaped Saudi Arabia and sought asylum in Australia but was detained in Thailand. Therefore, the places mentioned either serve as references to Saudi Arabia as the central context of the news or are connected to political and asylum-related stories.

Extract 13:

13-A: *"...with. Arenas in Riyadh, Jeddah and the eastern city of Dammam will have special sections for female fans.: **Saudi Arabia** to allow women into sports stadiums as reform push intensifies Crown Prince Mohammed bin Salman, who was…"*

13-B: *"...the attention of global leaders, who had urged the Kingdom to overturn the ban. The ending of the ban on women driving in **Saudi Arabia** is celebrated across the globe as a major royal gift to the women in the kingdom. Following King Salman's decree…"*

In conclusion, the representation of Saudi women has also been shaped by the political agendas of British media outlets. For instance, certain British media platforms have taken a critical stance on the Saudi government's human rights track record, particularly in relation to women's treatment. This critical perspective has resulted in an emphasis on negative narratives involving Saudi women,

occasionally presented in a manner that perpetuates existing stereotypes. These stereotypes include portraying Saudi women as oppressed, submissive, or entirely defined by traditional roles, overlooking the diversity and complexity of their experiences. Such portrayals not only fail to capture the full spectrum of Saudi women's lives but also contribute to reinforcing biased views and limiting the understanding of their true social, economic, and cultural contributions within the society.

Extract 14

*14-A "…Australia had cancelled the tourist visa she was travelling on. </s><s> Qunun was detained on arrival at **Bangkok**…"*

*14-B "[al-Qunun, who is] being held in a **Bangkok** hotel room, fears she will be killed by her family."*

*14- C "Police chief said that Rahaf Mohammed al-*Qunun *had left **Bangkok** on a flight to South Korea, with a final destination of Toronto."*

4.3.1.6 Media and Applications (App)

The Media and Applications category showcases the role of technology in shaping the experiences of Saudi women. The "Absher" app [CQL [lemma_lc="absher"] ● 27] emerges as a critical tool in governmental interactions, symbolising increased gender equality by granting women equal access. The controversy surrounding the app is juxtaposed with its widespread adoption, reflecting its integration into Saudi society. In the analysis of concordance lines within the media and apps section, the researcher found that this word appeared 27 times in connection with the guardianship issue. Before the relaxation of the guardianship system, men had complete digital control over women's lives. However, under the current system, both men and women have equal personal pages on Absher, and women's movements are no longer controlled by anyone.

Extract 15:

15-A: *"Carrying a Saudi government app called **Absher** that lets men restrict the movements of women under their guardianship."*

15-B: *"Men can choose to get text alerts', 'to control the travel of migrant workers', 'The **Absher** portal is a government e-service that allows Saudis and residents to renew passports, obtain ID cards."*

15-C: *"A free tool created by the interior ministry, **Absher** allows Saudis to access a wide range of government services."*

In the media category, the keyword "hashtag" is highly relevant. The frequent occurrence of hashtags, CQL [lemma_lc="hashtag"] ● 35, is indicative of their prominent presence on Twitter. This platform serves as a powerful space where societal demands are articulated, as demonstrated in extract 16. In these extracts, hashtags play a pivotal role in social movements, particularly in advocating for the abolition of the guardianship system. They serve as rallying points for individuals to express their support for social reform and mobilise for change, as exemplified by hashtags such as #TogetherToEndMaleGuardianship and #iammyownguardian. These hashtags not only symbolise the public sentiment but also facilitate the organisation of online campaigns and petitions, allowing people to collectively voice their demands for change.

Extract 16:

*16-A "...joined a social media campaign calling for the end of the guardianship system. People took to Twitter, using the **hashtag** #TogetherToEndMaleGuardianship, to show their support and demand social reform. Currently women are not allowed to…"*

*16-B "...travelling, marrying or even leaving prison without the permission of a male guardian. The movement gave birth to a **hashtag**, #iammyownguardian, and a petition signed by thousands, part of a growing online campaign protesting against the…"*

4.3.1.7 Religion

Religion in this corpus refers to a specific kind of faith, which is Islam, as well as any activity or behaviour related to Islam. The religion category only appears in the British corpora, both broadsheets and tabloids, and it comprises keywords related to religion in Saudi Arabia, such as Islam and Islamic. Some British newspapers have a more openly critical stance towards religion, such as *The Independent* and *The Guardian*. Though it is normal to have these words in relation to Saudi women, Saudi Arabia, and the news about them, for example, "conservative" (cql [lemma= 'conservative'] ● 111) was a keyword that showed the system in Saudi Arabia as a conservative Islamic society. Saudi society was described as conservative, and there is a reference to attempts to make it more moderate as shown in extract 17. This critical stance towards religion in British newspapers is often reflected in their coverage of Saudi Arabia, particularly when it comes to issues surrounding women's rights and the country's conservative Islamic society.

However, there are also reports about efforts being made within Saudi Arabia to promote more moderate values and move away from its reputation as a strictly conservative society. The presence of the religion category in British corpora, both broadsheets and tabloids, reflects the importance attached to religion in Saudi Arabia and its impact on the country's social and political landscape in the view of British media. Islam is the official religion of Saudi Arabia and plays a central role in shaping the country's laws and cultural practices. Therefore, it is natural that the British media would report on issues related to religion when covering news stories about Saudi Arabia. The emphasis on religion in the coverage of Saudi Arabia can be attributed to several factors. Firstly, the influence of Islam in Saudi Arabian society is profound and pervasive, affecting various aspects of life, including politics, governance, and social norms. Secondly, there are significant cultural differences between Saudi Arabia and Western countries like UK. The religious landscape and its impact on society in Saudi Arabia differ markedly from those in Western nations.

Furthermore, the presence of a more openly critical stance towards religion in some British newspapers, such as *The Independent and The Guardian,* reflects the liberal and secular values that underpin many aspects of British society. These newspapers are known for their progressive views on social and political issues, and they often take a critical stance towards religious institutions and practices. Therefore, it is not surprising that they would be more critical of the role of religion in Saudi Arabia, given the country's religious and conservative culture. Additionally, it is important to recognise that there is a wide range of perspectives and opinions within the British media, and that not all newspapers take the same approach to covering religion or any other topic.

Analysing the term "conservative" within its context in Extract 17-A reveals certain related terms. For instance: "Rigidly" is utilised to emphasise the stringent and unwavering nature of Saudi Arabia's conservative social order, suggesting that the country's societal norms and values aren't simply conservative but also resistant to adaptability and change. This term conveys a strong sense of immovability and a steadfast commitment to upholding traditional values. Another word is "Socially" employed to specify the aspect of conservatism that pertains to society as a whole, indicating that the conservativeness being described extends beyond individual beliefs to encompass societal norms and practices. It underscores that conservative values are deeply embedded in the culture and collective behaviour of Saudi society. Collectively, the phrase "rigidly conservative social order" conveys the idea that Saudi Arabia's societal norms and values are not solely conservative but also unyielding and firmly established, resistant to modification. "Socially conservative" further emphasises that these conservative values permeate all levels of society, exerting influence over various facets of life. Furthermore, the use of "deeply" in this context in extract 17-B implies that conservatism in Saudi Arabia is deeply ingrained or entrenched. While this might be true to some extent, it can still be seen

as somewhat subjective. A more neutral phrasing could be "Saudi Arabia has a strong tradition of social conservatism."

Extract 17:

17-A: *"It is the most significant change yet to a rigidly **conservative** social order in Saudi Arabia' and 'Saudi Arabia is a very socially **conservative** country."*

17-B: *"The film aims to highlight reforms in the deeply **conservative** state, where women can now attend sports events."*

In the following example, the following contemporary concepts associated with Saudi Arabia as a conservative and overly religious society were clearer in the concordance of the keyword 'Islam'. The word "Islam" occurred (cql [lemma= 'Islam'] ● 61) to denote different issues. In broadsheet newspapers, "Islam" was represented as causing suffering for Saudi women. Also, there were some explanations of Islamic rules in SA and some blaming of the movements and revolutions that happened in the past. One of the foremost reforms in SA came as an attempt to moderate Islam by preparing society to accept new situations that were not allowed previously in the name of Islam. These reforms included opening cinemas and letting women have the right to drive. In 18-A, the word "suffering" suggests that Islam and sharia law are depicted as having a negative impact on women's lives, possibly implying that these factors are responsible for women facing difficulties or challenges. This choice of word implies a critical perspective on the role of Islam and sharia law in Saudi society. While in 18-B, the term "hardline" implies an uncompromising or strict interpretation of Islam. It suggests that after the Islamic revolution, there was a shift towards a more conservative and inflexible interpretation of Islamic principles in Saudi Arabia. This term carries a negative connotation as it suggests a more rigid and less tolerant approach to religious matters.

Extract 18:

18-A: *"In particular, in recent times, **Islam** and sharia law are portrayed as the cause of women's suffering."*

18-B: *"The crown prince said a hardline interpretation of **Islam** had taken root in Saudi Arabia after the Islamic revolution."*

4.3.1.8 Government

The government category encompassed keywords that signify involvement in the governance of a country, such as 'authority' and 'government'. Notably, the keyword 'authority' occurred frequently in conjunction with the term 'Saudi'. For instance, the CQL query ([lemma='authority'] ● 145) demonstrated its recurrent occurrence. Furthermore, a substantial number of concordance lines focused on the Thai authorities, which reflected the narrative of Rahaf Al-Qunun this particular story garnered significant attention in British broadsheet news outlets, while Saudi news sources entirely disregarded the case.

Extract 19:

19-A: *"If the Saudi **authorities** were truly committed to women's rights they would release and drop all charges against the women activists."*

19-B: *"Women's rights will never succeed as long as **authorities** go after women for what they wear."*

19-C: *"She will be killed by her family if Thai **authorities** send her back to Saudi Arabia."*

19-D: *"We are very grateful that the Thai **authorities** did not send [Qunun] back against her will."*

The keyword "Government" CQL ([lemma="government"] ● 268) represents different aspects of journalistic representation according to the type of news. There was criticism of the position that the Saudi government was taking regarding the status and rights of women. There is also praise for the changes in the status of women introduced by the government.

Extract 20:

20-A: *"One cannot help feeling that the kingdom's **government** is increasingly aware of just how untenable women's current situation of rights deprivation has become."*

20-B: *"The Saudi **government** said last week women would be allowed to attend a second match on Saturday and a third next Thursday."*

4.3.1.9 Clothes and Personal Belongings

Generally, this section discusses personal belongings, including clothes, property, and official documents. In the following extract, the term "abaya" (CQL [lemma= 'abaya'] ● 62) commonly co-occurs with the term 'Saudi women,' reflecting its religious, cultural, and legal significance for them.

The abaya, a loose-fitting, black cloak covering the entire body except for the face, hands, and feet, is worn by many Muslim women in public spaces to adhere to the country's modesty standards. Previously, leaving the house without an abaya was not allowed. A closer examination of the keyword "abaya" reveals frequent collocations with words like "black" (12 times), "loose" (5 times), and "long" (10 times) in broadsheets, emphasising the colour, fit, and length of the garment. The repetitive association of the colour "black" suggests a common choice among Saudi women, potentially reinforcing a stereotype. "Loose" indicates comfort or adherence to cultural norms, while "long" aligns with traditional length, reflecting cultural and modesty considerations.

In broadsheets, there is a tendency to oversimplify intricate cultural practices, focusing on specific traits like colour, fit, and length, which can lead to stereotypical portrayals of Saudi women. This simplistic depiction overlooks the diversity in Saudi women's fashion choices, which encompass various styles, colours, and designs. Generalising abayas presents a narrow perspective, failing to capture the multifaceted nature of Saudi culture. It is essential to recognise the diverse and individual fashion preferences within Saudi society. Approaching cultural practices with nuance and avoiding broad generalisations can enhance our understanding and appreciation of different traditions, enriching readers' perspectives on cultural diversity.

Extract 21-A highlights changes in dress code regulations for women arriving in Saudi Arabia from overseas, whereas Extract 21-B indicates new legislation granting all women in Saudi Arabia the right to choose their attire. The focus on clothing, especially black abayas, symbolises broader societal perceptions and stereotypes about Saudi women. Clothing often signifies identity and reinforces traditional gender roles and societal expectations in many cultures. Emphasising black abayas in media representations underscores the historically strict dress code imposed on women, contributing to the stereotypical image of Saudi women as oppressed and restricted. Both cases perpetuate a simplified and stereotypical view of women's clothing in Saudi Arabia, presenting a one-size-fits-all perspective. It is crucial to recognise the diversity in dress practices and acknowledge their recent evolution.

Extract 21:

21-A: *"[Women who] come to Saudi Arabia from overseas will not have to wear the **abaya**- a long, black robe and headscarf which covers women."*

21-B: *"WOMEN in Saudi Arabia do not need to wear traditional black **abayas**, loose fitting robes, or headscarves, Crown Prince Mohammad [declared]."*

4.3.2 Keywords Analysis and Concordance Analysis of SWBCTM

Table 4- 4

Key semantic categories in SWBCTM compared to the English Web corpus 2020 (enTenTen20)

Sr.#	Semantic category	Keywords
1	People	women, Saudi women, Raif, male, Rahaf, husband, Salman, Saudi woman, guardian, female, Mohammed, SAUDI women, she, brother, prince, Hassah, Asel, Reema, Rana, Abdullah, sheikh, king, princess.
2	Law and order	ban, wear, drive, driving, licences, lift, permission, prison, travel, abroad, marry, allow, cleric, law, passport, sport,
3	Rights and freedom	drive, car, drivers, licence, travel, passport, sport, consent, freedom
4	Clothes	abaya, clothes, miniskirt, niqab, headscarf, cloak, robe, cover, veils
5	Places	Saudi, Arabia, kingdom, Riyadh, Jeddah, country, Bangkok, Thailand
6	Religion	Muslim, conservative, Islam, Shaikh
7	Violence	lash, sentence, accused, abuse
8	Politics	asylum, flee, activist

The Tabloid corpus encompasses eight distinct semantic categories, namely people, law and order, clothes, rights and freedom, places, religion, violence, and politics. Initially, an analysis was conducted on the first 300 keywords; however, the categorisation process was terminated prematurely due to the limited frequency of occurrence. This corpus, comprising a total of 16.805 words, exhibits a relatively modest number of recurring keywords.

4.3.2.1 People

The People category is the largest classification in this corpus and contained people's names such as "Raif," "Rahaf", "Salman", and "Mohammed", and other common nouns such as "women", "Saudi women", "male", "husband", and "brother". Analogously, in the broadsheet corpus, people's names were the most frequent keywords that created the largest semantic category. In the following extracts, the keyword "Saudi women" CQL [lemma_lc="saudiwomen"] ● 22 occurred as the most recurrent prominent phrase because of the focus on women while creating the corpus. In the following excerpts, Saudi women appear to both reap the benefits of the lifted driving ban and raise questions about the overall improvement in their lives, while also acknowledging the continued journey towards achieving equality. This ambivalence is reflected in UK reporting, which assesses the changes

positively while expressing reservations about the broader context, often deeming the reforms "rather late" and insufficient.

Extract 22:

22-A: "*...90 per cent of pious Muslim women in the Muslim world do not wear abayas. So, we should not force people to wear abayas."* **_SAUDIwomen_** *are allowed to drive today - after the country's decades-old ban was lifted. Licences were issued to women earlier this…"*

22-B: "*...that the ultra-conservative kingdom might now be opening up to change. But there is still a very long road ahead for* **_Saudiwomen_** *and their fight for equality. Saudi law still requires women to have a male guardian make legal and financial decisions…"*

22-C: *"Is life getting any better for* **_Saudi women_** *since the driving ban was lifted?"*

Furthermore, some names referred to people who were currently in jail or who were not allowed to enter Saudi Arabia because of their political status or offences against Islam. One of the famous names in issues related to offending and being against Islam was "Raif" CQL [lemma_lc="raif"] ● 17. "Raif" has exclusively been referenced within this corpus, setting it apart from the Saudi and broadsheet corpora. According to the tabloid newspapers, Raif was a victim of his society and its rules. They stated that he was in prison for no reason other than giving an uninjurious opinion to represent himself. In fact, Raif was detained in 2012 on grounds of insulting Islam through technological channels, as well as being charged with apostasy in court. This kind of offensive talk about sacred matters related to religion was not accepted by Saudi society. Raif's case drew international attention, and many human rights organisations have called for his release. However, the Saudi Arabian government has defended its actions, stating that Raif's actions were a threat to national security and public order.

Extract 23:

23-A: *"[They] dedicated the song Beautiful Day to the campaign to free* **_Raif._** *It's five years since he was imprisoned and sentenced."*

23-B: *"No flogging for blogging', '***_Raif_***'s crime was to set up a website where Saudis could post articles and share liberal ideas."*

"Mohammed bin Salman "CQL [lemma_lc="mohammed"] ● 6 (also known as MBS) can be seen as one of the more frequent names in both broadsheet and tabloid newspapers. In the following examples,

MBS is represented as a reformer. He has been credited with introducing a number of social and economic reforms in Saudi Arabia, including lifting the ban on women driving and opening up the country to foreign investment. He was to some extent portrayed as the reason beyond these reforms and changes in relation to Saudi women's status in the country.

Extract 24:

24-A: *"Part of sweeping social changes pushed by Crown Prince **Mohammed** bin Salman."*

24-B: *"End of the ban is part of sweeping reforms by Crown Prince **Mohammed** bin Salman."*

One individual that garnered attention in both broadsheets and tabloids was "Rahaf al-Qunun", as evidenced by the appearance of her name in the corpus analysis (CQL [lemma_lc="rahaf"] ● 10). Rahaf al-Qunun's case gained prominence in British news outlets, portraying her as a young woman who had experienced abuse from her family and the Saudi Arabian legal system, particularly the guardianship system. In contrast, Saudi society perceived Rahaf al-Qunun as being culpable for bringing disrepute upon her family and society, thereby tarnishing their reputation. Consequently, it is understandable that the story of Rahaf al-Qunun did not receive the same level of attention within Saudi newspapers as it did within British news sources.

Extract 25:

25-A: *"Her family will kill her if she is returned home. **Rahaf** Mohammed al-Qunun, 18."*

25-B: *"Its "male guardianship" system is being abused after 18-year-old **Rahaf** Mohammed fled to Thailand last month."*

4.3.2.2 Law and Order

Th law and order category in the tabloid's corpus covers words relating to important and debatable news in Saudi Arabia, such as "ban", "drive", "travel", and "abroad". Thus, it predominantly focuses on news and law that affect Saudi women. A quick look at the concordance lines of the keyword's "ban" CQL [lemma_lc="ban"] ● 19 and 'drive' CQL [lemma_lc="drive"] ● 8 show that these words were to some extent associated with each other semantically.

Extract 26:

26- A: *"The move follows this week's announcement that the country's **ban** on female drivers will end in June."*

26-B: *"Behind the wheel after a decades old driving **ban** was lifted."*

Extract 27:

27-A: *"...confirmed the latest freedom since Crown Prince Mohammad bin Salman rose to power. Women have recently been allowed to **drive** and go to mixed sports events. SAUDI Arabia has for the first-time opened applications for women to join its military..."*

27-B: *"...SAUDI women are allowed to **drive** today - after the country's decades-old ban was lifted. Licences were issued to women earlier this month after the..."*

Conflicting portrayals were found surrounding the keyword "travel". This might have arisen due to the recent relaxation of travel restrictions on women. Before 2019, women were not allowed to travel abroad without a guardian's permission; however, in 2019, reforms allowed women to travel freely without requiring permission. Therefore, some articles documented the prior situation, while others focused on the reforms. This ambivalence is evident not just within the articles but also in British reporting, which, despite acknowledging the changes in a positive light, frequently voices concerns about their timing and adequacy, often labelling them as belated and insufficient.

Extract 28:

28-A *"Saudi women also can't **travel** abroad, rent an apartment, get married or divorced."*

28-B *"They need permission from a male guardian before they can **travel** or marry."*

28-C *"[The reforms benefit] women by allowing any citizen to apply for a passport and **travel** freely without male consent."*

28-D: *"The new rules allow any person aged 21 and older to **travel** abroad without prior consent."*

4.3.2.3 Rights and Freedom

This section focuses on the rights that have been granted to Saudi women, specifically in the law and order category. These rights include the freedom to travel, the right to drive, and the ability to make their own choices. The tabloids' ambivalent coverage presents these rights as generally accepted but also underscores the persistent challenges women face, including legal barriers that impede full exercise of their rights. An illustrative keyword within this category is 'licences'. The presence of the keyword "licence" (CQL [lemma_lc="licence"] ● 7) indicates that there were stories discussing women being granted the opportunity to obtain their driving licences. However, the tabloids also revealed that the existing system did not fully meet the rights and freedoms that women required.

While women were allowed to hold a driving license, they still faced opposition from male figures such as fathers, brothers, or husbands when it came to utilising the car. This exemplifies the need for continued progress and efforts to ensure that women can exercise their rights and achieve true equality. While significant strides have been made in granting certain rights to Saudi women, it is essential to address the underlying legal and societal barriers that hinder their full empowerment. By removing these barriers, Saudi women can enjoy their rights and freedoms without encountering opposition or limitations from male entities.

Extract 29:

29-A: *"The country issued the first **licences** this month. It was the only country left in the world."*

29-B: *"After the country's decades-old ban was lifted, **licences** were issued to women earlier this month."*

29-C: *"While a woman will be allowed to hold a driving **licence**, her husband or father or brother will likely retain the right to veto any attempt for her to use the car."*

The following extracts show that the portrayal of the tabloid of the keyword "passport" is to some extent positive, as it represented a step towards freedom and a noticeable change. For example, the restrictions that were related to all the governmental and official procedures had been relaxed, providing more equality for women in SA.

Extract 30:

30-A: *"[SA lifts] restrictions on women by allowing any citizen to apply for a **passport** and travel freely without male consent."*

30-B: *"They have a husband or father's permission to get a **passport**', and 'The new rules allow any person aged 21 and older [to get a passport]"*

4.3.2.4 Clothes

This category contains more keywords than the broadsheet equivalent, however with very low frequencies. Though, the clothes mentioned in the tabloids' corpus are mostly related to "hijab", "abaya", "niqab", "headscarf", "cloak", and "veil". This suggests that tabloids tend to focus more on clothing items that are associated with Islamic culture and modesty. It is possible that this reflects the demographics of the readership or the editorial stance of the publications. In Extract 31, the

keyword "Abaya" CQL ([lemma= 'abaya'] ●10) has been shown as a rule women had to follow. However, women were no longer forced by the law to wear any kind of hijab or abaya as long as they wore decent clothes. As the appropriateness of clothes worn by certain Muslim women, notably the headscarf and hijab, has been the subject of heated media controversies for a long time, it is normal to have a connection between Saudi women and these types of clothes. This connection is deeply rooted in Saudi culture and religion, where modesty and covering the body are highly valued. Despite the changes in the law, many women still choose to wear traditional clothing as a personal choice or to express their cultural identity.

Extract 31:

31-A: *"[She was] forbidden to leave the house without her black **abaya** and niqab."*

31-B: ***"Muslim women in the Muslim world do not wear abayas."***

31-C: *"So, we should not force people to wear **abayas.**"*

31-D: *"Saudi women need not wear the **abaya**, the loose full-length robes symbolic of religious faith."*

The previous announcement gave Saudi women the right to choose what they wear under the condition that they wear decent clothes, aligned with the appearance of the word "miniskirt". The nature of tabloids news is more about cultural and\ or political scandals, religious hostility, and more debated topic. Hence, the appearance of words like miniskirt in relation to Saudi women is more like a cultural scandal which got the attention of tabloids. The keyword miniskirt was usually in reference to a Saudi woman who posted a video of herself wearing a miniskirt in public, which, in Saudi society, is not considered reputable and decent. While specific details may not be available on dedicated webpages solely focused on the dress code, these official sources provide comprehensive information about Saudi Arabian culture, customs, and guidelines.(see, https://www.moci.gov.sa; : https://scth.gov.sa and https://visa.visitsaudi.com).

Extract 32:

32-A: *"Jail after posting a video on social media showing her in a **miniskirt** and cropped top walking in public."*

32-B: *"Woman detained in Saudi Arabia after a video of her wearing a **<u>miniskirt</u>** went viral has been released without charge."*

4.3.2.5 Places

The category of Places within the tabloid corpus shares several common keywords with the broadsheet corpus, predominantly consisting of nation names. However, the references to nations or cities within this category lack clear and cohesive themes. Moreover, this category encompasses news stories from Saudi Arabia, covering a range of subjects and developments within the country. It is worth noting that there is a significant focus on reporting the progress made in enhancing women's rights, illustrating the achievements and advancements in this regard. Overall, the "Places" category in the tabloid corpus incorporates diverse references to nations and cities, with no discernible overarching themes. It presents a combination of ironic instances regarding the differential treatment of women and robots by the Saudi government, as well as coverage of various stories and progress related to women's rights in Saudi Arabia.

Extract 33:

33-A: "*Women in **<u>Saudi</u>** are not allowed to drive or be seen in the company of men they are not related to. In every sense, they are subjugated daily*".

33-B: *"A woman in **<u>Saudi Arabia</u>** could face jail after posting a video on social media showing her in a miniskirt and cropped top walking".*

33-C: *"...have started advertising their vehicles to women in **<u>Saudi Arabia</u>**. The move follows this week's announcement that the country's ban on female drivers will end in June next year".*

4.3.2.6 Religion

The concordance lines related to all the keywords within the "Religion" category exclusively centre around the portrayal of women's appearance in connection to Islam. These lines emphasise the guidelines for Muslim women regarding modest attire. It is more like a reference to social practice and norms, political and religious practice. The keyword "conservative" CQL [lemma_lc="conservative"] ● 5 in the below extract demonstrate the unacceptable social practice is exemplified of Saudi women wearing immodest clothes and breaking the stander image of Saudi women by violating the kingdom's conservative Islamic dress code. Although the whole keywords are more about Saudi women and their

depiction within Saudi society. The political practice in example 34-b is a political order by the king of SA, however, it is still affected Saudi women's status.

Extract 34:

34-A: *"...the Saudi woman for wearing "immodest clothes" after an outcry from people who said she had violated the kingdom's **<u>conservative</u>** Islamic dress code. A video was shared online of her walking in a historic village north of Saudi capital Riyadh wearing."*

34-B: *"The king's order will end the **<u>conservative</u>** Islamic kingdom's status as the only country where women are forbidden to have driving licences."*

While examining the keyword "Muslim" in CQL [lemma_lc="muslim"] ● 7, the researcher found at first glance that the use of the keyword Muslim implies that there is controversy on how Saudi women should dress. On one hand, the following example suggests that in religious practise as well as social practice, women need to be modest in their appearance. On the other hand, show a more modest tendency and liberalisation towards Islam by showing that Saudi women should not be forced to wear an abaya. The researcher also found that the use of the keyword Muslim indicated a focus on the intersection of religion and culture in Saudi Arabia, particularly in relation to women's dress and appearance. This suggests a complex and nuanced understanding of the role of Islam in shaping cultural practises and social norms in the country.

Extract 35:

35-A: *"...not wear the abaya - loose-fitting, full-length robes - a senior Muslim said yesterday. Sheikh Abdullah al-Mutlaq said **<u>Muslim</u>** women should dress modestly, but this did not mean wearing the abaya. The statement is seen as the latest indication of..."*

35-B: *"...this did not necessitate wearing the abaya. In a sign of further liberalisation, he said: "More than 90 per cent of pious **<u>Muslim</u>** women in the Muslim world do not wear abayas. So we should not force people to wear abayas." SAUDI women are allowed to..."*

The conflict between Islamic principles and people's opinions or liberalism is also shown in the "Islam" CQL ([lemma_lc="Islam"] ● 4. Extract 36, showcase different viewpoints regarding Islam in the context of Saudi Arabia, with one highlighting strict dress code requirements and the other attempting to differentiate between religious beliefs and societal issues.

Extract 36:

36-A: *"The post has gone viral, causing much gnashing of teeth in Saudi Arabia, which upholds a strict Wahhabist form of __Islam__, with women expected to cover up completely in black to protect their modesty."*

36-B: *"…this woman's bravery but some liberals fear appearing Islamaphobic. This oppression of women has nothing to do with __Islam__ and everything to do with misogyny and patriarchy."*

The way clothes are portrayed in relation to religion above is closely tied to the heightened emphasis that tabloids place on this topic, underscoring how tabloids amplify the cultural and religious aspects of clothing choices in their coverage. This could be because tabloids often thrive on sensationalising stories to capture readers' attention. Associating clothing choices with religion can make stories more engaging. Additionally, focusing on controversial topics, such as women's clothing in the context of religion, tends to generate more discussion and attract a larger audience. Furthermore, tabloids may perpetuate or exploit cultural stereotypes, using religion as a lens to create narratives that conform to preconceived notions about Saudi women and their clothes.

4.3.2.7 Violence

The violence section included actions intended to hurt someone physically or socially. In the following extracts 37 and 38, the keyword "lash" CQL ([lemma_lc="lash"] ● 7) and "abuse" CQL [lemma_lc="abuse"] ● 4 have occurred most frequently. These keywords were interconnected with legal or legislative issues. While both Broadsheets and Tabloids categories address violence in the context of Saudi women's experiences, there are notable differences in their focus and approach. Both categories shed light on violence against Saudi women, encompassing physical and emotional harm, and acknowledging the societal context's impact on their experiences. However, Broadsheets provide a broader and more comprehensive view of the issues, covering various forms of harm and imprisonment in a factual manner. They use terms like "arrested" and "detained," which are associated with legal actions and imprisonment. In contrast, Tabloids tend to focus on sensational or controversial aspects, such as "lash" and "abuse," which are more directly linked to physical harm and punishment. The Tabloids category often employs an emotional or provocative tone when discussing topics like domestic abuse and changing societal attitudes. Overall, while both categories address violence against Saudi women, they differ in their focus, keywords, and the way they present the information, with Broadsheets offering a more balanced and factual perspective and Tabloids often emphasising sensational or controversial aspects.

Extract 37:

37-A: *"Finally, Raif was sentenced to 600 __lashes__ and seven years in prison."*

37-B: *"Two Saudi women were sentenced to 10 days in prison and 20 __lashes__ for their WhatsApp conversation."*

Extract 38:

38- A *"Rahaf said she had suffered __abuse__ and violence from her family, including being locked in a room for six months for cutting her hair."*

38- B: *"[Women] are refusing to stay with their abusive husbands; domestic __abuse__ has at last been recognised as a crime."*

4.3.2.7 Politics

This category encompasses some interesting political and social topics. It is about political problems in most countries, and recently they have become an important issue in Saudi Arabia, such as fleeing the country for political or religious reasons. What is worth noting is that this kind of political issue is not acceptable in Saudi society under any circumstances. People, for example, need protection when they leave their countries for political reasons. To illustrate in more detail, the concordance lines of the keywords "asylum" CQL [lemma_lc="asylum"] ● 6 and "flee" CQL [lemma_lc="flee"] ● 5 were explored. The story of Rahaf received a lot of attention in British newspapers. She claimed that she was suffering abuse from her family, which led her to flee the country as shown in extracts 39 and 40.

Extract 39:

39-A: *"An official said a Saudi woman seeking __asylum__ had been denied entry to Thailand."*

39-B: *"A well-known activist (Raif) advised his wife to ask for asylum', 'He urged his wife to apply to the UN for political __asylum."__*

Extract 40:

40-A: *"Rahaf Mohammed al-Qunun, 18, who has renounced Islam, __fled__ from relatives last week while on a trip to Kuwait."*

40-B: *"Al-Qunun was due to be returned to her homeland today after **_fleeing_** her family on a trip to Kuwait."*

4.3.3 Keywords Analysis and Concordance Analysis of SWSCM

Table 4-5:

Key semantic categories in SWSCM compared to Arabic Web 2012 (arTenTen12).

Sr.#	Semantic category	Keywords
1.	People	woman, Saudi women, princess, women, Abdul-Aziz, Salman, ladies, doctor, Noora, Suaad, girls, worker, a lady, female manger, students, man, males, Abdulrahman, workforce, drivers, Saudi people, Bander, Rema, the girls, Fahad, Faisal, children, Sultan, Female
2.	Empowerment	empowering, participation, development, reinforcement, development, support, training, chances, change, empowerment, hiring, achievement, Initiatives, increase, actions, goals, qualifying, leading, efficiency, Contribute, care, investment, Achievements, Benefit, the contribution, lead, reach,
3.	Law and order	Vision, allow, decisions, licences, provide, nominate, laws, services, travel, Localization of jobs, system, Issuance, Mobility Insurance, drive, Expense, Harassment
4.	Rights and freedom	rights, genders, employment, education, give, importance, actions, the rights, Encourage, Highlight, increase,

In the Saudi corpus, four categories were found through keyword analysis, which are people, empowerment, law and order, and rights and freedom. The categories in this corpus form the smallest number of semantic categories, unlike the British corpora. However, as seen in Table 4-5, the keywords in each category only belong to one category and there is no overlap between the meanings of these words. Also, there are many keywords which have appeared in this corpus uniquely, such as the keywords in the empowerment category.

4.3.3.1 People

The People category refers to all the names in this corpus. In British corpora (both broadsheets and tabloids) and the Saudi corpus, people formed the largest recurrent category, including people's names. The most recurrent people-related word in the Saudi corpus was "women" ([word='المرأة'] ● 14,083). To exemplify this keyword, some concordance lines were examined. All the following examples reflect the changes that were occurring in Saudi society in regard to women.

Extract 41:

41-A: *"Devoting the month of March to celebrate the role of __women__ in the country's renaissance."*

41-B: *"The kingdom has made many reforms and developments regarding __women__ and their support."*

41-C: *"Achieving equality between the sexes, in addition to empowering __women__ and recognising their work and achievements."*

The keyword "men" CQL [word="الرجال"] ● 495 has been examined in relation to the search term Saudi women. As shown in extract 43-A, the government attempts to close the employment percentage gap between men and women, which implies a new level of equality that SA is calling for now. Saudi articles also mentioned how Saudi women previously suffered from the domineering control of some men. This suggests that the keyword men may be relevant in understanding the gender dynamics and progress towards gender equality in Saudi Arabia. It also highlights the importance of examining both men and women's experiences to gain a comprehensive understanding of gender issues in the country.

Extract 42:

42-A: *"The initiative seeks to raise the percentage of Saudi women in the civil service from 39.8 percent to 42 percent, and to reduce the gender gap between women and __men."__*

42-B: *"what is important is that they have dealt with a previous situation that lasted for decades, in which women suffered from oppressive oppression. It's big shaped by some __men__."*

42-C: *"medical programs and health organizations for __men__ and a future in which is what is beautiful in us, appreciating the effort of every citizen who gave and sacrificed for this dear country."*

The term "family" in this context pertains to the conceptual framework of a family system rather than a literal representation of a specific family unit. In extract 43, the keyword "الاسر" ●)family) is

referenced, with a count of 299 occurrences. This usage primarily focuses on reinforcing women's rights as safeguarded by authentic religious principles and the underlying family system. Furthermore, the mention of the Family Affairs Council exemplifies the official entity responsible for advocating for women and families within various organisations and households.

Extract 43:

43-A: "*And society and contribute to supporting the labor market, economy and culture, in addition to affirming their rights guaranteed to them by the true religion, **family** system and development.*"

43-B: "*Saudi Arabia, which is the nucleus of society and the basis for its construction, and the Family Affairs Council is the official body that represents women and the **family** in organizations and the family.*"

43-C: "*because most women in the previous period may have undergone **family** changes and women may be divided into two groups, one of whom enjoys freedom and rights, and the other still suffers under the influence of customs. Tribal and the control.*"

The keyword "graduate" CQL [word="الخريجات"] ● **121** as seen in extract 44 in this corpus refers to female graduates and how the government provides them chances to increase their role in the country.

Extract 44:

44-A: "*Tourism is specialized, and their role has been activated in tourism projects, the last of which was in Al-Ula Governorate, the "Winter at Tantora" festival, and departments for **female graduates** were also created.*"

44-B "*and that at the Ritz-Carlton Hotel in Riyadh, and it will last for two days with the aim of raising the efficiency of female graduates based on a system concerned with the rehabilitation, development, and development of female **graduates.**"

44-C "*The number of graduates is competing, Al-Humaidan says, (The Kingdom includes a large number of universities, and large numbers of university **graduate**, and the harmonization of **female graduates** and the acceptance of women in shops is one challenge.*"

4.3.3.2 Empowerment

This category returned a great number of keywords about the power given to Saudi women to improve their position in society. This category was only found in the Saudi corpus, not the British corpora. The keywords in this category reflect the ongoing social changes in Saudi Arabia, particularly with regards to women's rights. This suggests that there is a unique discourse surrounding gender and power in Saudi Arabia that is not present in British data. All these words were presented in the Saudi newspaper because of Vision 2030. In the following extract, the keyword "empowering" *(*word='2,111 'تمكين● (shows how the government of SA has made new attempts to give women an equal position in society. The government has also introduced various policies and initiatives to promote women's education and training, enabling them to acquire the necessary skills and knowledge to succeed in the workforce. These efforts have resulted in a significant increase in the number of women participating in the labour market in recent years. The observation that Saudi newspapers portray government actions related to the advancement of equality for women in a positive light aligns with the broader context of state control of media in Saudi Arabia. State-controlled media often reflects and promotes the government's policies and initiatives. In Saudi Arabia, where the government has been making efforts to promote gender equality and social reforms, it's not surprising that the official discourse in newspapers endorses these actions.

Extract 45:

45-A: *"The Kingdom of Saudi Arabia has made many achievements towards __empowering__ women in the labour market."*

45-B: *"Progress towards achieving gender equality, in addition to __empowering__ women, and recognition and achievement of their work."*

The following examples depict the scope of economic opportunities has been provided to Saudi women. The researcher has observed the keyword "development" (word='1,450 'التنمية(● , which demonstrated how Saudi authorities were giving women equal opportunities to participate in all domains as men.

Extractt 46:

46-A: *"The Kingdom of Saudi Arabia has strengthened the position of women in __development__ by developing and investing their energy."*

46-B: *"Hence, the keenness of the wise leadership to improve the quality of life of Saudi women, provide opportunities for real **<u>development</u>** for them, and grant them a pivotal role in the vision programs."*

The keywords "participation" (word='1,431 ['مشاركة') ● were also identified in the same scope of economic contribution that Saudi women contribute to the country and economic opportunity offer to Saudi women. Extract 47 demonstrates how Saudi women play an important role in the kingdom and their plans to achieve the 2030 vision.

Extract 47:

47- A *"Celebrating the role of Saudi women in the country's renaissance and their **<u>participation</u>** as one of the indicators for achieving Vision 2030."*

47- B: *"Saudi women have a pivotal role in the vision programmes, as they aim to raise their **<u>participation</u>** rates in the labour market to 30%."*

4.3.3.3 Law and Order

Similar to the British corpora, the analysis of the Saudi corpora revealed the presence of keywords related to law and order across all data sets. These keywords included terms like "allow," "impose," and "decisions." In the context of this study, the category of law and order encompasses all legislation, particularly the new rules that were introduced as part of the Saudi Vision 2030 initiative. For example, the keyword "allow" ([word='السماح'[599(● was frequently used in conjunction with various new rules granted to women. These rules included allowing women to attend sporting events, granting them the right to drive, and enabling them to travel without restrictions.

In summary, the analysis of the corpora demonstrated that the concept of law and order, and specifically the implementation of new rules, played a significant role in shaping the representation of Saudi women in the media.

Extract 48:

48-A: *"The decision to practice sports for girls in schools and to **<u>allow</u>** families to enter football matches,"*

48-B: *"Women work in all sectors and [must] be **<u>allowed</u>** to drive a car."*

48-C: *"Reducing restrictions imposed on women and **allowing** them to travel without the need for a guardian's approval."*

As it mentioned in all the previous corpora, licence is a common keyword since it is associated with the new rule of women driving. "Licence" occurred (cql [word="رخص"] 290) ● as representing this new rule in the SA society. The Saudi corpus showed how this new announcement that gave women more equal rights is constructed and formulated. Moreover, it also focusses on how the government provides schools and gives women opportunities to be able to have a licence.

Extract 49:

49-A: *"Updating the executive regulations in the Kingdom of Saudi Arabia, which provides for the issuance of **licenses** for both males and females."*

49-B: *"It will be launched soon and will be ready for training and driver **licenses**, including 22 centres established in 22 cities."*

The Saudi government found that necessary to stipulate the anti-harassment law to give Saudi women more freedom to practice their social life. This regulation came along with the lines of the openness and rights granted to women recently. As per the 2018 royal decree on the anti-harassment law, consisting of eight articles, the term "harassment" encompasses any form of sexually explicit speech, behaviour, or body language exhibited by an individual. This legislation intends to prevent harassment, punish perpetrators, and keep people safe, as well as to defend people's privacy, respect, and personal freedom as protected by Sharia and law. Hence, the keyword "harassment" CQL [word="التحرش"] [● 192 in this corpus carries the new rule that reflects the anti-harassment and that was established to protect Saudi women and the Saudi society.

Extract 50:

50-A: *"the prohibition of gender discrimination in access to credit and services, harassment, reforms to protect pregnant women in their work, prevention of discrimination at work, equal retirement age for men and women, and the system Anti-**harassment.**"*

50-B *"Which the competent authorities ensured to implement it firmly so that the woman seeks her mission in society freely and with confidence, which also contributed to raising the rate of participation in anti- **harassment** to protect her from any obstacle to her achievement."*

4.3.3.4 Rights and Freedom

Notably, the category of rights and freedom was present across all three corpora, suggesting substantial changes in the status of Saudi women that were recognised both domestically and internationally. A closer examination of the corpus reveals the recurrent keyword "rights" (حقوق) ● appearing 1,291 times, shedding light on the diverse efforts undertaken by the government, society, and various authorities to enhance women's rights. The prevalence of this keyword indicates a notable shift in the discourse surrounding women in Saudi Arabia.

Extract 51:

51-A: *"It was ranked as the most advanced and reformist country in women's empowerment and **rights** out of 190 countries."*

51-B: *"The Kingdom of Saudi Arabia guaranteed and protected the legal **rights** of women."*

The keyword "employment" (cql [word= "] 357) in extract 52 is also one of the Saudi corpus's repeated keywords. It is about giving women more chances to be employed. Saudi women are critical to the country's long-term growth in its human capital, and their empowerment is critical to its reform by employing them. The Saudi government has been implementing various initiatives to increase women's participation in the workforce, such as lifting the ban on women driving and providing more job opportunities for them.

