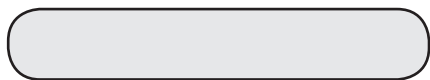# Hawlyat Al-Montada

A Refereed Quarterly Peer - Revewed Jurnal for Academic Promotion

Arab Women Identity
in the Oprah Winfrey Show:
A Critical Study

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M.A. Studies 2022/2023

Abstract

Ideologies play a pivotal role in analyzing the identities of discourse makers. The current study implements the theory of critical discourse analysis to investigate the ideological themes of the Arab and Western identities involved in *The Oprah Winfrey Show*. Moreover, individuals tend to assert their identities according to the social group they belong to. Social groups are categorized into in-group and out-group. In-group members are categorized, identified, and compared to out-group members to show group favoritism and thus, they positively produce themselves while negatively produce the others. Through identity analysis, this research attempts to show whether the covert ideologies of Queen Rania, Sheikha Al-zain Al-sabah, and Oprah Winfrey are negative or positive in portraying Arab women image in the Middle East. As a conclusion, the findings illuminate that Westerners, including Oprah Winfrey, have negative portrayal for Arab/Muslim women as being oppressed and dominated by men. Conversely, The Queen and Sheikha Al-sabah positively present the image of Arab/Muslim woman. Thus, each group represents its own ideologies to show in-group belongingness.

Key words:

CDA, Ideology, Identity, Arab Woman Identity, Media Discourse

الأعضـاء داخـل المجموعـة ومقارنتهـم بأعضـاء المجموعـة الخارجيـين لإظهـار الأفضليـة تجـاه المجموعـة، ومـن ثـم، فإنهـم يظهـرون انفسـهم بشـكل ايجـابي بينمـا يظهـرون الآخريـن بشـكل سـلبي. مـن هنـا، تظهـر الباحثـة دور الأيديولوجيـات المبطنـة للملكـة رانيـا والشـيخة الزيـن الصبـاح وأوبـرا وينفـري سـلبية كانـت أو إيجابيـة في عـرض صـورة المـرأة العربيـة في الـشرق الأوسـط، واثبـات هويتهـا حتـى تـم الكشـف عـن الصـورة السـلبية للمـرأة العربيـة عـن طريـق برنامـج أوبـرا وينفـري، عـلى أنهـا مضطهـدة ومهيمن عليهـا مـن قبـل الرجـال. في حـين أظهـرت الملكـة والشـيخة الصبـاح صـورة المـرأة العربيـة/ المسـلمة بشـكل إيجـابي. وهـذا مـا يثبـت ان المجموعـات تعتمـد ايديولوجيـات خاصـة لبيـان انتمائهـا الحقيقـي.

الكلمات المفتاحية:
تحليل الخطاب الناقد, الأيديولوجي, الهويـة, هويـة المـرأة العربيـة, الخطـاب الاعلامـي.

هوية المرأة العربية في برنامج اوبرا ونفري: دراسة ناقدة
الغرض من البحث: مستل (رسالة ماجستير)

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الملخص:

تـؤدي الأيديولوجيـا دورا محوريـا في تحليـل هويـات صنـاع الخطـاب. لـذا قامـت الباحثـة عـن طريـق نظريـة تحليـل الخطـاب النـاقد للتحقيـق في الموضوعـات الأيديولوجيـة للهويـات العربيـة والغربيـة المشـاركة في برنامج أوبـرا وينفـري الأمريـكي. فضـلاً عـن ميـل الأفراد إلى تحديـد هوياتهـم وفقا للمجموعـة الاجتماعيـة التـي ينتمـون إليهـا. بعـد تصنيـف المجموعـات الاجتماعيـة بحسـب انتمائهـا إلى داخل المجموعـة وخارجهـا. فضـلاً عن تصنيف

1. Introduction

Identity is the human self-image that is shaped by using language in different social acts. The use of language and the way participants interact with their society determine their identities and indicate their membership in a given society. In this regard, the study adopts an amalgamation of approaches to Critical Discourse analysis (CDA, henceforth), employing a qualitative method of data analysis.

