



Saudi Women Participation in Sports: Critical Analysis of Presupposition Strategies in Arabic Online News Discourse

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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 by themselves or can only do some activities with the presence of a male guardian. Over the last two decades, there are many struggles recorded by the mass media, particularly the newspapers and the satellite channels. 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 culture heavily based on the Islamic teaching and values. Hence, this paper 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 exploited in BBCA and AJ 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 paper 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' stand on this issue. Hence, highlight the hidden ideologies at the back of the struggles in the construction of Arabic online news discourses around Saudi women in general.

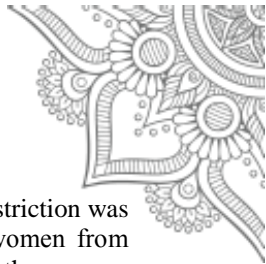
Keywords: Saudi women, Sports, Arabic Online news, CDA, Corpus.

INTRODUCTION

Saudi Arabia has been widely considered as the most practising Islamic teaching country in the world. 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 huge attention by the mass media, particularly by the two online news outlets AJ and BBCA. Thus, the aim of this study is to discover how Saudi women and the restriction in sport been reported by the two 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

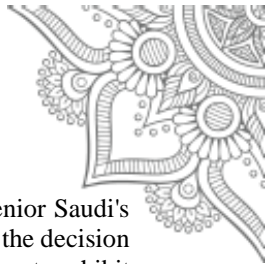
Studies investigating linguistic representations of women have tended to be contrastive. Most of them comparing women's representations against men. One significant finding in these studies is that MAN (*man, men, he, him*) far outnumbers WOMAN (*woman, women, she, her*) in spoken and written language 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 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.

Shameer (2016) mentioned that the media had played the most significant role in raising women's issues by highlighting their representation in society. It does show that media is the best medium to convey the message to the audience about women's achievement, contribution, participation and representation. Looking specificity into Arab women, Rubin (2007) made an argument regarding the 2005 Freedom Home report. He argued that Arab women progress is developing slowly compared to the other women in the rest of the world. According to the report, "16 Arab nations on a scale between one and five in several categories related to women's right and non-discrimination" making overall the highest score was Tunisia receiving an average rating of 3.24, while 1.26 which is considered the lowest was Saudi Arabia.

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. 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. 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 on changes and contradictions, Naomi Sakr (2009) found in her observation that both men and women in Saudi Arabia, especially outside the ruling elites and patronage networks, are worked hard to raise the concern about their need. In another study, Soraya Altorki wrote in her book "Women in Saudi Arabia: Ideology and Behaviour Among the Elite" Highlight the exchange between ideology, behaviour, and religious doctrines in changing the role of women in Saudi Arabia. Altorki emphasises that none of these three elements happens independently of each other and therefore limit and complement each other at the same time. The agent of change, according to her, is the individual, who acts in this own self-interest, can change certain norms but not others.

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 Kingdom of Saudi Arabia. Hence, open an opportunity for the new guidelines regarding the right for women to practise sport more actively to be created and implemented in the following years.

In term of the background of the two modern standard Arabic online news outlets which were selected for this study, each of AJ and BBCA has its unique feature which differentiates from each other. Hence ideally suited with the aims of this study. First and foremost, both online news outlets are providing modern standard Arabic online news which operated from two different countries. BBCA based in London and has an operational office in Cairo, Egypt is known as 'pro-West'. It was created in 1936 under the arm of British Broadcast Cooperation (BBC) World Service to broadcast British views to the Arab world in the Middle East and North Africa region (MENA Region). While, AJ (literally this Arabic word means peninsular) is daily broadsheet news published in Riyadh, Saudi Arabia and it very well-known as conservative and pro-Islamic, as well as the pro-Saudi government. Since its foundation in 1960, the circulation of AJ has reached many Arab and European countries.