Extract 52:

52-A: *"Expanding job opportunities and opening up new sectors to **employ** Saudi women."*

52-B: *"Whether in the private or public sector ... **employment** of women has to provide nurseries for children."*

4.3.4 Comparison: Shared Semantic Categories in the British Corpora and Saudi Corpus
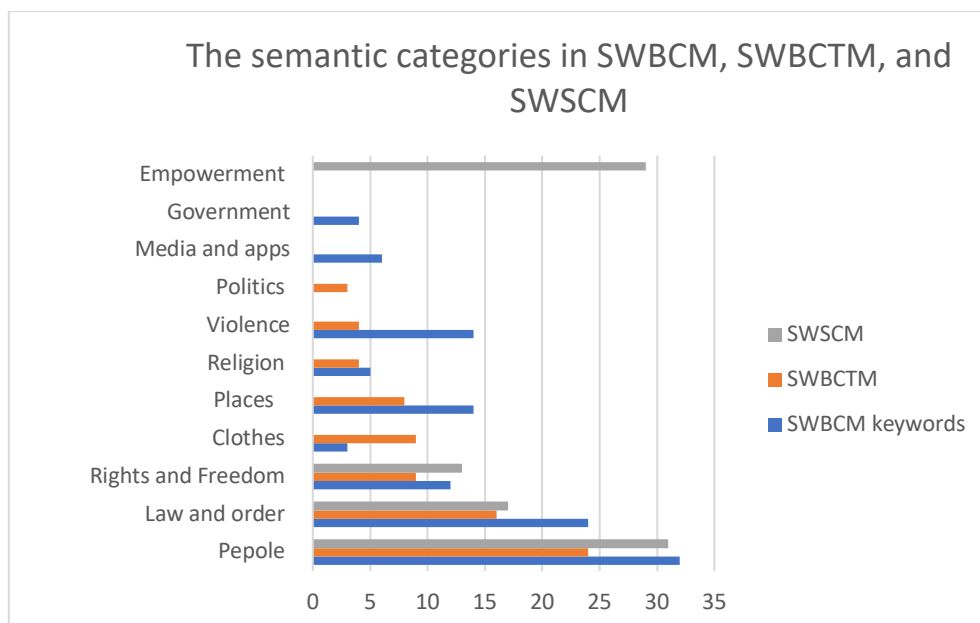
Figure 4.1: Semantic Categories Analysis in SWBCM, SWBCTM, and SWSCM Corpora

Based on the findings above, the following section summarises the identification of both similarities and differences in the representation of Saudi women in British and Saudi newspapers. These findings assist in addressing the research questions related to cultural perspectives and media framing:

Similarities

1.   There are several semantic categories that are shared by all three corpora, such as "People," "Law and Order," and "Rights and Freedom" as shown in figure 4.1. Regardless of the source, these categories point to recurring themes in discussions regarding Saudi women.

2. Positive Coverage and Recognition of Rights: Saudi women's rights-related important developments, such as the lifting of the driving ban, relaxing of travel restrictions, and changes to the guardianship system, are positively covered in both British and Saudi newspapers. The 'rights and Freedom' category is also consistently present in all three corpora, highlighting the recognition of Saudi women's ability to drive, travel without parental approval, and exercise further civic rights.

Differences:

1. The common semantic categories have some different lexical items, as illustrated in the table 4.6.

2. Differing Emphasis on Dissent: Saudi newspapers, reflecting Saudi society's values and priorities, downplay references to dissidents or dissenting voices in comparison to British newspapers. This implies that social cohesion over dissent is a priority for Saudi newspapers.

3. Coverage of Violence in British corpora: both corpora feature distinct keywords. In broadsheets, the focus is on women's societal challenges, including abuse and harassment they encounter. In tabloids, violence centres on the Saudi justice system, highlighting its use of punitive measures like lashing women for political opinions or WhatsApp conversations critical of the country.

4. Religious References: British newspapers, both broadsheets and tabloids, make more references to religion, particularly Islam, in the context of Saudi women, reflecting the Western perspective on the cultural and religious aspects of Saudi society.

5. Clothing Choices in British corpora: In broadsheets, the depiction of Saudi women's clothing, particularly the abaya, tends to focus on simplistic attributes like colour, fit, and length, potentially reinforcing stereotypes. This oversimplification disregards the diverse fashion choices within Saudi society, limiting the understanding of cultural nuances. Emphasising black abayas perpetuates historical dress codes, contributing to the stereotype of Saudi women as oppressed. Tabloids, although mentioning Islamic clothing items like hijab and abaya, reflect a broader spectrum of keywords but with low frequencies. This suggests a focus on items associated with Islamic culture and modesty. Despite changes in laws allowing more clothing freedom, the connection between Saudi women and traditional attire remains strong due to cultural and religious values, emphasising the complexity of individual choices within the societal context.

6. Empowerment: only found in Saudi corpus.

In summary, the similarities in the representation of Saudi women across these corpora highlight shared themes and gratitude of positive reforms. However, the differences reveal variations in perspective, focus, and framing. British newspapers tend to highlight specific controversial aspects, while Saudi newspapers prioritise social cohesion, empowerment, and positive national narratives. These findings underscore the influence of cultural context and media framing on the representation of Saudi women.

Table 4.6:
The semantic categories in SWBCM, SWBCTM, and SWSCM

Semantic category	SWBCM	SWBCTM	SWSCM
	keywords		
Popole	women, Saudi women, male, Mohammed, Salman, custodial, prince, female, Qunun, Saudis, she, crown (refer to MBS). Saudi woman, father, Rahaf, husband, Trump, Hathloul, Loujain, king, clergyman, Arab, man, sister, brother, princess, family, ambassador, Abdullah, lawyer, citizen,	women, Saudi women, Raif, male, Rahaf, husband, Salman, Saudi woman, guardian, female, Mohammed, SAUDI women, she, brother, prince, Hassah, Asel, Reema, Rana, Abdullah, sheikh, king, princess	woman, Saudi women, princess, women, Abdul-Aziz, Salman, ladies, doctor, Noora, Suaad, girls, worker, a lady, female manger, students, man, males, Abdulrahman, men, drivers, Saudi people, Bander, Rema, the girls, Fahad, Faisal, children, family, Sultan, Female graduates
Law and order	ban, guardianship, permission, drive, reform, driving, passport, lift, prison, travel, wear, relatives, divorce, marry, detention, decree, allow, law, consent, strict, marriage , forbidden ,decision, custody	ban, wear, drive, driving, licences, lift, permission, prison, travel, abroad, marry, allow, cleric, law, passport, sport,	Vision, allow, impose, decisions, licences, provide, nominate, laws, services, travel, Localization of jobs, Controls, system, Issuance, Mobility Insurance, drive, Expense,
Rights and Freedom	travel, divorce, campaign, stadiums, freedom, licences, lifting, abroad, grant, gender, restrictions, Equality.	drive, car, drivers, licence, travel, passport, sport, consent, freedom	rights, genders, employment, education, give, importance, actions, the rights, Encourage, Highlight, increase, Justice, equality,
Clothes	abaya, car, dress,	abaya, clothes, miniskirt, niqab, headscarf, cloak, robe, cover, veils	
Places	Saudi Arabia, kingdom, Riyadh, Bangkok, Thailand, Australia, Canada, Yemen, Jeddah, Thai, hotel, airport, Kuwait, Hong Kong	Saudi, Arabia, kingdom, Riyadh, Jeddah, country, Bangkok, Thailand	
Religion	conservative, Islam, religious, Islamic, Muslim	Muslim, conservative, Islam, Shaikh	
Violence	arrest, detained, torture, face, fear, strict, harass, police, harassment, accuse, sexually, imprisoned, abusive, detainees.	lash, sentence, accused, abuse	

		asylum, flee, activist	
Politics			
Media and apps	Twitter, tweet, hashtag, media, social, Absher		
Government	authority, embassy, government, immigration		
Empowerment			empowering, participation, development, reinforcement, development, support, training, chances, change, empowerment, hiring, achievement, Initiatives, increase, actions, goals, qualifying, leading, efficiency, Contribute, care, investment, Achievements, Benefit, uniqueness, The contribution, lead, reach, facilitation.

4.4.1 Collocation Analysis for SWBCM

The collocation analysis of the British broadsheet corpus provides valuable insights into the nuanced representation of Saudi women and their roles in the media. The analysis highlights several recurring collocations that shed light on the topics and issues closely associated with Saudi women. Here are the key findings:

1. Collocations Reflecting Changes: for examples: the collocations "driving" and "allow" in conjunction with "woman" stand out, indicating a significant focus on the lifting of the driving ban for women in Saudi Arabia. This association is evident in extracts that discuss the historical lifting of the ban, its implications, and the subsequent changes in societal attitudes. This focus demonstrates how a single policy change can have far-reaching implications and generate substantial media coverage.

2. Gender Norms and Roles: The collocations "men" and "male" alongside "woman" underscore the examination of gender roles and norms within Saudi society. The media explores topics like gender equality, segregation, and the relaxation of certain rules for both men and women. This analysis reflects the evolving discourse around changing gender dynamics in Saudi Arabia.

3.   Women's Rights Activism: for examples: the collocation "activists" with "woman" highlights the role of women activists in advocating for their rights and challenging societal norms. The media portrays these activists as instrumental in driving change and advocates for women's rights. This collocation demonstrates the role of individuals in pushing for societal shifts and the global attention garnered by their activism.

4.   Legal and Social Constraints: for examples: the collocation "permission" in relation to "woman" reveals the broader issue of the guardianship system, which restricts women's autonomy. The concordance lines discuss how the guardianship system impacts various aspects of women's lives, from travel to marriage. This analysis highlights the complexities of women's agency and the legal framework within which they operate.

5.   Societal Attitudes and Perceptions: for examples: the collocation "ban" with "woman" illuminates' discussions around various bans imposed on women in Saudi society. It draws attention to restrictions on women's behaviour and choices, reflecting both traditional norms and the changing landscape.

Table 4- 7

The most frequent collocation of "woman" in SWBCM within +5 AND -5 SPAN

Lemma	Co Occurrences	Candidates	Logdice	Lemma	Co-Occurrences	Candidates	Logdice
Rights	250	496	11.67	Citizens	14	52	7.79
Saudi	249	1,735	11.08	Decision	14	69	7.77
Driving	155	329	11.07	Banned	13	27	7.70
Drive	140	286	10.95	Obtain	13	28	7.70
Arabia	171	863	10.92	Role	13	58	7.68
Activists	101	250	10.51	Week	13	63	7.67
Country	89	402	10.23	Announced	13	64	7.67
Ban	83	249	10.22	Arrested	13	110	7.64
Men	75	222	10.09	Forbidden	12	22	7.58
Said	85	801	9.94	Licences	12	26	7.58
Allow	57	76	9.80	Stadium	12	29	7.58
Allowed	58	135	9.78	Subjected	12	31	7.58
Male	59	308	9.69	Guardians	12	36	7.58
Permission	52	177	9.60	Cars	12	45	7.57
Guardianship	44	175	9.36	Give	12	51	7.56
Right	41	121	9.29	Freedom	12	57	7.56
Travel	40	155	9.23	Granted	12	59	7.56

Word				Word			
Kingdom	36	227	9.03	Islamic	12	60	7.56
Young	31	77	8.92	Go	12	99	7.53
Allowing	30	39	8.89	Change	12	119	7.52
Public	30	148	8.82	Requires	11	12	7.47
System	30	166	8.81	Run	11	29	7.47
Work	29	134	8.78	Travelling	11	30	7.45
Women	44	1,352	8.74	Accused	11	31	7.45
Need	27	79	8.72	Release	11	43	7.44
Laws	26	100	8.65	Prominent	11	46	7.44
Year	26	190	8.59	Seek	11	51	7.44
Detained	25	126	8.57	Rules	11	57	7.43
Kingdom's	20	100	8.27	People	11	121	7.39
Society	20	102	8.27	Achieve	10	12	7.33
Face	20	108	8.26	Oppression	10	20	7.32
Under	20	122	8.25	Jobs	10	37	7.31
Now	20	160	8.23	Strict	10	37	7.31
Arabian	19	53	8.23	Lives	10	44	7.31
Reforms	19	152	8.16	Crackdown	10	47	7.30
Working	17	46	8.07	Remain	10	55	7.30
Social	18	180	8.06	Important	10	56	7.30
Legal	17	64	8.06	Lifting	10	57	7.30
Activist	17	65	8.06	Families	10	63	7.29
Support	17	81	8.05	Religious	10	89	7.28
Sports	15	46	7. 89	Requiring	9	11	7.18
Control	15	46	7. 89	Movement	9	30	7.16
Issue	15	56	7.88				
Take	15	89	7.86				
Restrictions	14	38	7.80				
Girls	14	40	7.79				

The most frequent words that collocate with the search term *woman* in SWBCM are presented in Table 4-7. We can see that there are different verbs, which collocate with the node woman. the concordance lines reveal that these verbs to some extent cover certain interconnected issues related to Saudi women. Eight verbs were found in this corpus, such as "drive", "ban", "allow", and "travel*"*. Most of the collocations are nouns, such as "rights", "driving", "activists" and "men". To obtain a more in-depth understanding of these collocations and their relationship, there is a need to explore the collocation in context (concordance lines).

The collocation analysis revealed that the word "woman" collocates with the term "drive" a total of 140 times. Upon examining the concordance lines, it becomes evident that this association

between "woman" and "drive" is primarily due to the announcement of lifting the ban on women driving, as highlighted in extract 53. Specifically, in line 53-A, both collocates *drive* and *allow* appear together, indicating a clear connection.

This finding suggests that the increased collocation between "woman" and "drive" can be attributed to the recent news surrounding women being granted the right to drive. It is reasonable to anticipate that this trend will continue to evolve as more women embrace and exercise their newfound freedom to drive.

Extract 53:

53-A *"when they are listed, unless Saudi Arabia has by then allowed women to **drive** and abolished the guardianship system."*

53-B: *"it may be premature Saudi Arabia's new Crown Prince, Mohammed bin Salman, had viewed allowing women to **drive** as a key plank of reforms, insisting that the move would lead to higher female participation."*

The analysis reveals that the term "driving" frequently collocates with the word "woman," occurring 155 times. This collocation pattern signifies the significant association between the concept of driving and its relevance to Saudi society, particularly in relation to women. It is important to note that driving has been a highly debated topic in Saudi Arabia for an extended period due to the unique circumstance of being the only country with a ban on women driving until 2018. The issue of women's driving encompasses various aspects, including the absence of women driving in Saudi Arabia, the efforts of activists who challenged the ban by driving to support their movement, the connection drawn between women's driving and religious justifications, and the noteworthy announcement made by Crown Prince Mohammed bin Salman. These controversial topics surrounding women's driving have received considerable attention and discussion in the newspapers, as one would expect given their significance and impact on society. The discussions revolve around the absence of women driving, activism, religious arguments, and the pivotal moment of the ban being lifted in 2018. Given the contentious nature of these topics, it is expected that they would garner significant coverage and attention in the newspapers.

In the following examples, a clear connection has been found between the node woman and the verb ban. These two words collocate 83 times in this corpus. Most of the concordance lines were about the driving *ban* and how the government of Saudi Arabia lifted this *ban*.

Extract 54:

54-A: *"Covered women's disenfranchisement in the country, and I don't just mean the __ban__ on driving; women cannot travel freely and are mostly excluded from the world outside the home."*

54-B: *"A royal decree ended the kingdom's long-standing __ban__ on women driving in 2018 and women no longer need their guardian's permission to get a job, enrol at university."*

Extract 55 demonstrates that the verb "allow" frequently collocates with the noun "women," appearing 57 times. This verb encompasses various issues concerning the positions and rights of Saudi women. Specifically, "allow" collocates with "women" in the context of granting them the right to drive, attend sports events, attend concerts, and travel without a guardian's permission. The collocational relationship between "allow" and "drive" is particularly noteworthy, as observed in all the preceding extracts. Upon closer examination of these verbs in their respective contexts, it becomes evident that their usage with the node word "women" is repetitive and interconnected. This relationship is reflected in the presence of two collocates: *allow* and *drive*.

Extract 55:

55-A: *"The conservative Kingdom is currently the only country in the world that does not __allow__ women to drive; women who wish to apply for driving licences will be allowed to do so from June 2018."*

55-B: *"...in Saudi Arabia for the first time in January last year after the country announced it would __allow__ women into sports stadiums for the first time in October 2017..."*

Furthermore, in this corpus, all the nouns that collocate with the node word "women" can be categorised into two main groups. The first comprises nouns that represent systems, including "rights", "driving", "permission", and "guardianship". The second group encompasses nouns that refer to individuals, such as "men" and "activists." For instance, the noun 'rights' collocates with the node word "women" 250 times. As can be seen in the concordance lines below, the collocation of "woman" and "rights" in this corpus is connected to another issue within the Saudi community, namely, "activists". Many instances demonstrate the co-occurrence of the words "woman," "right," and "activists." Furthermore, the broadsheet newspapers refer to these women as activists. However, an examination of the Saudi newspapers reveals a notable absence of such references to these activists. Importantly, these individuals are never depicted as women's rights activists.

Extract 56:

56-A: *"Saudi Arabia ranks 20th out of 22 for women's **<u>rights</u>** in the Arab states, and 130th out of 142 countries measured in the World Economic Forum's Global."*

56-B: *"If the Saudi authorities were truly committed to women's **<u>rights</u>** they would release and drop all charges against the women **<u>activists</u>**,"*

56-C: *"But celebration can only be partial when women's **<u>rights</u>** remain so tightly constricted and the **<u>activists</u>** who have fought hard for such changes are paying."*

The noun "permission" is observed as a collocation with the node "woman" in the corpus, occurring 52 times, indicating its association with the regulations and norms prevalent in Saudi Arabia. Specifically, the collocation of "permission" with women predominantly revolves around the context of the guardianship system. This notable collocation brings attention to the restrictive nature of the guardianship system in Saudi Arabia, which mandates that women must seek approval from their male guardians for various actions, including travel, marriage, and even medical treatment. The collocation of "permission" with women thus accentuates a representation of the gendered power dynamics that existed within Saudi society, wherein women's agency and autonomy are constrained. It worth mentioning that the similarity between "allow" mentioned above and "permission" lies in their association with Saudi women's rights and agency. Both words are frequently collocated with the noun "women" and highlight the context of regulations and norms in Saudi Arabia. "Allow" emphasises the granting of rights to women, such as the right to drive and attend events, while "permission" underscores the restrictive nature of the guardianship system, where women must seek approval for various actions, highlighting gendered power dynamics and constraints on women's autonomy.

Extract 57:

57-A: *"Following King Salman's decree, women will no longer need **<u>permission</u>** from a legal guardian to get a licence and will not need a guardian in the car when they."*

57-B: *"In addition to the restrictions on their dress, adult women need to have **<u>permission</u>** of a "male guardian" to do things, such as work or travel, and they are prohibited from getting."*

57-C: *"Most elements of the guardianship system remain in place despite the newly announced reforms women still need the **<u>permission</u>** of a male guardian to get married or divorced,"*

The second classification of nouns that collocate with the node "woman" pertains to human references, specifically words that denote individuals, such as "activists", "men", and "males". The term

"activists" frequently collocates with "women" in relation to various issues concerning Saudi women's rights, as elaborated below. The collocation of "activists", "woman", and "rights" recurs approximately 62 times, emphasising the association between women's rights activists. The media often reports on contentious subjects related to inequality and violence (Carter, 2003). In this context, British broadsheet newspapers present a perspective on women activists in Saudi Arabia that differs from the narrative propagated by the Saudi authorities stem from the democratic and liberal media environment in Britain, journalistic principles of objectivity, cultural disparities, and a global perspective on human rights and gender equality. These factors contribute to the diverse and often contrasting portrayals of women activists in Saudi Arabia. British broadsheets have attributed varying reasons for the imprisonment of women activists. They argue that these activists were detained and subjected to abuse for advocating women's rights. Concurrently, the Saudi government has implemented some of the rights for which these activists, such as Loujain al-Hathloul, have long campaigned.

However, in Extract 58-D, for instance, the Saudi authorities are represented as responding to mistreatment of women in prison, repeatedly dismissing the allegations as part of a political conspiracy against the country. As a result, British newspapers portray Saudi activists as victims of abuse, oppression, and torture in jail, suggesting ideological representations that depict Saudi women as vulnerable and underestimated. The representation in British newspapers reflects their own social beliefs and opinions regarding Saudi women who advocate for their rights. This portrayal significantly differs from the Saudi ideological representations. This ambivalence within British newspaper discourse underscores the multifaceted nature of how Saudi women's activism is presented. In summary, the differences in how British newspapers and Saudi ideological representations portray Saudi women activists are influenced by cultural disparities, press freedom, international perspectives, access to information, public opinion, political agendas, and international relations between the two countries. These factors collectively shape the narratives presented in the media.

Extract 58:

58-A: "*These changes are a clear testament to the tireless campaigning of women's rights **activists** who have battled against rampant discrimination in Saudi Arabia for decades.*"

58-B: "*The irony of Saudi Arabia jailing women's rights **activists** at the same time as it lifted its driving ban did not go unacknowledged by the media.*"

58-C: "*kingdom's recently overturned ban on female drivers, was arrested in May 2018 along with 10 other women's rights **activists** in Saudi Arabia. </s><s>The 29-year-old campaigner's family and Human Rights Watch.*"

58-D: *"The Saudi government has repeatedly denied that the women **activists** are being abused in prison."*

The prime illustrative instance for an in-depth analysis is the term "men", which collocates with the word "woman" a total of 75 times. Interestingly, various topics related to men and women in Saudi society were found in the concordance lines. Firstly, extract 59-A shows a call for hope for equality between both genders. Second, extract 59-B represents a completely different direction on the topic by saying the rule bans men from acting like women. Third, the segregation system in Saudi society is represented as being more applied to women, limiting their lives and movement, as presented in Extract 59-C. On the other hand, extract 59-D states that the Saudi government is working on relaxing some of the rules that control women. Finally, there is a clear tendency to change the cultural norms, make equality real in Saudi society, and let men and women occupy the same kind of social roles and work together. These extracts highlight that also the view from outside Saudi Arabia reflects the complex and evolving nature of gender roles and expectations in Saudi society.

Extract 59:

59-A: *"We hope that we will come to a time when all women and **men** are treated equally."*

59-B: *"The law bans **men** from "behaving like women" and it is illegal to wear the clothes of the opposite sex."*

59-C: *"Under Saudi Arabian law **men** and women are mostly segregated in public life, and women are heavily restricted in their movements and freedoms."*

59-D: *"There will be further relaxation of rules governing women's lives, but several hurdles restricting both **men** and women remain."*

59-E: *"it's foremost out of necessity to boost the economy by making both women and **men** more productive at work."*

59-F: *"But foremost it is spearheading a change in cultural norms that in the future will allow **men** and women to occupy the same spaces and work alongside each other."*

4.4.2. Collocation Analysis of SWBTCM

Table 4- 7:

The most frequent collocation of "woman" in SWBCTM within +5 AND -5 SPAN

Lemma	Co-occurrences	Candidates	LogDice
Arabia	13	31	11.72
Saudi	15	51	11.72
drive	9	18	11.35
driving	6	12	10.84
allowed	6	14	10.82
Kingdom	4	10	10.29
rights	4	13	10.25
Muslim	3	7	9.91
people	3	7	9.91
made	3	8	9.90
guardian	3	9	9.88
country	3	15	9.80
ban	3	16	9.79
said	3	28	9.64
women	3	63	9.28

The collocation patterns observed in tabloid news for the node "women" are comparatively more limited than those in broadsheet and Saudi news. Nevertheless, this corpus presents some intriguing associations. The excerpts that follow demonstrate the range of collocations found with the search term "woman" in tabloids. These associations can be categorised into four types:

First, the node "woman" collocates with terms related to people and humanity, such as "people," "women," and "guardians." This highlights the focus on individuals and the human aspect in the tabloid news discourse. Second, "woman" collocates with words connected to country and nationality, including "Arabia," "Saudi," and "the country." This suggests that the representation of women in tabloid news often incorporates their national identity and cultural context. Third Religious Identity and Dressing: The collocation of "Muslim" with "Saudi women" indicates that tabloid news explores the intersection of religious identity and clothing choices, particularly regarding the abaya. This highlights the role of religious and cultural factors in shaping Saudi women's lives.

Fourth, as in all the corpora examined in this research, there is a significant collocation between "woman" and words associated with new rules and rights, such as "driving," "allowed," and "rights." These collocations indicate a strong link between women's rights and their social roles, particularly

concerning issues like driving and mobility. The concordance lines provide evidence of the ongoing struggle for women's rights, highlighting the intertwined nature of gender equality and cultural context. The associations found in the tabloid news corpus shed light on the importance of women's rights discussions, particularly concerning issues related to driving and mobility.

Extract 60:

60-A *"The overwhelming majority of women in __Saudi__ Arabia still do not have licences."*

Extract 61

61- A *"THE King of Saudi Arabia made a surprise announcement that women are now allowed to __drive__ cars. Watching Saudi women on TV telling how they are genuinely thrilled."*

In this corpus, the keyword "Muslim" is observed as one of the most frequent collocates with the term "Saudi women," (as mentioned in extract 62-A), which is in contrast to the Saudi corpus. The concordance lines associated with the collocate "Muslim" primarily revolve around the topics of wearing an abaya and dressing modestly. This finding suggests that, for Saudi women, their identification as Muslims is strongly linked to their clothing preferences and the importance placed on modesty in their culture.

The collocation of the term "Muslim" with Saudi women in newspaper discourse offers insights into the intricate interplay of cultural and religious factors shaping their lives. This linguistic association emphasises the cultural significance of the abaya, a garment worn by Saudi women in adherence to societal norms and religious obligations, as portrayed in newspaper narratives. It is important to note that this discussion is grounded in the depiction of these issues within the context of newspaper discourse, rather than making definitive claims about the actual circumstances in Saudi Arabia. Analysing the connection between "Muslim" and Saudi women in the concordance lines provides valuable perspectives on the intersectionality of religion, identity, and clothing choices for Saudi women. This analysis underscores the influence of religious observance and cultural expectations in shaping the lives of Saudi women, underscoring the abaya as a visible manifestation of their Muslim identity. This perspective aligns with the research conducted by Baker, Gabrielatos, and McEnery (2013), who explored the representation of Islam in the British press. Their study illuminates the challenges faced by Muslims in the British media landscape, where their religious identity is frequently depicted in a negative light (Baker, Gabrielatos, & McEnery, 2013). By drawing parallels between the portrayal of Muslim identity in British media and the representation of Saudi women's choices in clothing, this analysis contributes to a deeper understanding of the complexities surrounding cultural and religious perceptions in the context of media discourse.

Extract 62:

*62-A "Sheikh Abdullah al-Mutlaq said **Muslim** women should dress modestly, but this did not mean wearing the abaya."*

In the 63 extracts analysed, it is observed that the tabloid newspapers primarily report on the guardianship system in Saudi Arabia, but there is no mention of the relaxation or abolition of this rule, although Saudi Arabia has indeed ended the guardianship law. It is important to understand that this absence does not imply that the tabloids are unaware of the change in the law. Rather, it is likely due to the limited number of tokens and articles in the corpus, leading to a lack of comprehensive coverage of every aspect of the reforms in Saudi Arabia. Tabloid newspapers typically prioritise sensational news over more serious issues, such as political reforms or legal changes. Their focus is often on captivating headlines and engaging stories that cater to a broader readership. British tabloids might focus on abaya and other clothing items in their coverage of Saudi Arabia due to the topics' potential for sensationalism, cultural fascination, and their role in broader discussions about gender, culture, and identity. As a result, they may not dedicate significant attention to nuanced developments or policy reforms happening in Saudi Arabia, such as the relaxation of the guardianship system. In contrast, Broadsheet newspapers, known for their in-depth reporting and analysis, tend to provide coverage of both the period before and after reforms. They are more likely to highlight the changes in Saudi Arabia's legal framework, including the relaxation of the guardianship system.

Extract 63:

63-A: *"The kingdom has done nothing to lift the repressive male **guardian** laws that prevent women doing many everyday tasks without the approval or accompaniment of a man."*

63-B: *"still a very long road ahead for Saudi women and their fight for equality. Saudi law still requires women to have a male **guardian** make legal and financial decisions on their behalf."*

4.4.3 Collocation Analysis of SWSCM

Table 4- 8:

The most frequent collocation of "woman" in SWSCM within +5 AND -5 SPAN

Lemma	Co occurrences	Candidates	LogDice	Lemma	Co-occurrences	Candidates	LogDice

Saudi (women)	173	967	10.97	18.Participation	36	1,431	8.49
Men	114	495	10.63	19.Entry	24	344	8.48
percentage	100	968	10.18	20.Empowering	43	2,111	8.47
Female workers	67	300	9.99	21.The girls	23	392	8.39
They	136	2,528	9.99	22.Decision	25	611	8.37
Driving	116	2,020	9.94	23.Careers	20	157	8.35
Cars	58	585	9.60	24.Children	22	466	8.28
Allowing	53	599	9.47	25.The world	23	665	8.22
The driving	73	1,555	9.45	Sports	20	344	8.22
Recruit	45	357	9.38	Give	20	376	8.20
Increase	42	507	9.19	The private	22	705	8.14
Licenses	33	290	8.98	Manpower	17	132	8.13
The kingdom	83	3,869	8.89	Provide	20	574	8.07
Education	33	490	8.85	Jobs	18	335	8.07
Working	83	4,293	8.79	Work	28	1,616	8.05
Market	33	982	8.57	The unemployment	16	137	8.04
Sector	32	937	8.55	Saudi Arabia	58	5,625	7.99

The researcher started the collocation analysis by looking generally at the most collocated words with the node woman. As presented in the list above, the search term "woman", المرأة has different types of association with the collocations. In the following examples (see extracts 64–68), there is a strong association between women and terms about work and the labour market. Also, women are correlated with empowerment terms such as "gives", "participates", and "empowering". Other collocations are more about the rights women were granted recently, such as "driving" and "sports". Generally, women in the Saudi corpus collocate with a wider range of social spheres, particularly the "economy", "education", and "the private", which refers to family roles. Thus, there is a much wider range of things that women typically get actively involved with than in the British corpora. These examples of the strong association between the search term "woman" and other collocates about "work", "empowerment", and rights indicate that Saudi newspapers show women as being afforded more chances to have a social role in their society on different levels. Interestingly, all the collocations are more about the changes in the status of women in Saudi Arabia, and there is no indication that explains the position of women in the past. This is, to some extent, the opposite of the results of the British tabloids, which focus more on the past with limited reference to the present. However, it aligns with the broadsheet corpus, which mirrors some of the new changes in the status of Saudi women. This suggests that Saudi newspapers are highlighting the progress and advancements made by women in their society. The focus on the present and future rather than solely on the past indicates a shift in attitudes towards gender roles in Saudi Arabia.

Extract 64:

64-A: "*Emphasising the interest of Aramco in investing and developing their talents and abilities, indicating that the gas company should expand the __employment__ of women,*"

66-B: "*He added, "Saudi Aramco recently raised the rate of female __employment__, which now represents more than 20% of the total number of new hires in the company.*"

Extract 65

65-A *"The new amendments come to complement the many reforms that the Kingdom was able to implement in less than two years, including (allowing women to __drive__ vehicles, adopting an anti-harassment system, enabling women to establish and run businesses without prior approval."*

Extract 66:

66-A: "*And it is not just words, but rather a basis of support and __empowerment__ of women in accordance with the role that awaits women from now until we achieve Vision 2030, in which women constitute an important and effective element.*"

Extract 67

67-A: "*By __allowing__ Saudi women to join sports federations, they have paved the way for Saudi women to explore new avenues for development and employment.*"

Extract 68:

68-A: "*He explained that it is a source of pride that the numbers and percentages of women are noticeably increased in all fields of __work__.*"

Furthermore, it is noteworthy that the term "men" emerges as the second most frequent collocate with the search term "woman". This association between *woman* and *men* signifies a supportive connection to the new position and lifestyle of women. The concordance lines demonstrate that in this context, "men" primarily refer to the term "traffic men", which pertains to the individuals responsible for traffic management and enforcement. This association is directly linked to the new rules that grant women the right to drive.

This finding highlights the importance of careful data analysis. While the presence of "men" in the context of women's newfound freedom may seem unexpected, it serves practical purposes, especially in transportation and traffic regulation. By associating "woman" with "men" in traffic-related roles, the analysis reflects changing societal attitudes and acknowledges the practical implications of women's driving rights.

Extract 69:

69-A: *"This is thanks to the concerted efforts of the competent authorities, the traffic **men** and road security forces, and everyone who has a relationship with driving the vehicle because they have created a systematic media structure that is repeated every day while it is going to work, to transport its children."*

69-B: *"She commended the efficient handling of traffic **men** as they supervised the inaugural instance of women driving in Khobar. Dr. Layla added, 'Words can't capture my emotions regarding this historic decision empowering women to drive."*

69-C: *"Moreover, alongside the introduction of fingerprint technology, traffic **men** will carry out its deployment in diverse methods to identify passengers, differentiating between males and females based on distinctive features."*

The collocation analysis of the Saudi corpus provides valuable insights into how Saudi women are represented in Saudi newspapers. The findings indicate a strong emphasis on the changes in the status and roles of women, as well as their increased participation in various aspects of society. Here are the key findings of women collocation with:

1.   Work, Empowerment, and Economic Participation: Collocations like "Female workers," "Working," "Empowering," "Increase," "Recruit," "Education," and "Market" highlight women's engagement in the workforce, economic activities, and empowerment. This reflects their expanding roles and participation in professional and economic spheres.

2.   Driving and Mobility: Collocations such as "Driving," "Cars," "Allowing," and the mention of women's newfound driving rights underscore recent societal changes and increased mobility for Saudi women.

3.   Vision 2030, Reforms, and Rights: References to "Vision 2030," reforms allowing women to establish businesses, and collocations like "Participation," "Rights," and "Decision" demonstrate the alignment of women's empowerment with broader development goals and their active involvement in securing their rights.

4.   Gender Equality and Progress: The collocation of "men" with "woman," particularly in the context of traffic management and driving, signifies changing gender dynamics and progress toward gender equality, especially in transportation.

5.   Present and Future Focus: The analysis concentrates on the present and future status of Saudi women, emphasising their current roles and opportunities. This contrasts with British tabloids, which tend to focus more on the past.

4.4.4 Comparative Analysis of Collocations in British (Broadsheet, Tabloids) and Saudi Corpora

The comparative analysis of collocations in the British (broadsheet and tabloids) and Saudi corpora provides a comprehensive view of how the representation of Saudi women varies across different cultural contexts. The examination of collocations sheds light on the nuanced ways in which women are portrayed in the media of these distinct regions. The findings highlight differences and similarities in the topics, themes, and issues associated with women.

Representation of Women in British Broadsheets:

In the British broadsheets, the representation of women is characterised by an in-depth exploration of gender-related issues, often linked to societal debates, policy changes, and cultural shifts. The analysis of collocations in this corpus reveals a strong focus on women's rights, and activism. Women are frequently associated with terms like "rights," "activists," and "equality," indicating an emphasis on gender equality and women's struggles for empowerment. The use of collocations such as "women's rights activists" underscores the significance of women's voices in advocating for change. Additionally, the British broadsheets depict a historical perspective by referencing the past, exemplified by collocations like "disenfranchisement" and "long-standing ban."

Representation of Women in British Tabloids:

In contrast to the broadsheets, the British tabloids exhibit a more sensationalised approach to representing women. The analysis of collocations in this corpus reveals a focus on scandalous or attention-grabbing narratives rather than in-depth analysis. Women are often associated with terms like "ban," "anti-harassment," and "abaya," suggesting a concentration on specific issues that capture public attention. The tabloids also tend to refer to women in relation to their appearance, as seen in collocations like "clothes of the opposite sex." The focus on the present and immediate concerns is evident, as the tabloids prioritise eye-catching headlines and trending topics.

Representation of Women in Saudi Corpus:

The Saudi corpus presents a distinct representation of women, reflecting the sociocultural changes and reforms taking place in Saudi Arabia. Collocations in this corpus emphasise the evolving roles of women in various domains. Women are closely associated with terms like "driving," "employment," "education," and "empowering," underscoring their active participation in the workforce, education, and decision-making processes. The collocation "Vision 2030" signifies the alignment of women's empowerment with the broader national development goals. Importantly, the

analysis reveals a present and future-oriented approach, with a limited reference to historical context. This mirrors the societal focus on progress, transformation, and the aspirations for gender equality within the Saudi context. Additionally, it is important to acknowledge that Saudi newspapers adhere to the government-supported agenda.

Comparative Reflections:

The comparative analysis of collocations across the three corpora highlights notable differences and intersections. The British broadsheets and Saudi corpus share an emphasis on women's rights and evolving roles. Both contexts address women's struggles and achievements, although within different socio-political landscapes. The British tabloids, on the other hand, emphasise sensational aspects and immediate concerns, often neglecting historical or nuanced perspectives. The Saudi corpus differs from the British corpora by showcasing the impact of recent reforms and changes, particularly the lifting of the ban on women driving. This emphasis reflects Saudi Arabia's efforts to redefine traditional gender roles and promote women's participation in various spheres. The analysis also suggests a convergence of themes across all corpora, such as women's engagement in the workforce, empowerment, and the challenges they face.

4.5.1 Word Sketch Analysis for SWBCM

Table 4- 9

verbs with woman as object Vis as subject in SWBCM

verbs with "woman" as object			verbs with "woman" as subject		
VERB	FREQUENCY	EXAMPLE	VERB	FREQUENCY	EXAMPLE
Allow	117	Allow women to	Be	228	Women are
Be	39	Are women	Have	91	Women have
Require	23	Require women to	Drive	51	Ban on women driving
Say	20	Bans women	Work	12	Women who work
Ban	19	Give women	Take	11	Women took to
Give	14	Women are forbidden	Wear	8	women wear
Forbid	12	Prevents women from	Flee	8	of women fleeing
Prevent	12	show a woman	Face	8	Women face
Show	9	women are severely restricted	Remain	8	and women remain " second-class citizens
Restrict	8	women arrested	Get	7	and the pioneering women who got it lifted

Arrest	8	saw women	Appear	7	Some of the women appeared in the courtroom
see	8	women are treated as	Do	7	and celebration, women did victory laps around
Treat	7	Agency said the women were accused of " suspicious	Say	7	Women said she
Accuse	7	one of the detained women was reportedly subjected			
Detain	7	the government to grant women greater autonomy			
Grant	7	of the detained women was reportedly subjected to sexual harassment			
Subject	6	the world where women are prohibited from driving and			
Prohibit	6	encourage women to			
Encourage	6				

Analysing the linguistic aspects involves examining how they contribute to the portrayal of Saudi women and the grammatical relationships that reflect the image of Saudi women. The analysis begins by focusing on the verbs and exploring the grammatical relationship between women and the verbs used before and after the noun. As indicated in the table above, there were 19 verbs used with the noun "women," and women were typically the object of these verbs. The most frequently occurring verb is "allow," which collocates with women 117 times. The choice of verbs suggests that women are depicted as passive recipients of control and restrictions imposed on them by those in positions of power. Verbs such as "allow," "ban," "prevent," "forbid," "arrest," and "restrict" imply a sense of official control. This finding highlights the need for further analysis to comprehend the societal and cultural factors underlying this pattern. Moreover, women had numerous collocations with verbs where women served as the grammatical subject. Verbs such as "drive," "work," "take," and "say" denote more active roles, portraying Saudi women as individuals who take actions and make decisions. This suggests that while Saudi women may face official control, they also exhibit agency in their lives and decision-making processes. Recognising both the limitations and agency of Saudi women is crucial for understanding their experiences and perspectives.

To conclude, it appears that there is a complex and nuanced portrayal of Saudi women in the examined context. While certain verbs like "allow," "ban," "prevent," and "restrict" depict women as passive recipients of control and restrictions imposed by authorities, there are also instances where women are portrayed as active individuals who "drive," "work," "take," and "say." These active verbs suggest that Saudi women do exhibit agency in their lives and decision-making processes despite the prevalent official controls. The coexistence of both passive and active verbs in the analysis indicates a multifaceted portrayal of Saudi women. While they are subject to restrictions imposed by societal and cultural norms, they also actively engage in activities, express themselves, and make decisions. Therefore, it is not accurate to say that one kind of portrayal prevails over the other. Instead, Saudi women are depicted in a complex manner, showcasing both their limitations and agency. Recognising this complexity is essential to understanding the varied experiences and perspectives of Saudi women in the context under study.

Table 4-10

Modifiers of "woman" Vis nouns modified by "woman"

modifiers of "woman"			nouns modified by "woman"		
Modifiers	FREQUENCY	EXAMPLE	Nouns	FREQUENCY	EXAMPLE
Young	30	young women	Driving	25	Lifting ban on women driving is being used
More	16	more women into	Activist	22	Women Activist
Many	13	Many women	Driver	7	ready ' for women drivers, says defence
First	12	one of the first women to run for	Leader	6	me as a woman leader and as leader
Saudi (adjective)	11	Saudi Arabian women			
Other	10	Other women			
System	9	kingdom's restrictive guardianship system, women are legal minors			
Arab	9	of most powerful Arab women in the world			
Arabian (adjective)	8	Saudi Arabian women			
Muslim	7	Muslim women			
Year	7	While in recent years Saudi Arabia women have been granted			

Law	6	tapped. In law, too, women in Saudi Arabia			
Powerful	6	list of most powerful Arab women in the world			

The second grammatical relationship that needs to be explored is that of the modifiers. There are 14 adjectives used to modify the node woman. These adjectives can provide additional information about the woman, such as her physical appearance, personality traits, or other characteristics that may be relevant to the context. It is important to note that the order of the adjectives can also affect the meaning conveyed. Additionally, modifiers can also include adverbs, prepositional phrases, and clauses that provide further description or clarification about the woman. The most frequent adjective is young, which occurs with women 30 times. Other adjectives like Araba, Muslim, Arabian, and Saudi are modifiers referencing women in this corpus, which means they occur to characterise or specify the women referred to in these articles. The frequent use of the adjective young may suggest a societal emphasis on youth and beauty in relation to women. On the other side, only a limited number of nouns modified by women were found. Only four nouns existed, with two of them (driving 25 times and activists 22 times) co-occurring more often than the others. This may indicate that women are often only portrayed in the media in certain roles or contexts and that there is a lack of diversity in the ways in which they are depicted.

Based on the preceding findings, the discursive construction of Saudi women in the Broadsheets Corpus encompasses several key aspects:

1. Passive and Active Roles: The linguistic analysis indicates that Saudi women are portrayed in both passive and active roles. They are depicted as individuals who are subjected to control and restrictions, but also as agents with the ability to assert themselves and engage in active roles within their society.

2. Modifier Emphasis: The use of modifiers in the Broadsheets Corpus places emphasis on societal norms and biases. There is a particular focus on youth, beauty, cultural factors, and religious aspects when describing Saudi women. These modifiers shape the representation of Saudi women in the corpus and reflect prevalent societal values and expectations.

3. Limited Range of Nouns: The presence of a limited diversity in the nouns used to modify Saudi women in the Broadsheets Corpus suggests a narrower representation of women's roles. The

focus tends to be on specific contexts, such as driving and activism, while other potential roles and identities may receive less attention or visibility in the corpus.

