
Penglibatan Wanita Saudi Dalam Sukan: Analisa Wacana Kritikal dalam Strategi Persediaan Melalui Perbincangan Berita Atas Talian Bahasa Arab

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Abstract: Saudi women face many restrictions compared to other Arab or Muslim women as they have been barred (legally and or culturally) from doing many things or can only do some activities with the presence of a male guardian. Over the last two decades, there are many struggles over this issue recorded by the mass media, particularly the international media outlets. The media has been reported on the debates between groups demanding more rights for Saudi women and the conservative groups preserving the fundamental of Saudi's tribal culture heavily based on the Islamic teaching and Arab tribal values. Hence, this article examines the way modern standard Arabic online news of Al-Jazirah (AJ) of Saudi Arabia and BBC Arabic (BBCA) of United Kingdom portrayed the challenges faced by Saudi women in their involvement in international sporting events. This paper aims to analyse the ways that language is used in the two news outlets to report on struggles around the participation of Saudi women in sports, particularly in the used of presupposition strategies as one of discourse construction strategy utilised by the selected news outlets. Therefore, the article critically examines news articles published by BBCA and AJ between 2010 and 2014 using a qualitative approach based on the textual-oriented Critical Discourse Analysis (CDA) of Fairclough, media discourse of Ruth Wodak and Discourse and ideology of Van Dijk. The preliminary result shows that the two news outlets have a different way of portraying the restriction of Saudi women participation in international sporting events according to their ideologies. Thus, at the end of the study, the researchers reveal the outlets' stance on this issue. Hence, highlight the hidden ideologies at the back of the struggles in the construction of Arabic online news discourses surrounding Saudi women.

Keywords: Saudi women, Sports, Arabic Online news, CDA, Corpus.

Abstrak: Wanita Arab Saudi menghadapi banyak sekatan berbanding wanita Arab atau Muslim yang lain kerana mereka telah dilarang (secara sah dan atau budaya) untuk melakukan banyak perkara atau hanya dapat melakukan beberapa aktiviti dengan kehadiran penjaga lelaki. Selama dua dekad yang lalu, terdapat banyak perjuangan mengenai isu ini yang dirakam oleh media massa, terutama media antarabangsa. Media telah dilaporkan mengenai perbahaan antara kumpulan yang menuntut lebih banyak hak bagi wanita Saudi dan kumpulan konservatif yang memelihara asas budaya suku Saudi berdasarkan ajaran Islam dan nilai-nilai kesukuan Arab. Oleh itu, artikel ini mengkaji cara berita dalam talian Arab moden Al-Jazirah (AJ) Arab Saudi dan BBC Arab (BBCA) United Kingdom menggambarkan cabaran yang dihadapi oleh wanita Saudi dalam penglibatan mereka dalam acara sukan antarabangsa. Artikel ini bertujuan untuk menganalisis cara-cara bahasa digunakan di dua gerai berita untuk melaporkan perjuangan sekitar penyertaan wanita Saudi dalam...
Introduction

Saudi Arabia has been widely considered as the most practising Islamic teaching country in the world as the two holiest cities among Muslim the Mecca and Medina situated. Hence, Saudi women typically portrayed in mass media as totally adhering to Islamic values and local culture rules by wearing a hijab (veil), being mother, wife and being put under a male guardian either a father, brother or husband (once she gets married). Their daily activities and social involvement are limited to family matters, women affairs and house cores. In contrast, Saudi men actively participated in various economic and social activities without many restrictions compared to women. Thus, all these bring negative stereotypes in labelling Saudi women by the ‘Western’ media. Hence, this study focuses on the representation of Saudi women in the media with attention to the Arabic online news coverage around Saudi women participation in sports activities. The two well established Modern Standard Arabic online news outlets have been selected for this study namely al-Jazirah based in Riyadh, the capital of Saudi Arabia (AJ) and BBC Arabic, an international branch of BBC London, United Kingdom (BBCA).