Al Jazirah (AJ) is known as one of Saudi Arabia's essential news providers, particularly regarding the local Saudi's content to be broadcasted not only for the local readers but also to the international crowds. Hence, AJ news reports cover all aspects of Saudi's economic, politic, social as well as culture and belief both locally and internationally. Despite preserving the conservative Saudi's values, AJ was the first Saudi daily news outlet offered an online news service in 1996. Furthermore, AJ was also the first to launch online women's daily to cover the news regarding Saudi Women achievements and the latest development around them in 2011. Meanwhile, BBCA is known as British news as it wanted to distribute the 'British/Western' view to the readers internationally. Hence, BBCA provides more news reports on controversies issues around 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. 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 portal

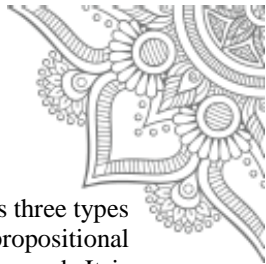
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METHODOLOGY

This study employs quantitative 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 micro-analysis of texts with the macro-level of discourses through the three dimensions 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 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

¹ AJ official news portal can be accessed at www.al-jazirah.com, while BBCA online news is found at www.bbc.com/arabic



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, factives, 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.

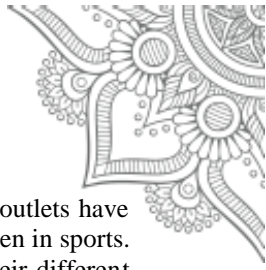
Thus, the study utilises Fairclough's CDA framework to analyse the corpus data of online news articles on the restriction of Saudi women participation in sports. There is a lot of linguistics element involved in conveying the discourses around the issue of driving restriction. However, this study only 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 of 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 a lot of 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 practiced 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.
- 2) The first-ever participation of three female Saudi athletes in the 2012 London Olympic.
- 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 outlets 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

- 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

وكشف الصالح على أنه في حال فتح المجال للنساء لممارسة الرياضة فإن المباراة ستحظى بقبول النساء، بل سيكون لها شعبية أكبر

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

مشيراً إلى أن الشعب السعودي متابع لكرة القدم إضافة إلى الفتيات بدأً في الآونة الأخيرة بمتابعة وتشجيع كرة القدم ولكن ليست بالمشاهدة الفعلية، مبيناً أن الوقت الحالي توجد مطالبات بالسماح للرياضة النسائية على الأقل في المدارس وهي تحت الدراسة وأنه يوجد فعليا أندية رياضية نسائية في الأحياء .

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

لم يعد يخلو شارع رئيسي أو فرعي من نادٍ رجالي لمزاولة الرياضة، بينما من النادر جدًا أن نجد مثل هذه المحلات للنساء، ما أدى إلى رفع أسعار هذه الخدمات المحصورة للنساء في محلات معبنة ونادرة،

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.)

31/3/2010

البنات أصبحن يمارسن الرياضة في الكلية ومتى توفرت الإمكانيات في المدارس وتحققت الأولويات والبنية الأساسية التحتية بالإمكان مناقشة

Girls are now playing sports in college, and when the possibilities are available in schools, priorities and infrastructure are achieved.

Second Theme: Struggle

- In the second theme, Al-Jazirah strategically used presupposition strategies to show two different groups of supporters and against participating Saudi women in sports, for example, the outlets mentioned in the online news:

Supporters argument

– إذن لماذا اللغط الدائر على الرياضة النسائية بين فئة ترى أنها ضرورة من ضروريات الحياة ولا بد من فرضها في مدارس البنات وفئة ترى خطورة ذلك على أخلاق البنات وحياتهن!؟

- *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?*

أن الرياضة ذاتها ليست هدفاً لدى كثيرٍ من المنادين بما كحق مشروع للنساء إنما هي وسيلة لتنفيذ أجندة تعريية واضحة. إنما الخلاف في كيفية هذه الممارسة وما قد يترتب عليها فيما بعد،

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,

بعض الكتاب الذين يمارسون الشتم والقذف ضد المتدينين بأبشع الصفات يهتمهم إلى درجة كبيرة أن يبقى هذا الصراع المحتدم بينهم من جهة وبين المحافظين من جهة أخرى مستمراً لنصب الحبال

Some writers practising insults and slander against religious people in the ugliest qualities are interested in a large extent that this conflict between them on the one hand and the conservatives, on the other hand, continues to erect

Non-supporters' argument

31/3/2010

– أيا أيها المتشددون الظلاميون يا من تعانون الكبت الجنسي حسب وصف بعض الكتاب انتظروا ولا تستعجلوا فإن بقيت منافسات الأولمبياد النسائي داخل القاعات المغلقة بعيداً عن أعين الرجال فليس لكم (الإنكار) أما ان رأيتم الكاميرات تقتحم

- *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

ورأى نصر الله أن مشاركة المرأة في الرياضة تعد من القضايا التي ينبغي أن تُحسم..

Nasrallah considered that the participation of women in sports is one of the issues that should be resolved.