These findings shed light on the discursive portrayal of Saudi women in the Broadsheets Corpus, highlighting the interplay between passive and active roles, the influence of societal norms and biases through modifiers, and the potential limitations in the range of nouns used to depict women's roles.

4.5.2 Word Sketch Analysis for SWBCTM

Table 4-11

Verbs with "woman" as object Vis as subject

verbs with "woman" as object			verbs with "woman" as subject		
VERB	FREQUENCY	EXAMPLE	VERB	FREQUEN CY	EXAMPLE
Allow	6	allowing women to drive	Be	14	Women are
Treat	2	treating women	Have	12	Women have
Pioneer	1	pioneering career women	Break	2	women who are breaking
Suggest	1	suggested women	Approach	1	women had approached
Oppress	1	oppressed women	Wake	1	women are waking
Require	1	requires women	Chat	1	women chat
Prevent	1	prevent women	Revere	1	women revere
Expect	1	women expected	Manage	1	women who had managed
Guard	1	women are guarded	Sit	1	woman sat
			Get	1	women who got

Table 4-11 provides insights into the limited number of verbs, adjectives, and nouns in this section with the low frequency, which can be attributed to the small size of the corpus. In the first column, the noun "woman" appears as the object of the verbs, revealing a common theme among these verbs: men exerting control over women in various ways, thus depicting women as submissive. Examples of such

verbs where the woman is the object include "allowing," "should," "treating," "oppressed," "prevent," "expected," and "guarded."

Moving to the second column, which focuses on the subject, we observe a somewhat contrasting meaning compared to the first column. While auxiliary verbs like "be" and "have" are present, the rest of the verbs indicate a controlled and limited role that women assume in these contexts, such as "had approached," "walking," "revere," and "chat". Furthermore, it is noteworthy that an equal number of verbs have "woman" as both the object and the subject, with similar frequencies, except for the auxiliary verbs, which occur most frequently. This finding suggests that in the British corpora, women are equally subjected to passivation.

Overall, these linguistic patterns in the corpora reflect a gendered perspective where women are often portrayed as passive and restricted in their roles. It is crucial to critically examine and challenge these patterns of language used to advance gender equality and foster inclusivity.

Table 4- 12

Modifiers of "woman" Vis nouns modified by "woman".

modifiers of "woman"			nouns modified by "woman"		
Modifiers	FREQUENCY	EXAMPLE	Nouns	FREQUENCY	EXAMPLE
Muslim	3	said Muslim women should dress modestly	Driver	2	ban on women drivers
Young	2	Young women	Leader	1	woman leader
First	2	First women	Child	1	women, children
Pious	1	Pious Muslim women	Driving	1	women driving
Unfortunate	1	Unfortunate women	Night	1	women last night
Unnamed	1	Unfortunate women	Arabia	1	women Saudi Arabia
Career	1	Career women			
Most	1	Most women			
many	1	Many women			
Saudi	1	Saudi, women			

These findings provide insight into the discursive representation of Saudi women in the Tabloids Corpus, highlighting the presence of a gendered perspective, the emphasis on specific modifiers related to religious and national identities and discrimination, and the portrayal of women engaging in influential social actions. In the Tabloids Corpus, a pattern emerges where verbs often cast "women" as the object, depicting them as passive and subject to control and restrictions. Verbs like "allow," "ban," "prevent," and "restrict" suggest women's submissiveness to external authority. While some verbs present women as active agents, like "drive," "work," and "take," these instances seem relatively less frequent compared to their passive counterparts. Similar to the Broadsheets Corpus, modifiers used with "woman" in the Tabloids Corpus emphasise aspects of identity, discrimination, and societal roles. For example, modifiers like "Muslim," "pious," and "Saudi" signify religious and national identities, while "unfortunate" implies discrimination. However, the frequency and range of modifiers in the Tabloids Corpus may differ slightly, suggesting a potentially more limited portrayal of women. In both corpora, the choice of verbs and modifiers reflects societal norms and biases, albeit with variations in frequency and emphasis. Recognising these linguistic patterns is essential for promoting gender equality and inclusivity by challenging stereotypes and biases.

The discursive construction of Saudi women in the Tabloids Corpus, compared to Broadsheets, exhibits some notable differences and similarities:

1. Passivity vs. Agency: In both corpora, Saudi women are depicted in both passive and active roles. However, the Tabloids Corpus tends to emphasise their passive roles more, with verbs like "allow," "ban," and "prevent" portraying them as subjects of control. In contrast, the Broadsheets Corpus portrays Saudi women in more active roles, such as "drive" and "work," highlighting their agency and participation in societal activities.

2. Modifier Emphasis: Both corpora use modifiers to describe Saudi women, but the emphasis differs. The Tabloids Corpus places more emphasis on modifiers related to identity, such as "Muslim," "pious," and "Saudi," which can frame Saudi women within cultural and religious contexts. The Broadsheets Corpus, while also using identity-related modifiers, seems to provide a more balanced portrayal by emphasising modifiers like "young," "more," and "many," which offer a broader perspective on Saudi women.

3. Societal Norms and Restrictions: Both corpora reflect the influence of societal norms and restrictions on the portrayal of Saudi women. The Tabloids Corpus may reinforce traditional gender roles and restrictions through its choice of verbs and modifiers. In contrast, the

Broadsheets Corpus appears to provide a more diverse representation of Saudi women, potentially challenging some of these norms.

4. Noun Diversity: The Broadsheets Corpus shows a greater diversity of nouns associated with Saudi women, suggesting a wider range of roles and contexts in which they are portrayed. This diversity is relatively limited in the Tabloids Corpus, which may indicate a narrower representation of women's roles.

Overall, while both corpora depict Saudi women as subjects of control and active agents to some extent, the Tabloids Corpus tends to emphasise passivity and identity-related modifiers more, potentially reinforcing traditional stereotypes and restrictions. In contrast, the Broadsheets Corpus offers a more diverse and balanced representation, highlighting Saudi women's agency and participation in various aspects of society while acknowledging their cultural identities.

4.5.3 Word Sketch Analysis for SWSCM

Table 4- 13

Word sketch Verbs-left Vis Verbs-right

Verbs-left			Verbs-right		
VERB	FREQUENCY	EXAMPLE	VERB	FREQUENCY	EXAMPLE
يحملن(carry)	10	النساء اللاتي لا يحملن	يكون (is)	13	يكون مكان عمل النساء
يشكلن (form)	9	الى ان النساء يشكلن	كانت (was)	12	كانت النساء
يقدن (drive)	7	النساء اللاتي يقدن السيارة	تم (done)	11	ك ما تم تعيين عدد من النساء
يكون* Will be)	7	النساء س يكون	ان النساء (that)*	11	ان النساء
ليس (is not)	6	النساء , و ليس	كان	11	كان الرجال يقومون بادوار النساء
تم* (done)	6	كانت من ضمن النساء اللواتي تم اختيارهن ل يمثلن	يسمح (allow)	10	س يسمح ل النساء ب قيادة الشاحنات
كن (were)	5	النساء كن	تشجع (encourage)	9	قالت ان ها تشجع كل الفتيات و النساء على التدريب و
يتعلق ((in) regard)	5	رفع الوصاية عن النساء فيما يتعلق ب تقديم الخدمات	تستهدف (Aimed)	9	تستهدف النساء
يعد (regarded)	5	النساء يعد من	تشكل (form)	8	تشكل النساء في ه
كان (was)	5	النساء سنة نبوية حيث كان	تواجه (face)	8	التي تواجه النساء

* The varying part-of-speech equivalents arise from the contrasting linguistic systems of the two languages.

The classification of the Saudi corpus in the word sketch is, to some extent, different from the previous corpora. Each language has its own grammatical system; for example, in Arabic, the sentence could

start with the verb, which does not apply to the English language. The classification where the verb comes first is labelled in the word sketch as verb-right," whereas if the verb follows the noun, it is called verb-left. Ten verbs were found in both categories. The nature of verbs in each position (verb left or right) is different. Active verbs were found if the noun *woman* comes before the verb, such as carry, form, drive, will be, and done. These social actions that contributed to women's being more active and possibly more powerful and influential imply that women have the power and control to participate in their society. Also, more social actors were found in SWSCM than in either of the two British corpora as also notices in the keywords analysis. These findings go along with the second study of social actor analysis (See Chapter 5), where women in Saudi articles are found to be active social actors. This suggests that women in Saudi Arabia are portrayed as active participants in their society, challenging the stereotype of passive and oppressed women found on the British side.

Table 4-14

Word sketch Noun-left Vis Noun -right

Noun left			Noun right		
Noun	FREQUENCY	EXAMPLE	Noun	FREQUENCY	EXAMPLE
قيادة (driving)	74	السماح ل النساء ب قيادة	نسبة (percentage)	86	نسبة النساء
المملكة (the kingdom)	54	النساء في المملكة	بين (between)	60	بين النساء
العمل (the work)	46	النساء في سوق العمل	الرجال (the men)	58	الرجال والنساء
الرجال (the men)	44	النساء والرجال	عدد (numbers)	46	عدد من النساء
السيارات (the cars)	39	السماح ل النساء ب قيادة السيارات	السماح (allowing)	45	السماح ل النساء ب قيادة السيارات
سوق (market)	30	النساء في سوق العمل	توظيف (employing)	41	توظيف النساء في
القيادة (the driving)	30	السماح ل النساء ب القيادة	زيادة (increasing)	36	زيادة نسبة النساء السعوديات العاملات في
القطاع (the sector)	27	الى زيادة نسبة النساء السعوديات العاملات في القطاع الخاص، و	تمكين (empowerment)	36	تمكين النساء من
العاملات (workers)	23	الى زيادة نسبة النساء السعوديات العاملات في القطاع الخاص	قيادة (driving)	32	قيادة النساء
السيارة (the car)	22	النساء في قيادة السيارة	تعليم (education)	31	تعليم النساء

Table 4-14 shows nouns on the left and right of the node woman. Nouns in both columns are instantaneously understandable and refer to the same meaning. This indicates that the node woman is a highly prototypical noun and has a strong semantic association with other nouns. The table provides evidence for the cognitive processes involved in word recognition and meaning comprehension. In other words, all the items in Table 4-14 are completely about women's empowerment and rights. These nouns confirm Saudi women's role within society, particularly in the economic sector (women in labour market and increasing the percentage of Saudi women working in the private sector). They show how the Saudi government offered women more significant roles (such as employing and empowering them), as well as some rights such as "driving". The media's focus on representing the Saudi government's efforts towards women's empowerment has been evident in recent years, with the introduction of policies and initiatives aimed at increasing their participation in various sectors.

Based on the findings, an examination of the discursive representation of Saudi women in the Saudi Corpus reveals the following:

1- Active Verbs: The linguistic analysis demonstrates a prevalence of active verbs used in connection with women, indicating their possession of power, control, and influence within Saudi society. The deliberate selection of these verbs implies that women are constructed in the Saudi media as actively engaged in shaping their social environment and exercising significant agency in decision-making processes.

2- Empowering Nouns: The nouns employed to characterise women in the Saudi Corpus place emphasis on their empowerment, rights, and societal roles, particularly highlighting their contributions within the economic sector. This linguistic emphasis serves to underscore the recognition of women's capabilities and the acknowledgment of their substantial presence and influence in economic endeavours.

These findings collectively underscore a positive portrayal of Saudi women within the Saudi Corpus, portraying them as active agents, possess agency and influence, and occupy empowered roles within society. By shedding light on the active verbs and empowering nouns associated with Saudi women, the discursive representation presented in the Saudi Corpus contributes to a more nuanced comprehension of their social position and contributions.

4.5.4 Comparative Analysis of Word Sketch in British (Broadsheet, Tabloids) and Saudi Corpora

The comparative analysis of word sketch in the British (broadsheet, tabloids) and Saudi corpora offers a detailed exploration of how Saudi women are linguistically represented across different media contexts. Word sketch analysis allows us to delve into the syntactical relationships surrounding the

word "woman" in each corpus, revealing nuances in portrayals, societal roles, and agency attributed to Saudi women.

The word sketch analysis of Saudi women in British broadsheets exposes a linguistic pattern that depicts Saudi women in both passive and active roles. Verbs associated with "woman" often position them as the object of control, restrictions, and official actions. Words such as "allowing," "treating," "oppressed," and "prevent" suggest that Saudi women are often portrayed as recipients of control and limitations. On the other hand, when "woman" is the subject of verbs, they are depicted as individuals who take actions, exhibit agency, and contribute actively to society. This dual portrayal reflects the complex societal position of Saudi women in the eyes of the British broadsheets.

Modifiers further contribute to the narrative, emphasising aspects such as religious identity, nationality, and perceived societal roles. Adjectives like "Muslim," "Saudi," and "Arabian" highlight these dimensions of identity. However, the limited range of modifiers and nouns used to describe Saudi women in British broadsheets suggests a somewhat restricted depiction, potentially overlooking the diversity of roles and experiences Saudi women may have.

The word sketch analysis of Saudi women in British tabloids echoes a similar theme of portraying Saudi women in controlled roles. Verbs used in relation to Saudi women often position them as the object of actions, depicting them as subjected to control, limitations, and specific expectations. These linguistic patterns in the tabloids reinforce the gendered perspective, portraying Saudi women in roles that adhere to traditional norms and expectations. Modifiers play a crucial role in constructing this narrative by focusing on religious and national identities, as well as highlighting discrimination. However, the portrayal of women engaging in influential social actions, such as driving or leading, suggests a nuanced perspective that acknowledges their participation and impact in certain spheres.

The word sketch analysis of Saudi women in the Saudi corpus portrays them in a notably different light. Active verbs frequently position Saudi women as agents of change, taking actions and influencing their environment. This portrayal of agency challenges traditional narratives of passivity and oppression. Nouns and modifiers emphasise empowerment, rights, and roles within society, particularly in the economic sector. The linguistic emphasis on empowering nouns reflects the recognition of Saudi women's capabilities and their substantial presence in various aspects of society.

Comparing the word sketch analysis across the three corpora underscores the diverse linguistic representations of Saudi women. While the British corpora tend to portray Saudi women in more controlled or passive roles, the Saudi corpus highlights their active agency, empowerment, and significant societal contributions. The British broadsheets lean towards depicting Saudi women in both

passive and active roles, reflecting a more complex view, whereas the British tabloids often emphasise controlled roles.

4.6 Examining Power Dynamics: A Comparative Study of Media Depictions of Saudi Women in British and Saudi Newspapers

The analysis of media representations of Saudi women across British and Saudi newspapers reveals profound power dynamics that shape how these women are portrayed and perceived. These power dynamics are evident in both the similarities and differences in how Saudi women are portrayed, influenced by societal norms, cultural values, and political agendas. Upon synthesising the results, several key power dynamics emerged.

First, the shared semantic categories and positive coverage of important developments concerning Saudi women's rights indicate a level of power grounded in shaping a narrative of progress and empowerment. Both British and Saudi newspapers contribute to constructing a discourse that portrays Saudi women as active agents of change, capable of asserting their rights and challenging traditional norms. This representation serves to empower Saudi women by highlighting their achievements and advocating for their rights, potentially influencing public perceptions and policy discussions.

Second, the differing emphasis on dissent and violence reflects power dynamics influenced by cultural norms, government agendas, and societal values. Saudi newspapers, aligned with official narratives, prioritise social cohesion and positive national narratives, downplaying references to dissent and societal challenges. In contrast, British newspapers, driven by a broader concern for human rights and social justice, focus on issues such as abuse and harassment faced by Saudi women, challenging power structures, and advocating for change. This divergence in emphasis highlights the influence of political and ideological perspectives on media representation, shaping how Saudi women's experiences are framed and understood.

Third, the presence of religious references in British newspapers and the focus on clothing choices reflect power dynamics influenced by cultural perceptions and stereotypes. These references and choices can shape public opinion and perpetuate biases, ultimately impacting how individuals are perceived and treated in society. Additionally, the portrayal of religious groups in the media can contribute to the marginalisation of certain communities. It can also reinforce existing power structures. British newspapers, catering to Western audiences, often frame Saudi women's experiences within a religious context, shaping perceptions of cultural and religious identities. The portrayal of clothing choices, particularly in British broadsheets, oversimplifies cultural nuances and reinforces

oppression stereotypes, exerting influence over how Western audiences perceive and comprehend Saudi women. This connection between portraying Saudi women in Western media along with Mishra's (2006) research offers a comprehensive understanding of how representations of Saudi women in Western media are closely tied to cultural perceptions, stereotypes, and power dynamics shaped by religious and nationalist ideology.

Fourthly, the presence and absence of empowerment are noteworthy considerations. The presence of empowerment discourse in the Saudi corpus and its absence in British newspapers highlight power dynamics that shape narratives of agency and autonomy. By deliberately framing Saudi women as empowered and active agents within their society, traditional stereotypes and power dynamics depicting them as passive or oppressed are challenged. This representation serves to assert Saudi women's agency and autonomy, challenge existing power structures, and advocate for gender equality and social progress within Saudi Arabia.

To sum up, the analysis of media representations of Saudi women highlights the complex interplay between language, power, and ideology. Power dynamics manifest through the selection of topics, framing of issues, and emphasis on certain narratives, shaping how Saudi women are perceived and understood by different audiences. By critically analysing these representations, we can uncover underlying biases, challenge stereotypes, and promote more nuanced and equitable portrayals of Saudi women in the media. This can ultimately contribute to greater gender equality and social justice.

4.6 Final Discussion and Conclusion

This study aimed to analyse the discursive representation of Saudi women by identifying patterns and interpreting their meanings. By employing various methods, a comparative view of how Saudi women are portrayed in the data was obtained. The findings from the keyword analysis reveal that the term "Saudi women" is frequently associated with words related to law, order, rights, and freedom, such as drive and travel, forming a prominent pattern across all three corpora. This suggests that the discursive representation of Saudi women is regulated by cultural norms and values, as evidenced by the prevalence of terms related to rules and rights. The comparison of semantic categories in the British and Saudi corpora uncovers both cultural differences and similarities, shedding light on the values and priorities of each society and their media. Common categories across all three corpora include people, law and order, and rights and freedom, indicating their universal importance as newsworthy when it comes to reporting on Saudi women and society. The law and order category, in particular, reflects the reforms in Saudi Arabia, such as the lifting of the driving ban and the relaxation of travel restrictions

for women, with positive coverage in the British media. The freedom and rights category is closely linked to the law and order category, reflecting the granting of more rights to Saudi women through legal changes. The broadsheet and tabloid corpora share four common categories: violence, places, religion, and clothes. The unique categories in each corpus provide valuable insights, with the broadsheets featuring the government and media categories, and the Saudi corpus highlighting empowerment. The government category in the British broadsheets reflects critiques but also appraisals of the Saudi government's stance on women's rights, while the media and apps category examine the controversial "Absher" app. The empowerment category in the Saudi corpus aligns with Vision 2030 and focuses on providing opportunities for women's participation and development. Overall, the analysis reveals both commonalities and differences in language usage, shedding light on societal perspectives and priorities in both British and Saudi contexts.

Based on the collocation analysis, a comparison of the British and Saudi debates reveals contrasting attitudes towards Saudi women. In the British discourse, issues related to activists are portrayed negatively, focusing on how the Saudi government and society handle female activists. On the other hand, the Saudi discourse expresses more positive perspectives towards Saudi women, emphasising their contributions to the economy and society. This is largely absent in British reporting; this absence is significant, and it perpetuates the stereotype of a Saudi/Arab/Muslim woman as subjugated and with no agency. This significant disparity in perception and discussion of Saudi women between the British and Saudi media indicates the significant disparity in perception and discussion of Saudi women between the British and Saudi media indicates a profound cultural and ideological divide, reflecting contrasting viewpoints on gender roles, activism, and women's agency. This divide underscores the importance of understanding media biases and cultural contexts when analysing representations of women in different societies. Additionally, it highlights the tendency to victimise women through stereotypes. On the contrary, the Saudi discourse presents predominantly positive viewpoints concerning Saudi women, underscoring their roles in driving the economy and enriching society. It's important to note that this portrayal doesn't often include the reference to activists, thus accentuating consent and downplaying dissent. This significant disparity in perception and discussion of Saudi women between the British debate and the discourse within Saudi Arabia indicates a prevailing positive view within Saudi society.

Across all datasets, Saudi women are depicted as gradually gaining their rights, particularly the right to drive, travel, and enjoy civil liberties. However, in the British corpora, Saudi women are often portrayed as victims of society, facing physical or emotional abuse and harm. This aligns with previous research that has highlighted the challenges and oppression faced by Saudi women.

The results from the word sketch show that in the British broadsheets, Saudi women tend to be grammatical objects of verbs associated with official control, suggesting a passive role subjected to restrictions imposed by those in power. However, there are also instances where Saudi women are depicted as active subjects in verbs such as drive, work, take, and say, challenging the traditional stereotype of passive and dependent Saudi women. This reflects some changes in the British reporting on Saudi women, which, in turn, is a reflection of changing social and cultural norms in Saudi Arabia, where women are increasingly encouraged to participate in various aspects of public life.

The discursive construction of Saudi women in the Tabloids Corpus can be characterised by a gendered perspective that reinforces traditional gender roles. Women are portrayed as submissive, controlled, and confined within societal expectations. The modifiers used in the tabloids focus on religious and national identities, discrimination, and vague descriptions, contributing to a specific narrative about Saudi women such as portraying them as oppressed victims, reinforcing traditional gender roles, and perpetuating cultural stereotypes. These findings provide insight into the representation of Saudi women in the Tabloids Corpus, highlighting the gendered perspective, emphasis on specific modifiers, and portrayal of influential social actions. The limited number of verbs, adjectives, and nouns in the tabloid corpus can be attributed to its small size which perhaps indicates a general lack of interest in reporting about women in SA. Nevertheless, it is notable that Saudi women are frequently portrayed as passive and limited in their roles in tabloids. Additionally, religious and nationality references in the tabloids are often associated with Saudi women, with modifiers reinforcing stereotypes by presenting them in a narrow and often inaccurate light. However, it is crucial to shift the focus towards examining the maintenance and challenge of stereotypical representations of Muslim women in Western media to promote gender equality and inclusivity.

The examination of the discursive representation of Saudi women in the Saudi Corpus reveals that they are portrayed in a positive light. The use of active verbs suggests that women have power, control, and influence in Saudi society, actively shaping their social environment. Additionally, empowering nouns emphasise their rights, empowerment, and roles in the economic sector, highlighting their capabilities and substantial presence. This positive portrayal depicts Saudi women as active agents challenging societal norms, possessing agency and influence, and occupying empowered roles within society. The use of active verbs and empowering nouns contributes to a better understanding of their social position and contributions.

In previous research, scholars have frequently associated the hijab with Saudi women (Al-Hejin, 2015; Altohami and Salama, 2019; Bashatah, 2017). This association often extends to broader perceptions of Saudi, Arab, and Muslim women as universally veiled figures, a representation rooted in othering and Orientalism. Misha (2007) illustrated in American media that veiled Saudi women were portrayed

as persecuted individuals in need of Western liberation. This portrayal not only inaccurately depicts all Muslim women as oppressed and in need of saving by the West but also perpetuates harmful stereotypes. It is important to recognise the diversity within Muslim communities and not reduce them to a single monolithic identity. Religion is found also, in the British corpora rather than in the Saudi corpora, as most allusions to Arabs, Saudi women and men, and Arab systems are tied to Islam. It is vital to acknowledge the rich diversity within Muslim communities and resist the tendency to reduce them to a single, monolithic identity. Within media representations, Baker, Gabrielatos, and McEnery (2013) highlighted the inclination to pigeonhole 'Muslim women' solely within a religious context in the British press, a trend also observed by Al-Hejin (2015). This tendency to associate 'Muslim women' with religion in media perpetuates the narrow stereotype that defines them solely by their religious beliefs. This singular focus overlooks the multifaceted identities, varied experiences, and valuable contributions of Muslim women, leading to a skewed and often misunderstood portrayal. I see the observation regarding the connection between 'Muslim women' and religion in media representations is problematic because it reinforces the stereotype that Muslim women are solely defined by their religious identity. This singular focus on religion overlooks the diverse identities, experiences, and contributions of Muslim women, reducing them to a narrow and often misunderstood portrayal. It is essential to recognise and portray individuals in their entirety, acknowledging their religious beliefs as one aspect of their identity rather than the defining factor.

British broadsheet publications tend to depict Saudi women activists as individuals who have experienced abuse, suppression, and torment during their imprisonment. This portrayal may imply that Saudi women are undervalued and underestimated. The British media presents contrasting views on Saudi women's rights in contrast to the Saudi newspaper. women in Saudi society are commonly linked to various social sectors, with notable emphasis on the realms of the economy, education, and family life. As a result, women frequently engage in a much broader range of activities than those found in the British corpora. These findings are consistent with those of Parveen (2022), who discovered that Saudi women's empowerment resulted in a new and radical transformation of Saudi women's workforce participation. Therefore, it is important to acknowledge the cultural differences and complexities surrounding the issue of women's rights in Saudi Arabia and to avoid imposing Western ideals on a society with its own unique values and traditions. Additionally, efforts towards women's empowerment in Saudi Arabia should be supported and celebrated, as they represent a significant step towards gender equality in the region.

This study emphasises the relationship between a society's political and socioeconomic ideology and the language conveyed in its media, reflecting internal and external viewpoints.

Furthermore, it highlights the need for qualitative analysis to examine social actors and actions to determine if there are any stereotypical representations of Saudi women. This approach provides a deeper understanding of how language constructs social reality and perpetuates stereotypes.

In conclusion, this research contributes to the understanding of the discursive representation of Saudi women in different contexts. It underscores the importance of critically analysing media portrayals and challenging stereotypes to promote gender equality and inclusivity.

Chapter Five:

Study 2: A comparison of the social stereotypes of Saudi women in British and Saudi media in the context of newly obtained women's rights (driving and travelling freely).

5.1 Introduction

CDA functions as a method that aids in identifying and probing the intricate nuances of representation and ideology within a given discourse (Amalia, 2019). In the case of this study, uncovering social stereotypes (if any) found in the representations of women identified in British and Saudi newspapers would contribute to our understanding of Saudi women's representation from inside (Saudi Arabia) and outside perspectives (United Kingdom). This can be achieved by adopting the social actor representation theory, which refers to how the actor of a certain kind of social practice is portrayed in a text. The concept of the social actor, defined by Fairclough (2004), highlights that a social actor refers to individuals or groups portrayed in the text as participating in actions or discourse described

by the text. Furthermore, as identified by Van Leeuwen (2008), presenting a social actor is performed in two ways, exclusion, and inclusion. By analysing the social stereotypes present in British and Saudi newspapers, we can gain insight into how Saudi women are perceived inside and outside of SA. This study could also potentially shed light on any cultural biases or differences in media representations between Western and Middle Eastern societies. This chapter commences by outlining the research questions and objectives. I elucidate the employed research methodology and the process of data collection. The predominant theoretical approach employed in this study is the Social Actor Approach (SAA), which serves as the analytical framework. The subsequent sections detail the analytical procedure, followed by the presentation of findings and ensuing discussion.

5.2 Methodology

5.2.1 Research questions and aims:

The aim of Study 2 is to investigate and analyse the representations of Saudi women in British and Saudi newspapers, focusing on the extent to which these representations reflect or perpetuate social stereotypes. By examining two issues related to Saudi women and their rights, this qualitative study aims to evaluate whether the representations conform to stereotypical portrayals or demonstrate progress in the media. The analysis involves examining textual representations of social actors in the reporting on Saudi women to identify the nature of the representations and their potential to form stereotypes. While representations of Saudi women have been studied in the prior chapter using large data, Study 2 offers a distinct perspective. It allows us to delve deeper into the intricacies of these representations, examining specific issues related to Saudi women's rights. By narrowing our focus to two specific issues — the lifting of the driving ban and the relaxation of travel restrictions — this qualitative study aims to unearth subtle nuances and shifts in societal attitudes. Study 2 enables us to conduct a more detailed exploration of the portrayals of Saudi women in relation to their newfound rights. This nuanced analysis allows us to capture the evolving societal perceptions and attitudes towards these rights, providing a more comprehensive understanding of the subject matter. The research objectives and questions are as follows:

Objectives:

1. Identify the types of representations of Saudi women present in British newspapers focusing on the utilisation of SAA.

2. Determine the extent to which these representations in British newspapers reinforce or perpetuate social stereotypes about Saudi women.

3. Identify the types of representations of Saudi women present in Saudi newspapers.

4. Determine the extent to which these representations in Saudi newspapers reinforce or perpetuate social stereotypes about Saudi women.

5. Compare and contrast the representations of Saudi women in British and Saudi newspapers to ascertain the similarities and differences.

6. Analyse the extent to which these representations in both British and Saudi newspapers contribute to the perpetuation or challenging of social stereotypes about Saudi women.

Research questions:

RQ2 a: To what extent do the representations identified in British newspapers reflect or perpetuate social stereotypes about Saudi women, and what specific characteristics do they exhibit?

RQ2 b: To what extent do the representations identified in Saudi newspapers reflect or perpetuate social stereotypes about Saudi women, and what specific characteristics do they exhibit?

5.2.2 Description of Research Methodology

This research studies social actors that are mentioned in the data and finds whether the existence and/or absence of social actors form and denote certain kinds of stereotypes. It uses a qualitative frame to investigate media texts by specifically looking at the categories of social actor representations and constructions used to describe Saudi women and their position in Saudi society. Such analysis shows that discourse is "constructive" and reflects how discourse shapes the representations of the social actor. The research also highlights the importance of critically examining media representations of social actors as they have the power to shape societal perceptions and attitudes towards certain groups of people. Therefore, this type of discourse analysis can contribute to a more nuanced understanding of how language is used to construct and reinforce stereotypes in society.

5.2.3 Data collection

This study delves into specific topics concerning Saudi women with greater depth, namely: the lifting of the driving ban and the relaxation of travel restrictions. These two significant rights were granted to Saudi women after years of advocacy, marking a period of change that has provided them with increased freedom. They are regarded as significant steps in giving Saudi women a more empowered and equal position in their society. Since this case study is a more in-depth analysis based on the main study, the data was taken from the main study articles. Consequently, due to the substantial article count and their robust relevance to the subject matter within the designated timeframe, British and Saudi broadsheet newspapers were chosen as the data source for this case study; tabloids, on the other hand, were excluded as they did not yield articles pertinent to the mentioned announcements.

After scanning the data, I came to the conclusion that certain criteria had to be followed to strike a balance between SN (Saudi news) and BN (British news) and to ensure all the data were relevant. Therefore, the article must have been published within three days of the announcement. This time span covers a substantial amount of data, and these three days encompass the most important news about the announcements, providing a deeper reflection on them. I arrived at this specific time span by investigating the data and observing how the news coverage developed. During the initial three days, the focus was primarily on the announcements, rather than general news mentioning driving and travelling. This approach ensures comprehensive coverage of the initial response and subsequent discussions surrounding the lifting of the driving ban and the relaxation of travel restrictions for women in Saudi Arabia. I collected the articles from the date of announcing the lifting (September 26, 2017) and for three days after the announcement to gather sufficient data. The articles regarding the relaxation of travel restrictions on women were collected from 3/8/2019 (the date of the announcement) and for three days following it (see Table 5.1 for the distribution of articles). The keywords "driving" and "travelling" were employed to retrieve news reports from the primary data sets. They must be mentioned in the title and the leading paragraph to ensure that all articles are entirely relevant to the topic. However, after the initial three days following the announcements, I could not find any mention of these keywords in the headlines or leading paragraphs. Regarding SN, after collecting the articles, I observed that many of them were not news-focused but rather discussed general topics that happened to mention these announcements. By adopting this approach, the researcher aimed to capture a sufficient number of articles reflecting the immediate reactions, discussions, and analysis of the new rules. This strategy allows for a closer examination of the initial impact and public discourse surrounding these significant changes in Saudi women's rights, providing a snapshot of the media landscape and public sentiment during the immediate aftermath of the announcements. This approach strikes a balance between obtaining a sufficient amount of data and managing the practicalities of data collection and analysis. I found that, in the case of Saudi newspapers, *Al Riyadh* forms the largest circulation and number of articles about these issues, so that would likely lead to interesting findings For British newspapers, on the other hand, *The Guardian* was chosen because it contained a relatively good number of articles also added *The Times* because the number of articles in the British newspapers is much lower than in *Al Riyadh*. Choosing two British newspapers from the overall corpus does not only make a balance of the article numbers, but it also creates a balance between the different political orientations and views. Additionally, having a diverse range of sources can provide a more comprehensive understanding of the news and current events. All the articles that are published about lifting the driving ban and relaxing travel restrictions on women in *Al Riyadh, The Guardian,* and *The Times* are collected. I extracted all the articles about these two topics from the corpus compiled for the

main study. Finally, as a part of preparing the data, all the articles were saved as PDF files because NVivo supports PDF documents, and they can be imported directly. It also allows for the preservation of the original format, which is important for Arabic data (Kuckartz & Sharp, 2011).

Table 5.1.

Articles in a Saudi Newspaper (*Al Riyadh*) and British newspapers *(The Guardian* and *The Times*)

Newspapers	Topic	Number of articles
Al Riyadh	Lifting the driving ban	8
	Relaxing traveling restrictions on women	7
The Guardian	Lifting the driving ban	4
	Relaxing traveling restrictions on women	3
The Times	Lifting the driving ban	2
	Relaxing traveling restrictions on women	1

5.2.4 Analytical framework and procedures: Social Actor Approach: Socio-Semantic Inventory Model

Within a CDA framework, this case study used Van Leeuwen's (1996, 2008) socio-semantic inventory to examine the representation of the social actors by three Saudi and UK newspapers in their coverage of lifting the ban on women driving and relaxing traveling restrictions on women (See section: Data collection and sampling). The SAA was introduced by Van Leeuwen (1996) and is one of the key approaches of the CDA. According to Van Leeuwen (2008), the term "social actor" encompasses both individuals and groups. He distinguishes between social actors as individuals, which aligns with the concept of individualization, and social actors as groups of people, which he refers to as assimilation. This categorization allows for a nuanced understanding of how social actors are represented in discourse, considering both individual agency and collective identities. Social actors are involved in social performance and take on certain roles: the agent (i.e., someone who acts), the affected (i.e., someone who is affected by an action), or the receiver (i.e., someone who is a receiver of the action). In other words, the agent of an action is the participant who acts and such action is performed for a patient or a receiver, who are affected by it (Wodak & Meyer, 2009). Van Leeuwen (1996) created a

network to study the different roles assigned to social actors in any kind of discourse. Van Leeuwen's network approach allows for the analysis of the relationships between social actors and their roles in discourse, providing a framework for understanding how power and agency are distributed among participants. This approach has been applied to a wide range of contexts, including political speeches, media texts and everyday conversations.
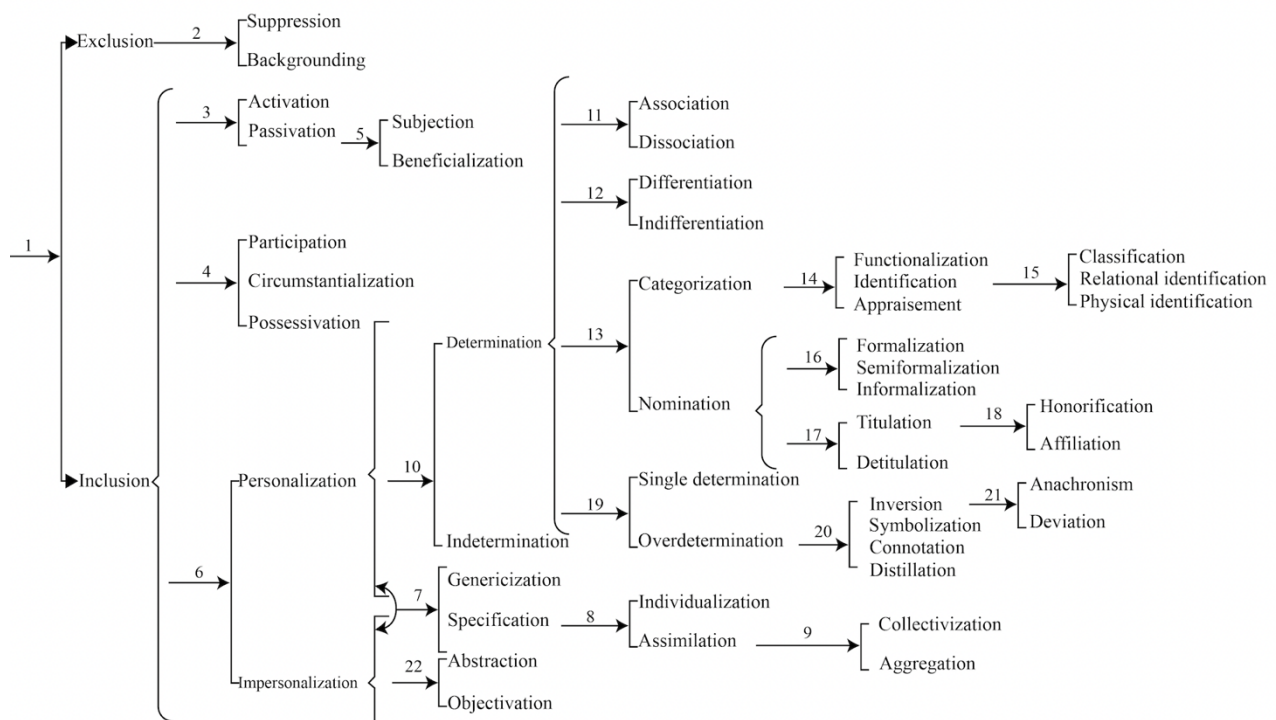
Figure 5.1. Social Actor Network (Van Leeuwen, 2008, p 52)

Exclusion

The major parts of Van Leeuwen's network are *inclusion* and *exclusion.* Van Leeuwen's framework distinguishes the act of excluding a social actor into two distinct types. The first of these is suppression (a total exclusion), which means there are no signs or indications of the representation and no traces of the social actors and their actions. The second type of exclusion is backgrounding, which, according to van Leeuwen (2008), occurs when there is no explicit reference to the social actor. However, at the very least, there might be clear cues in relation to the social actor that help readers accurately guess who they are. In other words, social actors in this type of exclusion are not totally excluded from the text, but the context makes implicit references to these social actors' actions. This type of exclusion can be seen in news articles where the focus is on the event rather than the people involved.

Backgrounding allows for a more objective tone and can be used to avoid sensationalising or personalising a story.

Second, backgrounding exclusion, which, according to van Leeuwen (2008), refers to a kind of exclusion when there is no explicit reference to the social actor; however, this social actor could be found elsewhere in the articles, and we could assume who the social actor is. In other words, regarding backgrounding exclusion, social actors are not totally excluded from the text, but, through the context, these social actors could be comprehended by including, for example, the social actions. These two types of exclusion highlight the importance of context in understanding social actors in texts. While they may not be explicitly mentioned, their actions and presence can still be inferred through the surrounding information provided.

Inclusion

Inclusion involves the presentation and representation of a social actor within the discourse. As outlined by Van Leeuwen's framework, there exist numerous methods through which these included social actors can be referenced. (See Figure 5.1). Nevertheless, this study focused on these six subcategories, which could help in answering the research questions: activation vs passivation, categorisation vs nomination, and genericisation vs specification. The examination of these categories was conducted sequentially, with the coding process concluding when there were no further mentions or references to Saudi women. The selected categories and subcategories were carefully chosen to ensure their relevance in exploring the agency of social actors in relation to the research topics at hand.

In the initial scanning stage of this research, an attempt was made to comprehensively identify and explore various categories of social actor representations within the discourse, as outlined by Van Leeuwen's framework. However, it became apparent that the focus needed to be refined for a more targeted analysis. The decision to concentrate on six specific subcategories—activation vs passivation, categorization vs nomination, and genericization vs specification—was strategic and aimed at addressing the defined research questions concerning Saudi women's representation in British and Saudi newspapers. During this preliminary phase, the examination sought to encompass a wide spectrum of social actor categories. Nevertheless, the subsequent analysis revealed that the numbers of social actors within the unchosen categories were either low or non-existent. This observation led to a methodological adjustment, directing the research towards a more in-depth exploration of the selected subcategories. The rationale behind this refinement lies in the recognition that a more targeted approach enhances the study's ability to capture and interpret meaningful patterns and variations in the

representation of Saudi women. By prioritising the chosen subcategories, the research aims to delve into specific aspects of portrayal that are deemed particularly relevant to the research objectives. This strategic decision ensures a more nuanced understanding of the social actors involved, shedding light on their agency in the discourse surrounding Saudi women in both British and Saudi newspapers.

Activated vs passivated

Activated social actors refers to those being exemplified as forceful and active in the action. This activated social actor could be foregrounded or exist in the background. On the other hand, passivated social actors are shown as those receivers of actions. Such actors could be *subjected* or *beneficialised*; the difference between these two is that the former is treated in representations as being an object, whereas the latter can benefit from the actions of a third party, which can be positive or negative (Dashti & Mehrpour, 2017; Kabgani, 2013 and Van Leeuwen, 2008).

Categorisation vs Nomination

The representation of social actors in text involves categorizing them based on their identity and function. This categorization strategy includes three sub-categories: functionalization, identification, and appraisement. Functionalization provides information about the social actor's job or function, while identification highlights distinct features, relationships, or physical characteristics. The third category, appraisement, involves evaluating social actors based on qualities such as being "good or bad, loved or hated, admired or pitied" (Van Leeuwen, 2008, p. 58).

Van Leeuwen (1996) further divides identification into three types. Classification involves categorizing individuals based on distinguishing features like age, gender, race, and origin. Relational identification represents social actors in relation to their personal, family, and professional connections. Physical identification refers to the depiction of social actors' physical attributes. Nomination implies that the social actors are portrayed as per their distinct identities, which are typically manifested with proper nouns. Nomination is further divided into three subcategories: formalization, semi-formalization, and informalization. Formalization uses surnames only as a formal reference, semi-formalization includes both first and last names, and informalization refers to using only first names as an informal reference.

Genericisation vs Specification

Other vital strategies of including social actors are representing them as a group or as an individual, specifically or through genericisation. To be precise, genericisation is a strategy of referring to certain

social actors as non-specific reference. This could be realised by using the plural form without an article, by using the singular form with an article, or by using a mass noun for a non-specific reference to a group of actors. This kind of generic reference with a mass noun could be also specific; hence, there are other factors to distinguish the generic one and the specific one, including the deletion of the article. The article will be missing if mass nouns are used for a generic reference to a group of people; however, this method could be employed for a specific social actor. To summarise, a variety of criteria, including tense, clearly influence a generic reference. In addition to tense, other factors such as the use of articles and the context of the sentence can also help distinguish between a generic reference and a specific one. Therefore, it is important to consider all of these criteria when making a generic reference to a group of actors.