The people of Saudi love sport and their men participated in various international sporting events. Football is the most favourite game in Saudi. The Saudi national team (nickname as The Green Falcon) has won the Asian Cup three times, participated in the FIFA World Cup five times and currently (25th July 2019) hold the 68th in the FIFA rank. Despite these significant achievements, Saudi women have been restricted from participating in sporting events locally and internationally. More recently, the Saudi authority has started to open more room for the women to practice sport more seriously. The authority also has started an effort to allow women to come to the stadium watching their favourite game of football. All these come as a result of long struggles in urging Saudi authority to lift the restriction on women and providing them with their rights.

Thus, it is essential to examine the way modern standard Arabic online news of BBC Arabic (BBCA) of United Kingdom and Al-Jazirah (AJ) of Saudi Arabia represents Saudi women around the issue of women participation in sport. This topic has been chosen as it has resulted in many issues among the local society and caused lengthy debates. The restriction was furthermore backed by the ‘fatwa’ issued by Saudi Islamic scholars to support the decision, which prevents women from practising sport and participating in sporting tournaments. This fatwa then has been exploited by the supporter and the opposer of the issue to back their argument. Hence, resulting in the issue to become more complicated. All this has gained massive attention from the mass media, particularly by the two online news outlets AJ and BBCA. Thus, this study aims to discover how Saudi women and the restriction in sport been reported by the two modern standard Arabic online news outlets from 2010 to 2014. This paper analyses the ways that language is exploited in both news of AJ and BBCA to portray Saudi women being banned from sporting activities.

Literature Review

Previous studies investigating linguistic representations of women are mostly contrastive by comparing women's representations against men. One significant finding in these studies is that MAN (man, men, he, him) far outnumbers WOMAN (woman, women, she, her) in spoken and written language corpora data (Biber et al., 1999; Kjellmer, 1986; Romaine, 2001). Sadiqi’s (2003: 128-146) in his analysis of lexical, structural and discursive sexism in Moroccan Arabic also highlighted that Arabic has a specific gender grammar use, which separating between masculine and feminine. Focusing on collocation with man and woman in the British
National Corpus (BNC), Pearce (2008) revealed that adjectives characterised women according to their physical appearance, while their physical strength characterised men. A more specific study focusing on Saudi women has been carried out by Kaufer and Al-Malki (2009). They analysed 32 news articles in 2005 to 2007 of both Western sources and Arabi sources of Arab News of Saudi Arabia. Keyword analysis revealed unique lexical items associated with women, namely ‘discrimination’, ‘family’, ‘guardian’, ‘opportunity’, ‘religion’, and ‘segregation’. Thus, the study concluded that news coverage mostly portrayed women as “weak and passive”.

Shameer (2016) argued that the media had played the most significant role in raising women's issues. This is being done as media can highlight women representation in their societies. Shameer (2016) furthermore stated that media has the ability to convey the message to the audience about women's achievement, contribution and participation in many social events. Looking specificity into Arab women, Rubin (2007) made an argument based on the 2005 Freedom Home report. He argued that Arab women progress is developing slowly compared to the other women. The most significant finding mentioned in the report is the Arab country with the highest score was Tunisia receiving an average rating of 3.24, while the lowest was Saudi Arabia which only scored an average rating of 1.26.

It is noticeable that Saudi Arabia represents a unique, though significant, the case among Arab countries. Housing the two most holy sites for Muslims (Mecca and Medina), Saudi Arabia is symbolically the global centre of attention when it comes to Islamic issues (Harun et al., 2018). However, the case of women in Saudi Arabia is genuinely distinctive as this area has been the most impenetrable to outside influences (Ahmed, 1992). While the roles of women in other Arab countries have witnessed significant strides toward more participation, women's development in Saudi Arabia has been relatively slower. Thus, the typical stereotypes of Saudi women are they cannot drive cars, disallowed from practising sports, are required to wear the headscarf covering their hair and, even are expected to cover their faces. While they have gained increased access to education and few genders segregated job opportunities, their representation in the labour force participation rate was barely over 10 per cent in 2002 (Arab Human Development Report, 2002). However, the lack of female involvement in the work arena cannot be solely attributed to the role of traditional ulama. The prevailing cultural norms, which are sometimes of tribal, have put pressures on women's ability to involve themselves in the economic activities in Saudi Arabia (Al-Rasheed, 2013). Sometimes the traditionalist Islamic scholar's strict understanding could be perceived as merely putting a religious impression on various long-standing traditions and practices.