(Saudi women participating in sports should not be an issue.)

8/5/2012

أن يعيد الراضون قراءة وتحليل معطيات الواقع برؤية أشمل وبفهم أعمق للواقع وبعد اطلاع موسع على ما قاله أهل الاختصاص من الأطباء والنفسيين والاجتماعيين والتربويين بل وحتى الشرعيين ليكون منهم حسم الأمر

The rejectionists re-read and analyse the facts of the reality with a more comprehensive vision and a deeper understanding of reality and after an extensive review of what the specialists said of the doctors, psychologists, socialists, educators and even the legitimate ones to resolve them.

(Some professionals like doctors, educators are also involved in sports and strongly urge women to involve in sports activities.)

ما زالت الرياضة النسائية في أوساطنا الثقافية والعلمية بل وحتى الشعبية والشبابية بين أخذ ورد،

Women's sports in our cultural, scientific and even popular and youth circles are still taking place,

8/5/2012

هل بالفعل الرياضة النسائية في مدارسنا وكلياتنا ومعاهدنا التربوية والتعليمية والفنية التقنية باب شر أم أنه على العكس مفتاح خير وسبب أكيد لاستقرارنا الأسري ولسعادتنا الزوجية ولصحة فتياتنا ونسائنا النفسية والجسدية؟

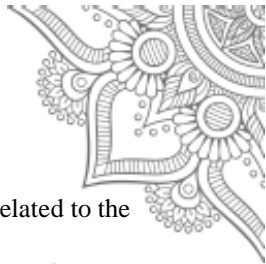
Is it women's sports in our schools and colleges and institutes of education, education and the technical door of evil or is it, on the contrary, the key to a good and a sure reason for our family stability and marital happiness and the health of our girls and women psychological and physical?

8/5/2012

وقال الدكتور الفيفي إن الرياضة للمرأة من السنة النبوية.. فلماذا منع ذلك منعاً مطلقاً وعدم تنظيمه؟! وكل ما يثار من تحفظات على هذه التوصية.. لا يعدو تشدداً وسيعاً لفرض أعراف اجتماعية.. على الناس اعتسافاً..

Dr. al-Fifi said 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.)

فهؤلاء المحتجون لهم تاريخ طويل في إعاقة برامج الدولة.. في التطور والتنمية

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

9/4/2014

(Saudi women could not take part in sports as there is a group of protestors against the issue.)

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:

إن أجهزة السير الرياضية صارت جزءاً من مكونات الأثاث في البيت السعودي والسبب المنع من الرياضة سواء نظامياً أو عرفياً. أن قوانين العيب الاجتماعي لا تمكن بنت حواء أن تمارس رياضة المشي في المشي المخصص

The sports walking devices have become part of the furniture components in the Saudi home and the reason for the ban from sports, whether regular or customary. The laws of social disadvantage do not enable Bint Eve to practice walking in the designated walkway

8/5/2012

وكل ما يثار من تحفظات على هذه التوصية.. لا يعدو تشدداً وسيعاً لفرض أعراف اجتماعية.. على الناس اعتسافاً..

All reservations raised on this recommendation are strict and broad to impose social norms on people.

9/4/2014

(The group that against Saudi women taking part in sports just because of the norm.)

أن هذه الأنشطة ستكون بعيداً عن أعين الرجال وفي صالات مغلقة مخصصة لمن داخل سكن الطالبات في جامعة الملك عبدالعزيز. وما دام أن الأمر كذلك فلا إشكال في إقامة مثل هذه المنافسات بين الطالبات لأنها داخلية في اللهو المباح.

These activities will be away from the eyes of men and in closed halls dedicated to them inside the dormitories of students at King Abdulaziz University. As long as this is so, there is no problem in the establishment of such competitions among students because they are involved in permissible fun.

31/3/2010

Fourth theme: Efforts

- In the fourth theme, Al-Jazirah strategically used presupposition strategies to highlight the efforts in encouraging Saudi women to actively involved in sports, for example, the outlets mentioned in the online news:

فالرياضة النسائية في نظري صارت اليوم ضرورة ملحة وليست مجرد ترفيه وتسلية

In my opinion, women's sport has become an urgent necessity, not just entertainment

8/5/2012

أن السمنة أصبحت منتشرة بين الطالبات في مختلف المراحل. فهؤلاء المحتجون لهم تاريخ طويل في إعاقة برامج الدولة.. في التطور والتنمية

Obesity has become widespread among female students at various stages. These protesters have a long history of obstructing state programs in development

9/4/2014

(A group of protestors that against Saudi women cannot actively involved in sports is among the reason contributing to this obesity issue.)