By using the singular form, we could find the specification referencing in the discourse. Van Leeuwen (1996) distinguishes two types of specification: individualisation and assimilation. Individualisation refers to social actors as individuals, in which the social actors are characterised in a specific depiction. In other words, individualisation is found when a specific person is mentioned, which is also accompanied by a specific reference to that actor, helping one distinguish them. Furthermore, assimilation can be defined as mentioning social actors as groups in the plural form, as a mass noun, or as a noun signifying a specific group of people (Van Leeuwen, 2008). Two kinds of assimilation were introduced by van Leeuwen: aggregation and collectivisation. This strategy is used to generalise social actors instead of representing particular individuals. The first one is aggregation which occurs when social actors are quantified and regarded as "statistics", which may be achieved using either a definite or indefinite quantifier. The second sort of assimilation is collectivisation, which happens when social actors are described using collective adjectives such as consensual group, community, or homogeneous, as well as the third-person plural.

In this research, Van Leeuwen's (1996, 2008) theory related to social actors will be employed as a framework to explore the representation of Saudi women in British and Saudi articles. The objective is to investigate how Saudi women are portrayed in these newspapers and whether these representations are influenced by recent reforms that grant women the right to drive and travel freely. Van Leeuwen's theory offers valuable insights into examining the representation of Saudi women, particularly by determining the included and excluded aspects within the data. The application of relevant sets from the social actor-network, including activation vs passivation, categorisation vs nomination, and genericisation vs specification, will be instrumental in this analysis. The activation vs passivation set will aid in identifying whether Saudi women are depicted as active or passive actors in

the articles. Additionally, the categorisation vs nomination set will provide insights into how Saudi women are classified and referred to in the articles, while the genericisation vs specification set will reveal whether they are portrayed as individuals or as a homogeneous group.

By scrutinising the social actor network using these sets, a deeper understanding can be gained regarding the representation of Saudi women in the media and whether these portrayals perpetuate gender stereotypes. This research aims to contribute to the broader discourse on gender equality and representation in the media. Furthermore, Van Leeuwen's socio-semantic inventory offers a structured and rigorous approach to analysis, providing clear categories and dimensions that ensure consistency and replicability in the analytical process. This method facilitates critical reflection on the social implications and consequences of language use, enabling a more nuanced analysis of societal issues. Moreover, Van Leeuwen's framework emphasises the significance of contextualising language use within its social and cultural context. By examining how linguistic choices are influenced by broader social structures and discourses, researchers can uncover the social, cultural, and political implications embedded in texts. The socio-semantic inventory enables the identification and analysis of power relations and ideological perspectives present in texts. It provides a systematic approach to unveil hidden meanings, biases, and dominant ideologies that may be inherent in communication artifacts.

In summary, the utilisation of Van Leeuwen's socio-semantic inventory as an analytical framework in this research offers a methodical and comprehensive approach to examining the representation of Saudi women in British and Saudi articles. By considering the activation vs passivation, categorisation vs nomination, and genericisation vs specification sets, researchers can shed light on the portrayal of Saudi women in the media and contribute to discussions on gender equality and representation.

5.2.4.1 Evaluating the Social Actor Approach

The Social Actor Approach (SAA) has significant strengths as it emphasises the role of individuals and groups in creating meaning and recognises the dynamic nature of communication. However, a possible drawback is its inclination to overlook structural factors that play a role in shaping meaning-making processes. One of the key strengths of the SAA is its focus on the social context of communication. By emphasising the importance of social actors and their interactions, this approach recognises that meaning is dynamic and negotiated within specific social contexts. This recognition allows for a detailed analysis of communication practices, considering the complexities of social relationships and cultural norms. Furthermore, the SAA gains from an interdisciplinary viewpoint, incorporating knowledge from disciplines like linguistics, sociology, and anthropology. This

interdisciplinary method offers a strong foundation for analysing communication phenomena, allowing researchers to explore various factors that impact meaning-making processes, such as language, culture, and power dynamics (Kress & Van Leeuwen, 2006). Moreover, the SAA's focus on agency sets it apart from other semiotic approaches that may emphasise structures or systems. By placing a strong emphasis on the agency of social actors in shaping and transforming meaning, the approach acknowledges the dynamic nature of communication (Van Leeuwen, 2005). This recognition highlights the capacity for individuals and groups to resist, negotiate, or subvert dominant discourses.

However, the SAA is not without its weaknesses. The complexity and subjectivity inherent in its application can pose challenges. Analysis often relies heavily on interpretations of social actors' intentions and meanings, requiring consideration of various factors such as cultural norms, historical contexts, and individual motivations. This complexity can make the analysis prone to interpretation and bias. Furthermore, the SAA provides limited methodological guidance, making it challenging for practitioners to consistently use the approach across different contexts. As a result, further theoretical and methodological development may be necessary to enhance its practical utility. Another potential weakness is the risk of overemphasising agency at the expense of structural factors. While recognising agency is a strength of the SAA, it may lead to an underestimation of the influence of structural factors such as power dynamics, social hierarchies, and institutional constraints. In some cases, social actors may only have a limited amount of agency or may have their agency restricted by more powerful social forces, which the framework might not fully account for.

Drawing from personal experience, integrating the SAA into analytical frameworks revealed both its strengths and challenges. Challenges arose particularly in bilingual analysis, where integrating English and Arabic languages necessitated meticulous attention to detail to ensure consistency across datasets due to their distinct linguistic systems. Conversely, insights gained from applying the SAA highlighted the significance of social context in meaning construction within communication processes. By delving into the social context, nuanced layers of meaning influenced by cultural norms, historical contexts, and individual motivations were uncovered, enriching the understanding of communication dynamics. Additionally, the SAA's emphasis on appreciating agency aligned with my personal observations of instances in which people or groups asserted their agency to influence discourse and challenge dominant narratives. Grasping agency added depth to the analysis, elucidating the intricacies of power dynamics and social relationships. To sum up, the Social Actor Approach provides a valuable framework for comprehending communication processes and managing the intricacies of social interactions. Its focus on agency and social context are two of its main strengths.

5.2.4.2. *Analytical Procedures*

The cornerstone of qualitative analysis lies in coding or grouping findings (Bazeley & Richards, 2000). This entails subdividing data into categories to reveal recognised themes. Historically, researchers manually executed this process, employing techniques like copying, colour-coding, and thematic grouping. However, manually handling substantial raw data poses challenges such as potential bias, omission, and focus constraints (Edwards & Skinner, 2009). To address these challenges, Computer-Assisted Qualitative Data Analysis Software (CAQDAS) has been introduced as an alternative to the traditional manual approach (Mattimoe et al., 2021). CAQDAS tools like NVivo streamline and systematise the analysis, supporting functions such as data import, categorisation, and exploration of various data formats.

While aiding systematic coding, CAQDAS software tools do not independently conduct the analysis; researchers remain central to deciphering codes, themes, and patterns, ultimately extracting meaning from the data (Wong, 2008). The use of CAQDAS increases efficiency and speeds up the process of categorising data and creating coded themes. However, it's essential to note that the software is a tool that aids in the initial stages of data analysis, but it does not replace the researcher's critical thinking and analytical skills. Researchers must still engage in rigorous analysis and interpretation of the data to draw meaningful conclusions (Basit, 2003). In the context of this study, a comprehensive examination was conducted utilising both manual and technological approaches to ensure the applicability of the chosen methodology and to establish a deeper engagement with the data. Particularly, the aim was to ensure that the analysis of Arabic data would follow a similar approach as that of the English data. Initially, a manual analysis of a selected article was performed, revealing its effectiveness while also highlighting its time-consuming nature. To explore the technical methods, both NVivo and MAXQDA were tested to determine the most suitable software for this research. Initially, MAXQDA was explored due to its support for uncoded languages such as Arabic, unlike NVivo. However, several challenges emerged while using MAXQDA, including its slow responsiveness and frequent crashes. Additionally, compatibility issues were encountered when using MAXQDA on a Mac laptop, resulting in installation problems and delays in processing. Although these issues could be resolved with time and effort, the recurring nature of these problems made them impractical to address for each instance. Consequently, the option of using NVivo was initially disregarded due to its limited support for Arabic language processing, despite half of the data being in Arabic. The decision to employ both manual and technological approaches in this study stems from a strategic rationale aimed at ensuring methodological rigour, promoting a nuanced understanding of the

data, and overcoming language-specific challenges. The comprehensive examination conducted through manual and technological methods reflects a commitment to a thorough and well-rounded analysis. The manual coding process was undertaken as a foundational step to familiarise the researcher with the nuances of the data and gain an in-depth understanding of all facets of the articles. This initial manual analysis not only served as a precursor to the subsequent coding using technological methods but also proved to be effective in revealing the intricacies of the content. However, it was acknowledged that manual coding, while insightful, was time-consuming.

To address the challenge of right-to-left Arabic texts in NVivo, a workaround was implemented by replacing keywords related to Saudi women (such as "Saudi women," "woman," "women," or specific names) with their English equivalents. This modification facilitated accurate keyword search inquiries and ensured data retrieval without word mixing. Additionally, the data were saved in PDF format to preserve their representability and precision. By replacing the keywords, the coding process for uncoded languages such as Arabic became more manageable. A test was conducted by uploading Arabic data into NVivo, successfully enabling coding and retrieval of the coded words without any issues. It is important to note that these software tools do not conduct the analysis themselves; rather, they assist researchers in conducting the analysis. Based on the evaluation, the annotation tool NVivo was found to be practical, effective, and suitable for this research. However, the researcher must consider that the accuracy of coding relies on the quality of translation and the relevance of the selected keywords. Therefore, it is essential to choose appropriate and relevant keywords to ensure precise and accurate coding.

In this section, I introduce and describe the analytic procedures that I used to divide the analytical process into four distinct steps to ensure all the data were covered and analysed thoroughly. The first stage involved preparing the coding process, which is a pre-coded stage. I went through the data, trying to understand the nature of each article, uploaded it, and created projects in NVivo to start the coding process. Each newspaper is in a separate project to ensure the data are systematically gathered and organised. Furthermore, in the case of the Arabic data, I replaced all the keywords (women, woman, girls, females, and Saudi women's names) with their English equivalents to make the extraction process easier. This initial stage of data organisation and preparation is crucial for ensuring the accuracy and efficiency of the coding process as well as providing a solid foundation for later analysis. By taking the time to carefully organise and prepare the data, researchers can gain a deeper understanding of their research topic and develop more nuanced insights into the underlying patterns and themes present in their data. The second stage formed the core of the analysis, which is

the main labelling and categorising phase. Once the data were ready to be explored in more depth, I started the second stage, which I call the initial coding phase. I started to write notes and created a group of codes (called nodes in NVivo) based on certain repeated patterns in the text (Schönfelder, 2011). I considered a paragraph to be an analytical unit representing the underlying meaning accurately and sufficiently. I divided each article into units, or paragraphs. In this phase of the analysis, the focus was placed on the social actors, which are women or Saudi women; they were then coded based on the SAA. All the social actors (Saudi women) were categorised and distinguished based on Van Leeuwen's network. For example, the codes used to label the social actor are IAF (included activated foregrounded SA), IAB (included activated backgrounded SA), PIS (passivated included subjected SA), and PIB (passivated included beneficiary SA), among others. This stage of analysis aims to identify the different ways in which Saudi women are portrayed in the discourse and to detect any underlying stereotypes.

Table5.2:

Codes abbreviations and their full forms

Code	Full forms
IAF	Included activated foregrounded SA
IAB	Included activated backgrounded SA
PIS	Passivated included subjected SA
PIB	Passivated included beneficiary SA
NF	Nomination, Formalisation
NIF	Nomination, informalisation
NSE	Nomination, Semi-formalisation
CAF	Categorization- functionalisation,
CAP	Categorisation, appraisement
CIC	Categorisation, identification
CIR	Categorisation, identification, relational identification
SPAC	Specification, Assimilation, Collectivisation
SPAA	Specification, Assimilation, Aggregation
SPI	Specification\ Individualisation

The third stage involved reviewing and comparing the findings. In the comparative analysis following the coding stages, specific challenges became apparent. Certain categories posed more complexity in their application, necessitating a more nuanced approach to data examination. For example, when attempting to identify stereotypes about Saudi women, subtle nuances in language and context often made it difficult to clearly distinguish between categories. An illustration of this complexity arose when coding instances of subjection (passivation). Notably, not all occurrences depicted women in passive roles within their respective contexts. This ambiguity underscored the intricate nature of the

data and the need for careful interpretation during the coding process. The review process began by examining all the codes to ensure the effective application of the Socio-Semantic Analysis and to confirm that each theme had an adequate number of codes corresponding to their respective categories. A comparative analysis was conducted after the coding stages which aimed to address the research questions and identify any potential stereotypes about Saudi women. In presenting the findings, relevant examples will be provided as needed for clarification, with each category accompanied by examples from the collected data. The tables presented will indicate the information sourced from NVivo. In the findings below, I present both the reference number and total reference. In simpler terms, reference number counts how many different pieces of data have been coded with a particular code in each topic, while total reference counts the total number of codes in both topics.

5.2.4.2 Triangulation

The study adopts a triangulation approach, primarily emphasising methodological triangulation. Study 1 conducts a thorough analysis of media representations with extensive datasets, while Study 2 examines specific aspects of Saudi women's portrayal, particularly societal stereotypes, through qualitative analysis. This qualitative study examines whether media portrayals of Saudi women reinforce or challenge societal stereotypes by analysing two significant topics: the lifting of the driving ban and the relaxation of travel restrictions. Study 1 offers a broad analysis of media representations using extensive datasets, while Study 2 focuses on specific aspects of Saudi women's rights to identify subtle shifts in societal perspectives. For this analysis, the study uses a qualitative approach, specifically examining media texts to identify how social actors are represented and their role in shaping stereotypes. Analysing data from British and Saudi newspapers, the study seeks to provide a comprehensive understanding of the portrayal of Saudi women in the media and their influence on societal perceptions. Moreover, the study ensures methodological rigour by employing diverse analytical approaches and considering multiple perspectives, enhancing the credibility and reliability of the findings.

5.3 Credibility

Credibility refers to the extent to which the results of a study can be trusted and believed. Credibility is important in establishing the trustworthiness of research findings. To some degree, it centres on the trustworthiness of the researcher and the research approaches. Ensuring credibility in research involves establishing trustworthiness, which can be achieved through techniques such as member checking, triangulation, and peer review. Additionally, transparency in the research process and the reporting of findings can enhance credibility. Hence, in this thesis, credibility takes place on

three different levels. The first level involves translating the Arabic data and having these translations checked by a professional translator. After I translated the Arabic data, I asked a bilingual translator to go through all the translated data to validate the translated texts. This process ensured the accuracy of the translations and the validity of the data used in the study.

Moreover, in coding, credibility can be enhanced by ensuring that the codes are grounded in the data, that they accurately capture the meaning and context of the data, and that they are systematically applied across the data set. The use of multiple coders or inter-coder reliability checks can also help to enhance the credibility of the coding process. Going through the codes with the help of one of my colleagues who is specialised in discourse and textual analysis and who has experience using NVivo, as well as being bilinguals (who speaks Arabic and English) in a rigorous and systematic manner is necessary to ensure that the findings are reliable and valid.

5.3.1 Inter-coder reliability:

Inter-coder reliability, also known as inter-rater reliability or inter-annotator agreement, is crucial for ensuring consistency and dependability in the coding process. It assesses the level of agreement or consistency between multiple coders who independently code or annotate the same dataset (Bateman & Hiippala, 2020; Hober, Dixon & Larsson, 2023). This measure is widely used in research studies, content analysis, data labelling, and other fields where multiple coders are involved in analysing or categorising data. To evaluate inter-coder reliability, all the coded data is double coded, and each coder independently applies the coding scheme or guidelines. The coded results from each coder are then compared to determine the extent of agreement or disagreement. Several statistical measures, such as Cohen's Kappa, Fleiss' Kappa, Scott's Pi, and Intraclass Correlation Coefficient (ICC), can be employed to quantify inter-coder reliability (Bateman & Hiippala, 2020; Hober, Dixon & Larsson, 2023). Cohen's Kappa is a widely used statistical measure to assess inter-coder agreement when coding categorical data (Sun, 2011). It goes beyond chance agreement and considers the level of agreement between coders (Park & Kim, 2015). Categorical data involves grouping data into distinct categories, such as assigning sentiment labels like "positive," "negative," or "neutral" to articles in a content analysis study. Cohen's Kappa yields a numeric value ranging from -1 to 1:

A value of 1 indicates perfect agreement, signifying complete consensus among coders.

A value of 0 suggests agreement by chance alone, with no systematic agreement beyond random assignment.

Negative values indicate agreement worse than chance, suggesting coders are less consistent than expected by chance.

The interpretation of Cohen's Kappa values can be as follows:

- Values between 0 and 0.2: Slight agreement
- Values between 0.21 and 0.4: Fair agreement
- Values between 0.41 and 0.6: Moderate agreement
- Values between 0.61 and 0.8: Substantial agreement
- Values between 0.81 and 1: Almost perfect agreement

To enhance inter-coder reliability, cohesion is vital. Clear and detailed coding guidelines should be provided to ensure a shared understanding among coders. Conducting training sessions and fostering open communication and discussion among coders can clarify any uncertainties and improve consistency. Regular checks for inter-coder reliability throughout the coding process enable early identification and resolution of any issues, resulting in consistent and reliable outcomes. Cohen's Kappa is widely utilised as a measure of inter-coder reliability, particularly when working with categorical data by employing SPSS, a statistical software tool, to compute the Cohen's Kappa coefficient, using. It offers a standardised and quantifiable approach to evaluating agreement beyond chance, empowering researchers to assess the reliability of coding procedures and make informed decisions based on the results. Regarding the provided Kappa results (see appendix H for detailed results), the assessed inter-rater reliability is shown as follows:

Table5.3:

Cohen's Kappa results of all the data

	Kappa Value	The interpretation of Cohen's Kappa values
Saudi Driving Social actor	0.835	substantial level of agreement
Saudi Travelling social actor	0. 918	perfect level of agreement
British Driving social actor	0.839	substantial level of agreement
British Travelling social actor	0.843	substantial level of agreement

5.4 Finding and Discussion

This research studied the representation of social actors (any references to Saudi women as social actors) in certain topics related to Saudi women, namely lifting the driving ban and relaxing travel restrictions on women, as published in *Al Riyadh, The Guardian,* and *The Times* newspapers, using the social actor-network theory by van Leeuwen (2008). As mentioned previously, actors can be presented in discourse in two main ways: inclusion and exclusion, which are the main focus of this study. After analysing the articles qualitatively with the help of NVivo, the findings showed notable differences and similarities in how each newspaper included Saudi women.

The analysis of the articles shows that including Saudi women has carried different hidden ideologies. British articles use activated foregrounded inclusion, while Saudi articles use activated backgrounded inclusion. Comparing the presence of Saudi women in both activated and passivated categories showed that they were more depicted as active, sayer, and had more positive characteristics than passive social actors receiving a benefit. Saudi women are depicted as more powerful and intelligent social actors by referring to their names and functions or jobs. Both British and Saudi articles use semi-formalisation nominations to refer to Saudi women, with limited references by formalisation and informalisation nominations. Genericisation is used to include Saudi women in all data sets, challenging the stereotype of them being passive and oppressed. This representation promotes gender equality and encourages other societies to respect the capabilities of women.

In exclusion strategy, women or Saudi women were not excluded from the data as this research was based on certain search terms (women, woman, and Saudi women), hence, resulting in not employing exclusion strategy. There was some backgrounded exclusion that affected Saudi women, but this was still very limited. In inclusion strategy, on the other hand, British and Saudi newspapers were using it effectively and widely. The first method of inclusion is the activated strategy; both foregrounded and backgrounded; however, some differences emerged. British newspapers used the foregrounded activated social actor (51 references in total) more than the backgrounded activated social actors, which was only utilised in *The Guardian* (29 references). Unlike the Saudi newspaper which applied the backgrounded activated social actor (173 references in total) much more frequently than the foregrounded one (40 references in total).

Secondly, the passivation strategy, which is also utilised to some extent in a similar way in all data. Notably, Saudi newspapers used the activated method more frequently than the passivated one; however, that does not mean passivation was not applied effectively. The frequent way of using

passivation in all data was the beneficialization method. Social actors are referred to as a third party receiving a benefit from the action, whereas referring to social actors as an object of an action was less used in the British newspapers. Other methods of inclusion were discovered in various numbers, such as nomination, which was mostly employed in *Al Riyadh* and *The Guardian*. Categorisation, on the other hand, was solely utilised in Saudi papers to reflect how women rise through the government ranks.

Exclusion

Excluding some social actors from the text is also a major part of van Leeuwen' approach. In this category, social actors of certain social actions are excluded from the text. This can be recognised in two ways, which are suppression and backgrounding. This strategy was used only in a very limited way by applying the backgrounded exclusion, which excluded other social actors who caused the action for women (see examples, 1-A- to 1-C). In other words, this strategy is not applied in the data, and I could not find any women, or Saudi women exclusion. As is mentioned in the methodology section, this research is based on topical search words and are taken from the main study which were entirely about Saudi women. Hence, the criteria of collecting the main data as well as extracting the data of the first case study caused this limited usage of the excluding strategy.

Suppression: In the suppression exclusion strategy, the actors are completely removed, and there is no mention of them or their social practice in the discourse (Van Leeuwen, 2008). This total exclusion was not found in the data.

Backgrounded: In the backgrounded exclusion strategy, the actors are not mentioned concerning certain social practices; however, they exist elsewhere in the discourse (van Leeuwen, 2008). Both *The Guardian* and *The Times* apply this way of exclusion to embed the actors by deleting the passive agent, which results in delaying the presence of the social actors and deemphasises their roles. The following examples will explain how the backgrounded strategy was found in the data.

Extract 1

1-A **"Women** will be allowed to drive in Saudi Arabia". ***(The Times, Driving articles).***

1-B "Although freedom of movement is a universal right, **Saudi women** are still constrained." ***(The Guardian, Driving articles).***

1-C "Muslim women are depicted either as survivors of their patriarchal religion or as heroes who (Saudi women) had been framed in this binary image." ***(The Guardian, Driving articles).***

One kind of backgrounded exclusion can be seen in the examples above, which is a passive agent deletion. In the British newspapers, backgrounded exclusion was used to highlight the situation and the affected object rather than who did or said these social practices. In the above examples, the exclusion of the real actors behind these actions (banned, allowed, constrained) showed how these newspapers are focusing on the status of women and backgrounded those who carried out these actions.

The reason for this is likely to be innocent that donate reader knows already who the social actor is such as the exclusion in 1-A. It also veils political intentions and responsibilities. It still seems as though women don't decide for themselves but are decided over by forces that don't even have to be named. On the other hand, it could be used to impose hidden ideologies that emphasise the statues of women and by overlooking who are the actors. This use of backgrounded exclusion in British newspapers could be seen as a way to shift the focus from individual actions to broader societal issues. However, it also raises questions about the potential for hidden biases and agendas in media coverage.

Inclusion

The inclusion strategy serves as a means of representing social actors involved in specific social practices within a text. Within the framework of van Leeuwen's (2008) theory, inclusion comprises various subcategories. This particular case study focuses on the categories of activation, passivation, categorisation, nomination, genericisation, and specification. The data encompassed active and/or passive inclusion of different social actors. Among the frequently mentioned actors across all articles are 'women', 'Saudi women', 'King Salman', and 'Prince Mohammed bin Salman'. However, the primary emphasis of this research lies in the representation of Saudi women as social actors, and thus, the data extraction and labelling process specifically targeted references to Saudi women.

The Times and *Al Riyadh* present the reactions of certain social actors to recent announcements regarding women's rights, resulting in the identification of several Saudi women's names associated with expressing their responses to these changes. In contrast, *The Guardian* highlights the names of Saudi women activists who advocated for the right to drive. This inclusion of activists' names implies that the changes were driven by their advocacy efforts. Conversely, the Saudi newspaper expresses gratitude towards the King and the crown prince for actualising this dream. Therefore, while women's names are recurrent in all the data sets, they represent different political and social perspectives. Subsequent sections will elaborate on the representation of each type of included social actor found in

the data. However, it is important to note that not all types of inclusion were employed in all newspapers, a topic that will be discussed in further detail.

Activation

This strategy occurs if the social actor is active and forceful in the activity, which aims to show the social actor and make it clear for the reader. Also, there are two types of the activated social actor: foregrounded when the actor is an actor, assigner, or sayer, and backgrounded when the actor occurs in or as a prepositional phrase, a premodifier, a post-modifier, a process noun realised by a possessive pronoun, or nominalisation. *The Times* uses the foregrounded activation while there is no backgrounded activation, unlike *The Guardian* and *Al Riyadh*, which have a mixture of these two types, as shown in Tables 5-4 and 5-5. Examples of foregrounded, activated social actors follow (see 2-A to 2-E) and some of the activated social actors are backgrounded (see examples 3-A to 3-F).

Table 5.4:
Reference coded and coverage percentage of included activated foregrounded social actor in the data.

	A\N	References coded	Total Reference	Coverage*
IAF (Included	D\British data	31	55	2.65%
activated	T\ British data	24		3.25%
foregrounded)	D\ Al Riyadh	22	46	0.22%
	T\ Al Riyadh	24		0.26%

*(the percentage of the source that the coding represents)

Extract 2

2-A "Many <u>women</u> will no doubt benefit from driving to work and taking children to school." ***(The Guardian, Driving articles).***

2-B "<u>Saudi men and women</u> took to social media to congratulate the ageing king." ***(The Times, Driving articles)****.*

2-C "<u>Saudi Arabian women</u> over 21 will be able to obtain passports and travel without the permission of male relatives". ***(The Times, Travelling articles).***

2-D **"I** reiterate my thanks for the leadership that did justice to women, so they advanced and are still progressing to achieve distinct and qualitative leaps to push the Kingdom to the ranks of the developed world." (***Al Riyadh, Driving articles).***

2.E **"**Saudi women no longer need the male guardian's permission to have a job, go to college, or have surgery.". (***Al Riyadh, Travelling articles*)**

Activated backgrounded.

The frequent use of the backgrounded activated actors is mostly a prepositional phrase, such as *by* in the passive voice (see 3-A), prepositional phrase (see 3-B), a post-modifier, such as a relative clause (see 3-C), or a process noun realised by a possessive pronoun (see 3-F).The use of backgrounded activated actors is a common linguistic feature, with prepositional phrases being the most frequently used form. The *Al Riyadh* newspaper tends to use this method more often than the foregrounded approach, while *The Guardian* employs the foregrounded to some extent more than the backgrounded activated inclusion. However, *The Times* used only the foregrounded activation to include the social actors more frequently. This suggests that different newspapers have different preferences for how they include social actors in their reporting. It would be interesting to investigate why these differences exist and whether they reflect different journalistic values or practices.

Table 5-5:

Reference coded and coverage percentage of included activated backgrounded social actor in the data.

	A\N	References coded	Total Reference	Coverage
IAB (Included activated backgrounded)	D\British data	9	29	0.45
	T\ British data	20		1.79
	D\ Al Riyadh	116	176	1.26%
	T\ Al Riyadh	60		0.68%

Extract 3

3-A "The essence has been seized upon by many Saudi women, who say things as simple as school runs and shopping trips will, from June next year – - be far easier". *(The Guardian, Driving articles).*

3-B "After the lifting of the ban on women driving last year, the Saudi feminist movement can now celebrate its second victory: the authorities have announced that women can be granted passports and travel abroad without the consent of their male guardians". *(The Guardian, travel articles).*

146

3-C It stipulates that <u>woman</u> are not legal persons, and consequently, they have to be represented by male relatives to work, marry, study, travel, and seek medical care. ***(The Guardian, travel articles).***

3-D "Scientists, academics and specialists from both sexes affirmed that the historic decision would contribute to raising women's contribution to the labour market and enhance their role and contribution to social, economic and development life, in addition to controlling foreign remittances for expatriate workers and limiting losses incurred by families because of bringing in drivers". (***Al Riyadh, Driving articles).***

3.E: "Dr. Amani Al-Najem, who is specialised in teaching methods and curricula, points out that <u>women</u> driving was a dream for some and rejected for others. We have been looking forward to women driving and we are fully aware of the need of some women to take care of their needs." (***Al Riyadh, Driving articles).***

3.F: "A large part of Saudi society in which this decision will not change anything; Because they used to put the value of a <u>woman</u> in the forefront, honour her, take into account her feelings, and do not force her to do what she wants." (***Al Riyadh, Travelling articles).***

Passivation

Passivation is another way of including social actors, which could be found in the text through two strategies. The first strategy is used if the actors are shown as undergoing the action, which is called *subjection*. The second strategy is *beneficialisation* where the actor represents a receiver of the action. The findings showed that this way of including is used in all the data, but in a different way in terms of who are social actors or their function as an object or a beneficiary. Beneficialisation is a common strategy used in the data, and it is employed differently depending on the social actors involved and their roles as either objects or beneficiaries of the action. This suggests that the use of this strategy is influenced by contextual factors that affect how actors are perceived and represented in discourse. Also, due to the fact that these articles about the obtained rights could explain how Saudi women were found as a beneficiary.

Notably, in *Al Riyadh* and *The Times*, the beneficialization passivation was employed more than the subjected, with a slight difference in the numbers. Unlike *The Guardian*, which used the subjected passivation to present some of the social actors more. Moreover, the findings reveal that passivation is

used more than the activated social actor. This suggests that *The Guardian* may have a different editorial approach to presenting social actors compared to other news outlets, and that they may prioritise highlighting the actions and shown Saudi women as recipients of actions rather than as active participants or agents in those actions.

Subjection

In the subjection category, a social actor assumes a passive role, becoming the target or recipient of a material or mental process, or serving as a carrier for an effective preceding action. This passivation is often achieved through circumstantialisation, which involves the use of prepositional phrases such as "with," "such as," or "against." Subjection represents a complex process that results in a reduction of an individual's agency.

A noteworthy observation is that *Al Riyadh*, the Saudi newspaper, reports significantly higher numbers of subjected passivation compared to both British newspapers. This discrepancy may suggest that the individuals mentioned in *Al Riyadh* are subject to certain rights or regulations. Furthermore, it is worth noting that the extracts from *Al Riyadh* predominantly convey a positive tone. For instance, in extracts 4-F, 4-G, and 4-H, Saudi women are depicted as being subjected to showcase the rights that have been granted to them and how the government or relevant authorities have reinforced their role and empowered them to fulfil them. On the other hand, for example Extract 4-C highlights social stereotypes and gender inequality prevalent in the context of Saudi Arabia. This statement suggests that women are depicted as being oppressed and restricted due to the guardianship system, reinforcing the stereotype of women being subordinate to male relatives and lacking independence or autonomy. The use of phrases like "crushing guardianship system" emphasises the severity of the restrictions, further perpetuating social stereotypes about women's limited rights and freedoms in certain societies. In all these collected articles, Saudi women were subjected to show the rights that were given to them and how the government or authorising authority strengthened their role and enabled them to carry it out.

Table 5-6:

Reference coded and coverage percentage of included passivation subjection social actor in the data.

	A\N	References coded	Total References	Coverage
PIS (Included passivation subjection)	D\British data	8	15	0.46%
	T\ British data	7		0.33%

D\ Al Riyadh	51	93	0.66%
T\ Al Riyadh	42		0.59%

Extract 4

*4-A "When a <u>woman</u> is abused by family members." **(The Guardian, Driving articles).***

*4-B "Saudi embassies abroad worked to return <u>girls</u> defined as "runaways". **(The Guardian, Driving articles).***

*4-C "We have stronger and stricter traditions than in Riyadh, which is something that affects <u>women</u> more"**. (The Guardian, Travel articles).***

4-D" Men used to refuse to marry <u>them</u>. Now this is never the case and we have moved forward". ***(The Guardian, Travel articles).***

*4-E "Women will continue to be subjected to a crushing guardianship system that forces <u>them</u> to seek permission from male relatives to do everything from opening a bank account to travelling". **(The Times, Driving articles).***

*4-F "To strengthen the role of <u>the Saudi woman</u> and to enable <u>her</u> to carry out her responsibilities in accordance with the legal regulations, and her capabilities that qualify her to occupy active positions in the structure of society.". **(Al Riyadh, Driving articles).***

*4-G "The Saudi ambassador in Cairo stressed that this decision is an important step to move forward with the Kingdom's vision 2030, in which a woman has a large share in a way that enhances <u>her</u> economic and societal role". **(Al Riyadh, Driving articles).***

*4-H "Economic analysts told Al-Riyadh that the decision to grant a woman the right to obtain a passport and move more freely comes within the framework of supporting and directing the state to achieve Vision 2030 and to enable half of society to work and push the economy forward. Playgrounds, passport issuance, birth notification, family registry request...etc.) to activate <u>the woman's role in</u> the economic, qualitative, and cognitive movement and to become an active member in the prosperity and development of this great and benevolent nation." **(Al Riyadh, Traveling articles).***

Beneficialisation

Beneficialisation may be comprehended by involvement, which means the participant is presented as the receiver or user in a material or verbal process (Halliday, 1985, as cited in van Leeuwen, 2008). In

this method, social actors constitute a third party that benefits from the activity in either a favourable or negative way. As a result, parties who have a direct relationship with the primary actors are referred to as social actors. As shown in Table 5.7, all the data used this method to refer to Saudi women as a receiver of certain kinds of actions. In *Al Riyadh*, women were represented in relation to receiving a positive benefit from the new announcements or granted rights, such as empowering and allowing women. Also, they linked receiving these rights with phrases like equality between men and women or empowering and enabling a woman to be the head of the family like men. A similar way of representing women was found in British data by including women as a receiver or beneficiaries of some obtained rights, such as travelling, driving, and having equal treatment in internal affairs, such as obtaining official documents without a guardian's permission. However, clearly, *The Times* had fewer references on this kind of including social actor, and these inclusion sentences were about reporting the situation before these announcements as in 5-C or reporting the current situation as in 5-D. This suggests that, while there were some instances of acknowledging women's rights in British data, they were not as prevalent or intentional as in Saudi sources, and often only served to report on the status quo rather than advocate for change. It highlights the importance of considering the context and purpose behind language use when analysing representations of social actors.

Table 5-7:
Reference coded and coverage percentage of included beneficialisation social actors in the data.

	A\N	References coded	Total References	Coverage
PIB (Included passivation beneficialisation)	D\British data	26	33	1.54%
	T\ British data	7		0.39%
	D\ Al Riyadh	51	146	0.57%
	T\ Al Riyadh	95		1.24%

Extract5:

5-A "Women have been allowed into the national sports stadium". (**The Guardian, Driving articles).**
5-B "The jubilation of women in Saudi Arabia was real - and understandable. Last Friday, the kingdom announced that it is allowing women to apply for passports, to travel without permission and to have more control over family matters - registering a marriage, divorce, or child's birth, and being issued official family documents". (**The Guardian, Travelling articles).**

5-C *"Saudi Arabia will allow women to drive for the first time, marking a leap forward for human*

*rights in the ultraconservative country." (**The Times, Driving articles).**

*5-D "Positive reactions from all segments of society continued with the order to allow <u>women</u> to drive". (**Al Riyadh, Driving articles**).*

*5-E "In the past two days, Saudi Arabia has undergone a new family and social intellectual transformation in our societies, by introducing legal amendments to the civil status and travel documents systems, with the aim of enabling a <u>woman</u> to be a head of the family just like a man." (**Al Riyadh, Traveling articles**).*

In conclusion, the representations of Saudi women in British newspapers exhibit characteristics that can align with social stereotypes. However, the data also includes instances that challenge these stereotypes and advocate for change. The comparison between the newspaper sources reveals variations in the nature, characteristics, and adherence to social stereotypes, indicating a nuanced and multifaceted depiction of Saudi women. The findings highlight the importance of considering the context, purpose, and editorial perspectives when analysing representations of social actors, contributing to a deeper understanding of the portrayal of Saudi women in media discourse.

Nomination

Nomination is a method of acknowledging individuals in society by explicitly referring to their identity, typically by using their names. There are three distinct ways in which such references can be made: formalisation (using the last name only), semi-formalisation (using both first and last names), and informalisation (using only first names). The frequency of using these categories varies between the Saudi press and the British press, indicating potential cultural and social influences. It appears that the Saudi press tends to employ more formal language compared to the British press.

To illustrate this point, a closer examination of data from *The Guardian and The Times* has been completed. In *The Guardian*, the formalisation category was used only once to refer to Alsharif, while there were no instances of formalisation or informalisation. On the other hand, *The Times* did not utilise any proper names in their data. In the Saudi newspaper *Al Riyadh*, the use of formalisation and informalisation was less common than semi-formalisation. These findings suggest that different newspapers may adopt varying levels of formality in their writing styles. This variation could be influenced by factors such as their target audience, the positions and significance of the individuals mentioned, or their editorial policies. Exploring these differences in language use could be intriguing, as it would shed light on how readers perceive and understand news content.

In summary, nomination serves as a means to include social actors by explicitly mentioning their names. The usage of proper names varies between the Saudi and British press, potentially due to

cultural and social factors. Understanding the impact of these linguistic differences on readers' perceptions and comprehension of news articles would be a fascinating area for further research.

Table 5- 8:
Reference coded and coverage percentage of included nomination social actor in the data.

A\N	References coded	Total reference	Coverage	References coded	Total reference	Coverage	References coded	Total reference	Coverage
	Nomination\ formalisation			Nomination\ semi-formalisation			Nomination\ informalisation		
D\British data	1	2	0.07%	5	21	0.59%	N\A	2	N\A
T\ British data	1		0.09%	16		2.57%	2		0.09%
D\ Al Riyadh	5	8	0.06%	22	30	0.36%	1	3	0.01%
T\ Al Riyadh	3		0.04%	8		0.17%	2		0.03%

Formalisation

Extract 6 demonstrates the use of formalisation, where the last name of individuals is used to refer to them. In *The Guardian's* article, al-Sharif and al-Hariri are mentioned as global figureheads, emphasising their significance and recognition. In contrast, *Al Riyadh* also uses formalisation to refer to al-Maliki, who states that no specific controls will be imposed on women driving, highlighting equality between genders. These instances of formalisation in both newspapers indicate a more formal and respectful tone when discussing Saudi women's rights and the individuals involved.

Extract 6

6-A "al-Sharif and another woman, Najla al-Hariri, became global figureheads." **(The Guardian, Driving articles).**

6-B: "Al-Maliki stated that it is not expected that there will be controls for women driving cars by setting a specific age or a specific time for their exit and return, because the decision has been made and carries equality between males and females". **(Al Riyadh, Driving articles).**

6-C: "Al-Ruwais added: An amendment was also made to Article 91, stating that a married and unmarried adult woman is not subject to the guardianship of the father or the husband, and the guardianship of parents is limited to minor children only". **(Al Riyadh, Travelling articles).**

Semi-formalisation

The use of semi-formalisation in Extract 7 acknowledges the individuals' identity and role in the context of the article. In *The Guardian*, Manal al-Sharif is referred to by both her first name and last

name, recognising her as a significant figure in the campaign for women's driving rights. This semi-formal reference shows a level of familiarity with her name and highlights her importance in the movement. Similarly, *The Guardian* mentions other Saudi women, including Hala al-Dosari, Saffaa Hassanein, and Omaima al-Najjar, by using their first and last names. By including both names, it demonstrates recognition and respect for their identities and their actions of seeking asylum in different countries. In *Al Riyadh*, Rima Bint Bandar is mentioned, using her first name and last name, to convey her significance as a prominent figure. This semi-formal reference acknowledges her role in expressing the Kingdom's commitment to gender equality. The use of semi-formalisation in this extract maintains a certain level of formality while also indicating a level of familiarity and recognition of Rima Bint Bandar's name. Overall, the use of semi-formalisation in these extracts reflects a balance between formality and familiarity. It acknowledges the identities and roles of the individuals involved, recognising their importance and contributions within the context discussed in the articles.

Extract 7

7-A "In response to the announcement, Manal al-Sharif, who became the public face of the campaign, after she was imprisoned for driving, tweeted: "Today the last country on earth to allow women to drive ... we did it". **(The Guardian, Driving articles).**

7-B "Others have fled the country and sought asylum in Canada, Australia, the US and Europe, among them Hala al-Dosari, Saffaa Hassanein and Omaima al-Najjar." **(The Guardian, Travelling articles).**

7-C: "Rima Bint Bandar said the Kingdom's leadership is committed to gender equality". **(Al Riyadh, Travelling articles).**

Informalisation

The use of informalisation in Extract 8 serves to create a sense of intimacy and personal connection with the individuals mentioned. By referring to Azzah by her first name, *The Guardian* aims to humanise her and make her story relatable to readers. This choice of language suggests a more casual and informal tone, allowing readers to empathise with her struggles and experiences. Similarly, in *Al Riyadh,* Dr Zainab's mention of the empowerment of Saudi women and the appointment of elite women in science and knowledge using informalisation highlights the individual achievements and contributions of these women. By using only their first names, the newspaper creates a sense of familiarity and recognition, potentially celebrating their accomplishments and promoting a sense of pride among readers. The use of informalisation in these extracts reflects a shift towards a more

personal and engaging approach, which can enhance the reader's connection with the individuals mentioned. It emphasises their agency, experiences, and contributions, potentially inspiring and empowering readers while showcasing the progress and achievements of Saudi women.

Extract 8

*8-A "It means a lot to me and about time", said <u>Azzah</u>, a woman in her mid-30s. "I have been to hell and back each time I needed my passport renewed, since my father passed in 2000. In 2018, I was able to renew passport without a guardian". (**The Guardian, Travelling articles**).*

8-B*: "<u>Dr Zainab</u> added that the empowerment of Saudi women has many aspects, such as: appointing 30 elite Saudi women in the field of science and knowledge." (**Al Riyadh, Driving articles**).*

It is crucial to carefully examine the overall representation and portrayal of individuals within the articles, considering their roles, agency, and the language used to describe them, to determine whether social stereotypes are being reinforced or challenged. While the nomination styles of formalisation, semi-formalisation, and informalisation themselves may not inherently perpetuate stereotypes, their impact on social stereotypes depends on how they are employed in conjunction with other elements of the text. Based on the data provided in the previous extracts, no explicit social stereotypes have been identified.

Categorisation

Another way to include social actors in relation to their identity and function is categorisation. Categorisation could be distinguished by three sub-types, which are functionalisation strategy that is used to endow information about the social actor's job or function, while identification strategy is a way of showing the social actor based on defining them. Van Leeuwen (1996) divided the identification into three kinds. The first kind of identification is classification which is simply a reference of certain classification in life that distinguishes people and makes them different, such as age, gender, race, and provenance, etc. The second kind of identification is relational identification in which social actors are represented in relation to their personal, family and work relationship, whereas the last kind is physical identification which is used to refer to social actors in relation to their physical features. According to Van Leeuwen (2008), the third category of categorisation is appraisement. A social actor is appraised when we refer to them as "good or bad, loved or hated, admired or pitied" (p.58).