In the study of women and media in Saudi Arabia Naomi Sakr (2009) argued that both men and women in Saudi Arabia, worked hard to raise the concern about their need. In another study, Soraya Altorki (2012) highlighted the exchange between ideology, behaviour, and religious doctrines in changing the role of women in Saudi Arabia. She emphasises that these three elements are the complement of each other to reach the same target. Altorki moreover emphasised that the individual, who acts in his/her own interest can produce a change in certain norms but not others. Other previous studies on the media representation of Saudi women revealed many similar findings. For instance, most non-academic articles always tend to depict the stereotypical images of Saudi women as being exotic and erotic (Hamdan, 2005, p 61) or as victims of oppression and the practice of gender segregation (Shannon, 2014).

Different news institutions have produced different narratives of Saudi women even though the media supposed to be impartial in its coverage of women's issues. Kabgani (2012) for instance, concluded in the study pertaining the Guardian news reports on women, that the news most of the time does not tend to be completely impartial and neutral as it is widely claimed. Elyas (Elyas et al. l, 2020) in a more recent study which investigated the representation of Saudi women in Saudis media found that Muslim women in general and Saudi women, in particular, are portrayed in the news reports as active social actors in various events and carry different roles and positions in their societies. This finding is emphasised similar findings of previous studies done by Shahrani (2015) and Al-Sudairy (2017).

More specifically, on the topic of this article, it is found that Saudi Arabia is among the few countries in the world, which prohibited women from participating in sporting events. Previously, Qatar and Brunei have not sent their female athletes to the international tournaments in sport, particularly the Olympic games, but the restriction has been lifted in 2008 Olympic. In London Olympic 2012, the participation of first-ever Saudi female athletes has caused a serious debate between the supporters and the haters on this sensitive issue among the Saudis. Although the restriction was fundamentally based on the local custom of Saudi Arabia, it was strongly
backed by the fatwas from the Saudi prominent Islamic scholars. On top of these fatwas is the fatwa by the former Grand Mufti of Saudi Arabia Sheikh Abdullah Ibn Baz. In Ibn Baz’s fatwa, women are not allowed to participate in a sporting tournament because it can lead to sinful acts such as free interactions between man and woman (Ibn Baz: 1991). The Ibn Baz’s fatwa on the restriction of driving on women received massive support from another senior Saudi’s Islamic scholar. Among them Sheikh Abdullah al-Jufny (2011) and Sheikh Abdullah al-Mutlaq (2012) who support the decision to ban women from their involvement in sports tournaments. However, both scholars agree that Islamic teaching does not prohibit women from doing sports activities in a secured and proper environment, such as in a particular room or hall separated them from men.

Despite the controversial ban on Saudi private schoolgirls from practising sport activities in 2010 and 2012, and the issues surrounding the participation of three Saudi female athletes in the London 2012 Olympic game, the government has started to erase some restriction which limits the Saudi women from actively participated in sports. Ultimately, in September 2017, women for the first time have been allowed to enter the King Fahd Stadium in Riyadh to celebrate the 87th anniversary of the Kingdom of Saudi Arabia (Al-Jazirah, 2017). Hence, open an opportunity for the new guidelines regarding the right for women to participate in sports tournaments among Saudi women which may not have been reported by AJ. Among these issues, Saudi women are wearing the hijab (including fully covered their faces), the ‘over’ control of male guardian, driving ban, preventing women from travelling alone and so on (Harun et al., 2018). Thus, BBCA provides more critical news reports around Saudi women compared to AJ to suit their target readers. With the benefit from the rapid development of communication technology, the access for online news from both news outlets has reached millions of readers every day through open access of the respective official online news portal1.