12/4/2012

يتسبب عدم ممارسة النساء للرياضة في إصابة 50% من النساء في المملكة العربية السعودية بمشاشة العظام.

The lack of exercise in women causes osteoporosis in 50% of women in Saudi Arabia.

إن إقرار الرياضة النسائية في مدارسنا ومن وجهة نظر شخصية صرفة حل لكثير من المشاكل الصحية والنفسية

The adoption of women's sports in our schools and from a purely personal solution to many health and psychological problems

18/11/2014

وقد جاءت حملة المشي التي هدفت إلى دعم مريضات سرطان الثدي والمتعافيات منه تأكيداً لأهمية دور الرياضة في تعزيز صحة المرأة، ونشر الوعي الصحي للحفاظ عليها.

The walking campaign, aimed at supporting breast cancer patients and their recovery, underlined the importance of the role of sport in promoting women's health and raising health awareness to preserve it.



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

- In the first theme, BBCA strategically utilised presupposition strategies to highlight the limitation and restriction faced by Saudi women to participate in sports games as follow:

وقالت الصحيفة أن السعودية تحظر لعب المرأة الرياضة بشكل عام، باعتبارها دولة "تحكم وفق رؤية متشددة للإسلام".
وأضافت الصحيفة أنه لا يمكن للمرأة المشاركة في الفريق السعودي الأولمبي، ولا يسمح لها بحضور مباريات كرة القدم.

The newspaper said Saudi Arabia bans women from playing sports in general, as a country "governed by a strict view of Islam." Women cannot participate in the Saudi Olympic team and are not allowed to attend football matches.

(In this report it shows clearly that Saudi women are strictly banned from taking part in any sports activities.)

21/12/2010

وقالت الصحيفة بينما هناك عدد قليل من النوادي الخاصة للنساء فقط، وبعض النوادي في الجامعات الخاصة، فإن الرياضة محظورة في المدارس الابتدائية والثانوية للبنات.

While there are few private clubs for women only and some clubs in private universities, sports are banned in girls' primary and secondary schools, the paper said.

(This news extract furthermore suggests that sports clubs for women in the Kingdom are very limited, hence, limit the opportunities for women to practice sports.)

21/12/2010

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

Saudi Arabia is, as usual, will not represent women in any Olympic sport, and despite campaigns in the Kingdom recently to defend the rights of women. The development of Saudi women in the field of sport has not seen a change.

23/2/2012

(This news extract presupposed that previously Saudi had not sent their female athlete. Even though many campaigns have been carried out by various parties, the women involved in sports is minimal.)

27/3/2012

-اجرت الغارديان مقابلة مع رما العبد الله، أول سعودية تشارك في حمل الشعلة الاولمبية بعد ان اختارتها اللجنة المنظمة لأولمبياد لندن 2012 مع غيرها من الرياضيين. وتتناول رما في المقابلة التي أجرتها معها إيمان النفجان التحديات التي تواجه المرأة التي تحاول ممارسة الرياضة في السعودية.

- The Guardian interviewed Rima Al Abdullah, the first Saudi to take part in the Olympic torch relay after being selected by the London 2012 Organizing Committee with other athletes. In an interview with Iman al-Naffjan, Rima discusses the challenges facing women trying to exercise in Saudi Arabia.

وتقول رما إن السياسات ليست فقط ما يحول بين الفتيات وممارسة الألعاب الرياضية في المدرسة، بل أن هناك نسقا فكريا كاملا يصعب تغييره يحول بين المرأة وممارسة الرياضة. وهذا النسق الفكري يتمثل في أن الرياضة نشاط ذكوري يغير من طبيعة الانثى.



Rima says that politics is not only what prevents girls from playing sports in school, but that there is a complete intellectual system that is difficult to change between women and exercise. This pattern of thought is that sport is a vigorous activity that changes the nature of the female.

27/3/2012

وطالبت المنظمة المملكة بالسماح بفتح صالات رياضية للنساء وترك الحرية الكاملة لهن بممارسة جميع أنواع الرياضة.

The organization 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 the main challenge which prevents Saudi women from actively involved in sport is the mindset with most of the Saudis. Many still believed that sports only suitable for men.)