The categorisation strategy was employed to a limited extent in the collected data as shown in table 5-9, as indicated in the table. Referring to social actors based on their function and role was less frequent compared to the nomination strategy, which directly refers to individuals by their proper names. Categorisation, along with its subcategories, was only observed in the British articles with a total of five references. In contrast, the Saudi articles displayed a notable usage of functionalisation, a specific subcategory of categorisation, to refer to 24 social actors in total. Moreover, in the functional categorisation employed by Saudi newspapers, there is a tendency to use both the first and last names of individuals, particularly when they hold important positions. This practice could be attributed to the linguistic style and preferences of Arabic-speaking journalists, who use full names to convey respect and formality. It is worth noting that Saudi newspapers specifically mention women's full names along with their job titles. This approach of using complete names and job designations may contribute to establishing a sense of formality and professionalism in news reporting.

In the British data, two types of categorisations were identified that were absent in the Saudi data. The first type is classification, which involves referencing certain classifications in life that distinguish people based on attributes such as age, gender, race, and origin. This type of categorisation was found in three references in the British articles, as exemplified in extract 9-A. The use of classification and identification in media discourse can have both positive and negative effects on individuals and society. While it can perpetuate stereotypes and contribute to discrimination, it can also provide valuable information and context. It is crucial for media outlets to be mindful of the impact of their language choices and strive for accuracy and inclusivity. Additionally, relational identification, another subcategory of categorisation, was only minimally observed in the data, as demonstrated in

Extract 9-B reflects social stereotypes and gender inequality in the context of Saudi Arabia. This statement suggests that certain customs, which might be oppressive towards women, are still applied despite being against Islamic teachings. It implies the persistence of restrictive cultural practices that impact women's lives, reinforcing the stereotype of women being subjected to traditional customs and norms that limit their freedom and opportunities.

Table 5-9:
Reference coded and coverage percentage of included categorisation social actor in the data.

A\N	References coded	Total reference	Coverage	References coded	Total reference	Coverage	References coded	Total reference	Coverage

	Categorisation\ functionalisation CAF			Categorisation \ identification\classification CIC			Categorisation, relational identification CIR		
D\British data	N\A	N\A	N\A	N\A	3	N\A	1	2	0.09%
T\British data	N\A		N\A	3		1.97%	1		0.10%
D\ Al Riyadh	17	24	0.29%	N\A	N\A	N\A	N\A	N\A	N\A
T\ Al Riyadh	7		0.38%	N\A		N\A	N\A		N\A

Extract9:

9-A: *""It means a lot to me and about time," said Azzah, <u>a woman in her mid-30s</u>.* ***"(The Guardian, Travelling articles)***

9-B: *"Even if some of those customs are against Islam they will still be applied. Now <u>I know my daughter, wil</u>l never go through anything that I went through."* *(**The Guardian, Travelling articles**)*

9-C *"The Director of Princess Noura University<u>, Dr. Huda bint Muhammad al-Amil, said</u> that the issuance of the Royal Decree to implement the provisions of the traffic system for women and men to enable a woman to drive a car is a historic decision and an important event that comes in the context of the social, economic and development reforms set by the Kingdom's Vision 2030".* ***(Al Riyadh, Driving articles).***

9-D *"<u>The lawyer, Wad Al-Ruwais,</u> considered that the first goal of the Kingdom's Vision 2030 is for our country to be a successful and pioneering model in the world at all levels, and to empower a woman is one of the most important goals of the vision that aims to achieve the main goal.***" (Al Riyadh, Travelling articles).***

The employment of categorization was limited in the collected data, and its usage varied between the British and Saudi articles. The choice of categorization strategies can have implications for the portrayal of individuals and the potential reinforcement or challenging of social stereotypes. Therefore. the use of categorisation strategies in the collected data does not explicitly indicate the presence of social stereotypes. However, it is important to note that categorisation, along with its subcategories, was employed to a limited extent compared to the other strategies.

Genericisation

The inclusion of social actors in discourse involves their representation as either groups or individuals, in specific or generic terms. Genericisation is a linguistic strategy whereby a particular social actor is referred to in a non-specific manner. The analysis of the data reveals widespread use of genericisation, particularly with the term "woman," which is frequently employed without any specific association with individual women, as indicated in the provided table 5-11. In these instances, "woman" is utilised as a representation of an unknown specific person, yet it primarily encompasses all women in Saudi Arabia and is often used to report on changes in their societal status. This approach to genericisation has significant implications for how the media perceives women as social actors, contributing to the formation of "us" versus "them" categorizations. Furthermore, the use of the third person plural to refer to women may result in a negative portrayal. The results indicate that genericisation, the use of non-specific terms to refer to social actors, is prevalent in the discourse analysed. Specifically, the term "woman" is frequently used without any specific association with individual women, but rather as a representation of an unknown specific person or as a general reference to all women in Saudi Arabia. This approach to genericisation has significant implications for how the media perceives women as social actors and contributes to the formation of "us" versus "them" categorizations.

The usage of the third person plural would portray women in a bad light. This way of genericisation social actors was used, however, with limited references (*The Guardian* driving five times out of 35, travelling two times out of 29; *The Times* driving three times out of 12; and *Al Riyadh* driving two times out of 146, travelling two times out of 155). On the other hand, two ways of genericisation utilised in the data mostly referred to women in general, as seen by the usage of article+ singular or by using the plural form without articles. Relying on generic terms can sometimes lead to the oversight of the individuality and complexity of women's experiences and identities. It is crucial to acknowledge the linguistic and social impact of genericisation and work towards more inclusive and nuanced representations of social actors. This involves considering their diverse perspectives and characteristics.

However, it is important to note that in the analysed data, the use of generic terms when referring to women is primarily driven by the context of news about Saudi women. The focus is on the collective experiences and societal changes affecting women in Saudi Arabia as a whole, rather than on specific individuals. In this context, the genericisation of social actors serves a contextual need, allowing for a broader discussion of women's issues and progress. Therefore, while the use of generic terms may initially seem limiting in terms of recognising individual experiences, it can be viewed as a necessary approach in certain contexts. It enables a broader understanding of social dynamics and collective progress, particularly when discussing topics related to women's rights and societal changes.

Striking a balance between acknowledging individual experiences and addressing broader social contexts is crucial for a comprehensive understanding of gender dynamics and promoting inclusivity. Extract 10-A reflects a social stereotype related to gender roles and women's autonomy. This statement implies that women's actions, even those allowed by law, are subject to approval or restriction by male family members. It reinforces the stereotype that women need permission or validation from men, their family members in this case, to make decisions and exercise their rights, including driving. This portrayal perpetuates traditional gender norms and power dynamics, reinforcing the idea of women being subordinate to men and lacking agency in their own lives.

Table 5-10:
Reference coded and coverage percentage of included genericisation of social actor in the data.

A\N	References coded	Total References	Coverage
	Genericisation.		
D\British data	57		4.5 %
T\ British data	31	88	6.77%
D\ Al Riyadh	146		1.62%
T\ Al Riyadh	155	301	1.68%

Extract 10

*10-A: "While a <u>woman</u> can be granted a licence and is allowed to drive, a male family member can still stop her from doing so." (**The Guardian, Driving articles**).*

10-B: "From here, we find that the decision issued by King Salman bin Abdulaziz, allowing <u>women</u> to drive a car, is in line with the new political, economic and cultural orientation of the Kingdom."
*(**Al Riyadh, Driving articles**).*

The analysis reveals that genericisation, in terms of using non-specific terms to refer to social actors, is prevalent in both British and Saudi newspaper data. This suggests a similarity in representations in terms of lacking specificity and individuality. The use of generic terms primarily driven by the context of news about Saudi women indicates a shared emphasis on collective experiences and societal changes. Both sets of representations contribute to the formation of broader discussions about women's issues and progress. However, a detailed comparison of the specific characteristics exhibited in the representations is needed to assess the differences and similarities in their adherence to social stereotypes.

In conclusion, the use of genericisation, while serving a contextual need for broader discussions about women's issues and progress, can limit the recognition of individual experiences and perpetuate social stereotypes. Analysing the specific characteristics exhibited in the representations is crucial to understanding the extent to which they reflect or perpetuate social stereotypes about Saudi women in both British and Saudi newspapers.

Specification

Van Leeuwen (1996) introduces two types of specification: individualisation and assimilation. Individualisation involves portraying women as unique individuals, characterised with specific details. In other words, individualisation occurs when a particular woman is mentioned and described in a way that distinguishes her from others. This approach contrasts with the generalisation of women as a homogeneous group, which overlooks their individual experiences and characteristics. In the analysed text, individualisation was observed. Throughout the dataset, a specific woman was depicted five times with distinctive references that allowed her to be identified.

Additionally, there was an overlap between certain types of referencing social actors, particularly functional referencing, and individualisation. In many cases, the function of social actors was used as a distinguishing characteristic, which is a part of individualisation. However, this overlap does not affect the presentation of the results, as demonstrated in the following examples: Individualisation only occurs when social actors achieve notable distinctions. In the British data, individualisation is used specifically when referring to activist women or a girl who escaped from Saudi Arabia. This may suggest that women activists are acknowledged for their achievements in the context of advocating for women's rights. British articles employ individualisation to include references to activists and the name of a girl who fled from Saudi Arabia, highlighting their contributions, whether directly or indirectly, to the recent changes. This suggests the recognition of women activists for their achievements in advocating for women's rights. The use of individualisation highlights their contributions to recent changes.

In summary, according to Van Leeuwen's framework, individualisation and assimilation are two distinct ways of specifying social actors. The analysed text exhibits individualisation, emphasising the unique characteristics of specific women. The use of individualisation overlaps with functional referencing, but this does not impact the findings. In the British data, individualisation is employed when highlighting the achievements of activist women or a girl who escaped from Saudi Arabia, potentially indicating the recognition of their roles in driving social change.

Table 5-11:

Reference coded and coverage percentage of included specification of social actors in the data.

A\N	References coded	Total References	Coverage
			Specification\ Individualisation (SPI)
D\ British data	3	4	1.21%
T\ British data	1		0.50%
D\ Al Riyadh	1	1	0.02%
T\ Al Riyadh	N\A		N\A

Extract11

11-A *"In response to the announcement, <u>Manal al-Sharif, who became the public face of the campaign,</u> after she was imprisoned for driving, tweeted: "Today the last country on earth to allow women to drive ... we did it". "***(The Guardian, Driving articles).***

11-B *"Manal al-Sharif, <u>an activist who started the women's campaign to drive in 2011 and has been jailed several times."</u>* ***(The Times, Driving articles).***

11-C *"Dr. Amani Al-Najem, <u>who specializes in teaching methods and curriculum </u>stated that women driving is a dream of some people and denied by other."* ***(Al Riyadh, Driving articles).***

These three extracts represent different voices and perspectives related to the topic of women driving in Saudi Arabia. They showcase individual experiences, activism, and varying opinions, contributing to a more comprehensive and diverse portrayal of the subject matter.

Assimilation

Van Leeuwen (1996) proposes another type of specification called assimilation, which involves referring to social actors as groups rather than focusing on individual persons. Assimilation aims to generalize social actors, treating them as collective entities rather than emphasising their individual characteristics. Within the framework of assimilation, Van Leeuwen distinguishes between two types: aggregation and collectivization. However, in the analysed text, these forms of assimilation were employed to a limited extent, as indicated in Table 5-12. For example, in instance 12-A, assimilation was used to provide a general reference to the social actor without specifying individual actors. This

approach allows for a more collective perspective, encompassing a broader group rather than highlighting specific individuals. As a result, in instances 12-B and 12-C, references to Saudi women were made in a general manner, reflecting the assimilation of these individuals into a broader collective category. The women mentioned in these extracts are portrayed as activists challenging the driving ban in Saudi Arabia, reflecting their agency and determination to advocate for change. Their actions and experiences demonstrate their commitment to driving rights, emphasising the importance of distinguishing between individuals challenging stereotypes and the stereotypes themselves. Similarly, the mention of women being briefly arrested for driving highlights a specific incident rather than perpetuating social stereotypes, emphasising the need to consider the broader context of women's representation in the media to assess whether stereotypes are being reinforced or challenged. The extract featuring Manal al-Sharif showcases her activism and resilience in leading the women's campaign to drive, presenting a narrative of empowerment and resistance rather than perpetuating social stereotypes. It is important to note that the limited use of assimilation in the analysed text suggests a stronger emphasis on individualization, where specific women are highlighted and distinguished. This focus on individualization may stem from the intention to recognise and celebrate the agency and contributions of notable women activists or those who have made significant personal journeys.

In summary, Van Leeuwen's framework introduces assimilation as another way of specifying social actors, involving the generalization of groups rather than emphasising individual characteristics. However, in the analysed text, individualization is more prevalent, with assimilation employed to a lesser degree. The specific instances of assimilation found in the data highlight the general referencing of Saudi women as a collective group, reflecting a broader perspective on their social roles and experiences.

Table 5-12:

Reference coded and coverage percentage of included specification assimilation, aggregation vs assimilation, collectivisation of social actors in the data.

A\N	References coded	Total References	Coverage	References coded	Total References	Coverage	
		Specification Assimilation, Aggregation	\		Specification Collectivisation	\	Assimilation, Collectivisation
D\British data	4	9	0.38%	3	9	0.34%	
T\British data	5		0.91%	6		0.67%	

D\ Al Riyadh	5	6	0.07%	1	1	0.01%
T\ Al Riyadh	1		0.01%	N\A		N\A

Extract12: Specification \ Assimilation, aggregation

12-A *"In November 1990, 47 Saudi women drove their cars around Riyadh to protest the driving ban. They faced severe punishment at the time and the campaign died away until 2008." (The Guardian Driving articles).*

12-B *"When several women who had sat behind the wheel on the country's roads were briefly arrested by police." (The Guardian, Driving articles).*

12-C *"We did it," tweeted Manal al-Sharif, an activist who started the women's campaign to drive in 2011 and has been jailed several times". (The Times, Driving articles).*

12-D *"And he added: allowing women to drive cars can help thousands of women who cannot afford to pay for transportation". (Al Riyadh, Driving articles).*

The previous extracts do not directly exhibit social stereotypes regarding Saudi women. Rather, they offer a range of viewpoints, experiences, and perspectives pertaining to the topic. Extracts 12-A, 12-B, and 12-C emphasise the collective actions, obstacles, and accomplishments of women engaged in driving-related activism, contributing to a more varied and inclusive representation of the subject. These extracts provide insights into the agency and progress of women challenging societal norms, without reinforcing preconceived stereotypes.

5.5 Analysing Power Dynamics in Media Representations

This study employs Critical Discourse Analysis (CDA) to unveil the power dynamics inherent in media representations of Saudi women, as depicted in British and Saudi newspapers. By analysing language techniques and communication aspects, the researcher reveals how these portrayals reflect and maintain societal norms, cultural values, and power structures.

First, examine how language strategies influence power dynamics by highlighting or marginalising social actors. The foregrounding or backgrounding of social actors within media discourse reveals power dynamics by highlighting or marginalising certain voices. For example, portraying Saudi women as influential figures in British newspapers can empower them, while depicting them as passive

recipients in Saudi newspapers may strengthen the belief in their dependence on external forces for empowerment.

Categorising and naming social actors help establish their roles and identities in communication. However, the choice of categories and titles can reinforce existing power differentials. For example, formalisation in British newspapers may bestow authority and recognition upon certain individuals, while semi-formalisation in Saudi newspapers may uphold hierarchical structures by prioritising social status over individual agency. The genericization of social actors as collective entities can obscure individual experiences and identities, perpetuating homogenising narratives. In contrast, focusing on individual traits or integrating individuals into larger social groups can showcase their distinct characteristics or align them with broader categories. These strategies' power dynamics shape how agency, identity, and belonging are perceived, impacting resource allocation and reinforcing societal inequalities and hierarchies. Knowing how treating individuals as a group or focusing on individual traits function within hierarchical setups can help in developing fairer and more inclusive social frameworks.

Secondly, audience and influence analysis can enhance our comprehension of how these strategies are employed and perceived in various social contexts. This understanding can inform endeavours to challenge and disrupt harmful power dynamics, ultimately fostering more just and equitable societies. Media representations are not static; rather, they are subject to and shape the perceptions of their intended audiences. The linguistic strategies employed by British and Saudi newspapers reflect an awareness of audience expectations and cultural norms. British newspapers may cater to a Western audience seeking narratives of empowerment and resistance, while Saudi newspapers may cater to a local audience accustomed to hierarchical structures and patriarchal norms.

Thirdly, social norms and cultural values significantly shape media representations, determining what is deemed acceptable or taboo to portray. The portrayal of Saudi women within media discourse is intricately linked with societal norms and cultural values. The linguistic choices made by journalists and editors reflect broader attitudes towards gender, identity, and agency. For instance, the depiction of Saudi women as passive beneficiaries of governmental actions in Saudi newspapers may align with traditional gender roles and expectations of female dependence on male authority figures.

Fourthly, challenging stereotypes and subverting power dynamics. While media representations often perpetuate social stereotypes and power imbalances, they also possess the potential to challenge and subvert them. By spotlighting individual experiences, activism, and diverse perspectives, media outlets can disrupt hegemonic narratives and empower marginalised voices. For example, the prominence given to Saudi women activists in British newspapers challenges stereotypes of female passivity and

subordination, while the acknowledgment of individual women's achievements in Saudi newspapers disrupts homogenising narratives of female dependence.

In conclusion, a critical discourse analysis of the media representations of Saudi women reveals the intricate interplay between language, power, and ideology. By unpacking the linguistic strategies employed within media discourse, we gain a deeper understanding of how representations both reflect and shape societal norms, cultural values, and power structures.

5.6 Final Discussion and Conclusion

In this chapter, the portrayal of Saudi women in both British and Saudi newspapers was thoroughly examined to understand the extent to which these representations either reinforced or challenged social stereotypes. The analysis revealed various hidden ideologies and perspectives shaping the depiction of women in both sets of articles. Notably, the most frequently employed method was "genericisation," where all Saudi women were grouped under a singular term, limiting the representation of their diversity. The British data often depicted Saudi women as active and influential actors, while the Saudi articles predominantly utilised backgrounded inclusion, emphasising women's roles as beneficiaries and passivated actors. A significant finding was the mention of women's names, functions, or jobs, highlighting their active roles and empowerment in society. Both British and Saudi articles frequently employed semi-formalized nominations, indicating a positive image of Saudi women holding diverse positions, challenging traditional stereotypes of passivity and oppression.

Interestingly, the British articles subtly hinted at gender inequality and restrictions on freedom, often linking these issues to women's inequality. Activists played a crucial role in British narratives, emphasising their influence in advocating for change. In contrast, Saudi articles attributed women's newfound rights to the support of the crown prince, portraying these changes as natural progress. These women, yet again, seemed to be involved in tasks relating to activism whereas the Saudi press focused more on foregrounding the everyday Saudi women. These findings align with previous research, challenging negative stereotypes and promoting gender equality. However, it is essential to explore if these representations are consistent across global newspapers and how they influence societal perceptions and attitudes toward Saudi women, both domestically and internationally. Additionally, understanding the impact of these representations on Saudi women's lived experiences and examining public attitudes toward their newfound rights could provide valuable insights into the effectiveness of these portrayals in promoting social change. Further research in these areas could provide a comprehensive understanding of the complex dynamics surrounding the representation of Saudi women in the media.

Finally, after examining how different newspapers represent Saudi women, further examination is needed to determine whether different newspapers across the world share the same or different views about Saudi women. This could help shed light on whether negative representations of Saudi women are a global phenomenon or if they are specific to certain regions. Additionally, it would be interesting to explore the impact that these representations have on the perceptions and experiences of Saudi women, both within their own country and internationally. Adding a new angle to examine these representations is seeing people's perceptions and attitudes towards the rights women gained in Saudi Arabia. This can provide insights into whether the representations adequately reflect the progress made by Saudi women in terms of their rights and empowerment. It can also shed light on the effectiveness of these representations in changing societal attitudes towards women in Saudi Arabia.

Chapter Six:

Study3: Appraisal Analysis of People's Reactions on Twitter Comments about the Newly Obtained Saudi Women's Rights

6.1 Introduction

In recent years, the rise of social media as a significant news source has sparked increased interest in how news stories are perceived and shared by users on these platforms. Previous studies have examined specific news events and their linguistic representations (Baker, Gabrielatos, & McEnery, 2013; Miladi, 2021; Khan et al., 2019; Purwaningsih & Gulö, 2021). However, there has been a lack of attention given to how social media users engage with news content and how their reactions to it influence their perceptions and attitudes towards the news. As social media continues to be a primary source of information for many individuals, it becomes essential to explore how users interact with news stories and how this interaction shapes their understanding of current events (Ortiz-Ospina & Roser, 2023). Furthermore, social media provides users with an unprecedented opportunity to actively participate in the creation and dissemination of news content. Users can share their thoughts, opinions, and reactions to news stories, engaging in conversations with other users. This has led to the prominence of user-generated content within the news landscape on social media platforms. The ability of social media users to engage with news content in this manner has significant implications for how news is produced, consumed, and understood in today's world (Kietzmann, Hermkens, McCarthy, & Silvestre, 2011; Bennett & Iyengar, 2008). Therefore, investigating how social media users engage with news stories can provide valuable insights into how news is perceived and shared in contemporary society. It can also help identify the factors that influence the spread of news on social media platforms and the potential impact of this spread on public opinion and discourse.

6.2 Methodology

This section commences by presenting the research questions and objectives. It provides a comprehensive overview of the data collection procedures and discusses the methodology employed for the analysis, primarily focusing on Twitter posts as the main data source.

6.2.1 Research Question and Aims

The objective of this research is to examine the engagement of individuals on Twitter and explore their thoughts, attitudes, judgments, and evaluations regarding Saudi women's rights. Twitter provides a platform for individuals with diverse political, cultural, linguistic, and philosophical perspectives to engage in dialogue and debate. The focus on Saudi women's rights is driven by the contentious nature of the topic and the significant changes that have taken place within a specific timeframe.

In the realm of academia, while prior studies have examined various facets of Saudi women's representation on social media, there exists a significant gap. To the best of my knowledge, no previous research has specifically analysed people's reactions to the gained rights of Saudi women on Twitter. Prior studies have primarily examined the portrayal of Saudi women on social media platforms like Twitter during different periods (Altoaimy, 2018). Other studies have explored gendered discourses in Twitter hashtags (Bahammam, 2018), the intertextual framing of the Women2Drive campaign by Saudi Arabians (Almahmoud, 2015), and mixed-gender friendships on Twitter in Saudi contexts (Al-Qahtani, 2022). Therefore, this current study contributes to the existing research by expanding our understanding of cross-linguistic and cross-cultural assessments of people's reactions. Also, examining Twitter reactions allows for the amplification of voices that might not be heard through traditional channels (for example, newspapers). It sheds light on grassroots opinions and voices, providing a more inclusive perspective. Twitter discussions provide insights into the cultural dynamics surrounding women's rights in Saudi Arabia. Studying these reactions helps in understanding the interplay of cultural norms, religious beliefs, and societal expectations, providing a nuanced view of the issue. Given the focus on the portrayal of Saudi women in the media, the primary objective of this case study is to provide valuable insights into how people's reactions can be comprehended in relation to news related to Saudi women. Furthermore, the study aims to document, showcase, and compare people's responses to the topics of driving and traveling. To achieve these goals, the following research questions will guide the study:

> RQ3 A: How do people in different social and cultural contexts react to news about Saudi women? (study3).
>
> RQ3 B. Are the reactions similar or different in the different contexts of reacting to news about Saudi women? (study3).

6.2.2 Description of Research Methodology

This study adopts a qualitative approach and employs the CDA framework to address the research questions at hand. Twitter serves as the primary platform for analysis due to its public,

accessible, and user-generated nature, offering valuable insights into individuals' reactions and comments regarding specific events (Conover et al., 2012). Twitter provides various functionalities for expressing ideas, including limited-character tweets, retweeting, liking, embedding multimedia, and quoting other users. Moreover, the real-time nature of Twitter enables the analysis of immediate reactions and emerging trends, making it a valuable tool for studying public opinion and sentiment towards events.

However, it is important to acknowledge that Twitter users may not represent the broader population and could possess their own biases and agendas. Despite this limitation, the study focuses on a collection of tweets related to two distinct topics concerning women's rights. These tweets are coded using the attitude aspects of appraisal theory, as previously outlined, and subsequently analysed to assess people's reactions towards these newly acquired rights. Additionally, a comparative analysis of Saudi and British reactions will be conducted. This comparative examination aims to shed light on the similarities and differences in attitudes towards women's rights within these two distinct cultural contexts. Such a comparison is crucial for comprehending the global discourse on gender equality and identifying areas where further progress can be achieved.

Study 3 delves into public opinions and reactions, a departure from my earlier studies (studies 1 and 2) which primarily focused on media portrayals of Saudi women and social stereotypes. This study examines readers' responses, offering a nuanced perspective on how people's attitudes, reflected in their comments, connect with the news presented in the second study. By investigating how newspapers frame Saudi women's obtained rights and analysing public reactions, this study enriches the thesis, providing a comprehensive understanding of the interplay between media discourse, public responses, and societal attitudes. It significantly enhances our insight into the influence and implications of media representation on Saudi women in society.

The third study employs a qualitative research design, focusing on the analysis of Twitter data related to the themes explored in the second study, specifically allowing Saudi women to drive and travel freely. This analysis utilises Martin and White's (2005) appraisal theory, detailed in the upcoming section, enabling a meticulous examination of attitudes. Attitude categories, namely Affect, Judgement, and Appreciation, are meticulously coded using NVivo to dissect emotional, evaluative, and object-based attitudes towards the news. The complexity of Twitter responses, where emotions, evaluations, and object-based attitudes often intertwine within a single reaction, necessitates this in-depth analysis. By employing appraisal analysis, this research gains profound insights into the contextual factors shaping individuals' attitudes towards news concerning Saudi women's rights. This method facilitates the identification of subtle nuances and contextual cues inherent in the language of

tweets, offering a deeper understanding of the socio-cultural and political contexts influencing public reactions.

Moreover, Appraisal theory (as shown in figure 6.1) not only scrutinises emotions (Affect) but also delves into evaluations (Judgement) and object-based attitudes (Appreciation). This holistic approach ensures a comprehensive exploration of individuals' responses, capturing not only their emotional reactions but also their evaluative judgments and appreciations regarding Saudi women's rights. Given the concise and expressive nature of language on social media platforms like Twitter, appraisal theory proves particularly fitting. Its focus on analysing attitudes in concise language aligns seamlessly with the inherent brevity of tweets. This method enables the study to clarify the essence of attitudes within the limited character space of tweets, ensuring a thorough and nuanced analysis of the data.

6.2.3 Data collection

In the third study, reader comments have been collected to investigate how different audiences react to the representations of and news about Saudi women, specifically focusing on the rights to drive and relaxing travel restrictions. The collected comments are derived from articles linked to these topics on Twitter. Twitter was chosen as the data source for several reasons. Firstly, Twitter provides access to a diverse range of individuals in terms of age, gender, nationality, political stance, and social status. Secondly, commenting on Saudi articles is not allowed as Saudi newspapers' websites do not provide this feature. Additionally, *The Guardian* has been censoring comments recently, only publishing those it considers "respectful," and none of the articles related to driving and travelling includes comments on their websites. To ensure balanced data between British and Saudi sources, only one newspaper is selected from the British dataset based on the number of comments on Tweets that link to the articles. *The Times*, unlike *The Guardian,* does not yield any linked comments on Twitter. Therefore, *The Guardian* and *Al Riyadh* are the primary targets of this study.

This study builds upon the previous study (in chapter five) conducted in terms of topics, data sources (articles linked to tweets), and the selected newspapers. The data sources for this study are the official Twitter accounts of the chosen newspapers, namely @Alriyadh and @Guardian. The selection of these newspaper accounts is based on the extent of their reporting on Saudi women and their circulation. The collected comments must be directly related to Saudi social change and/or Saudi women, with the timespan being the first week after each announcement. For the lifting of the driving ban, comments were collected from September 26, 2017, to October 2, 2017. Similarly, comments related to the relaxation of travel restrictions for women were collected from August 3, 2019, to August 9, 2019.

The data collected in this study follows two routes to gather the relevant comments and tweets. Firstly, there are individuals who come across news from different sources, such as the printed version or the web, where they read the news. These tweets and comments were found using advanced search techniques. The keywords in the comments that should be mentioned in the tweets (@Alriyadh, @Guardian) include terms like women, driving, travelling, as well as the date of the announcements plus one week after.

Examples of the search queries used are as follows:

1. (مرأة OR المرأة OR السماح OR بقيادة OR السعودية OR المراة OR قيادة OR السماح OR المراة OR السعودية OR بقيادة OR المرأة)(to:Alriyadh) (@Alriyadh) since:2017-09-26 until:2017-10-02
2. (to:Alriyadh) (السفر OR السماح OR المراة OR السعودية OR بحرية OR السماح OR المرأة OR المرأة OR مرأة) (@Alriyadh) since:2019-08-09 until:2019-08-13
3. (Saudiwomen OR Saudi OR women OR woman OR in OR Saudi OR Arabia OR driving OR allowing) (@The OR @Guardian) since:2017-09-26 until:2017-10-02
4. (Saudi OR women OR Saudi OR woman OR travel OR freely) (@The OR @Guardian) since:2019-08-03 until:2019-

But also, a good way to see the comments directly is through the newspaper's Twitter account where they post and repost the articles via the tag of the newspaper. All the comments have been collected manually by copying the tweets and pasting them into Word documents and documenting the date of each comment, number of likes and retweets. This study examines how different audiences react to the representations and what kind of reactions they have about news related to Saudi women and about Saudi women. As explained below in the section, I explore the comments relating to the two topics on Twitter to see what the inside and outside perspectives and reactions are. These comments are analysed qualitatively using appraisal theory to look at evaluative statements and to see the audience's stance regarding these changes.

The collection of a total of 227 tweets for this study is underpinned by a conscious and purposeful decision to employ a comparatively small dataset. This strategic choice is intricately tied to the distinctive nature and expansive scope of the research objectives. The rationale for opting for a limited dataset can be dissected into several key considerations, each contributing to the methodological rigor and targeted focus of the study. Firstly, the nature of the research demands an in-depth exploration of audience reactions and perspectives regarding representations of Saudi women in news discourse. By intentionally constraining the dataset size, the research seeks to prioritise depth over breadth, aiming

for a thorough examination of individual comments to extract nuanced insights. This approach aligns with the qualitative nature of the analysis, emphasising a meticulous investigation into evaluative statements and audience stances. Secondly, the scope of the research, which encompasses reactions to news related to Saudi women, requires a deliberate curation of data that is both manageable and conducive to achieving the research goals. A smaller dataset allows for a more focused exploration of specific themes and topics within the broader context of Saudi women's representation. This targeted approach ensures a comprehensive yet detailed investigation into the intricacies of audience responses. Moreover, the choice of a limited dataset is also influenced by practical considerations such as resource constraints, time limitations, and the manual nature of data collection. In manually extracting comments from the newspaper's Twitter account, the researchers invested substantial effort in ensuring the accuracy and reliability of the data. The decision to work with a manageable dataset acknowledges these practical constraints while maximising the utility of available resources. Lastly, the deliberate limitation in dataset size is justified by the emphasis on data quality over quantity. By meticulously collecting and documenting comments along with associated metrics, the research prioritises the richness of information within each data point. This focus on data quality ensures a more profound and meaningful analysis of the selected tweets, contributing to the validity of the study's findings.

Finally, the following procedure was used to prepare the data before starting the analysis. The preparation procedure included cleaning the data and removing duplicates, these steps were necessary to ensure the accuracy and reliability of the analysis results.

Table 6.1:

The comments and replies about (allowing Saudi women to drive, and travel).

		STD	STT	BTD	BTT
Number of comments and replies		89	18	102	18
Total		107		120	

6.2.3.1 Cleaning the data.

The raw data collected primarily from Twitter and people's comments under the topics of driving and traveling need to be better organised. The cleaning procedure is crucial to ensure data consistency (Tsur & Rappoport, 2012). Unique textual tweets were sampled from individuals who actively participated in the driving and traveling debates. The cleaning process consists of two stages. First,

pre-collecting cleaning occurs before and during data collection, where irrelevant tweets are excluded and removed. Tweets that have been modified, contain embedded content or images, irrelevant religious scripts, ad-like texts, trending hashtags, or statistics are deleted. Additionally, unrelated, commercial, multimodal, and personal comments are removed during the data cleaning process after data collection. For example, content such as "Welcome, you can consult your legal advisor now via #MyCase_App" is considered irrelevant and deleted.

Second, the collected data undergo cleaning to prepare them for the analysis stage. This step is particularly important because microblog posts often have unique content that differs from typical texts. The focus of this cleaning stage is addressing issues specific to the collected cleaned posts. For instance, many abbreviations and slang phrases were found in the collected relevant posts. The purpose of this stage is to ensure that tweets are ready for analysis. Tokenisation, which involves breaking down texts into individual words and phrases, is applied to prepare the data. Slang removal is also conducted when slang phrases cannot be translated. In cases where appropriate, slang words, especially in Arabic, are replaced with standard words or the semantic meaning is explained.

6.2.3.2 Triangulating

Triangulation in this study is evident in the careful selection of two distinct datasets in terms of different genres and authors, providing a different perspective—one from Saudi Arabia (@Alriyadh) and another from the United Kingdom (@Guardian). Additionally, the inclusion of Twitter as a data source adds depth to the previous studies. This intentional selection allows for comparing societal attitudes towards Saudi women in different cultural contexts. By using data from these varied sources, the study aims to gain a complete understanding of global perspectives on Saudi women's rights, adding depth and richness to the research. Considering the complexity of analysing public reactions on Twitter about Saudi women's rights, using multiple sources of data enhances the research's strength. This methodological approach allows for a comparative analysis of reactions in different cultural contexts. Furthermore, incorporating the researcher's viewpoints from previous studies (studies 1 and 2) into the analysis of public reactions (study 3) enhances the understanding of the dynamics related to Saudi women's rights. In summary, triangulation in this study, encompassing data source triangulation and investigator triangulation, enhances the validity and reliability of findings. It facilitates a richer exploration of public reactions on Twitter, contributing to the depth and comprehensiveness of research on Saudi women's rights.

6.2.3.3 Credibility

Because the tweets were written in colloquial rather than standard Arabic, a hybrid method (e.g., the Google Translate tool) could not be utilised. As a result, notwithstanding the cultural and linguistic distinctions between English and Arabic, the researcher translated the comments as accurately as possible to convey the same meaning. However, translation is one of the issues raised in qualitative research that contains more than one language (Van Nes, Abma, Jonsson, & Deeg, 2010). Interlingua translation also requires the use of interpretive principles. The translator (often the researcher) must understand the meaning of the original text and convey it into the target language in a way that the recipient can comprehend it. In every form of communication, you may run into problems with meaning interpretation and representation; nevertheless, the complexities of interlingual translation increase when cultural settings vary. As part of validating the translated comments, all Arabic comments were translated by the researcher first and then examined by a professional translator. The translator is an Arabic native speaker who specialises in translation studies. However, problems with translation might arise even with the help of a competent translator. For example, disagreement is one of the issues that I have to solve at this stage. In the translation process, occasional disagreements emerged between the initial translator and a second translator, owing to the inherent complexities of language, cultural nuances, and varying interpretations. To ensure the fidelity and coherence of the final translations, a systematic resolution approach was employed. In instances of disagreement, the translators engaged in collaborative discussions, delving into each other's perspectives and interpretations. They closely examined the context of the original Arabic comments, seeking to align the translations with the intended meaning behind the expressions and preserve communicative intent. Formal resolution meetings were convened to address persistent disagreements, foster deeper exploration of potential interpretations, and facilitate consensus. In more complex cases, a third party, such as a language expert or a subject matter specialist, was brought in to provide additional insights and mediate disagreements. These meetings allowed for a thorough examination of all possible nuances and implications of the text, ensuring that the final translation accurately conveyed the intended message. The collaborative approach taken by the team ultimately led to a more nuanced and culturally sensitive final product.

Moreover, in coding, credibility can be enhanced by ensuring that the codes are grounded in the data, that they accurately capture the meaning and context of the data, and that they are systematically applied across the data set. The use of multiple coders or inter-coder reliability checks can also help to enhance the credibility of the coding process (see Chapter Five for more explanation).

Going through the codes with the help of one of my colleagues who is specialised in discourse and textual analysis and who has experience using NVivo, as well as being bilingual (who speaks Arabic and English) in a rigorous and systematic manner is necessary to ensure that the findings are reliable and valid. As in study 2, I have conducted an Inter-coder reliability test to check the level of agreement or consistency between me (As a first coder) and the second coder by using Cohen's Kappa (see the appendix for detailed results), the assessed inter-rater reliability is shown as follows:

Table 6.2:

Cohen's Kappa results of all the data

Data	Kappa Value	The interpretation of Cohen's Kappa values
Saudi Comments Data	0.919	a very high level of agreement
British Comments Data	1.000	perfect agreement

6.3 Ethical considerations

While open-access discourse on social networking sites may raise ethical and privacy problems, they are still managed at the individual level. Traditionally, researchers prefer to keep participants anonymous to protect their identities. However, there is a lack of legal discussion of copyrights in research incorporating data from internet sources. Twitter is primarily aimed at enabling users to share their thoughts or any kind of information with the rest of the world. According to Twitter's privacy policies, "most content you submit, post, or display through the Twitter Services is public by default and will be able to be viewed by other users and through third party services and websites" (Twitter Privacy Policy, 2015). As a result, most of the information offered via Twitter is public information (Twitter Privacy Policy, June 18, 2017).

Moreover, Pihlaja (2016) provided empirical evidence, offering proof that users post with the intent of trying to reach out to a broader audience, and that they are aware of their presence. In addition, they anticipate that their public information or comments will be liked and/or retweeted. Wilkinson and Thelwall (2011) suggested that, if users' identities aren't part of the research aim, it is better to anonymise their personal information. Therefore, as part of the data collection in this study, anonymisation was applied by removing all the account names to adhere to research ethics. In this

study, since the data are on a public platform, there is no need to obtain ethical approval, but taking out usernames and references to other users' names was part of the data collection (Warfield, Hoholuk, Vincent, & Camargo, 2019). As a result of these discussions, and because Twitter is public, no informed consent was sought. In conclusion, the sample for this research is Twitter posts derived from two topics and linked to (@Alriyadh) and (@Guardian). It is important to note that the use of public data from social media platforms like Twitter for research purposes is a common practise. However, researchers should still ensure that they adhere to ethical guidelines and principles when conducting such studies.

6.4 Analytical Framework

Studies of language, particularly within the framework of CDA, are inherently interested in how evaluation is expressed, both overtly and indirectly. This interest extends to my own research on reactions to news regarding Saudi women, where evaluating language plays a pivotal role. Understanding the deployment of evaluative language is essential in dissecting and interpreting public reactions, shedding light on the nuances of societal attitudes, and providing insights into the portrayal of Saudi women in media discourse. The Appraisal Theory, according to Martin and White (2005), has three major categories: attitude, graduation, and engagement. The framework includes three interconnected types of attitude: *Affect* "expressing emotion", *Judgement* "assessing behaviour" and *Appreciation* "estimating value" (Zappavigna, 2012, p.53). Additional concepts of Graduation and Engagement enhance attitudes. The three semantic components that structure the assessment framework are discussed in depth in the following sections. Negative and positive emotions can be expressed in response to behaviour, language, processes via the affect subsystem. To begin, there are three types of negative emotions: those that are motivated by feelings of insecurity (such as worry or fear), dissatisfaction (such as wrath or criticism), and unhappiness (such as melancholy or hostility). On the other hand, positive emotions are motivated by feelings of security (such as confidence or safety), satisfaction (such as calmness or admiration), and happiness (such as cheerfulness or kindness).

In the framework of Systemic Functional Linguistics, the appraisal theory is applied as the theoretical framework in this study (Martin & Rose, 2003; Martin & White, 2005, 2007). Martin and White proposed the appraisal system acts in the discourse textual and semantical stratum and provides a mechanism of classifying personal and social meanings (Martin, 2003; Martin & White, 2005; White, 2003). This theory extends the social meta function theory that focuses on language evaluation. This multidimensional framework provides a systemic classification of "the linguistic resources that are

used to discuss emotions, judgments, and asset value, as well as resources for expanding and participating in all these evaluations" (Martin, 2000, p. 145). As Martin (2000) highlights, when doing appraisal analysis, it is vital that appraisal analysts reveal their reading stances because evaluations are constantly impacted by the institutional point of view of what is being read. The following diagram depicts a high-level overview of the evaluation process (see Figure 6-1). One of the three semantic domains provided by the framework, "Attitude Domain" is chosen as the primary analysis tool for evaluations expressed with language. In this research, we did not use the other two domains— Graduation and Engagement. This is due to the fact that the primary purpose of this analysis is to reveal the people's reactions and their attitudes towards the news as expressed in their linguistic choices in the context of Twitter discourse. Therefore, the following sections present in detail the Attitude and briefly explain the two other semantic devices that organise the appraisal framework. Attitude is a crucial component of the appraisal framework as it reflects the speaker's evaluation of the news. Additionally, the other two semantic devices, Engagement and Graduation, provide further insight int how individuals express their opinions and emotions towards the news on Twitter.

The decision to employ Appraisal Theory as the theoretical framework for analysing Twitter commentary in this research is grounded in a thoughtful consideration of the study's objectives, scope, and nature. Appraisal Theory, defined by Martin and White (2005, 2007), provides a systematic framework for classifying personal and social meanings within discourse, with its major categories— attitude, graduation, and engagement—serving as a nuanced lens for analysing language, especially in evaluating expressions and reactions in the discourse surrounding Saudi women's news. Analysing literature allows for a deeper understanding of how readers interpret and assign value to texts based on their own personal experiences and beliefs. By examining the emotional responses and judgements made by readers, Appraisal Theory provides insight into the subjective nature of literary interpretation and the ways in which texts can evoke different reactions from different individuals.

The pre-determined categories within Appraisal Theory, specifically the 'Attitude' domain, align closely with the study's overarching goal of understanding individuals' reactions and attitudes towards news in the context of Twitter discourse. This structured nature offers a systematic and comprehensive approach to evaluating language, providing a clear framework for uncovering evaluative expressions within the dataset. While thematic analysis provides flexibility, the deliberate choice of focusing primarily on the 'Attitude' domain within the appraisal framework maintains a concentrated focus on attitudes, avoiding potential dilution of the depth essential for the investigation. This approach allows

for a targeted exploration of consistently salient and prevalent linguistic choices related to 'Attitude,' providing a clearer understanding of public sentiment in the context of Saudi women's news.