Methodology

This study employs qualitative methods of Critical Discourse Analysis (CDA) to critically examine the online news discourse around the restrictions of participation in sports tournaments among Saudi women. In Critical Discourse Analysis, the study applies two approaches of Discourse Textual Oriented (DTO) (Fairclough, 1989, 1992, 1995) and Discourse-Historical Approach (DHA) (Wodak, 1996). Critical Discourse Analysis (CDA) is a type of discourse analytical research which studies the way social power abuse, dominance, and inequality are enacted, reproduced and resisted by text and talk in the social context of inequality (van Dijk, 2006). Fairclough’s framework connects the micro-analysis of texts with the macro-level of discourses through the three dimensions of textual analysis. These three dimensions are text, discursive practice and social practice. This three-dimensional analysis furthermore is being accomplished with the concepts of intertextuality and interdiscursivity which link between text and discourse. The integration of available knowledge

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1 AJ official news portal can be accessed at www.al-jazirah.com, while BBCA online news is found at www.bbc.com/arabic.
about the historical sources and background of the social and political fields in which discursive 'events' are embedded minimises the risk of critical bias. Wodak suggests several discursive strategies, which among others, include presupposition strategies aimed to make the content of spoken words is taken for granted (Wodak, 2001: 35).

Thus, presuppositions can be defined as what encoders treat as common ground and are known by decoders. In making presuppositions, a speaker/writer asserts the content of the utterance and considers it unchallenged and taken for granted Wodak (2007: 214). Van Dijk furthermore added that an analysis of presuppositions reveals encoders’ beliefs as well as what they want their recipients to take as a given (van Dijk 1998). Fairclough (2003) names presuppositions as assumptions and lists three types of assumptions, namely: existential, propositional, and value-laden. Existential assumptions are about what exists; propositional assumptions are about what will happen; while, value-laden assumptions are about what is considered right or good. It is important to note that ideological presuppositions are considered as value-laden as they make judgments and express values.

Furthermore, Reah (2002) and Richardson (2007: 63) provide linguistics elements which help to analysis presuppositions linguistically. Reah (2002) lists three linguistic structures which indicate to presupposed meaning. The first linguistic structure which cues to presupposed meaning is words such as change of state verbs (stop, begin, continue) or implicative verbs such as (manage, forget). For example, the sentence 'The government continued to ban the schoolgirl from sports activities'. The second linguistic structure is the definite article (the ----), and possessive articles (his/her ----) indicate presuppositions. For example, 'the issue of obesity among Saudi women...’ presupposes that the issue exists and acknowledges it. Third, 'wh-questions' also indicate presuppositions; for example, a question like 'Which group is responsible for the destruction of our country development?' presupposes that there is destruction. Finally, Richardson (2007: 63) adds the fourth linguistic structure, which is adjectives or nouns that are used to quantify nouns also indicate presuppositions. For example, in the sentence: 'the old way of preventing women from enjoying their rights employing the adjective 'old' presupposes that the women used to be restricted from thoroughly enjoying their freedom.

In addition to these four linguistic structures, Levinson (1983) provides another three presupposition cues, namely referential expressions, factions, and cleft sentences. As to referential expressions, the use of the expression extremists in 'The extremists of the Islamic teaching and the Saudi culture has rejected the idea' presupposes that there were extremists. An example of factives is 'Nawwal regrets the ban on the innocent female footballers from wearing their head scarfs' which presupposes that female footballers have been disallowed from wearing their scarfs, and also involves sympathy with those footballers as they are described as innocent. Finally, cleft sentences are employed to trigger presuppositions by focusing on the agent and taking action for granted. For example, 'It was the extremists of Islamic teaching who started the lengthy debate on women and sport' presupposes that there was a lengthy debate.