12/4/2014

Second Theme: Struggle

- In the second theme, BBCA strategically utilised presupposition strategies by two different groups of supporters and against participating women in sports.

وأضافت بأنها تلقت "عددا كبيرا من الرسائل والمكالمات الهاتفية من الرجال السعوديين المحافظين والمشايخ، ينصحونها بعدم إجراء مثل هذه المنافسات في المستقبل".

She added that she had received "a large number of letters and phone calls from conservative Saudi men and sheikhs, advising her not to hold such competitions in the future."

21/12/2010

(Saudi women received lots of warning from the society regarding their participation of sports.)

وتقول الغارديان إن اللجنة الاولمبية الدولية وجهت انتقادات للسعودية لأنها واحدة من آخر ثلاث دول تسمح لرياضيات نساء بالمشاركة في الالعاب الاولمبية. إثر ذلك شن كبار رجال الدين السعوديين حملة انتقادات ضد اللجنة الاولمبية الدولية ومن بينهم الشيخ محمد النجيمي الذي قال إن السعودية لن تراجع امام اللجنة الاولمبية ومطالبها. كما قال الشيخ المنجد إن مشاركة المرأة في الرياضة تعني كشف جسدها، وهو الرأي السائد في المجتمع السعودي.

The IOC has criticized Saudi Arabia for being one of the last three countries to allow female athletes to participate in the Olympics, the Guardian says. Leading Saudi clerics launched a campaign of criticism against the IOC, including Sheikh Mohammed al-Najimi, who said Saudi Arabia would not back down before the IOC and its 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

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.

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

Talks 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 veil has been a hot debate among Saudi officials and Olympics.)

24/6/2012

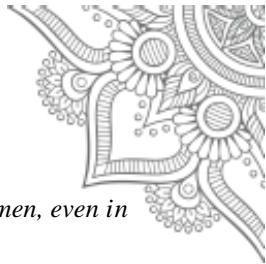
لندن 2012: السعودية تسمح للمرأة بالتنافس في الاولمبياد. ويقول مسؤولون إن اللجنة الاولمبية "ستشرف على مشاركة اللاعبات اللاتي يتاهلن". ويضع القرار حدا للتهنات بجمع مشاركة الفريق السعودي بأكمله بسبب التمييز ضد المرأة. ويعارض الكثير من رجال الدين السعوديين المحافظين مشاركة المرأة في الرياضة. وتكاد تكون مشاركة المرأة في المنافسات الرياضية الرسمية في السعودية معدومة.

London 2012: Saudi Arabia allows women to compete in the Olympics. Officials say the IOC will "oversee the participation of qualified players". The resolution puts an end to speculation that the entire Saudi team will be banned because of discrimination against women. Many conservative Saudi clerics oppose women's participation in sports. Women's participation in official sports competitions in Saudi Arabia is almost non-existent. In the third theme, BBCA strategically utilised presupposition strategies.

Fourth theme: International Criticism

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

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



This highlights accusations by human rights organizations that the authorities there are discriminating against women, even in sports.

23/2/2012

(There is a gender discrimination particularly in Saudi society in allowing women participated on sports.)

وتقول الغارديان إن اللجنة الاولمبية الدولية وجهت انتقادات للسعودية لأنها واحدة من آخر ثلاث دول تسمح لرياضيات نساء بالمشاركة في الالعاب الاولمبية. إثر ذلك شن كبار رجال الدين السعوديين حملة انتقادات ضد اللجنة الاولمبية الدولية ومن بينهم الشيخ محمد النجيمي الذي قال إن السعودية لن تراجع امام اللجنة الاولمبية ومطالبها. كما قال الشيخ المنجد إن مشاركة المرأة في الرياضة تعني كشف جسدها، وهو الرأي السائد في المجتمع السعودي.

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27/3/2012

12/4/2014

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

Sara Lee of the United Nations said discrimination against women in Saudi Arabia was severe and profound but allowing girls to play sports in public schools was a significant step to allow for more progress in the future.

رحبت منظمة هيومان رايتس ووتش المختصة بحقوق الانسان بالتوصية التي أصدرها مجلس الشوري السعودي برفع حظر الرياضة في مدارس الفتيات في المملكة.

Human Rights Watch (HRW) has welcomed a recommendation by the Saudi Shura Council to lift the ban on sports in girls' schools in the kingdom.

(Currently, there is a positive change in Saudi society in allowing women participated in sports as they have been banned previously.)

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 practise 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 hegemonized 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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