The decision to exclude 'Engagement' and 'Graduation' domains from the analysis was strategic. During the initial phase of data scanning, it became apparent that the linguistic features associated with 'Engagement' and 'Graduation' did not prominently manifest within the dataset. This observation significantly influenced the decision-making process, steering the study towards a concentrated analysis of the more consistently salient and prevalent linguistic choices related to 'Attitude.' While 'Engagement' and 'Graduation' were not the primary focus of this study, their potential significance in alternative contexts or for different research objectives is duly acknowledged. The methodological approach aligns with the specific goals of revealing attitudes within the realm of Twitter discourse, serving as a foundational framework for prospective investigations into the broader spectrum of linguistic resources encapsulated within the appraisal framework.
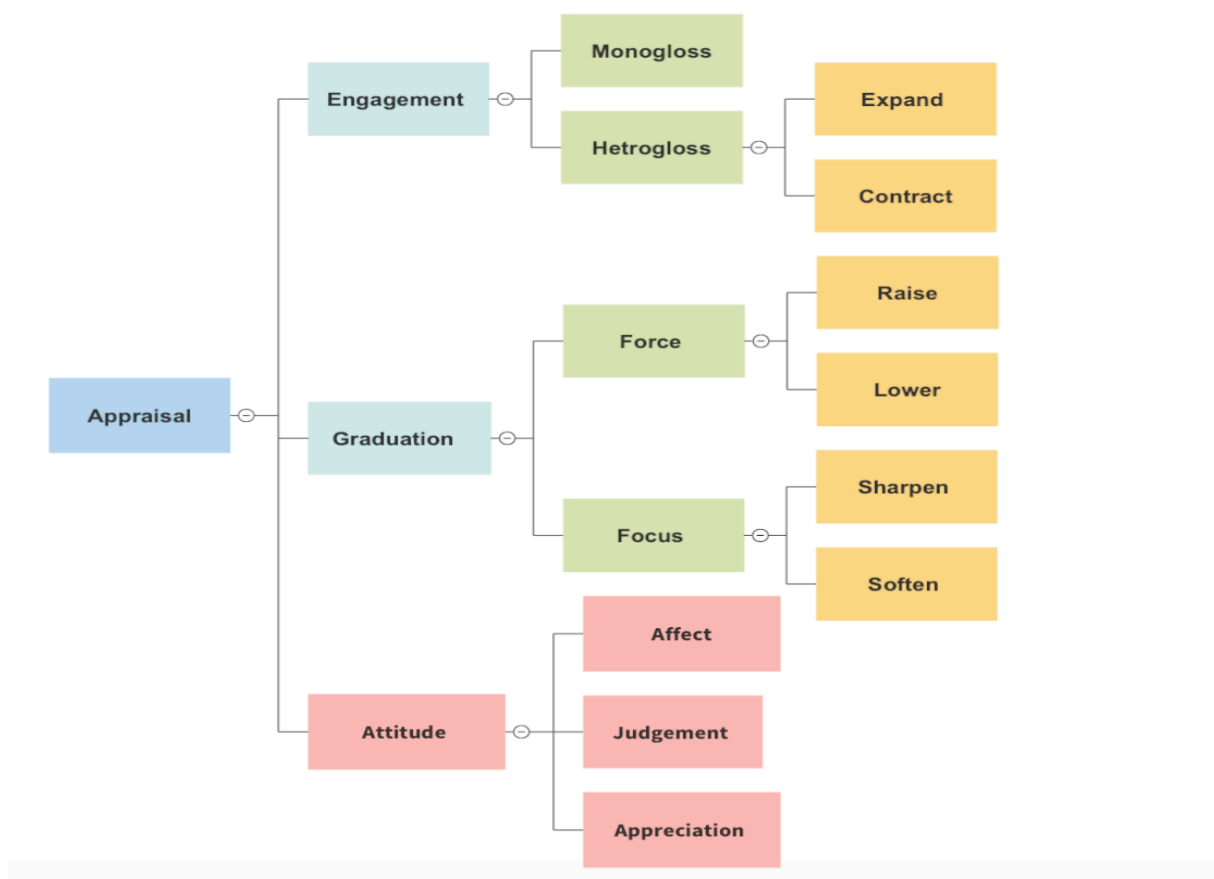
Figure 6- *1:* Appraisal Theory

ATTITUDE

Attitude refers to how we approach and interpret emotions within a framework of interpretations. Martin and White (2005, p. 42) propose that the appraisal network consists of three semantic components: Affect, Judgement, and Appreciation. Affect involves the expression of positive or negative sentiments, Judgement deals with judgments about behaviour (admiration, criticism, or praise), and Appreciation focuses on assessments of language and environmental events. In other words, attitude encompasses not only our emotions but also our interpretations and evaluations of those emotions. Understanding the various elements of the appraisal network enables us to gain deeper insights into attitudes and facilitates their analysis. The appraisal network encompasses three systems that encode feelings, with affect being the primary system. However, it is important to note that the recontextualization of Appreciation as affect allows for the management of taste, while the recontextualization of judgement as effect helps regulate behaviour by defining what people should or should not do. This can be observed in Figure 6-2. In essence, the concept of attitude goes beyond mere emotions and encompasses the interpretation, judgment, and evaluation of those emotions. By examining the different components of the appraisal network, we can gain a more comprehensive understanding of attitudes and their underlying mechanisms. This understanding is essential for effectively analysing and interpreting attitudes in various contexts.
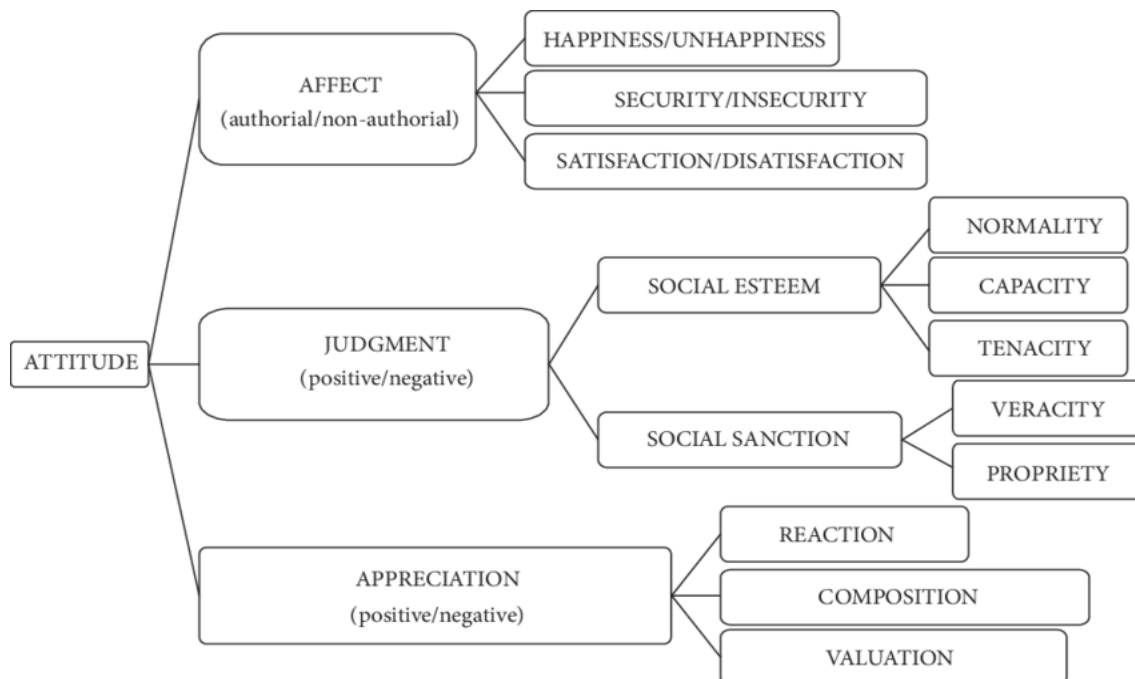
Figure 6- 2: Attitude sub-system in Appraisal theory : adapted from Martin and White (2005), p. 48-56.

A- Affect

Six variables were distinguished to examine the affect type as following:

1- Affects can be categorised as positive or negative in terms of the expression of affects, which reflects how feelings are culturally constructed as either positive or negative experiences.

2- Sentiments can be understood from an interpersonal perspective as either a prolonged emotional state or an abrupt intensification of feelings accompanied by clear linguistic or non-linguistic expressions. The grammatical structure facilitates this differentiation by distinguishing between external expressions and internal experiences through behavioural, mental, and relational processes.

3- Feelings can be formed in response to a particular emotional trigger and this kind can be recognised by finding a linguistics construction referring to reaction external stimuli or an undefined emotional state.

4- Feelings can also be given a score of intensity from low to high value by using meanings that have different expressive forces of feelings.

5- When confronted with an irrealis stimulus instead of a realis stimulus, emotions may involve more than mere reactivity and encompass intention. This implies the ability to differentiate between emotions concerning hypothetical future scenarios and emotions pertaining to existing present circumstances. This distinction is achieved through the utilisation of emotional and desiderative cognitive processes.

6- Finally, within this typology of affect, the three primary subcategories are unhappiness, insecurity, and dissatisfaction, each of which can manifest as either positive or negative.

The difference between positive and negative polarity is followed by the systems of emotion, judgement, and appreciation, which can also be characterised as direct or implicit assessments.

Judgement

The semantic domain of judgement can be understood as the process of institutionalising sentiments by providing guidance or rules on appropriate behaviour. This subsystem, with its positive and negative aspects, is evident in conversations where evaluations and assessments take place. The concept of judgement explores how we evaluate and assess behaviour, as highlighted by Iedema et al. (1994) in their media research, which later led Martin and White (2005) to propose a hypothesis on

the breakdown of judgement into two key categories: Social Esteem and Social Sanction. These categories are associated with the notions of worthiness and propriety. Social Sanction encompasses both praise and censure, while Social Esteem includes both adoration and criticism. In essence, the judgement subsystem functions as a mechanism for evaluating and assigning value to behaviour, involving the assessment of whether actions align with social norms and expectations. This categorisation aids in understanding how individuals are praised or criticised based on their actions and how they are esteemed or sanctioned within a social context. The differentiation between Social Esteem and Social Sanction provides a framework for analysing the positive and negative evaluations that shape social interactions and discourse.

Appreciation

Appreciation may be defined as institutionalising sentiments in terms of propositions, and this subsystem deals with how people value things like products and performances, as well as nature itself (Martin & White, 2005). To put it another way, appreciation refers to how we evaluate things, people's reactions. As a result, appreciation might be separated into our emotions to the things we see (do we find them interesting?). Are they enjoyable to us? are they well-balanced and complex? and were they worth the effort? (Martin & White, 2005, p. 56). For example, sharing links on Twitter, or saying it is a good article and adding the link to the tweet, are ways of appreciating the value. Appreciation could be composed in language choice such as "read this", "look at this", or "go to this". Tweets with these types of imperatives are typically tagged by companies and news services. Three types of appreciation are categorised by Martin and White (2005), which are reaction, composition, and valuation. Hence, the appreciative framework may be understood meta functionally with the reaction focused on interpersonal importance, composition focused on textual order and valuation focused on ideational value (Martin & White, 2005, p.57).

In summary, analysing people's reactions to text-based Twitter polylogues is methodologically complex due to their multi-layered nature. Overcoming the challenges posed by polylogues requires adopting various approaches from different perspectives (Traverso, 2004). This research falls within the purview of CDA, which serves as both a discourse theory and a method for analysing discourse. Within the framework of CDA, this study investigates how individuals on social media represent their reactions to articles linked on Twitter regarding the permission for Saudi women to drive and the relaxation of travel restrictions. The study utilises appraisal theory to analyse these reactions. The tweets were categorised based on their topic and the respective newspapers, data coding using the appraisal theory (specifically, the attitude parts) was conducted using the NVivo tool. The coding

process was performed twice to ensure the validity and consistency of the results (see appendix G for Coded text).

Analysing microblogging posts requires a systematic approach to data preparation and analysis. After the tweets are pre-processed (as described in the data cleaning section) and imported into NVivo, the data is ready for analysis, which involves two main stages: target identification and analysis. In the target identification stage, the focus is on identifying the specific entities that are the subject of the expressed thoughts in the posts. In some cases, identifying emotions from isolated words can be challenging. Therefore, the analysis considers the lexical, syntactic, semantic, and microblog-specific features of the text to determine the intended meaning and label it accordingly. The data is labelled by either breaking down the posts into smaller parts to identify appraisal patterns or closely examining the semantic denotation to discern the type of appraisal used to express opinions and reactions. Given the bilingual dataset, understanding the meaning of whole sentences or comments is essential for determining the reactions and their types. Bednarek (2006) highlights the textual complexity of evaluation, emphasising the need to consider the meaning created by the entire piece of writing rather than individual clauses. Therefore, understanding and analysing the context is crucial for evaluating certain texts. Evaluation in discourse semantics permeates the text and carries with it prosody that evaluates the piece on a particular level. As a final step in the analysis, all sentiments expressed in the posts are identified and categorised as positive, negative, or neutral if applicable. Additionally, all comments are coded and tagged to identify the appraisal.

It is important to note that the volume of data differs between the two topics of driving and travelling. In this research, the coded texts and phrases are reported based on the main parts of attitude and attitude polarity, indicating that most attitudes can be classified as positive or negative. In other words, the subcategories of affect, judgement, and appreciation are reported as positive or negative affect, judgement, and appreciation. These aspects were examined from the perspective of reactions and attitudes towards the news or individuals involved in the discussion.

6.4.1 Evaluation of Appraisal Theory in Practice

Appraisal theory examines how individuals assess events based on their goals, values, and beliefs, providing insights into the cognitive processes of human emotions and judgements. Examining how individuals evaluate events in relation to their goals, values, and beliefs, the theory offers a detailed insight into emotional responses and personal assessments. The theory provides a detailed examination of how language is used, allowing researchers to identify and categorise specific types of appraisals,

like emotions, opinions, and engagement (Smith, Tong & Ellsworth, 2014). This detailed analysis enables a comprehensive examination of the persuasive strategies employed in communication to convey emotions and shape meaning effectively. Initially developed in English-language discourse, appraisal theory has been extended to diverse languages and cultural settings, including Japanese (Puspita & Pranoto, 2021), Thai (Badklang & Srinon, 2018), and Arabic (Alwohaibi & Alyousef, 2023).

Nevertheless, similar to other analytical frameworks, applying appraisal theory can be complex, including challenges in precise appraisal identification and categorisation, resulting in analysis inconsistencies. For example, the intricate nature of appraisal theory, encompassing multiple aspects and sub-categories, can complicate its application and explanation in research. Researchers may find it challenging to accurately identify and categorise appraisals, which can result in inconsistencies and subjectivity in their analysis, potentially impacting the validity and reliability of their research findings. Although appraisal theory emphasises the role of context in evaluative judgements, it may not comprehensively account for broader social, cultural, and situational factors like historical context or power dynamics, which can greatly influence interpretations. Researchers should carefully assess contextual variables to acquire a comprehensive understanding of the appraisal process. During the analysis, it was very hard to figure out the complex emotional evaluations hidden in tweets full of slang and informal language. The evaluations had to be carefully thought out in order to be captured accurately. Deciphering the nuanced emotional evaluations embedded within informal and abbreviated expressions required careful consideration to accurately capture the underlying appraisals.

6.5 Findings

In this section, I systematically apply the appraisal theory to the collected comments to observe how people react towards news about Saudi women in Twitter discourse. An integrated discussion of attitude resources (Affect, Judgement, Appreciation) is conducted. Also, in analysing the Appreciation patterns, I found that a neutral form or tone was found; therefore, I added it as another stance beside the positive and negative stances. However, Engagement and Graduation resources are not involved in the conducted analysis as they are not identified in the comments efficiently and these recourses do not contribute to the aims of this study in finding people' reactions in relation to the news. In the following results, comments are shown in the original form of each comment alongside their coded form. (See appendices G for all the coded comments). The tables and figures below show the detailed results, and the following symbols mean + positive   -Negative and   \ Neutral. Furthermore, the following abbreviations are used repeatedly in this chapter: BD (British comments on the topic of

driving), BT (British comments on the topic of travel), SD (Saudi comments on the topic of driving), and ST (Saudi comments in the topic of travel). Visualisations of the data from NVivo are presented below, which help in quantify the qualitative data to make them easily explained and compared.

Table6-3:

A Detailed Distribution of Attitude

Appraisal	Affect+	Affect-	Judgement+	Judgement-	Appreciation+	Appreciation-	Appreciation\
BD	1	0	2	15	54	17	2
BT	1	0	0	1	6	2	0
SD	3	2	5	20	18	29	13
ST	3	0	2	2	5	4	2

The findings suggest that individuals tend to express their emotions in either a positive or negative manner. This observation implies that the data contain clear indicators of emotional expression. In addition, people who describe their attitude regarding the news are predominantly upbeat in all the data, with only two references to a negative emotion being provided in SD. In Table 6-3, it is evident that the most frequent form of appraisal in the comments is positive evaluation. However, it is important to acknowledge that there are also negative and neutral positions expressed in some of the comments. The use of positive appreciation, such as phrases like "good decision" and "about time," is the most prevalent way of reacting across all data sets. This indicates that British comments generally exhibit a positive response and hold favourable thoughts and opinions regarding the changes in Saudi Arabia, particularly regarding the allowance for women to drive and travel without a guardian's permission.

On the other hand, Saudi comments tend to display negative reactions towards the selected topics, as indicated by the use of negative resources such as "Allah is the best helper." This suggests a more critical and disapproving attitude towards the discussed subjects among some Saudi commentators. Additionally, the analysis reveals that the judgement of human behaviour is prominently present in the data. The following sections will delve into a detailed analysis of the different attitude components, starting with Appreciation, followed by Judgement, and then Affect. Examples extracted from the data will be provided to illustrate these aspects.

6.5.1 The Realisation of *Appreciation* Resources in The Guardian comments vis Al Riyadh comments

Table6-4:

Appreciation Resources

Appreciation	Reaction +	Valuation +	Composition +	Appreciation -	Reaction -	Valuation -	Composition -
SD	19	0	0	AL\D	24	2	3
ST	1	3	0	AL\T	2	0	1
BD	27	31	0	G\D	13	2	2
BT	5	1	0	G\T	2	0	0

By examining the comments, appreciation in all its forms is the most common way of expressing an opinion and showing people's reactions. The Appreciation category used by commenters is 'reaction' 'valuation' and 'composition" to express their stance on the news. The results show that people's comments in *The Guardian* tend to be more positive in their perception of the news. In total, 64 positive responses were found in the comments by using positive reactions as in extract 1-A. Or by the valuation of the news, such as extract 1-B. *The Guardian* tends to use the valuation of the news by copying the link and sharing it, which largely occurs in this case and contributes to the meaning of worthiness. This valuation means the news is worth sharing. On the other hand, there is a lower number of negative (19) than positive appreciation (64). Also, a neutral way of appreciating news was found only in the driving comments with limited numbers of codes (10). People's reactions reflect the diverse perspectives they have on the news by employing both positive and negative appraisal words, phrases, or semantic denotation. regarding the news are predominantly upbeat in all the data, with only two references to a negative emotion being provided in SD.

Extract 1:
1-A:

BD: Original comment	Finally - good decision Better late than never
Coded comment for Appraisal	**Finally - good decision** [appreciation- positive assessment of the news]. Better late than never [appreciation- positive assessment of the news].

1-B:

BD: Original comment	Brilliant news although still waiting for the vote... Saudi Arabia to allow women to obtain driving licences

	https://theguardian.com/world/2017/sep/26/sau di-arabias-king-issues-order-allowing-womento-drive?CMP=share_btn_tw
Coded comment for Appraisal	**Brilliant news** [appreciation- positive assessment of the news] although still waiting for the vote... Saudi Arabia to allow women to obtain driving licences https://theguardian.com/world/2017/sep/26/sau di-arabias-king-issues-order-allowing-womento-drive?CMP=share_btn_tw [**appreciation-valuation**]

1-C

BT: Original comment	This is a Revolution.
Coded comment for Appraisal	**This is a Revolution** [appreciation- positive assessment]

1-D

BT: Original comment	Wonderful progress
Coded comment for Appraisal	**Wonderful progress** [appreciation- positive assessment]

British reactions, in response to the reforms and rights granted to Saudi women, tend to underestimate their significance. It implies that some British individuals respond by mocking the Saudis, portraying them as backward and highlighting the inequality experienced by women in Saudi Arabia. This sentiment is reflected in extracts 1-E and 1-F. Additionally, the reaction may involve attributing these achievements to imprisoned women who hold political stances, as seen in extract 1-G. This reaction could be influenced by various factors. One potential explanation is cultural differences and contrasting societal norms. British society may have different expectations and standards regarding gender equality and women's rights compared to Saudi Arabian society. Thus, the British reaction might originate from a perspective that perceives the reforms as insufficient, coming too late, or not reaching far enough in addressing gender disparities. Another possible explanation is the influence of media portrayals and narratives. Media coverage can shape public perceptions and attitudes, and if the media frames the reforms in a critical or mocking manner, it may influence the reaction of the British public. Media representations can contribute to the formation of stereotypes and biases, which could manifest in the reactions observed.

In extract 1-E, the commenter's appreciation can be characterised as negative. The sarcastic tone and the mocking of the news headline undermine the significance of women being allowed to

drive. The comment uses humour to belittle the decision and suggests that women are limited to driving livestock, implying that their driving privileges are trivial. This reflects a negative attitude towards the topic and diminishes the importance of development. Extract 1-F expresses a negative appreciation towards the Saudis for imposing the ban on women drivers in the past. The use of the word "denounce" indicates strong disapproval of the Saudi policy, while the mention of inequality highlights a negative perception of the situation. This comment conveys a sense of concern and criticism, reflecting a negative sentiment towards the past actions of Saudi authorities. Extract 1-G also conveys a negative appreciation. It highlights the continued imprisonment of women who advocated for their rights, indicating a lack of progress and the denial of basic freedoms. The comment evokes feelings of disappointment, frustration, and concern for the well-being and justice of those women. It reflects a negative perception of the situation and suggests a negative evaluation of the ongoing circumstances.

1-E:

BD: Original comment	What the headline didn't mention is what they are allowed to drive....... Sheep, Goats and Cattle.
Coded comment for Appraisal	What the headline didn't mention is what they are allowed to drive....... **Sheep, Goats and Cattle** [appreciation- negative assessment] {mocking}

I-F:

BD: Original comment	I'm not sure if we should celebrate this or denounce the Saudis forever banning women drivers in the first place #Inequality
Coded comment for Appraisal	I'm not sure if we should celebrate this or **denounce** the Saudis fore**ver banning women drivers in the first place #Inequality** [appreciation- negative assessment] {mocking}

I-G:

BT: Original comment	Unfortunately, the Saudi women who fought for this right are still in prison....
Coded comment for Appraisal	**Unfortunately,** the **Saudi women who fought for this right are still in prison**.... [appreciation, negative]

Saudi appreciation is, to some extent, more negative (32 in total negative appreciation) whereas the positive recourses are (23 in total appreciation). Analysing the positive recourses shows that *Al Riyadh*'s commenters (commenters are not all-the-time commenters, everyone in all of these tweets

are referred to as commenters) have a positive reaction towards the topics as in extract 1-H and limited resources of valuation as in extract 1-I. Valuation here is used in a way that the article is shared and showed an endorsement of the news in it. These reactions imply how the commenters see that this news has positive repercussions for Saudi women and Saudi women's status in society, and convey their view that changes were necessary. The positive reactions from the commenters can be seen as a reflection of the increasing awareness and support for women's rights in Saudi Arabia. It also highlights the power of media in shaping public opinion and promoting social change.

In the following extracts, we can see clearly how the commentators reacted positively towards the news by using words, clauses, or meanings of apricating the new reforms, showing how these reforms are a revolution and have been waited for a long time. Examples 1-I and 1-H-, reveal that people in all data sets use appraising items to evaluate the reforms by stating that these gained rights are good decisions and describing them as a 'nice picture'. The commentators' positive reactions towards the new reforms indicate that they are highly valued and have been long-awaited. This suggests that the reforms have the potential to bring about significant positive change. The reforms are seen as a step towards a more inclusive and progressive society, and their implementation is expected to have a far-reaching impact on the lives of many individuals. Overall, the reforms represent a significant milestone in the country's journey towards greater social justice and equality.

1-H:

SD: Original comment	صورة جميلة اخيرا تحقق حلمي
Coded comment for Appraisal	Nice picture [**appreciation, positive assessment**], finally my dream come true [**affect, positive assessment**]

1-I:

ST: Original comment	حق المرأة في السفر http://alriyadh.com/1769660 via @alRiyadh
Coded comment for Appraisal	A woman's right to travel http://alriyadh.com/1769660 via alRiyadh @The_Riyadh [**Appreciation- positive**]

Although there are positive reactions and valuations, negative appreciation can be found in a larger number of examples. Therefore, we could say that people's comments in *Al Riyadh* are more negative, which means people have negative reactions towards the news as in extract 1-J and also value the news as worthless as in extract 1-K. This negative trend in people's reactions and valuations

towards news in *Al Riyadh* could be due to various factors, such as the social norms that some Saudi people are tight to. Reactions like 1-J and 1-K represent a strong tone, giving the reaction more negativity and showing how bad this news is, by using the pattern of mocking, using phrases that know to be used in bad situations. *Al Riyadh*'s negative apprising, which mainly represents these rights as hard or against the social norms by using phrases like "Allah is the best helper", which has more negative prosody.

1-J:

SD: Original comment	الله المستعان
Coded comment for Appraisal	Allah is the best helper. **[appreciation- negative reaction]**

1-K:

ST: Original comment	مساواة ؟ اوك حلوين امسكوا سرا اجل زي الرجال ولااشوف وحده تتمسكن
Coded comment for Appraisal	equality? Ok, nice, stay in queue, yeah, like men, and I do not want to see anyone of you acting like a poor and kind. **[appreciation** -Negative reaction]

Another way of expressing negative appreciation is by showing uncertainty or ambiguity surrounding how these changes will be implemented, as in extract 1-L. Negative appreciation words or expression are used to highlight how people see these new changes as bad or difficult to adapt and relate them to the righteous and Islam's rules. Additionally, individuals may relate these changes to their religious and moral values, expressing concerns about the compatibility of these reforms with Islamic principles. This kind of negative appreciation can lead to resistance or opposition to the changes, as people may feel that their values or beliefs are being threatened. It is important to those introducing the changes to communicate clearly and address any concerns or misunderstandings. Understanding and addressing the concerns of individuals who express negative appreciation is crucial for ensuring the success and effectiveness of any social or cultural changes. By actively engaging with the public and addressing their apprehensions, policymakers and advocates can work towards building broader support and understanding for the reforms, leading to a more inclusive and sustainable societal transformation.

1-L:

SD: Original comment	الآن فكرتم بالأرامل والمطلقات والعاملات ...على حساب قيادة المرأه أعطوا العاطلات اللي بالملايين وظائف... وهذا حقهم
Coded comment for Appraisal	Now, you're considering widows, divorced women, and female workers in the context of discussing driving. Provide job opportunities for millions of unemployed women. This is their right **[appreciation- negative valuation]**

Overall, there is a difference in the overall tone and sentiment of comments between *The Guardian* and *Al Riyadh*. The comments from *The Guardian* are characterised by a higher usage of positive words and phrases, indicating a positive semantic meaning. The commenters in *The Guardian's* platform are more focused on affirming and appreciating the positive changes that Saudi women have gained. They engage in discussions that support and value these reforms. However, *Al Riyadh's* comments show a mix of positive and negative appreciations, with a larger proportion leaning towards negative sentiments. Although there are positive appreciations expressed by commenters, there is a higher presence of negative appreciations in response to the reforms. This may be attributed to the conservative nature of Saudi Arabian society, where there might be a tendency to resist or deny changes that challenge traditional norms and values.

By examining the previous extracts, it becomes evident that *The Guardian's* commenters have a strong positive reaction and valuation towards the topics of reforms for Saudi women. They not only express their opinions on these reforms but also emphasise the significant social impact and progress that these reforms represent. Their comments reflect a supportive and progressive perspective. In contrast, *Al Riyadh's* commenters exhibit a more negative appreciation of the reforms. This negative appreciation could be a result of the conservative nature of the society in Saudi Arabia, where some individuals may be resistant to or refuse to accept changes that challenge traditional norms and values. These differences in appreciation reflect the diverse social and cultural contexts in which the commenters are situated. They highlight the varying attitudes and perspectives towards the reforms, with *The Guardian's* commenters demonstrating more positive sentiments and *Al Riyadh's* commenters exhibiting a mix of positive and negative reactions.

Furthermore, there were very few instances of unbiased or neutral appreciation in the comments related to driving see extract 1-M, or in travelling see extract 1-N. Both Saudi and British comments exhibited a lack of neutrality in their tone and sentiment. The examples provided indicate that limited commenters in the data made use of a neutral tone in expressing their opinions. This implies that they were able to discuss

the topic in a balanced and objective manner without displaying a strong bias towards either supporting or opposing the driving reforms. However, it's important to note that the statement mentions only two references in *The Guardian* comments, indicating a limited number of instances where commenters expressed themselves in a neutral manner. This suggests that while there were some attempts to maintain an unbiased perspective, the majority of comments still exhibited a more opinionated or emotionally charged stance.

1-M:

SD: Original comment	ما اتوقع سيتم الاستغناء عن السواقين في دول الخليج الأخرى مع النساء يقودون السياره و لكن هناك سائق لكل بيت تقريبا
Coded comment for Appraisal	I do not expect that drivers will be dispensed with in other Gulf countries, with women driving the car, but there is a driver for almost every household. **[Appreciation- neutral]**

1-N:

ST: Original comment	نحن مجتمع إسلامي عظيم متفتح يعرف الذي له والذي عليه . ١- تغذينا على مبادي الشريعة. ٢-شربنا من نبع العقيدة ٣-التحفنا بالقيم العربية الأصيلة التي تعطي كل ذي حق حقه فلا غرابةان تحصل المرأة على حقوقها وفق الضوابط الدينة ١ -فلا سفر بدون ولي . ٢-ولا خروج من البيت بدون إذن .
Coded comment for Appraisal	We are a great, open Islamic society that understands its responsibilities and rights. Our values are rooted in the principles of Sharia. We are nurtured with faith, and we have embraced authentic Arab values that ensure everyone's rights. It is not surprising that women receive their rights according to religious regulations, such as: 1. Travel requiring a guardian's presence. 2.Permission being necessary to leave the house. **[Appreciation- neutral]**

6.5.2 The Realisation of Judgement Resources in The Guardian comments vis Al Riyadh comments

As depicted in Table 6-5, the analysis reveals that a significant number of references in both British and Saudi data are associated with negative evaluations of human behaviour. This indicates that negative judgments are more prevalent in the comments from both groups. While there is a similarity in the negative evaluations of British and Saudi reactions towards people, there is a slight difference in terms of positive evaluations of human behaviour. Specifically, the positive judgments in the data show a smaller number of positive codes in the British dataset compared to the positive codes in the Saudi dataset. This suggests that there is a relatively higher occurrence of positive evaluations in the Saudi comments, indicating a more positive view of human behaviour in that context. It is worth noting

that this difference is subtle, but it implies a tendency towards a more positive outlook in the Saudi dataset when it comes to evaluating human behaviour.

Table 6-5

Judgement Resources

Appraisal	Judgement+		Judgement-	
	Social Esteem	Social Sanction	Social Esteem	Social Sanction
BD	2	0	14	1
BT	0	0	0	1
SD	5	0	7	13
ST	2	0	2	0

The Judgment System is divided into two main categories: Social Esteem and Social Sanction. These categories are based on different evaluative norms and provide frameworks for evaluating human behaviour. Positive judgments primarily fall under Social Esteem, while negative judgments encompass both Social Esteem and Social Sanction. Social Esteem involves evaluating actions based on moral principles and societal norms, regardless of their legal implications. It entails assessing behaviour in terms of accepted norms and social standards. Extract 2 exemplifies the use of Social Esteem, where comments reflect judgments based on societal expectations and norms. It is worth noting that positive judgments mainly rely on Social Esteem, indicating recognition and appreciation for behaviour that aligns with societal expectations. Conversely, negative judgments incorporate elements of both Social Esteem and Social Sanction, indicating evaluations that involve criticism or disapproval of behaviour that deviates from accepted norms. Overall, the distinction between Social Esteem and Social Sanction within the Judgment System provides a framework for evaluating human behaviour based on different evaluative norms and societal standards. It helps to understand how actions are evaluated, recognised, or criticised within a given social context.

Extract 2:

2-A:

ST: Original comment	يملكها مرؤتها وحسن تربيتها واخلاقها وصلاتها

Coded comment for Appraisal	She is full of her good upbringing, morals, and connections **[judgement- positive]**

2-B:

SD: Original comment	والله سنلمس تاثيره في الطلاق و العوانس بالذات العاملات و المعلمات وهو حق انساني انتصاركم ونسأل الله حسن الختام لنا جميعا
Coded comment for Appraisal	I swear to God we will feel its effect in divorce and female workers especially the workers and teachers [appreciation-positive] and your victory is a human right, and we ask God for a good ending for all of us **[judgement- positive]**

2-C:

BD: Original comment	They dared to know their rights and they got it. More to come.
Coded comment for Appraisal	They dared to know their rights and they got it. More to come. **[judgement- positive]**

Negative Social Esteem refers to societal norms or behaviours that are regarded unfavourably, seen as absurd, subjected to criticism, or discouraged in some way. In the context of the given extracts (2-D, 2-E, and 2-F), this concept becomes evident. In Extract 2-D, negative social esteem is observed through a judgmental and critical comment that accuses women of riding with unfamiliar men while others are assumed to be idle and resting. The tone of the comment conveys disapproval and suggests that such behaviour goes against societal norms. Extract 2-E exhibits negative social esteem through a comment expressing concern for men, emphasising their need for protection from the perceived power of women. The comment implies that women possess a potential threat or dominance that should be guarded against. Extract 2-F, for instance, demonstrates the use of mocking strategies in the British data regarding driving and traveling. These strategies aim to belittle women and undermine their driving abilities while also shedding light on the restrictive segregation system in Saudi Arabia. The comments imply that women are only allowed to drive in limited areas, such as backyards or streets devoid of male drivers. In summary, these extracts illustrate instances where negative social esteem is reflected in the discourse. Mocking, criticism, and expressions of concern about the influence and

abilities of women contribute to the perpetuation of negative stereotypes and reinforce societal norms that limit women's autonomy and agency.

2-D:

SD: Original comment	ثانيا هاذه بناتكم وحريمكم تركب مع رجل اجنبي وانتم معظمكم متبطحين بلاسترحات بالليل ونايمين الى وقت الدوام استحوا فيه حريمَ مالهن احد
Coded comment for Appraisal	Also, these women are your daughters, and your women ride with a strange man and most of you are lying in restrooms at night and sleeping until the time of work feel shy there are women who have no one [**Judgement- negative.**]

2-E

ST: Original comment	... الله يستر على الرجال من سطوة النساء
Coded comment for Appraisal	May God protect men from the power of women... [**Judgement- negative.**]

2-F

BD: Original comment	Women can drive probably only in their back yard or in the streets were there are no men drivers
Coded comment for Appraisal	Women can drive probably only in their back yard or in the streets were there are no men drivers.... [**judgement- negative assessment of human behaviour**] {**mocking**}

A system of norms or regulations with legal or moral ramifications is referred to as a social sanction, which is used negatively in the data. Socially sanctioned behaviours are assessed based on moral or legal standards, while unfavourable behaviours are frequently denounced as sins or subject to criminal penalties. Social sanctions include assessments of human behaviour involving veracity (the attribute of being trustworthy or honest). *Al-Riyadh* comments used this type of judgement only in the driving comments as seen in extracts 2-G and 2-H.

In the British data, usage of negative judgment (social sanction) is relatively limited. Extract 2-I, for example, indicates that individuals are expressing their disapproval of the practice where women are compelled to wear outfits deemed as absurd and have their faces covered in hot weather. This comment overall reflects a critical perspective towards the imposition of uncomfortable and restrictive clothing on women in such conditions. It highlights the unfairness of the situation and draws attention to potential gender disparities in the treatment of clothing and personal freedom.

2-G

SD: Original comment	ما البلد هامت من ترفع امور تحتاج وظائف تحتاج تطور تحتاج ، الواسعه الشريحه زيك مطبلين ناس تحتاج
Coded comment for Appraisal	The broad segment needs development, it needs jobs, it needs things that raise the country's dignity, it doesn't need people like you. **[judgment- negative assessment]**

2-H:

SD: Original comment	.. مباحه انها زمان من لنا قال ما ليش
Coded comment for Appraisal	Why didn't he tell us a long time ago that it is permissible **[judgment- negative assessment]**

2-I:

BT: Original comment	And then made to wear them ridiculous outfits and face covered in all that heat how would the men like it **Reply**: They would get 50 lashes if they did
Coded comment for Appraisal	And then made to wear them ridiculous outfits and face covered in all that heat how would the men like it **[judgement- negative assessment]** **Reply: They would get 50 lashes if they did [judgement- negative assessment]**

In Extract 2-J, there is a clear disagreement between the original comment and the reply regarding the judgment of women who fought for women's rights in Saudi Arabia. The commentator views these

women as fighters, highlighting their activism and the fact that they are still imprisoned. However, the replier takes a contrasting perspective, referring to these women as spies and dismissing their efforts as futile. This extract provides insights into the attitudes towards women who have campaigned for women's rights in Saudi Arabia. It reflects the different viewpoints of those directly involved (inside perspective) and those observing from a distance (outside perspective). The inside perspective, represented by the replier, portrays these activists as spies and undermines their association with women's rights. On the other hand, the outside perspective recognises the activism and acknowledges the impact of these women's campaigns in advocating for their rights.

2-J:

BT: Original comment	The women who fought for these rights are still imprisoned.
	Reply: They are spy they have fought for nothing
Coded comment for Appraisal	The women who fought for these rights are still imprisoned.
	Reply: They are spy they have fought for nothing [judgement-negative assessment]

In Extract 2-K, there is an example of mocking and negative judgment towards human behaviour, specifically regarding the wearing of the hijab. The commentator implicitly links the hijab to a perceived hindrance for women in consuming adequate vitamins for their bodies. This is expressed through the statement, "When will they have a right to health???" which is emphasised using three question marks. This kind of attitude reflects the perpetuation of harmful stereotypes and undermines the agency of women who choose to wear the hijab for religious or personal reasons. It implies that women who wear the hijab are deprived of proper health or that their choices are detrimental to their well-being. Such statements can contribute to the stigmatisation and marginalisation of individuals who adhere to cultural practices such as wearing the hijab. It is crucial to approach discussions about cultural practices with sensitivity and respect for individual choices. It is important to recognise that wearing the hijab is a personal decision and should not be automatically associated with negative health implications. Respecting diversity and understanding the nuances of different cultural practices can foster a more inclusive and respectful dialogue.

2-K:

BT: Original comment	But the Last studies show lack of Vitamin D in covered women...
	When will they have à Right to health???

Coded comment for Appraisal	But the Last studies show lack of Vitamin D **in covered women**... **When will they have à Right** to health **???[judgement- negative assessment]**

The earlier extracts reveal the presence of a cultural ideology that seeks to exert control or power over women, particularly in relation to driving. This ideology associates the privilege of driving with concepts like men's jealousy, implying that allowing women to drive could provoke negative emotions in men. The comments also express concerns about empowering women in the context of travel, with phrases like "God protects men" suggesting a belief that women should be restricted for their own safety. When discussing Islam in public discourse in Saudi Arabia, historical context is often invoked. Participants engaging in discussions about women's freedom to travel draw connections to past opposition from religious conservatives. These conservatives have historically imposed restrictions on women's ability to travel without a male guardian, and this historical context shapes the perception of potential changes to women's travel rights.

Overall, these observations highlight the intersection of cultural beliefs, gender norms, and religious considerations in the discourse surrounding women's rights and mobility in Saudi Arabia. They shed light on the challenges faced in advocating for greater freedoms for women and the ongoing tensions between traditional values and progressive change.

6.5.3 The Realisation of Affect Resources in The Guardian comments vis Al Riyadh comments

Table 6-6

Affect recourses.

	Affect +		Affect-	
	Happiness	Satisfaction	Unhappiness	Dissatisfaction
SD	3	0	1	1
ST	1	2	0	0
BD	1	0	0	0
BT	1	0	0	0

One of the most common patterns of production through which a writer can take a position on the news is through the use of affective values. These values give the speaker the tools they need to convey how

the news made them feel emotional and offer an evaluation of the situation in terms of their emotions. But notably, this attitude type is not applied frequently or apparently in the data. The following is a sample of comments illustrating this functionality, in which users convey how they feel about the news of allowing women to drive and travel. As shown in the figure, affect is more likely to be used in a positive way to express emotions. Saudi and British comments both tend to declare how the aforementioned news makes people glad and proud, as shown in extracts 3-A and 3-C. Also, in extract 3-B below, 'I love [affect-positive assessment] how it says with no guardian, but the article is published by @guardian' is more like a general comment, not exactly loving the change or loving that women are free to travel, although it is still a positive emotion. In general, the commentators in all data sets have thereby developed a positive emotional position; nonetheless, the comments contain only limited instances of emotional expressiveness. As judgement and appreciation resources are used more frequently than affect resources, people tend to evaluate human behaviour or things more. These differences in the code number could result from the nature of these rights in terms of what people think these changes are.

Extract 3:

3-A:

BD: Original comment	Very glad to see the news.
Coded comment for Appraisal	**Very glad** [affect- positive assessment] to see the news.

3-B:

BT; Original comment	I **love** how it says with no guardian, but the article is published by. @guardian
Coded comment for Appraisal	I **love** [affect- positive assessment] how it says with no guardian, but the article is published by. @guardian

3-C:

SD; Original comment	واخيرا بصح قسم ربي يحفظ حكومتنا شكرا لها على انصافنا
Coded comment for Appraisal	Finally, I swear to God I want to cry, [**affect- positive**] may God protect our government, thank you for our fairness [**appreciation- positive**]

3-D:

ST; Original comment	ريما بنت بندر نفخر بك كمثال يُحتذى من كُل إمراءة سعودية. ونفخر بكِ كمواطنين سعوديين. وفقَك ربُ العالمين.
Coded comment for Appraisal	Rima Bint Bandar We are proud **[affect-positive]** of you as an example for every Saudi woman. We are proud of you as Saudi citizens **[affect positive]**. God bless you.

People's comments that contain affect recourses to express their attitude or emotion are even happiness vis unhappiness or satisfaction vis dissatisfaction. Only two references to negative emotion or affect were found in the Saudi comment (SD) as in extract 3-E, which means people do not have strong negative thoughts when they express their emotive expressions towards empowering women or giving them these rights. This suggests that the Saudi commenters may generally have a positive attitude towards women's empowerment, but it is important to consider that the limited number of references to negative emotions does not necessarily reflect the entire population's views.

3-E:

SD: Original comment	The worst news, I am sad tonight.
Coded comment for Appraisal	The worst news[appreciation-negative], I am sad tonight [**affect-negative**]

In the previous examples of comments, strongly evocative comments, or responses, such as "love," "crying (because of happiness)," and "proud" are intersubjectively charged and could have an influence between commenters and readers. In their efficacious assessments of the news, commentators encourage their readers to share that emotional response, or at least to accept that their attitudes are warranted. Acceptance of such expressions of opinion will strengthen the bonds between commentators and readers who experience similar emotions. After a connection has been established, readers may be more receptive to the more abstract ideological underpinnings of the commentators' stance. However, solidarity or agreement will likely be weakened, and the possibility of ideological concord will decrease, when people don't accept the offer to share the emotional response, as happens

when news is deemed improper, weird, dysfunctional, or socially unacceptable. This kind of relationship between commentators and the reader concerning emotions is not widely appeared since very limited responses were found that contained emotional responses.