Thus, the study utilises Fairclough’s CDA framework to analyse the corpus data of online news articles on the restriction of Saudi women participation in sports. There is a lot of linguistics element involved in conveying the discourses around the issue of driving restriction. However, this study only focuses on the strategic use of presuppositions strategies which can be seen as evidence to reveal the hidden ideology around the discourses of restriction on Saudi women from participate in sport. The qualitative analysis involves a total of 60 online news articles (30 articles from each AJ and BBCA) collected from the online news archive of the respective news outlets for the years of 2010 until 2014. The qualitative data analysis pays much attention to the linguistics elements which triggered the presupposition as listed by Levinson (1983) Reah (2002) Fairclough (2003) and Richardson (2007), before critically links the results with the Van Dijk (1998) ideas to uncover the ideologies at the back of discourse construction strategies practised by the two online news outlets.

**Result Analysis And Discussion**

A total of 60 Arabic online news articles related to the participation of Saudi women in sports have been selected for this study. The number of articles is 30 for each of AJ and BBCA to avoid any bias in the analysis. It is important to note that, as the Saudi women have been restricted from actively involved in sporting events and participate in a sports tournament, the topic only appear in the online news report occasionally. Hence, limit the number of articles related to this topic in the archive of AJ and BBCA from 2010 until 2014. The number of online news articles related to Saudi women and sport reached its peak at least on three occasions from 2010 to 2014, namely:

1) The year 2010 and 2012. The ban on Saudi Private Schoolgirl from practising sports activities in their school.
3) The year 2014. The intensive campaign in Saudi to encourage women involving in sports for their health.

It is found that both AJ and BBCA provide ample coverage on the first occasion when the Saudi authority pronounce the decision to prevent Saudi Girl from practising sport in their school. While BBCA includes many online news reports on the participation of Saudi female athletes in the London Olympic game, this event has been marginalised in AJ’s online news report. Similarly, when AJ focuses on the intensive campaign calling for Saudi women to look after their health in 2014 by practising sports, this topic does not attract much attention to BBCA online news.

Looking into the detail in the utilisation of presupposition strategies by AJ and BBCA, it revealed that both outlet s have strategically used presupposition strategies in the construction of discourses around the participation of Saudi women in sports. However, each news outlets have used the presupposition strategies in a slightly different approach to serving their different stands of the issue. Hence, it indicated that each AJ and BBCA has a different ideology towards the participation of Saudi women in sports. Thus, the analysis will discuss in detail the use of presupposition strategies for each online news outlet and making a comparison between them.

Presupposition Strategies in Al-Jazirah

The analysis of 30 online news articles of Al-Jazirah around the topic of Saudi women participation in sports shows that the outlets have strategically utilised the presupposition strategies to presuppose these four main ideas, namely:

1) Saudi women participation in sports is limited.
2) The struggle between two groups, the supporters of women participation in sport and the other who against it.
3) The existence of special law which limits women from actively involved in sports.
4) The efforts to encourage Saudi women to practice sports.

First Theme: Limited Participation

- In the first theme, Al-Jazirah carefully used presupposition strategies to highlight the limitation of Saudi women taking part in sports, for example, the outlets mentioned in the online news:

5/5/2012

Al-Saleh revealed that if women are allowed to play sports, fencing will be accepted by women and will be even more popular. (Previously, Saudi women were not allow participated in sports, until recently Saudi government has considered their participation.)

8/5/2014

He pointed out that the Saudi people follow the football, as well as girls, have recently started to follow and encourage football but not the actual viewing, noting that currently there are demands to allow women's sports at least in schools while understudying and that there are sports clubs women in neighbourhoods. (There is still some restriction facing by Saudi women in joining sport even though merely as spectators, for instance in a football match.)

7/6/2014

There is no longer a main street or a branch of a men's club to practice sports, while it is scarce to find such shops for women, which led to raising the prices of these services reserved for women in individual shops and rare. (It is difficult for Saudi women looking for their sport needs as the price is much higher compare to the men.)

Second Theme: Struggle
- So why the ado on the women’s sports between the category of view that it is a necessity of life and must be imposed in the schools of girls and a class sees the seriousness of this on the morals of girls and their lives?

The sport itself is not a goal of many advocates as a legitimate right for women but a means of implementing a clear alienation agenda. But the disagreement about how this practice and what it might entail later,

Non-supporters’ argument

31/3/2010
- Whoa, the dark extremists, who suffer sexual repression, according to some writers. Whatever you militants obscurantists O suffer sexual repression described by some writers and waited for the Rush Women's Olympic competitions remained in closed halls away from the eyes of men is not you (denial), but you have seen that the cameras intrude

(These news reports show examples of arguments that against the participating of Saudi women in sports.)

9/4/2014
- Or why the experts of the American women athletic and the psychologists urge women to participate in sports?

Third Theme: Laws

- In the third theme, Al-Jazirah strategically used presupposition strategies to show that there is a specific law in preventing Saudi women participated in sports, for example, the outlets mentioned in the online news:

8/5/2012
- Some professionals like doctors, educators are also involved in sports and strongly urge women to involve in sports activities.

8/5/2012
- Is women's sports in our cultural, scientific and even popular and youth circles are still taking place,

Women’s sports in our schools and colleges and institutes of education, education and the technical door of evil or is it, on the contrary, the key to a good and a sure reason for our family stability and marital happiness and the health of our girls and women psychological and physical?

8/5/2012
- And that the sport for women from the Sunnah of the Prophet. Why prevented it absolutely and not regulated? All reservations raised on this recommendation are strict and broad to impose social norms on people.

9/4/2014
(A scholar, Dr Al-Fifi, said that the restriction of Saudi women could not participating in sports is a norm, nothing related to the religion.)

9/4/2014
- And that the sport for women from the Sunnah of the Prophet. Why prevented it absolutely and not regulated? All reservations raised on this recommendation are strict and broad to impose social norms on people.

9/4/2014
- Saudi women could not take part in sports as there is a group of protestors against the issue.

These protesters have a long history of obstructing state programs in development

8/5/2012
- And that the sport for women from the Sunnah of the Prophet. Why prevented it absolutely and not regulated? All reservations raised on this recommendation are strict and broad to impose social norms on people.

9/4/2014
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Women’s sports in our cultural, scientific and even popular and youth circles are still taking place,

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8/5/2012
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8/5/2012
- Some professionals like doctors, educators are also involved in sports and strongly urge women to involve in sports activities.

8/5/2012
- And that the sport for women from the Sunnah of the Prophet. Why prevented it absolutely and not regulated? All reservations raised on this recommendation are strict and broad to impose social norms on people.
The lack of exercise in women causes osteoporosis in 50% of women in Saudi Arabia.

Presupposition Strategies in BBC Arabic

On the other hand, BBCA has strategically utilised presupposition strategies to presuppose four main ideas, namely:
1) Saudi women participation in sports is limited.
2) The struggle between two groups, the supporters of women participation in sport and the other who against it.
3) Issues around the participation of Saudi female athletes in the 2012 London Olympic.
4) The international protests against Saudi’s decision to prevent women from participating in sports tournaments.

Compared to Al-Jazirah, shows that both AJ and BBCA have utilised presupposition strategies to presuppose to main themes regarding the Saudi women and their participation in sports namely: the involvement of Saudi women in sport is limited and the struggle between the supporter and opposer of women involvement in sports. However, AJ differs from BBCA as the outlet used presupposition strategies to presuppose another two essential themes of the issue namely the existence of special law to limit women from involvement in sports and the efforts to encourage Saudi women to practise sports for their health. BBCA, on the other hand, strategically utilised presupposition strategies to presuppose the issues caused by the first-ever participation of female athletes in the 2012 London Olympic game. Furthermore, unlike AJ, BBCA used presupposition strategies to presuppose the international pressures against Saudi’s practise in gender bias by preventing their women from participate in sporting events.