6.6 Examining Power Dynamics: A Twitter Discourse Analysis of Saudi Women's Rights

Analysing the study's results through CDA reveals a significant influence of power dynamics on shaping the discourse surrounding news about Saudi women's rights on Twitter. First, power dynamics manifest in the differing expressions of positive and negative sentiments. The study reveals a notable disparity between positive and negative appreciation in the comments from different cultural contexts. While British comments mainly exhibit positive appreciation for the reforms, Saudi comments display a mix of positive and negative sentiments. This discrepancy reflects the influence of power dynamics, which are shaped by cultural norms, societal values, and historical contexts. This highlights the complexity of interpreting responses to reforms and the importance of considering diverse perspectives when analysing their comments. Negative judgements, particularly critical of societal norms and behaviours, are more common in both British and Saudi comments. However, there is a slight contrast in the frequency of positive evaluations, with Saudi comments demonstrating a relatively higher occurrence compared to British comments. This indicates distinct power dynamics influencing how individuals perceive and evaluate human behaviour within their specific cultural contexts. The limited use of affective values in the comments underscores the nuanced nature of emotional expression within the discourse. Positive emotions are more common, suggesting that commenters feel satisfied or proud.

Second, the influence of the audience, as reflected in the readership and editorial stance of The Guardian and Al Riyadh newspapers, affects the tone and sentiment of the comments. The predominantly positive reception of the reforms in The Guardian's comments suggests strong support and progressiveness among its readers. In contrast, the combination of positive and negative sentiments in Al Riyadh's comments mirrors the diverse perspectives present in Saudi society, with a segment aligning with more conservative or traditional viewpoints. Third, the influence of societal norms and cultural values significantly influences the judgements expressed in the comments. This highlights how power dynamics play a role in perpetuating gender inequality and maintaining patriarchal structures in society.

6.7 Discussion and conclusion

The primary goal of this research is to analyse individuals' reactions on Twitter and investigate their thoughts, attitudes, judgments, and evaluations regarding Saudi women's rights. The majority of commenters directly responded to the recent reforms by evaluating human behaviour and its implications. Additionally, a significant number expressed personal emotions in response to the news. These attitudes reflect diverse reactions towards driving and travel topics, with some focusing on practical implications while others express their emotions and feelings. As a result, the presence of both positive and negative attitudes towards the reforms indicates varying appraisals of the news. Some individuals with negative feelings perceive the reforms as unwanted changes, while those with positive feelings view them as necessary and celebrate the news.

In the analysis of Saudi comments on driving, positive emotional expressions were more common, yet negative appreciation and judgment outweighed the positive ones. Similarly, in travel comments, positive emotions were expressed alongside equal instances of positive and negative judgments, with slightly less frequent negative appreciation. This divergence from the agenda presented in Saudi newspapers, which typically supports the government, is noteworthy. In *Al Riyadh*'s comments, appreciation was predominant, followed by judgment, and affect occurred least frequently. Conflicting responses were evident through negative appreciation, while supportive comments conveyed a favourable impression of the reforms. Negative evaluations of human behaviours were more prevalent in the judgment category compared to positive evaluations. Although positive emotions were more prevalent in driving comments, the coexistence of negative judgment and appreciation indicates a nuanced response to the reforms. Similarly, in travel comments, positive emotional expressions were counterbalanced by both positive and negative judgments, with a lower frequency of negative appreciation. These results underscore the multifaceted reactions to the reforms, emphasising the need for a nuanced understanding of the social and cultural context in which these changes are implemented. Sensitivity and careful consideration are crucial when addressing gender equality issues in Saudi society.

In contrast, *The Guardian*'s comments exhibited a notably higher frequency of positive appreciation, indicating a predominantly positive reception of the reforms. The judgment category displayed similar patterns to *Al Riyadh*, with negative judgments prevailing in both topics and limited instances of positive judgments. Affect was infrequently used in both datasets, but when employed, it predominantly conveyed positive emotions. These observations emphasise the significance of context and perspective in shaping public discourse. The analysis of affect and judgment underscores the

intricate interplay between language, emotion, and social attitudes, contributing valuable insights into the underlying social and cultural trends shaping public opinion.

The disparity between *The Guardian* and *Al Riyadh* comments further emphasises the significance of context and perspective in shaping public discourse. The readership and editorial stance of *The Guardian*, being a British newspaper, may contribute to a more positive reception of the reforms, indicating a more progressive and supportive attitude towards gender equality issues among its readers or commenters. On the other hand, *Al Riyadh* being a Saudi newspaper, may reflect the opinions and sentiments of a more conservative or traditional segment of Saudi society, leading to a higher frequency of negative judgments.

Chapter Seven:

Final discussion and conclusion

7.1 Introduction

The purpose of this research was to explore the representation of Saudi women in both British and Saudi newspapers from 2016 to 2020. Also, the study aimed to identify prevalent stereotypes and biases concerning women's rights, specifically focusing on issues like driving and travel freedom. By comparing discursive representations and analysing public reactions, the research aimed to uncover cultural influences on media portrayals and societal attitudes towards Saudi women. Through this analysis, the study provided valuable insights into the role of media in shaping public perceptions and challenged prevailing stereotypes.

The analysis uncovered various themes and discourses, ranging from portrayals of oppression to portrayals of empowerment. These findings emphasise the complexity and diversity of media representations, shaped by cultural and linguistic influences. This thesis contributes to our understanding of the representation of Saudi women in the media and its implications regarding the societal attitudes towards women. Furthermore, this study highlights the need for appropriate and non-stereotypical representation to challenge harmful stereotypes and promote gender equality.

Ultimately, this research serves as a stepping stone toward raising awareness about the role of the media in perpetuating stereotypes. It emphasises the need for studies like this to highlight the voices and experiences of Saudi women accurately and equitably, challenging existing biases and fostering a more respectful representation in the media. By shedding light on the complexities surrounding media representation, we can work towards dismantling prejudices and promoting a more nuanced understanding of Saudi women in both the local and global contexts. This chapter commences by revisiting each research question to present the principal findings and subsequently to synthesise the findings associated with each research question. Additionally, this section addresses the limitations of the thesis and provides recommendations for future research.

7.2 Final discussion and summary of the key findings:

The thesis was structured into three distinct studies, each dedicated to investigating a specific research question outlined in Section 3.7. In this section, I address each of these questions by offering concise summaries of the findings derived from the corresponding chapters.

7.2.1 Representation of Saudi Women in British newspapers (both broadsheets and tabloids) and Saudi newspapers

The first study illuminates both converging and diverging perspectives in the portrayal of Saudi women across British and Saudi newspapers. British media, encompassing both broadsheets and tabloids, presents a nuanced picture of Saudi women's evolving rights, particularly in driving and travel, yet concurrently underscores the challenges and oppression they encounter. Broadsheets adopt a critical stance, often focusing on activists and governmental criticisms, highlighting a discerning viewpoint.

In stark contrast, Saudi media showcases a more affirmative narrative, accentuating women's contributions to the economy and society. This positive narrative aligns with the country's vision for social and economic development, aiming to empower women and integrate them into the workforce and public life. Consequently, the representation of Saudi women in domestic media sources stands in stark contrast to the more critical and diverse portrayals found in British broadsheets and tabloids, highlighting the influence of cultural, social, and political factors on media narratives especially the government censorship. A comparative analysis of how Saudi women are represented in British newspapers (both broadsheets and tabloids) compared to Saudi newspapers reveals a contrasting perspective. British newspapers tend to cast Saudi women in a negative light, often depicting them as victims, especially emphasising victimisation.

Comparing the representation of Saudi women in British broadsheets and tabloids reveals a disconcerting trend. Broadsheets tend to perpetuate stereotypes, portraying Saudi women as oppressed, primarily through their association with veiling. The oversimplification of Saudi women's attire, especially the abaya, reinforces harmful stereotypes, painting them as monolithic and oppressed. This reduction fails to acknowledge the diversity and complexity of Saudi women's lives, relegating them to a singular narrative defined by their clothing. This oversimplification not only reinforces stereotypes but also contributes to an unjust portrayal of Saudi women. It robs them of agency and individuality, presenting a distorted image that overlooks their varied experiences, ambitions, and societal contributions. These portrayals not only perpetuate biases but also fuel misconceptions, impeding cross-cultural understanding and reinforcing harmful prejudices.

Both broadsheets and tabloids sidestep the issue of violence concerning Saudi women. Broadsheets highlight societal challenges such as abuse and harassment, portraying Saudi women as passive and confined in their roles, reinforcing gendered perspectives. British broadsheets depict Saudi women in multifaceted ways, portraying them in both passive and active roles. Verbs often associated with women tend to frame them as subjects of control, limitations, and official actions, with modifiers emphasising elements of their religious identity, nationality, and societal roles. However, the limited

range of modifiers and nouns employed in this context may somewhat restrict the depiction of Saudi women.

Modifiers in tabloids also centre around religious and national identities, depicting Saudi women as discriminated against. Nevertheless, there is acknowledgment of women's involvement in influential social activities in tabloid portrayals. In contrast, the Saudi media corpus markedly emphasises Saudi women's agency, presenting them as change agents actively shaping their environment. Nouns and modifiers in this context strongly emphasise empowerment, rights, and women's societal roles. Overall, the linguistic portrayal in the Saudi corpus underscores Saudi women's agency, empowerment, and significant contributions to society, diverging significantly from the representations found in British media sources.

The differences in how Saudi women are represented in Saudi, British broadsheets, and British tabloids can be attributed to various factors, including cultural norms, media agendas, and societal perceptions. In Saudi media, there might be a deliberate effort to portray women positively, showcasing their contributions to counter negative stereotypes and promote a progressive image of the country. In British media, broadsheets and tabloids have different target audiences and editorial styles. Broadsheets often adopt a critical stance and might focus on societal challenges faced by women, while tabloids might emphasise sensational or controversial aspects, leading to different portrayals. Additionally, cultural biases and misunderstandings about Saudi society might influence how Saudi women are depicted in the international media. These factors combined contribute to the diverse representations observed in different media sources.

7.2.2 Social stereotypes in representing Saudi women.

The primary objective of Study 2 is to examine and assess how Saudi women are portrayed in British and Saudi newspapers regarding the topic of allowing women to drive and travel freely, focusing on whether these portrayals reinforce or challenge prevalent social stereotypes. The findings revealed the prevalence of the discursive strategy of "inclusion" in both data sets. However, the way Saudi women were included differed significantly between the two contexts. In British newspapers, Saudi women were often genericized, limiting the representation of their diversity. Moreover, British media portrayed Saudi women as victims in certain instances, perpetuating existing biases. Upon comparing representations in British and Saudi newspapers, it becomes evident that both media landscapes operate under distinct agendas, shaping their portrayals of Saudi women. British newspapers, in certain instances, tend to perpetuate specific social stereotypes, depicting Saudi women in a more nuanced manner, with a mix of positive and negative representations. Positive depictions were more prevalent

in British excerpts, but instances of reinforcing stereotypes were also found, particularly by highlighting gender inequality and restrictions on freedom. Additionally, the role of activists emerged as an interesting finding in British data, emphasising the influence of individuals advocating for change. However, this portrayal does not encompass all aspects of Saudi women's experiences; it reflects the specific agenda of those media outlets. On the other hand, Saudi newspapers strategically endorse ongoing reforms and showcase empowered women, aligning with government-led initiatives. These representations often included specific names, functions, or jobs, highlighting the active roles and contributions of these women. The use of semi-formalization nominations underscored the active positions held by Saudi women, challenging the stereotype of them being passive and oppressed. While these portrayals offer a positive perspective, they do not universally represent all Saudi women, acknowledging the diversity of experiences within the society.

In essence, the media, whether British or Saudi, serves specific agendas and perspectives. These representations are not universally applicable and should be critically evaluated. It is vital to recognise that both portrayals, while reflecting certain aspects of reality, are limited by the agendas they adhere to. Therefore, understanding the complexities of societal dynamics and media influences is essential for a nuanced interpretation of these representations.

7.2.3 People's reactions to news about Saudi women

Based on the findings in Chapter 6, people in different social and cultural contexts have varying reactions to news about Saudi women. Positive emotions and expressions of appreciation were found to be more prevalent in both the Saudi and British contexts, indicating support for the reforms and a positive reaction to the progress made in terms of gender equality. However, negative emotions, judgments, and appreciation were also present, particularly within the Saudi context, this complexity in responses indicates a nuanced reaction within Saudi society, suggesting that while the press wholeheartedly supports the reform, the broader society might hold more diverse and mixed views on the matter. The reactions differed depending on the context. Positive emotions and appreciation were more prevalent in driving comments in the Saudi context, while positive and negative judgments were equally present in travel comments. In the British context, there was a predominantly positive reaction to the reforms, with positive appreciation being notably higher in frequency.

This research delves into public opinion on Twitter regarding recent Saudi women's rights reforms. The analysis reveals a diverse range of reactions, with commenters expressing both positive and negative attitudes. In Saudi comments, while positive emotions were common, negative judgments and appreciation highlighted a nuanced response to reforms. This complexity underlines the

importance of understanding the cultural context. *Al Riyadh*'s comments displayed a mixed reaction, emphasising the need for sensitivity in addressing gender equality in Saudi society.

In contrast, comments from *The Guardian* predominantly expressed positive appreciation, indicating a supportive stance towards the reforms. The difference in reactions between *The Guardian* and *Al Riyadh* highlights the influence of readership and editorial stance. *The Guardian*'s positive reception suggests a progressive attitude among its readers, contrasting the more conservative sentiment observed in *Al Riyadh*. These disparities underscore the impact of context and perspective on shaping public discourse, emphasising the importance of considering diverse viewpoints when analysing social issues.

7.2.4 Interconnected insights, findings, and implications

While investigating the research questions in this thesis, which delve into three distinct angles of studying the representation of Saudi women, I intentionally structured the studies to build upon one another. Each inquiry was meticulously designed to contribute additional findings that would collectively clarify and emphasise the representation of Saudi women from both a linguistic perspective and through various methodologies. This intentional approach allowed for the synthesis of interconnected findings that contribute to the novelty of this thesis. Rather than being a mere coincidence or a retrospective realisation, this strategic progression was a deliberate aspect of the research design, reflecting a planned and systematic exploration of the topic. As a result, this section encompasses the culmination of these interconnected findings, demonstrating the careful integration of linguistic analysis and diverse methodologies right from the inception of this study.

Although different features of discourse were considered in Study 1 and Study 2, similar patterns were revealed. One of these recurring patterns is the concept of empowering Saudi women in relation to the Saudi data, as observed in both Studies 1 and 2. In these studies, Saudi women are portrayed as empowered individuals and active social actors who hold influential positions within the country.

In the British dataset, a prominent issue emerged consistently across all studies. The term "activists" was notably utilised in all three facets of this thesis. In Study 1, broadsheets prominently featured the keyword "activists" when representing Saudi women. Additionally, these activists were portrayed in Studies 2 and 3 as both victims and champions in the struggle for women's rights.

Another recurring pattern observed across Studies 1 and 3 on the British side pertains to clothing. In Study 1, references to hijab and veiling concerning Saudi women were noted. Interestingly, these clothing references were often closely tied to religious concepts. Additionally, while tabloids

featured a greater variety of lexical items related to clothing, broadsheets provided a more detailed description that sometimes led to the oversimplification of Saudi women's attire. These references to hijab were also found in Study 3, where notable instances of mockery and negative judgment were directed towards the wearing of the hijab. Commentators implicitly linked the hijab to a perceived obstacle for women in obtaining sufficient vitamins for their bodies.

In Saudi newspapers, as well as in Saudi comments, there was a prevalent positive tone observed. This positivity was expressed through expressions of gratitude towards the King and Crown Prince Mohammed bin Salman for granting rights to Saudi women and empowering them. Given the role of Saudi newspapers in supporting government decisions, this positive tone is not unexpected. Also, when triangulating this with the third study, which examines ordinary people's reactions, it becomes evident that most of the public sentiments align with the newspapers' expressions of gratitude towards the government, but there was some negativity when people expressed their emotions towards these granted rights.

This thesis makes a significant contribution by employing triangulation through a comprehensive analysis of both newspapers' articles on a large scale, proceeding to more in-depth article analysis, through SAA and inclusion of media consumers' Twitter comments. It sheds light on how Saudi government-controlled news supports and promotes the empowerment of Saudi women, while also revealing that the reactions of the public vary depending on the context, with positive emotions and appreciation being more prevalent in the Saudi context and a mix of positive and negative judgments in travel-related comments. By expanding the scope of this thesis to include an analysis of people's reactions, a spectrum of opinions regarding Saudi women's rights was observed. Interestingly, these opinions starkly contrast with the unified acceptance portrayed in Saudi newspapers. While British newspapers and public commentary exhibited a diverse range of opinions and portrayals, from positive to negative, Saudi newspapers presented a more consistent and positive narrative about women's rights in the country. This contrast underscores the complexity of public perceptions both within and outside Saudi Arabia. While the international community, including British newspapers and public commentary, reflects a diverse array of viewpoints and attitudes. The implications of the research findings regarding understanding the representation of Saudi women in the media and its impact on society are significant. This study highlights the complex ways in which Saudi women are discursively represented in different media sources, particularly British and Saudi debates. These representations have the potential to shape public opinion and influence the perceptions and experiences of Saudi women in society. One important implication is the influence of cultural norms and values on the discursive representation of Saudi women. The prevalence of words related to rules, rights, law, and order indicates that the portrayal of Saudi women is heavily influenced by societal

expectations and norms. For example, in Saudi Arabia, women often appear to be subject to stringent governance, which shapes how they are depicted in the media. Additionally, media representations may not fully capture the complexity of women's roles, progress, and appreciation in Saudi society, especially in international contexts like the UK. This oversight can lead to misunderstandings and reinforce stereotypes. The consequences of such portrayals are significant; they can perpetuate biases, hinder cross-cultural understanding, and limit the opportunities for Saudi women to challenge societal norms and advocate for change. Examining these portrayals critically is essential for promoting accurate understanding and fostering positive social change. Recognising these linguistic patterns and working towards gender equality and women's empowerment are crucial steps in challenging and changing these societal norms. This study also reveals there to be contrasting perspectives in both the British and Saudi debates regarding the representation of Saudi women. These differences in representation reflect the cultural, ideological, and societal contexts, and highlight the need to consider diverse perspectives when examining media portrayals.

The research findings also challenge the traditional stereotypes of Saudi women as passive and dependent on men. The collocation of Saudi women with active verbs such as drive, work, take, and say suggest a shift in the societal norms and the recognition of women as active agents who make decisions and act. This challenges the narrative of Saudi women as victims and underscores the changing social and cultural landscape in Saudi Arabia. Nevertheless, this research also highlights some of the concerning aspects of media representation, such as the connection between Saudi women and the hijab in British media. This representation reinforces stereotypes and perpetuates othering and Orientalism. It is important to recognise the diversity within Muslim communities and avoid reducing them to a monolithic identity. The study also emphasises the role of the media in shaping public opinion and the attitudes towards women's rights and empowerment in Saudi Arabia. The positive representations of Saudi women in the Saudi media aligns with the government's efforts to promote gender equality and empower women. The media plays a crucial role in disseminating information and shaping narratives. While accurate and positive representations have the potential to influence societal attitudes and perceptions, it's important to recognise the complexities involved. Media influence can be limited, and not all readers may be convinced by positive portrayals. Moreover, media narratives can sometimes highlight government actions rather than the agency of women in influencing their own fate. Studying these complexities helps us understand the multifaceted nature of media influence in shaping societal perceptions. Finally, the analysis of Twitter comments demonstrates a range of attitudes from both Saudi and British perspectives. Positive emotional expressions are more common in Saudi comments on driving, while negative appreciation and judgment prevail. Similarly, positive emotions are expressed in travel comments, but positive and negative judgments are equally present.

The Guardian's comments exhibit a predominantly positive reaction to the reforms, although negative judgments are still present. These findings underscore the complexity of opinions surrounding Saudi women's rights, highlighting the importance of nuanced understanding and open dialogue to address gender equality effectively.

7.2.4.1 Implications and Impact

At the beginning of this research journey, the primary goal was not solely confined to academic discourse; rather, it aimed to extend its influence on diverse stakeholders, fostering a meaningful impact beyond the confines of scholarly realms. Here, I illuminate the potential implications and far-reaching impact that this study could yield for various audiences. The implications and impact of this study are multifaceted, extending beyond academic circles to various stakeholders and society at large. The findings regarding the representation of Saudi women in the media serve as a catalyst for raising awareness among non-academic audiences. By delving into the intricacies of media portrayals, this research prompts critical engagement with media content, encouraging a deeper understanding of the complexities within media representations. For example, the comparison between British and Saudi newspapers' representations underscores how cultural context and media agendas influence perceptions of Saudi women, highlighting the nuanced interplay between media portrayal and societal constructs. This insight is valuable not only for policymakers but also for the general public and other non-academic stakeholders. It illuminates how media narratives shape attitudes towards gender roles and identities, influence societal perceptions, and promote discussions on gender representation.

Central to this study is the empowerment of Saudi women through the portrayal of their agency and contributions to society. By highlighting instances of empowerment and challenging stereotypes, this research advocates for a more accurate and respectful representation of Saudi women. The positive depiction of Saudi women in local newspapers as empowered individuals resonates with government efforts to promote gender equality. By amplifying these narratives, this study aims to provide visibility and recognition for the achievements and contributions of Saudi women, thus fostering a more inclusive and empowering societal narrative.

Moreover, this study informs journalists and media practitioners about responsible reporting practices. The analysis of linguistic patterns in media representations sheds light on how language shapes perceptions of Saudi women. By avoiding stereotypes and promoting diversity in narratives, media professionals can contribute to more inclusive and sensitive media coverage. Understanding the influence of cultural norms and societal expectations enables media practitioners to navigate sensitive topics with greater awareness and accuracy. Additionally, this research educates readers and media

consumers, empowering them to critically engage with media representations. By analysing public reactions on social media platforms like Twitter, this study reveals the diverse range of attitudes towards Saudi women's rights reforms. With this information at hand, media readers can challenge biases and advocate for more respectful representations in the media. Through dialogue and exchange, individuals can foster a more nuanced understanding of Saudi women's experiences and challenges, contributing to a more inclusive and empathetic society.

Finally, this study promotes cross-cultural understanding by exploring the cultural, linguistic, and societal factors that shape media representations of Saudi women. By acknowledging cultural complexities and challenging stereotypes, this research fosters empathy, respect, and appreciation for diverse perspectives. Through dialogue and exchange, individuals from different cultural backgrounds can work towards dismantling prejudices and building a more inclusive global community.

7.3 Triangulation Across Studies

Triangulation, a methodological approach involving multiple sources, methods, or perspectives to enhance research validity and reliability, has been widely explored in scholarly literature. Scholars such as Egbert and Baker (2019), Baker (2023), Kutter (2017), and Nartey & Mwinlaaru (2019) have delved into the application of corpus methods as a means of triangulating linguistic analysis, emphasising the synergy of diverse analytical approaches. Egbert and Baker (2019) emphasise that by using corpus methods, which entail the systematic collection and analysis of linguistic data, researchers can cross-verify their findings through a multifaceted lens. This highlights the evolving nature of research methodologies, with a move towards integrating various techniques for a more robust and reliable interpretation of linguistic phenomena.

In this thesis, a nuanced approach to triangulation is adopted, encompassing data triangulation, theoretical triangulation, and methodological triangulation, to enhance the reliability of the research findings. Contrary to a simplified interpretation associating triangulation solely with the use of multiple methods for data collection and analysis, this study embraces a more comprehensive approach. In CADS (Corpus-Assisted Discourse Study), corpus linguistics and discourse studies are purposefully mixed together. This differs from the traditional concept of triangulation, where three techniques are employed independently (Partington, 2009), by integrating multiple methods to enrich the research process. Thurmond (2001) defined data triangulation as the triangulation of data sources and data analysis. Focusing on discourse analysis, particularly the triangulation of data sources, this

involves collecting data through various sampling strategies and incorporating diverse perspectives over time and social situations.

The application of data triangulation is evident in this thesis, where Arabic and English are triangulated to collect data from Saudi and British sources. Utilising varied sources, such as newspaper articles in studies 1 and 2, and tweets in study 3, adds depth to the investigation. Theoretical triangulation involves employing multiple theoretical positions to interpret the data, as exemplified in Stubbs et al.'s (2003) study analysing spoken discourse through various theoretical lenses. The thesis strategically combines methodological triangulation through corpus-assisted methods, data triangulation through diverse sources, and theoretical triangulation through analytical frameworks to provide a comprehensive and robust exploration of the portrayal of Saudi women in the media.

This thesis uses a triangulation approach to get a full picture of how Saudi women are portrayed in British and Saudi newspapers. It does this by combining corpus-assisted methods, critical discourse analysis, and different analytical frameworks from three different studies, such as SAA and appraisal theory. The triangulation across these studies, each employing distinct methodologies and analytical tools, ensures the reliability and validity of the findings. By combining quantitative trends, qualitative insights, and social media responses, this thesis offers a multi-faceted examination of the representation of Saudi women in media, contributing significantly to the understanding of evolving narratives, societal perceptions, and the impact of cultural and political transformations.

To summarise how the triangulation of these three studies contributes to the whole thesis:

1. Broad Overview: Study 1 provides a broad overview by examining general themes across three corpora—British broadsheets, tabloids, and Saudi newspapers. This initial exploration establishes a foundational understanding of the narratives surrounding Saudi women in different media contexts. Without this broad overview, the subsequent analyses would lack context and depth.

2. In-Depth Analysis: Study 2 looks more deeply into stereotypical portrayals by applying a qualitative approach, specifically van Leeuwen's Social Actor Approach. This study allows for a detailed examination of media representations, uncovering subtle patterns and nuances that may not be evident in broader analyses. Without this in-depth qualitative analysis, the research would miss the opportunity to explore the intricacies of societal biases embedded within media portrayals.

3. Social Media Perspective: Study 3 broadens the analysis to social media platforms, particularly Twitter, to capture public responses to shared articles. By applying Martin and White's appraisal theory, this study adds a valuable layer of understanding by examining people's attitudes and emotions expressed online. Without this perspective, the research would overlook the dynamic interaction between media representations and public discourse, limiting the comprehensiveness of the findings. It is crucial to look at the impact of individual perspectives on shaping public opinion and the overall narrative surrounding certain issues.

7.3.1 Triangulating Power Dynamics Across Three Case Studies

Across the studies, power differentials emerge through linguistic strategies, audience influence, and the perpetuation of societal norms and cultural values. In the comparative analysis of British and Saudi newspapers, the portrayal of Saudi women reflects a narrative of progress and empowerment. However, divergent emphases on dissent and violence highlight the influence of cultural norms and government agendas. This juxtaposition underscores the power of media to shape public perceptions, revealing underlying power dynamics driven by political and ideological perspectives. CDA further unveils power dynamics through the linguistic strategies employed in media representations. Audience analysis elucidates how these strategies are interpreted within social contexts, reflecting diverse perspectives shaped by cultural norms and audience expectations. The discourse analysis of Saudi women's rights on Twitter highlights power dynamics influenced by historical contexts and societal values. Audience influence further shapes the tone and sentiment of comments, illustrating the diversity of perspectives within society.

By combining these findings, it is evident that the intricate interplays between language choices, power dynamics, and ideological frameworks significantly influence the portrayal of Saudi women in the media. While linguistic strategies may reinforce prevailing power dynamics, the media also have the capacity to confront stereotypes, elevate marginalised voices, and advance gender equality and social justice initiatives. Ultimately, a critical analysis of media representations highlights the imperative to uncover biases, confront stereotypes, and advocate for nuanced portrayals, urging for a transformative shift towards more inclusive and authentic media narratives. Through a critical interrogation of power dynamics within media discourse, we have the capacity to dismantle hegemonic narratives, champion equitable representations, and cultivate inclusive and just societies, driving positive societal transformations.

7.4 Limitations of this study

Addressing the limitations of this research is essential to evaluate the generalisability of the findings and to identify avenues for future investigation. Several limitations are worth considering in this study. Firstly, the analysis was confined to a limited number of media sources and social media reactions, primarily newspapers and specific social media platforms. To enhance the comprehensiveness of the discourse surrounding Saudi women, future research could consider incorporating diverse sources such as television broadcasts, online forums, and interviews with key stakeholders. This broader range of sources would provide a more nuanced understanding of the discursive representation of Saudi women. Secondly, this research primarily focused on British and Saudi media, overlooking the perspectives and representations of Saudi women within other cultural contexts. It is important to recognise that different cultural backgrounds and societal norms significantly influence the portrayal of women. Future research should encompass a broader scope of cultural contexts to gain a more holistic understanding of the portrayal of women. Moreover, the sample size and representativeness of the study were acknowledged as limitations, particularly regarding the tabloid corpus. Employing a larger and more diverse corpus would yield a more representative depiction of the discursive representation of Saudi women in the media. Also, although this study examined linguistic patterns to explore the discursive representation of Saudi women, it did not delve extensively into the underlying social, cultural, and historical factors shaping these patterns. Exploring the broader socio-cultural context is imperative to achieving a more nuanced comprehension of the representations and their implications. This research lacked a longitudinal analysis, focusing solely on a specific period. Consequently, the findings may not encapsulate the evolving discursive representation of Saudi women over time. Conducting longitudinal studies would provide insights into changes and trends regarding the representation of Saudi women. Furthermore, such studies can help identify the influence of social, political, and economic factors on the representation of Saudi women within different contexts.

7.5 Recommendations for future research

To advance our knowledge of the discursive representation of Saudi women, future research should consider the following areas. Expanding the scope of media analysis is crucial. This involves incorporating a wider range of media sources, both within and beyond the studied cultural contexts. By doing so, researchers can obtain a more comprehensive view of how Saudi women are portrayed across different platforms and regions and how the representations might be influenced by different cultural norms and attitudes. This approach sheds light on the influence of cultural factors on the representations and challenges associated with the prevailing stereotypes or biases. Longitudinal

studies tracking changes in the discursive representation of Saudi women over time are necessary. These studies provide significant insights into the progress made and the persistent challenges concerning gender equality and women's empowerment.

An intersectional analysis should be considered. This involves investigating the intersectionality of Saudi women's identities, such as ethnicity, religion, socioeconomic status, and age, by employing qualitative research methods like in-depth interviews and focus group discussions. These methods would allow for nuanced exploration of the experiences and perspectives of diverse groups within the Saudi women population. Additionally, quantitative surveys can be designed to collect data on various identity markers, enabling a statistical analysis of intersecting factors. By triangulating qualitative and quantitative approaches, a comprehensive understanding of how different aspects of identity intersect and influence media representations can be achieved. Such an analysis contributes to a more nuanced understanding of how multiple factors interact to shape their representation in the media. Also, studying audience reception and impact analysis is crucial. By exploring the perceptions, attitudes, and responses of different audiences to the discursive representation of Saudi women, researchers can gain insights into the effectiveness of these representations in shaping public opinion and influencing social change.

One of the recommendations for future study is to expand the research to other countries and cultures which will be beneficial. Future studies can explore the representation of Saudi women in the media from various countries, enabling a comparative analysis that fosters a better understanding of cross-cultural differences and similarities in their portrayal. Incorporating the perspectives and voices of Saudi women is essential. This can be achieved through interviews, surveys, or focus groups, providing valuable insights into their experiences, perceptions, and challenges. Incorporating their perspectives contributes to a more comprehensive understanding of their representation in the media. Investigating the impact of media representations is necessary. Future studies should examine how the media portrayals of Saudi women influence public opinion and societal attitudes, assessing the impact of these representations in promoting gender equality and empowerment.

Exploring the implications of media representations is critical. Research should investigate how media representations of Saudi women shape public discourse, policy decisions, and social norms. By doing so, the efforts to challenge stereotypes, promote gender equality, and empower Saudi women can be advanced. Future research can strive to enhance the text representations and explore different methods such as question answering, topic detection, and text classification. By employing these techniques, the accuracy and depth of the analysis can be enhanced. By addressing these areas of research, scholars can significantly contribute to our understanding of the discursive representation of Saudi women. This, in turn, can lead to more accurate and inclusive portrayals in the media, supporting

gender equality and women's empowerment. Notably, longitudinal studies hold promise when it comes to providing a comprehensive understanding of the trajectory of representation, shedding light on the impact of various factors over time.

7.6 Conclusion

In conclusion, this research has emphasised the representation of Saudi women in British and Saudi media, revealing both similarities and differences in their portrayal. The findings highlight the complex and diverse nature of media representations when influenced by cultural and linguistic factors. British media tends to depict Saudi women as gradually gaining rights while also highlighting challenges and activism. In contrast, the Saudi media presents a positive image, emphasising women's contributions to society. However, it tends to sideline women's advocacy efforts, overlooking their active role in driving social change. The linguistic patterns in the British media often reinforce traditional gender roles, although there are instances challenging these stereotypes. Also, this research has significant implications when it comes to advancing our understanding of the representation of Saudi women in the media and its impact on the societal attitudes towards gender. These three angles of study complement each other and collectively paint a comprehensive picture of how Saudi women are portrayed from various perspectives. They illustrate, for instance, how people's reactions can either align with or oppose the agendas presented in the newspapers. In the Saudi context, where there is a pronounced consensus on granted rights, the diversity of people's reactions reveals a mix of thoughts and responses. By uncovering the complexities of media portrayals, the study calls for more accurate and equitable representations that recognise the agency and contributions of Saudi women. It serves as a stepping-stone towards challenging prejudices and promoting a more nuanced understanding of Saudi women in both local and global contexts.

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Appendix A: lexicon sizes Info and counts info.

lexicon sizes info

SWBCM		SWBCTM		SWSCM	
word	11,948	word?	1,960	word?	37,039
tag	62	tag	57	tag	33
lempos	9,468	lempos?	1,657		
pos	9	pos	9		
lemma	8,665	lemma	1,553		
lempos_lc	9,221	lempos_lc	1,641		

lemma_lc	8,362	lemma_lc	1,526		
lc	11,103	lc	1,855		

COUNTS INFO

Counts info	SWBCM	SWBCTM	SWSCM
Tokens	156,611	6,968	1,004,821
Words	136,232	6,083	923,253
Sentences	5,963	319	14,580

Appendix B: Examples of Corpus Compilation Details

Example of British article Compilation Details (Completed Tables Enclosed in CD).

Newspapers	No	Title	Date	Words
The Independent	1	Nawal al-Hawsawi: The woman dubbed the 'Rosa Parks of Saudi Arabia'; "They say women shouldn't have jobs, so to see a woman who can't drive a car but who has a pilot's license is unacceptable."	January 12, 2016 two times	477
	2	Saudi Arabia is 'not ready' for women drivers, says deputy crown prince; The deputy crown prince has previously appeared to express support for more women working	April 28, 2016	429

		Maybe repeated 59		
	4	Saudi Arabia not ready for women drivers, says prince	April 29, 2016	426
	5	**Saudiwomen** finally allowed to have their own copy of marriage certificate; The law was implementedin order to 'protect women's rights'	May 4, 2016	269
	6	Saudis take to social media with campaign supporting women's right to drive in the kingdom; Supporters saythe country has two options:either permit womento drive or 'provide special discounted transportation' for them	May 11, 2016	415
	7	The cartoon that shows how ridiculous Saudi laws are for women; Saudi Arabia's male guardianship system remains the most significant impediment to women's rights in the country	July 18, 2016	706
	8	Rio 2016: Saudi Arabia sends women 'trained in other countries' to Olympics as girls face sport bans at home; 'The presence of female athletes in 2012made things worse, because it allowed Saudi Arabia to escape criticism,' says a researcher on the topic	August 9, 2016	734
	9	Rio 2016: Saudi Arabia sends women 'trained in other countries' to Olympics as girls face sport bans at home; 'The presence of female athletes in 2012made things worse, because it allowed Saudi Arabia to escape criticism,' says a researcher on the topic	August 9, 2016 Two times	734
	10	Saudi Arabian women take to Twitter to campaign against male guardianship; Women are not currentlyallowed to travel, get married or work without permission	September 2, 2016	421
	11	Saudi Arabian women file petition with over 14,500 signatures to end male guardianship; 'In every aspect, the important issue is to treat a woman as a full citizen'	September 27, 2016	522
	12	Saudiwoman ordered by judge to divorce husband due to her 'superior origin'; Maha al-Taminiis refusing the court orderto separate	October 11, 2016	295

13	Saudi Arabia refuses to even consider allowing women to drive; The Kingdom is the only country on the planet that still bans female drivers	November 3, 2016	364
14	Saudi prince says women should be allowed to drive; Preventing women from driving is an 'issue of rights similar to the one that forbade [them] from receiving an education,' says Prince Alwaleed bin Talal	November 30, 2016 three times	455
15	**Saudiwoman** pictured not wearing hijab faces calls for her execution; One social media user demandsthe Kingdom'kill her and throw her corpse to the dogs'	December 1, 2016 Five times	391

Example of Saudi articles

Words	Date	Title	No	Newspapers
	18مارس 2020	الشركات العالمية ترحب بالمرأة السعودية وقدرتها في مواجهة التحديات	1	الرياض
	11 مارس 2020	منتدى يبحث التطورات الطبية والحقوقية في مجال صحة المرأة	2	
	11 مارس 2020	الملحقية الثقافية في أميركا تحتفي بدور المرأة في نهضة البلاد	3	
	11 مارس 2020	151دبلوماسية سعودية يعملن في الخارجية	4	
	11 مارس 2020	«سامبا» يبرم اتفاقية مع الأمم المتحدة لدعم مبادرتها في مجال تمكين المرأة	5	
	10 مارس 2020	"الصندوق الصناعي" يحتفي برائدات الصناعة تزامناً مع اليوم العالمي للمرأة	6	
	9 مارس 2020	سيدات الأعمال يشدن ببيئة عمل المرأة في المملكة	7	
	9 مارس 2020	المرأة تقرع جرس «تداول» بمناسبة يومها العالمي	8	

	9 مارس 2020	المملكة تحتفي بالمرأة وتعزز دورها الريادي في كل المجالات	9
	8 مارس 2020	الراجحي يُدشن منصة «قياديات» بمناسبة اليوم العالمي للمرأة	10

Appendix C:

Examples of Concordance lines SWBCM

Women

been no female pundits on Mohammad's panel but the men I spoke to did at least admit their openness to address the issue of	women's	rights and their importance to the future economy of the country - one that needs to compete with other Arab countries
gives hope of reform - but it may be premature Saudi Arabia's new Crown Prince, Mohammed bin Salman, had viewed allowing	women	to drive as a key plank of reforms, insisting that the move would lead to higher female participation in the workforce
of men. Whilst I did see women on other panels, if Saudi Arabia is to pool its resources of female talent it needs	women	to be represented in the boardroom to get their voices heard. And, more than ever, it needs the private sector to lead
female participation in the workforce and a breakdown of gender roles that limits social interaction between men and	women	outside immediate family environments. However, the Crown Prince and his father, King Salman, had feared that moving
and scan the room, there are no	women.	The panel of corporate pundits consists exclusively of men. Whilst I did see women on other panels, if Saudi Arabia is to pool its resources of female talent it needs women to be represented in the
- one that needs to compete with other Arab countries such as Bahrain and Dubai. It is a pressing need and the value of	women	must be recognised. The Saudi visual artist Ms Saffaa is a petite woman with cropped hair framing a pixie face. Her mural
and Dubai. It is a pressing need and the value of	women	must be recognised. The Saudi visual artist Ms Saffaa is a petite woman with cropped hair framing a pixie face. Her mural, plastered on a studio wall at Sydney University's College of the Arts
Arabia is celebrated across the globe as a major royal gift to the women in the kingdom. Following King Salman's decree,	women	will no longer need permission from a legal guardian to get a licence and will not need a guardian in the car when they
is little more than a public relations stunt designed to cement this notion of the Saudi regime as the liberator of	women .	Over the years, gender issues have become an important battleground across the Middle East. They have been cited as
to serve this historic entity," the club tweeted. "With you,	women	for the first time was announced last October. "The

the scene is complete." The move to open up stadiums to		general sports authority has provided everything that would

Saudi women :

While	Saudi women	might largely be excluded from the workforce, I also witnessed a corporate Saudi Arabia which is very much a world apart.
It led Saffaa into a thriving underground online protest scene filled with local and expat	Saudi women.	Many were housewives, sharing stories of life in the regime. Saffaa says Saudi women defending the laws were generally from the ruling class with ties to the government.
"Those who have really good jobs, unveil a new street mural in Melbourne's Brunswick East, a collaboration with several female artists as a tribute to	Saudi women.	The launch will be hosted by Moroccan Deli-cacy cafe owner and community activist Hana Assafiri, known for hosting.
Change is inevitable, and it has already begun. During my time in	Saudi	, I witnessed the early blossoming of a female subculture.
Part of her activism is borne out of subverting the western framing of	Saudi women	as victims, rather than as agents of their own liberation. This co-opting, she says, only furthers the they were fighting against, with women used as pawns in a cultural battleground of rising Islamophobia.
"Don't say	Saudi women	don't have a voice. We have a voice. You just haven't been paying attention." Saffaa says the fight for women's rights in the guardianship system.

	47 Saudi women	drove their cars around Riyadh to protest the driving ban. They faced severe punishment at the time and the campaign.
In November 1990,		
Although freedom of movement is a universal right,	Saudi women	are still constrained. They cannot marry, work, study, travel, or seek healthcare without the consent of their male.
Like their counterparts in Afghanistan, Egypt, Pakistan, and elsewhere,	Saudi women	had been framed in this binary image. Dictators conveniently depict themselves as liberators of these downtrodden.

Activists:

It is a riotous mix of calligraphy, graffiti and portraits featuring the women's rights	activists	Manal Al-Sharif and Samar Badawi, both part of a nascent movement protesting Saudi Arabia's guardianship laws.
The sneakers-wearing activist uses street art and social media to promote millennial-style political protest that is transnational and female artists as a tribute to Saudi women.	activist	uses street art and social media to promote millennial-style political protest that is transnational and female artists as a tribute to Saudi women.
Women in Saudi Arabia have been granted the right to drive, overturning a cornerstone of Saudi conservatism that had been a cause celebre for	activists	demanding reforms in the fundamentalist kingdom.
If we are talking about the battle for women's rights in the region, we struggle, but it is about empowering women to be independent of men, not dependent on men." At least 10 prominent Saudi	activists,	mostly women's rights campaigners.