First Theme: Limited Participation

- In the first theme, BBCA strategically utilised presupposition strategies to highlight the limitation and
21/12/2010

Saudi Arabia bans women from participating in any sport, and despite campaigns in the Kingdom recently to defend the rights of women, the paper said. (This news extract presupposed that previously Saudi Arabia had not backed down to their demands. Al -Munajjid also said that women's participation in sport means exposing her body, which is the prevailing view in Saudi society.

27/3/2012

The organisation called on the Kingdom to allow the opening of sports halls for women and leave them full freedom to exercise all kinds of sports. (This news example, on the other hand, indicates that sports clubs for women in the Kingdom are very limited, hence, limit the opportunities for women to practice sports.)
27/3/2012

Third theme: Olympic games issue
- In the third theme, BBCA strategically utilised presupposition strategies surrounding all issues about Saudi women in the London Olympic Games 2012. Talks are continuing between Olympic and Saudi officials to find a solution to the problem of the veil and conscience, although it will be allowed to wear during the matches or not.

30/7/2012
(The issue of Saudi women wearing a veil has been a hot debate among Saudi officials and Olympics.)

24/6/2012

Third theme: Olympic games issue
- In the third theme, BBCA strategically utilised presupposition strategies surrounding all issues about Saudi women in the London Olympic Games 2012. Talks are continuing between Olympic and Saudi officials to find a solution to the problem of the veil and conscience, although it will be allowed to wear during the matches or not.

27/3/2012

Third theme: Olympic games issue
- In the third theme, BBCA strategically utilised presupposition strategies surrounding all issues about Saudi women in the London Olympic Games 2012.

12/4/2014

Fourth theme: International Criticism
- In this fourth theme shows international protest against participating Saudi women in the sports arena.

Conclusion
- Compared to Al-Jazirah, shows that both AJ and BBCA have utilised presupposition strategies to presuppose to main themes regarding the Saudi women and their participation in sports namely: the involvement of Saudi women in sport is limited and the struggle between the supporter and opposer of women involvement in sports. However, AJ differs from BBCA as the outlet used presupposition strategies to presuppose another two critical themes of the issue namely the existence of special law to limit women from involvement in sports and the efforts to encourage Saudi women to practise sports for their health. BBCA, on the other hand, strategically utilised presupposition strategies to presuppose the issues caused by the first-ever participation of female athletes in the 2012 London Olympic game. Furthermore, unlike AJ, BBCA used presupposition strategies to presuppose the international pressures against Saudi's practises in gender bias by preventing their women from participate in sporting events.

To summarise, the critical analysis of Arabic online news articles from AJ and BBCA has revealed the ideological stand of the respective news institution regarding the issue of Saudi Women participation in sports. BBCA critically report on the restriction, while
AJ provides hope for a change in Saudi's policy toward the restriction. Hence, the analysis shows that BBCA strongly opposes the restriction by providing international criticisms on the decision of Saudi authorities for preventing women from actively involved in sports, including participating in sporting events and tournaments. It can be seen as providing international pressures to the Saudi authority on their policy. Thus, challenging the hegemonised practised in the Kingdom.

Meanwhile, AJ opted to use sorter approach towards the issue by acknowledging the restriction and open for hope for better opportunities to be given to the local women shortly. Hence, the outlet promoted Saudi women to take care of their health by practising sports activities which suit the local costume and culture. Thus, revealed the outlet’s stand of the issue, use a more diplomatic approach to deal with the restriction. Although the outlet not totally agrees nor disagree with the Saudi authority's decision, the outlet understands the local interest based on the local custom and culture. However, in several occasion, AJ also provides reports calling for a review of the restriction in soft tone based on the current needs and changes without making any serious challenge to the hegemony discourses which support the different practices between men and women in Saudi Arabia. In this regard, critical discourse analysis through the textual analytical tools can provide a formulation of effective counter-discourse and the persuasive development of counter-ideologies for better understanding of online news discourse.

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