Many accounts are anonymous, and tweets are posted in both Arabic and English. Ten of the most widely known women	activists	have amassed more than 1.2 million followers between them.
"Twitter has brought international attention [to issues], which is very important," said	activist	Areej (who wanted to be identified by only one name). "We hope that we will come to a time when all women and men are treated.
Among those arrested last week were Eman al-Nafjan and Loujain al-Hathloul, both well-known women's rights.	activists	
Al-Hathloul is a Saudi women's rights	activist	and a social media figure, who has been involved in the campaign for women to be allowed to drive and was detained on 1.
Saudi American women's activist and blogger Nora Abdulkarim [HYPERLINK: fear. "Saudi feminists are timidly returning to agitating on Twitter," she tweeted. "Some show support for arrested	activists,	some not. For 1st time in anti-guardianship campaign, very intimidating to speak."

Guardianship

The biggest issue here is the male	guardianship	of women, meaning that they need their male guardians' permission to marry, travel, leave the country, and enroll in.
Women who might still be subject to harsh rules of "	"guardianship"	are finding ways to communicate with each other via social networks.
The protest gained steam after the July release of a Human Rights Watch report, which was critical of the laws related to Saudi Arabia's	guardianship	laws.
Thousands of Saudis signed a petition in September that demanded the government abolish	the guardianship	system, which prevents women from engaging in fundamental tasks without the permission of a male relative.
Unless Saudi Arabia has by then allowed women to drive and abolished the	guardianship	system

235

Women in Saudi Arabia are riding a "Twitter wave" of activism that they hope will lead to the abolition of a legal	guardianship	system that gives men authority over their lives.
, who was among the 47 women arrested for driving cars around Riyadh in 1990 to protest against the ban, said ending male	guardianship	will be a tough nut to crack. "Guardianship is very strong in Saudi Arabia, from top to bottom, the concept of
Under the Saudi	guardianship	system almost every aspect of a Saudiwoman's life is controlled by a male guardian. They are forbidden from travelling
the country. "No woman or girl should fear for their life like Reem and Rawan did. Saudi Arabia must urgently reform the	guardianship	system and end the whole range of discriminatory laws and practices women face." Three Saudiwomen on trial with eight
to be recommended by a government committee set up in 2017 to review the country's often ad hoc implementation of the	guardianship	laws. "There is no question that the leadership, the government and the people want to see this system changed," a Saudi

Permission:

Many have argued for women's equality on purely moral terms, which was critical of the laws prohibiting a woman from traveling, marrying, or even leaving prison without the	permission	of a male guardian. The movement gave birth to a hashtag, #iammyownguardian, and a petition signed by thousands, part.
While many women will no longer need the	permission	of a guardian to take a public sector job.
According to the Gulf Centre for Human Rights, Saudi culture and guardianship policy require women to have	permission	from a male relative to work, travel, marry, and even get some medical treatment. Her plight mirrors that of other.
Saudi Arabia, a country where women are denied basic freedoms and are not allowed to work, marry, and travel without the	permission	of a male guardian. "I think that the number of women fleeing from the Saudi administration and abuse will increase.
"I wanted to be independent. I wouldn't have been able to marry the person I wanted. I couldn't get a job without	permission."	Qunun had originally applied for asylum in Australia but confirmed it was the United Nations High Commissioner for.

the home. The biggest issue here is the male guardianship of women, meaning that they need their male guardians'	permission	to marry, travel, leave the country and enrol in education. Many have argued for women's equality on purely moral terms
be planning to relax the country's strict male guardianship laws to allow women to leave the country without needing	permission	from a male relative, according to reports. Travel restrictions for women over the age of 18 are due to be lifted this
in July 2019, though women must still seek	permission	for marriage. Gornall said she was careful, however, not to underestimate the mettle of Saudiwomen. "The idea that
and deal with population growth issues. Women in Saudi Arabia cannot open a bank account without their husband"s	permission	or leave the home without a male guardian known as a mahram. The Shoura Council in the country, the king"s advisory body
It also has a law stating that all women must have a male guardian, typically a husband, father or brother, who gives them	permission	to study, travel abroad or marry. A Human Rights Watch report on male guardianship found "a woman's life is controlled

Appendix D: Examples of Concordance lines SWBTCM

Concordance "SAUDI"

CAR makers have started advertising their vehicles to women in	**Saudi**	Arabia. The move follows this week's announcement that the country's ban on female drivers will end in June next year.
ban on female drivers will end in June next year. Among the firms using Twitter for their adverts are VW, Ford and Nissan.	**SAUDI**	Arabia has granted a female robot full citizenship - giving it more rights than the country's women. Sophia spoke to
, made by Hong Kong's Hanson Robotics, cannot now legally be switched off. A Twitter user wrote: "The only type of women Saudi Arabia gives full rights to ... a robot one, and a foreigner at that."	**SAUDIwomen**	will no longer be forced to wear
Crown Prince Mohammad bin Salman rose to power. Women have recently been allowed to drive and go to mixed sports events.	**SAUDI**	Arabia has for the first time opened applications for women to join its military. Women have until Thursday to apply for
the country issued the first licences this month. It was the only country left in the world where women could not drive	**. A SAUD**	I teenager being detained at an airport fears her family will kill her if she is returned home. Rahaf Mohammed al-Qunun,
Rahaf, who claims her family was violent to her, said: "I'm sure 100% they will kill me as soon as I get out of the Saudi jail." An official said a	**Saudiwoman**	seeking asylum had been denied entry to Thailand and was being held at the airport.
Rights Watch Asia said: "Rahaf openly says her father will kill her. What is so hard for UN agencies to understand?"	**A SAUDI**	teenager fears being sent back to her death after renouncing Islam. Rahaf Mohammed alQunun was due to be returned to her.

Abaya:

Saudiwoman, educated in an all-female university, driven around town, forbidden to leave the house without her black	**abaya**	and niqab, this was a sweet and precious liberty. She said: "For the first time, I now had an autonomous connection with
, father or brother usually. Driving is a start - but more progress is desperately needed. Saudiwomen need not wear the	**abaya**	- loose-fitting, fulllength robes - a senior Muslim said yesterday. Sheikh Abdullah al-Mutlaq said Muslim women.
said yesterday. Sheikh Abdullah al-Mutlaq said Muslim women should dress modestly, but this did not mean wearing the	**abaya**	. The statement is seen as the latest indication of religious modernisation in Saudi Arabia. SAUDI women have got.
. Women are now allowed to get jobs without their guardians' permission. We meet Rana', a fashion designer who designs	**abayas**	(the obligatory loose-fitting cloaks) and boasts, Under my abaya, I wear clothes from designers all over the world!'
careful to move in small groups, to avoid abuse from the religious men at the airport'. And our kit is all hidden under our	**abayas**	'. And Munirah reveals that her brother was so ashamed when he saw her name in print for the first time that he held a gun to
Arabia is poised to sell off a stake in Pound1.6trillion state oil giant Saudi Aramco. SAUDIwomen need not wear the	**abaya**	, the loose full-length robes symbolic of religious faith, a Muslim clerical has said. On his TV show, Sheikh Abdullah
of the Council of Senior Scholars, said Muslim women should dress modestly, but this did not necessitate wearing the	**abaya**	. In a sign of further liberalisation he said: "More than 90 per cent of pious Muslim women in the Muslim world do not wear
. In a sign of further liberalisation he said: "More than 90 per cent of pious Muslim women in the Muslim world do not wear	**abayas**	. So we should not force people to wear abayas." SAUDIwomen are allowed to drive today - after the country's decades-old

Permission :

criticised because it treated women as minors throughout their lives, requiring that they have a husband or father's	permission	to get a passport. The new rules allow any person aged 21 and older to travel abroad without prior consent. . THERESA May
rebels in neighbouring Yemen. The kingdom operates one of the most repressive regimes for women in the world. They need	permission	from a male guardian before they can travel or marry and most state schools do not offer sport lessons for girls. Women
a husband, father or brother. They are not allowed to study, travel abroad, open a bank account or marry without their	permission	. A WOMAN in Saudi Arabia has died in a car crash during her first driving lesson, less than a week after the country lifted

I long to visit my son, who's in the U.S., but my husband would have to sign the	permission	papers.' Women here we're just used for cooking, for cleaning, for bed. They've lowered us to nothing.' On and on it goes
pioneering career women here, as Sutcliff shows us. Women are now allowed to get jobs without their guardians'	permission	. We meet Rana', a fashion designer who designs abayas (the obligatory loose-fitting cloaks) and boasts, Under my
turned down a longed-for opportunity to travel to the U.S., because her father and brothers refused to give her	permission	. This desert country, Sutcliff suggests, has gone straight from tent to penthouse' so fast that society hasn't had

Travel:

Saudiwomen also can't	**travel**	abroad, rent an apartment, get married or divorced, or undergo certain medical procedures without the consent of a
lost their jobs, faced severe stigmatisation and were barred from	**travel**	abroad for a year. Sexist conservatives in the country had long claimed that allowing women to drive would lead to sin
allowing any citizen to apply for a passport and	**travel**	freely without male consent. The country's legal system was criticised because it treated women as minors throughout
Women in the world. They need permission from a male guardian before they can	**travel**	or marry and most state schools do not offer sport lessons for girls. Women also have to wear clothes which cover their
By law, all Saudiwomen must have a male guardian - typically a husband, father or brother. They are not allowed to study,	**travel**	abroad, open a bank account or marry without their permission. A WOMAN in Saudi Arabia has died in a car crash during her
permission to	**travel**	. From the age of 15, sons become their own mothers' guardians if she doesn't have a husband, father or brother. But I
we are very careful to move in small groups, to avoid abuse from the religious men at first time that he held a gun to her head. She also admitted that she had recently turned down a longed-for opportunity to	**travel**	to the U.S., because her father and brothers refused to give her permission. This desert country, Sutcliff suggests,

	travel	abroad. Saudi public prosecutor Saud al-Mojeb said he would "spare no efforts in protecting women, children or
an uncle, brother or son - whose approval is needed to marry, obtain a passport and		

Guardian:

retain the right to veto any attempt for her to use the car. The kingdom has done nothing to lift the repressive male	guardian	laws that prevent women doing many everyday tasks without the approval or accompaniment of a man. Now the young crown
Saudi law still requires women to have a male	guardian	make legal and financial decisions on their behalf. Saudiwomen also can't travel abroad, rent an apartment, get
Yemen. The kingdom operates one of the most repressive regimes for women in the world. They need permission from a	guardian	before they can travel or marry and most state schools do not offer sport lessons for girls. Women also have to wear
By law, all Saudiwomen must have a male	guardian	- typically a husband, father or brother. They are not allowed to study, travel abroad, open a bank account or marry
by high walls and guarded by male security guards, from which no woman can ever go out unless accompanied by her male	guardian	so a mother can never take her daughter out for lunch. Sutcliff has interviewed 28 Saudiwomen from every walk of life,
, worryingly, and tellingly, they've asked to be anonymous in this book, to avoid getting into trouble from their male	guardians	for daring to make innocuous (but, actually, inflammatory) remarks, such as these: If I'm honest, and my husband isn't
on the coast, so my sisters and my girlfriends can take a little holiday. But I can't because I don't have a mahram [male	guardian	] to sign the papers.' I think polygamy should be made illegal. It causes women to go into deep depressions.' A woman's
] to sign the papers.' I think polygamy should be made illegal. It causes women to go into deep depressions.' A woman's	guardian	is her abuser. It's a mechanism of control.' I long to visit my son, who's in the U.S., but my husband would have to sign the
the West, who are sexualised from a young age, expected	guardian	to earn their own living, and don't have the privilege' of a male to protect' them from the cradle to the grave. Women are indeed allowed to drive in Saudi Arabia now, but there's a
n't some impressive pioneering career women here, as Sutcliff	guardians'	permission. We meet Rana', a fashion designer who designs

shows us. Women are now allowed to get jobs without their		abayas (the obligatory loose-fitting cloaks) and boasts,

Ban:

advertising their vehicles to women in Saudi Arabia. The move follows this week's announcement that the country's	**ban**	on female drivers will end in June next year. Among the firms using Twitter for their adverts are VW, Ford and Nissan.
SAUDIwomen are officially allowed to get behind the wheel after a decadesold driving	**ban**	was lifted. The change was announced last September, and the country issued the first licences this month. It was the
isn't it great that Saudi Arabia's ruling monarchy have finally seen fit to overturn the world's only	**ban**	on women drivers? Er, maybe we should pull into a layby before we get too excited. It may be progress but there's little
enjoying the freedom of a solo road trip any time soon. It will be June next year before the lifting of the 60-year.	**ban**	so the rest of the world will be 18 whole years into the 21st century before Saudi Arabia takes a baby step into the 20th
that they can now enjoy the kind of mobility and freedom that we take for granted was quite something. Overturning the	**ban**	is one of the clearest signs that the ultra-conservative kingdom might now be opening up to change. But there is still a
indication of religious modernisation in Saudi Arabia. SAUDIwomen have got behind the wheel after the country's	**ban**	was finally lifted. The move marks a historic moment for women who have had to rely on their male relatives or paid
work, visit friends or drop children off at school. The archaic rule, which was the world's last remaining driving	**ban**	against women, brought to an end decade of campaigning. In 1990, women who got behind the wheels of their cars in the
2018. Many women in the kingdom, which has	**banned**	female motorists for 60 years, have been illegally taking to the road in anticipation. The incident, in Jeddah, near
abayas." SAUDIwomen are allowed to drive today - after the country's decades-old	**ban**	was lifted. Licences were issued to women earlier this month after the change was announced last September. Until the
end of the	**ban**	is part of sweeping reforms by Crown Prince Mohammed bin Salman, 32, who hopes to

		transform the ultra- conservative

Appendix E: Examples of Concordance lines SWSCM

<u>المراة:</u>

في سوق العمل , و كانت الهيئة 1 العامة ل الطيران المدني من الجهات التي مكنت المراة السعودية ل العمل في قطاع الطيران المدني ,	المراة	حققت المملكة العربية السعودية 1 العديد من الانجازات نحو تمكين المراة في سوق العمل , و كانت الهيئة العامة ل الطيران المدني من الجهات التي مكنت المراة السعودية ل العمل في قطاع الطيران المدني ,
ل العمل في قطاع الطيران المدني على كافة الاصعدة و الوظائف القيادية و الفنية و الادارية , ايمانا من ها ب دو	المراة السعودية	السعودية العديد من الانجازات نحو تمكين المراة في سوق العمل , و كانت الهيئة العامة ل الطيران المدني من الجهات التي مكنت المراة السعودية ل العمل في قطاع الطيران المدني , على كافة الاصعدة و الوظائف القيادية و الفنية و الادارية , ايمانا من ها ب دور
في تطوير و تعزيز قطاع الطيران و التي اصبح ل ها دور رئيس في جميع المجالات تماشيا مع رؤية 2030, و اخذت الهيئة على عاتق ها تمكين	المراة	السعودية ل العمل في قطاع الطيران المدني , على كافة الاصعدة و الوظائف القيادية و الفنية و الادارية , ايمانا من ها ب دور المراة في تطوير و تعزيز قطاع الطيران و التي اصبح ل ها دور رئيس في جميع المجالات تماشيا مع رؤية 2030, و اخذت الهيئة على عاتق ها تمكين
السعودية في عدة مجالات من ها مهنة المراقبة الجوية . و تعتز الهيئة ب قدرات و مهارات المراقبين الجويين لدي ها , حيث وصلت نسبة	المراة	في تطوير و تعزيز قطاع الطيران و التي اصبح ل ها دور رئيس في جميع المجالات تماشيا مع رؤية 2030, و اخذت الهيئة على عاتق ها تمكين المراة السعودية في عدة مجالات من ها مهنة المراقبة الجوية . و تعتز الهيئة ب قدرات و مهارات المراقبين الجويين لدي ها , حيث وصلت نسبة
في منظومة الطيران المدني في المملكة . و من تلك النماذج العاملات في مهنة المراقبة الجوية , ريم عبدالله التي اوضحت ان سبب	المراة	السعوديات عن بداية هن في الحصول على الرخصة ل هذه المهنة , و ادوارهن العملية و الفاعلة في هذه المهنة الهامة ل ايضاح دور المراة في منظومة الطيران المدني في المملكة . و من تلك النماذج العاملات في مهنة المراقبة الجوية , ريم عبدالله التي اوضحت ان سبب
السعودية تطمح ان تصل الى مناصب قيادية في مجال المراقبة الجوية و في منظومة الطيران المدني ". و عبرت (الموظفة روان حبيشي	المراة	جدة ?), و مع الوقت اصبح الطيارون يهنئوني ب الوظيفة و يعبرون عن ثقة هم العالية ب نا ل ما وجد نا دعما كبيرا من هم ", مشيرة الى ان المراة السعودية تطمح ان تصل الى مناصب قيادية في مجال المراقبة الجوية و في منظومة الطيران المدني ". و عبرت (الموظفة روان حبيشي
السعودية خير دليل ان ها قادرة على العمل في كل المجالات و تؤدي عمل	المراة	كاملة بعد التخرج اليوم تؤدي عمل ها على اكمل وجه دون اي مشكلات و

244

" ها على الوجه الاكمل , و اوضحت عند ما بدات العمل في مهنة		هذا نتيجة التدريب المميز الذي وجدنا ه ". و افادت حبيبي ان واقع
السعودية قادرة على مواجهة كل التحديات مشيرة ان ها تطمح الى الوصول ل ان تكون اول امراة في ادارة المنطقة , و قالت " في الحقيقة	المراة	نا ب هذه الخطوة , و في الحقيقة ان نا وجد نا تهنئة من كافة طياري , الخطوط العالمية ". من جهة ها اكدت المراقبة الجوية لينا عادل ان
السعودية ب اذن الله قد ها ". و ب دور ها افادت شهد فيصل زارع مراقبة جوية تحت التدريب ان مسمى (مراقبة جوية) شد ها ل الدخول الى هذا	المراة	يعبرون ل نا عن فخر هم و وجد نا ترحيبا كبيرا من هم , و الحمد ل اله تدريب نا مستمر و اطمح ان اصل الى اول امراة في ادارة المنطقة
ب العكس المراة السعودية لدي ها الحس العالي و انا ارى هذا الشيء في نفسي مما دعاني ل اثباة ه ب ان اكون واحدة من المراقبات	المراة	على هذه الوظيفة ليست سهلة على الاطلاق , و لكن في نفس الوقت ممتعة ل ان ها متنوعة , و نحن نرى ان ه لا يوجد فرق بين الرجل

تمكين:

المراة في سوق العمل , و كانت الهيئة العامة ل الطيران المدني من الجهات التي مكنت المراة السعودية ل العمل في قطاع الطيران	تمكين	حققت المملكة العربية السعودية 1 العديد من الانجازات نحو
ا المراة السعودية في عدة مجالات من ها مهنة المراقبة الجوية . و تعتز الهيئة ب قدرات و مهارات المراقبين الجويين لدي ها , حيث	تمكين	المراة في تطوير و تعزيز قطاع الطيران و التي اصبح ل ها دور رئيس في جميع المجالات تماشيا مع رؤية 2030, و اخذت الهيئة على عاتق
و المراة السعودية و ليس فقط يوم المراة العالمي . 4 اقامت سفارة المملكة العربية السعودية في واشنطن اليوم احتفالا خاصا ب	تمكين	و الحفل المقام ب ,(Kent State) ل العلوم (Tennessee) جامعة الصحية , و باقي الفعاليات التي س تتم تباعا , ل يصبح هذا الشهر هو شهر
المراة , و الاعتراف ب اعمال ها و انجازة ها . و قال نائب رئيس البعثة ان ه منذ عام 1977 بدات الامم : المتحدة ب الاحتفال ب هذا	تمكين	التجاري دون قيود و اكد الخراشي ان هذه المناسبة فرصة ل الاحتفاء ب التقدم نحو تحقيق المساواة بين الجنسين , ب الاضافة الى
المراة , و من ها الهدف المرتبط ب رفع نسبة مشاركة المراة في سوق العمل من 22 % الى 30 %. و اشار الخراشي الى ان الاصلاحات الجديدة	تمكين	الاصلاحات , حيث ان الرؤية تؤكد على ان المراة تلعب دورا مهما في التوجه الطموح ل الدولة , من خلال تضمين مبادرات و اهداف
, المراة في المجال الرياضي , اوضح الخراشي >< ان المملكة قطعت شوطا كبيرا بدءا ب قرار ممارسة الرياضة ل الفتيات ب المدارس , و	تمكين	و ك ذلك قرار السماح ب قيادة , المراة , و ما تبع ذلك من اثر على جميع المستويات المهنية و الاجتماعية و الاقتصادية . و في نطاق
المراة >< . و اكد ان هاتين العضويتين في الاجهزة الاممية	تمكين	الجنسين و النهوض ب المراة , ك ما انتخبت المملكة عام 2019 في

المجلس التنفيذي ل هيئة الامم المتحدة ل المساواة بين الجنسين و		المعنية ب المراة , هما اشارة و تقدير من دول العالم ل ما هو حاصل من
التي يتمكن في ها الجميع , خاصة النساء و الشباب , من العيش و العمل و تحقيق الازدهار >>, ف المملكة في رئاسة ها تبني في مجال	تمكين	النساء , و تواصل الزخم الذي تم العمل علي ه في رئاسات مجموعة العشرين السابقة و احراز تقدم ملموس في تمكين النساء و الفتيات ب
رئاسة ها تبني في مجال تمكين النساء و تواصل الزخم الذي تم العمل علي ه في رئاسات مجموعة العشرين >> السابقة و احراز تقدم ملموس في	تمكين	النساء , و تواصل الزخم الذي تم العمل علي ه في رئاسات مجموعة العشرين السابقة و احراز تقدم ملموس في تمكين النساء و الفتيات ب ما يتماشى مع الهدف الخامس من اهداف الامم المتحدة ل التنمية المستدامة , ب ما في ذلك دعم >> المبادرات مثل
النساء و الفتيات , ب ما يتماشى مع الهدف الخامس من اهداف الامم المتحدة ل التنمية المستدامة , ب ما في ذلك دعم المبادرات مثل	تمكين	و تطور التمثيل الاقتصادي ل المراة عقب ذلك . استمع الحضور الى >>. - قصة ملهمة من تايلور سالمون رائدة اعمال اميركية -, عرضت في

السماح:

وزارة الدفاع ل تنضم ب ذلك ل وزارة الداخلية التي سبقة ها في ذلك , حيث تعمل السعوديات ب رتب عسكرية في قطاعين مختلفة , و ك ذلك قرار	السماح	ب قيادة المراة , و ما تبع ذلك من اثر على جميع المستويات المهنية و الاجتماعية و الاقتصادية . و في نطاق تمكين المراة في المجال
المراة في المجال الرياضي , اوضح الخراشي >> ان المملكة قطعت شوطا كبيرا بدءا ب قرار ممارسة الرياضة ل الفتيات ب المدارس	السماح	و ل الاسر ب دخول مباريات كرة , القدم , و ك ذلك السماح ل السعوديات ب المشاركة في الالعاب الاولمبية , مشيرا الى ان نا نجد هذا
ان المملكة قطعت شوطا كبيرا بدءا ب قرار ممارسة الرياضة ل الفتيات ب المدارس , و السماح ل الاسر ب دخول مباريات كرة القدم , و ك ذلك	السماح	ل السعوديات ب المشاركة في الالعاب الاولمبية , مشيرا الى ان نا نجد هذا التركيز يتعدى المراة السعودية ل يصل الى نساء العالم
الذي يؤكد حرص و متابعة القيادة على المحافظة علي ها ك قيمة معيارية انسانية , و قرار ممارسة الرياضة ل الفتيات ب , المدارس	السماح	, و ل الاسر ب دخول مباريات كرة القدم و ك ذلك السماح ل السعوديات ب المشاركة في الالعاب الاولمبية , و منح تراخيص قيادة الطائرات ل
علي ها ك قيمة معيارية انسانية , و قرار ممارسة الرياضة ل الفتيات ب المدارس و السماح ل الاسر ب دخول مباريات كرة القدم , و ك ذلك	السماح	ل السعوديات ب المشاركة في الالعاب الاولمبية , و منح تراخيص قيادة الطائرات ل المرة الاولى في تاريخ المملكة , ثم زاد عام 2019
من تمكين المراة في العام 2018 م , من ها : قيادة المركبة , و اقرار قانون التحرش , و قرار ممارسة الرياضة ل , الفتيات ب المدارس	السماح	, و ل الاسر ب دخول مباريات كرة القدم و ل السعوديات ب المشاركة في الالعاب الاولمبية , و منح تراخيص قيادة الطائرات ل
المركبة , و اقرار قانون التحرش , و قرار ممارسة الرياضة ل الفتيات ب	السماح	و ل السعوديات ب المشاركة في الالعاب الاولمبية , و منح تراخيص قيادة

الطائرات ل المرة الاولى في تاريخ المملكة , منوهة ان ه ف		المدارس , و السماح ل الاسر ب دخول مباريات كرة القدم , ي
و ب قيادة ها ل السيارة و تمكين ها من تنظيم حياة ها و قضايا ها الاجتماعية ب مفرد ها و مباشرت ها كل ما يتعلق ب احوال ها الشخصية ك	السماح	السريعة ل استيعاب الاصلاحات الاجتماعية , بدلالة تقبل ه ل القرارات الاصلاحية السابقة ك عمل المراة في , مختلف القطاعات
ل النساء ب دخول عالم الرياضة و شرعنة ممارسة ها ب قرار رسمي في المدارس الخاصة ب ها , مع فتح المجال ل ها ب الانضمام ل الاتحادات	السماح	بن سلمان ـحفظهما اللهـ اللذين فتحا ل المراة السعودية مجالات عديدة ل التنمية و التطور و العمل و من ذلك المجال الرياضي ف كان
ل المراة ب دخول الدوائر القضائية ب دون الحاجة لـولي امر , كـ ما ضمن ل ها القانون عدة حقوق و امتيازات في العمل من ها تحديد ع	السماح	العمل على تمكين ها السياسي و الاجتماعي و فتح مجال العمل في الابحاث الاجتماعية و القانونية و تطوير البرامج و المحاماة مع

رخص:

القيادة ل الذكور و الاناث على حد سواء , و انشاء وحدات توظيف نسائية ب مكاتب العمل , و صندوق تنمية الموارد البشرية , و اطلاق	رخص	شؤون الاسرة و تخصيص احدى لجان ه ل تتولى شؤون المراة . و انشاء محاكم في الاحوال الشخصية ل النظر في القضايا الاسرية , و اصدار رخص القيادة ل الذكور و الاناث على حد سواء , و انشاء وحدات توظيف نسائية ب , مكاتب العمل , و صندوق تنمية الموارد البشرية , و اطلاق
القيادة ـ ل الذكور و الاناث على حد سواء , الذي يمثل احد التدابير المتخذة ل تعزيز حرية التنقل ل المراة . و اوضح المجلس ان من ضمن	رخص	او انهاء الاجراءات الخاصة ب ها , و الامر السامي الكريم القاضي ب تطبيق ـ احكام نظام المرور و لائحة ه التنفيذية ب ما في ها اصدار رخص القيادة ـ ل الذكور و الاناث على حد سواء , الذي يمثل احد التدابير المتخذة ل تعزيز حرية التنقل ل المراة . و اوضح المجلس ان من ضمن
القيادة . و كل نا فخر ب ما س يثمر من انجازات على المستوى الشخصي و الاقتصادي . متمنين ل الجميع قيادة امنة و مستقبل و اعد " جدير ب	رخص	الجهات المشاركة و الرائدة ل تحقيق رؤية المملكة العربية السعودية في تمكين المراة , و ها نحن نحتفل ب حصول المستفيدات
المحاماة , و من هنا بدات رحلة المراة السعودية مع المحاماة ل تصبح منافسا قويا في المجال , حيث قامت المحامية السعودية جاهدة ب	رخص	قولها , مضيفة ان بدايات المراة السعودية مع المحاماة كانت في 2013 ميلادية , حينما بدات وزارة العدل منح المراة السعودية
ف مدارس السيدات توجد جودة عالية , في التعاطي مع هن , مع وضع شروط صارمة	رخص	مضيفا ان ه من المتوقع ان يعاد النظر , ايضا في استخراج الرخص ل الرجال من خلال التعامل مع ها ب ذات الطريقة التي تعتمد في استخراج رخص السيدات ف هناك فرق كبير بين الحالتين في , استخراج
مزاولة المحاماة , مضيفة ان كتابة العدل هي من ضمن التخصصات القانونية , و الكثير من السيدات سعدن ب كون ه يحمل شيئا من	رخص	مع الرجال . و قالت د . وحي ل قمان ـ رئيسة قسم القانون ب جامعة الملك عبدالعزيز ـ : ان هذا التوجه خطوة متوقعة بعد منح النساء رخص

	رخص	و الاتفاقيات , و ان تمت امام كتابات العدل الحكومية تسمى كاتب عدل , سواء كان رجلا او امراة , و ان كانت من القطاع الخاص ممن رخص ل هم ب العمل في هذا الامر تمت تسمية هم موثقين او موثقات , و هي خدمة متساوية تقدم من جهتين اما من القطاع الحكومي تحت مسمى كتابة
القيادة . و قدمن الشكر و الامتنان ل خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز على قرار السماح ل المراة ب القيادة . و	رخص	لدى مراكز تعليم القيادة , و اكدن ان المواعيد الطويلة تدفع بعض النساء ل الذهاب الى الدول الخليجية المجاورة ل استخراج
البناء , و تنفيذ الجولات الرقابية ل الانشطة النسائية و البائعات الجائلات و الاستثمارات البلدية النسائية , و متابع	رخص	ها , و اطلع سمو ه خلال اللقاء على الخدمات التي تقدم ها البلدية النسائية , و من ها اصدار التراخيص ل الانشطة التجارية , و اصدار ة
ف يضع ها في بعض الوظائف , الشكلية , فقط ل كون ها امراة , و ل ان صاحب العمل يريد ان يظهر قناعة ه ب تمكين المراة , و هذا ما وضع ها	رخص	النساء , ف زادت صلابة المراة , ل . تهزم من ابدع في مضايقة ها سابقا المراة ايضا تواجه اعتى التحديات ب ان يعامل ها المستغل ب في

Appendix G: Coding Data and Analysis

1. Below is an illustration of a coded paragraph extracted from British articles.

The ending of the ban on women driving in Saudi Arabia is celebrated across the globe as a major royal gift to the women in the kingdom. Following King Salman's decree, women will no longer need permission from a legal guardian to get a licence and will not need a guardian in the car when they drive. While many women will no doubt benefit from driving to work and taking children to school, the decision must be assessed in the context of an absolute monarchy championing women's causes while only last week it detained more than 30 professionals, clerics, and activists for no reason other than to spread terror and intimidate.
Related: Saudi Arabia to allow women to obtain driving licences
Although freedom of movement is a universal right, Saudiwomen are still constrained. They cannot marry, work, study, travel or seek healthcare without the consent of their male guardians. A Saudiwoman cannot marry a foreigner without the consent of the interior ministry. She can never pass her nationality to her children, who need a visa to enter the kingdom. When a woman is abused by family members, she cannot rely on the government to seek justice, as official agencies hesitate to interfere in "family matters". When they do, it is often on the side of the abusers.
In the last year, Saudi embassies abroad worked to return girls defined as "runaways". These are abused girls who leave without the consent of their guardian. In Istanbul and Manila, authorities cooperated with Saudi agents who kidnapped so-called runaways and returned them to Saudi Arabia, where they faced detention. They cannot be freed until their guardian turns up to sign their release documents. Her guardian may have also been her abuser.
The Saudi state is one of the most male-dominated in the world. Now it is compelled to look as if it is treating women better to win over critics in the west. As a result, it has embarked on a series of cosmetic reforms. Increasing women's employment is part of that package. Recently, women have been allowed to work as cashiers in supermarkets or as cooks. But there are also plans to appoint them to high-ranking positions. Yet we know from other countries that when such appointments have been made without serious political change, women have found it doesn't lead to their empowerment. Women can never become equal citizens without real democratisation, but none of the Saudi reforms offer this.
History is littered with dictators who have promoted women, from Turkey's Atatürk, the Iranian shah, Habib Bourguiba of Tunisia, and Hosni Mubarak in Egypt. Appearing to support women has won dictators applause, especially in the west, where women's rights have become an axis against which to measure nations and evaluate regimes.

2. Below is an illustration of a coded paragraph extracted from Saudi articles."

While the former Dean of the Faculty of Economics and Political Science at Cairo University, Dr. Alia Mahdi أنّ هذا القرار سيُحدث حالة رواج في سوق السيارات، وهناك جيل جديد من the girls سيبدأ التحرك بنفسه بالسيارة، وبالتالي سيكون هناك استغناء جزئي في الوقت الحالي عن السائقين، ولكن لن يكون هناك انخفاض كبير في عدد السائقين، لأن هناك عدداً لا يستهان به يعتمد على السائق في تلبية احتياجات المنزل، she considered أنّ الطلب سيزيد على كل ما هو مكمل لصناعة السيارات من خدمات التأمين والصيانة وغيرها، وهو ما سينعش السوق السعودي، وهذا القرار سليم حتى لو جاء في وقت متأخر.

قرار في وقته

A woman's rights activist, Hala Mustafa, confirmed that the Saudi woman استحقت ما حصلت عليه من حقوق، مشيرةً إلى أنّ القرار السامي جاء في وقته.

دواعٍ مجتمعية

وقدمت An expert in psychology and human relations and a member of the American Society of Family Problems, Dr. Ghada Heshmat التهاني والتبريكات woman السعودية على هذا القرار، مضيفةً: " woman السعودية تشعر بثقتها في نفسها، وبحجم مسؤوليتها عن الأسرة، she feels أنها غير مختلفة عن العالم الخارجي"، موضحةً أنّ هناك أسراً لم تكن لديها استطاعة

3. Below is an illustration of a coded tweets extracted from British tweets."

tweet	retweet	likes	Comment	date	Reply
Women in Saudi Arabia will no longer need the permission of a male guardian to travel, according to new laws, in a key step towards dismantling discriminatory laws. #EqualityInLaw via @guardian			100 yrs ago my grandmother's were escorted to the wellsprings to fetch water cos hyenas used to be around the swamps.		
			After mainy decades saudi women's got freedom Congratulations		
			This is a Revolution		
			I love how it says with no guardian but the article is published by @guardian		
			Unfortunately the Saudi women who fought for this right are still in prison....		
			This is great news		
			The women who fought for this rights are still imprisoned		Reply: They are spy they have fought for nothing
			But the Last studies show lack of VitamineD in covered women... When will they have à Right to health ???		Reply: No one force them to wear the cover but some of them think that is part of their believe. I was in the

4. Below is an illustration of a coded tweets extracted from Saudi tweets."

	retweet	likes	Comment	date	Reply
			ريما بنت بندر نفخر بكِ كمثال يُحتذى من كُل إمراءة سعودية .ونفخر بكِ كمواطنين سعوديين .وفقك ربُ العالمين.		
			بالطبع كانت مظلومة، و لا تزال تحتاج الكثير من الحقوق.		
#تعديلات إصلاحية لا تفرق بين الجنسين في الحقوق http://alriyadh.com/1769500 تقرير: مرسوم "نظام وثائق السفر "..	8	1 9			
• عصر السرعة وجواز السفر .عبدالله الفرج http://alriyadh.com/1769547 via http://alriyadh.com/1769660 حق المرأة في السفر	1	3	حق المرأة في السفر http://alriyadh.com/1769660 via @alRiyadh 3 times copied		
	2		حق المرأة في السفر عبدالله بن بخيت http://alriyadh.com/1769660 @a4bakeet		
• من يملك السلطة على المرأة ؟ عبدالله بن بخيت http://alriyadh.com/1770281 @a4bakeet Three times copied	7	6	الرجال قوامون علي الناس	6-8	
			يملكها مرؤتها وحسن تربيتها واخلاقها وصلاتها		

251

Appendix H: Cohen's Kappa Analysis

Saudi Travelling Data:

1. Cross Tabulation Results

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
coder1 * coder2	14	100.0%	0	0.0%	14	100.0%

coder1 * coder2 Crosstabulation

Count

	coder2	Total

		0	1	2	3	7	8	24	47	60	95	155	
coder1	0	4	0	0	0	0	0	0	0	0	0	0	4
	1	0	1	0	0	0	0	0	0	0	0	0	1
	2	0	0	1	0	0	0	0	0	0	0	0	1
	3	0	0	0	1	0	0	0	0	0	0	0	1
	7	0	0	0	0	1	0	0	0	0	0	0	1
	8	0	0	0	0	0	1	0	0	0	0	0	1
	24	0	0	0	0	0	0	1	0	0	0	0	1
	42	0	0	0	0	0	0	0	1	0	0	0	1
	60	0	0	0	0	0	0	0	0	1	0	0	1
	95	0	0	0	0	0	0	0	0	0	1	0	1
	155	0	0	0	0	0	0	0	0	0	0	1	1
Total		4	1	1	1	1	1	1	1	1	1	1	14

Symmetric Measures

		Value	Asymp. Std. Error[a]	Approx. T[b]	Approx. Sig.
Measure of Agreement	Kappa	.918	.077	9.957	.000
N of Valid Cases		14			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

Cohen's Kappa Analysis Kappa Value =.918

Saudi Driving Data – Cohen's Kappa Analysis Kappa Value = 0.835

1. Crosstabulation Results

Coder1 * Coder2 Crosstabulation

Count

		Coder2								Total
		.00	1.00	5.00	17.00	22.00	51.00	121.00	144.00	
Coder1	.00	2	0	0	0	0	0	0	0	2
	1.00	0	3	0	0	0	0	0	0	3
	5.00	0	0	2	0	0	0	0	0	2

	.00	1.00	3.00	4.00	6.00	9.00	10.00		Total
17.00	0	0	0	1	0	0	0	0	1
22.00	0	0	0	0	2	0	0	0	2
51.00	0	0	0	0	0	2	0	0	2
116.00	0	0	0	0	0	0	1	0	1
145.00	0	0	0	0	0	0	0	1	1
Total	2	3	2	1	2	2	1	1	14

2. Symmetric Measure

Symmetric Measures

		Value	Asymp. Std. Error[a]	Approx. T[b]	Approx. Sig.
Measure of Agreement	Kappa	.835	.102	8.306	.000
N of Valid Cases		14			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

<div align="center">

Kappa Value = 0.835

</div>

British Driving Data – Cohen's Kappa Analysis

1. Crosstabulation Results

Coder1 * Coder2 Crosstabulation

Count

		Coder2										Total
		.00	1.00	3.00	4.00	6.00	9.00	10.00	22.00	24.00	46.00	
Coder1	.00	3	0	0	0	0	0	0	0	0	0	3
	1.00	0	2	0	0	0	0	0	0	0	0	2
	3.00	0	0	1	0	0	0	0	0	0	0	1
	4.00	0	0	0	2	0	0	0	0	0	0	2
	6.00	0	0	0	0	1	0	0	0	0	0	1
	7.00	0	0	0	0	0	0	1	0	0	0	1
	9.00	0	0	0	0	0	1	0	0	0	0	1
	22.00	0	0	0	0	0	0	0	1	0	0	1
	26.00	0	0	0	0	0	0	0	0	1	0	1
	46.00	0	0	0	0	0	0	0	0	0	1	1
Total		3	2	1	2	1	1	1	1	1	1	14

2. Symmetric Measure

Symmetric Measures

		Value	Asymp. Std. Error[a]	Approx. T[b]	Approx. Sig.
Measure of Agreement	Kappa	.839	.101	9.298	.000
N of Valid Cases		14			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

Kappa Value = 0.839

British Travelling Data – Cohen's Kappa Analysis

1. Crosstabulation Results

Coder1 * Coder2 Crosstabulation

Count

		Coder2											Total
		1.00	2.00	3.00	4.00	5.00	8.00	10.00	11.00	18.00	20.00	420.00	
Coder1	1.00	2	0	0	0	0	0	0	0	0	0	0	2
	2.00	0	2	0	0	0	0	0	0	0	0	0	2
	3.00	0	0	2	0	0	0	0	0	0	0	0	2
	4.00	0	0	0	1	0	0	0	0	0	0	0	1
	5.00	0	0	0	0	1	0	0	0	0	0	0	1
	7.00	0	0	0	0	0	0	1	0	0	0	0	1
	8.00	0	0	0	0	0	1	0	0	0	0	0	1
	11.00	0	0	0	0	0	0	0	1	0	0	0	1
	18.00	0	0	0	0	0	0	0	0	1	0	0	1
	20.00	0	0	0	0	0	0	0	0	0	1	0	1
	42.00	0	0	0	0	0	0	0	0	0	0	1	1
Total		2	2	2	1	1	1	1	1	1	1	1	14

2. Symmetric Measure

Symmetric Measures

		Value	Asymp. Std. Error[a]	Approx. T[b]	Approx. Sig.
Measure of Agreement	Kappa	.843	.100	10.227	.000
N of Valid Cases		14			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

Kappa Value = 0.843

Saudi Comments Data – Cohen's Kappa Analysis

1. Crosstabulation Results

Coder1 * Coder2 Crosstabulation

Count

		Coder2										Total
		.00	1.00	2.00	3.00	4.00	7.00	9.00	13.00	19.00	25.00	
Coder1	1.00	0	2	0	0	0	0	0	0	0	0	2
	2.00	0	0	2	0	0	0	0	0	0	0	2
	3.00	0	0	0	2	0	0	0	0	0	0	2
	4.00	1	0	0	0	2	0	0	0	0	0	3
	7.00	0	0	0	0	0	1	0	0	0	0	1
	9.00	0	0	0	0	0	0	1	0	0	0	1
	13.00	0	0	0	0	0	0	0	1	0	0	1
	19.00	0	0	0	0	0	0	0	0	1	0	1
	25.00	0	0	0	0	0	0	0	0	0	1	1
Total		1	2	2	2	2	1	1	1	1	1	14

2. Symmetric Measure

Symmetric Measures

		Value	Asymp. Std. Error[a]	Approx. T[b]	Approx. Sig.
Measure of Agreement	Kappa	.919	.077	9.645	.000
N of Valid Cases		14			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

Kappa Value = 0.919

British Comments Data – Cohen's Kappa Analysis

1. Crosstabulation Results

Coder1 * Coder2 Crosstabulation

Count

		Coder2								Total
		.00	2.00	3.00	4.00	13.00	15.00	31.00	32.00	
Coder1	.00	3	0	0	0	0	0	0	0	3
	2.00	0	5	0	0	0	0	0	0	5
	3.00	0	0	1	0	0	0	0	0	1
	4.00	0	0	0	1	0	0	0	0	1
	13.00	0	0	0	0	1	0	0	0	1
	15.00	0	0	0	0	0	1	0	0	1
	31.00	0	0	0	0	0	0	1	0	1
	32.00	0	0	0	0	0	0	0	1	1
Total		3	5	1	1	1	1	1	1	14

2. Symmetric Measure

Symmetric Measures

		Value	Asymp. Std. Error[a]	Approx. T[b]	Approx. Sig.
Measure of Agreement	Kappa	1.000	.000	8.242	.000
N of Valid Cases		14			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

Kappa Value = 1.000