The collection of data is based on selected interviews from *The Oprah Winfrey Show*. Discourse analysis is the branch of linguistics that concerns with the knowledge of language behind texts whether it is written, spoken, a photo, or a piece of music…etc. It focuses on identifying social acts as they are shaped, reshaped, and represented through discourse.

Stubbs (1983: 1) maintains that discourse "attempts to study the organization of language above the sentence or above the clause; and therefore, to study large linguistic units such as conversational exchanges or written texts". As a theory of discourse analysis, CDA is defined by (Fairclaugh, 1995: 132) as an interdisciplinary enterprise which aims to explore social problems as they are absorbed, shaped and reshaped by discourse.

Significantly, CDA is a linguistic sub-field that delves into social issues and investigates how "social power, abuse, dominance, and inequality are enacted, reproduced and resisted by text and talk" as language forms found in various social or political contexts (van Dijk, 2001a: 352). The current study endeavors to explicate Arab woman identity in the Eastern societies from selected interviews in the Oprah Winfrey show. This show is selected by the researcher for the purpose of analysis using CDA approach.

As it is noticed in the Oprah Winfrey show, Arab-Muslim women are oppressed and suppressed and have been afforded limited opportunities in their society. They are treated as minorities, alienated, and subordinated to the power of men whether they are husbands, brothers or even sons. They are also restricted by the way of dressing.

Ahmed (2006: 980) in his study on Muslim women demonstrates that Muslim women's positive image is mostly abandoned in Western media. In addition, the forced marriage to cousins is another condition imposed upon Muslim women. This type of marriage is frequently considered in the Western press as oppression that Muslim women need to abandon. Arab women are controlled by their families and as a result, they are unable to make

their decisions and lose self-image and self-definition. They are marginalized in terms of education, employment, and voting. English media see that Arab-Muslim women need to be empowered and emancipated from the strict social and religious conditions.

2. Research Objectives

- This study is an endeavor to reveal Arab woman identity in the discourse of the Oprah Winfrey Show.

3. Research Questions

- How are the identities of Arab women, Oprah Winfrey, Queen Rania, and Sheikha Al-zain Al-Sabah shaped in the discourse of the Oprah Winfrey Show?

4. Hypothesis

- The identity of Arab woman is arguable in the discourse of the Oprah Winfrey show.

5. Related Literature Review

5.1 Discourse Analysis

In the realm of applied linguistics, discourse analysis occupies a prominent position as a vital tool to discuss different social practices and uncover hidden ideologies. According to van Dijk (1988a: 2), "Discourse is not simply an isolated textual or dialogic structure. Rather it is a complex communicative event that also embodies a social context, featuring participants and their properties." Thus, discourse could be seen as ideological that practices power which is embedded in language and conveyed through semiotic resources and carries implicit intentions (Fairclaugh, 2001: 28). Ideologies can be understood as representations or views that work towards sustaining domination and exploitation in society including the domination of women. Van Dijk (2018: 27-8) chooses to use the name, Critical Discourse Studies to his approach to CDA. He argues that CDA is not a method but a collection of multiple methods and critical attitudes, "focusing on discursive forms of power abuse." He also developed the model of critical discourse analysis in a form of critique to other critical discourse studies in which he demonstrates that these studies lack the fundamental element of cognition. van Dijk argues that human beings, as social members, have representations of social structures and discourse structures in their minds before these structures are produced in texts and talk.

5.2 Critical Discourse Analysis

CDA is interchangeably used with linguistic analysis. The two fields are concerned with the study of language as how it explicitly or implicitly expresses different beliefs and ideologies. Discourse as a social practice is defined as "language above the sentence or above

the clause" (Stubbs 1983: 1). Discourse analysis traces the relationship between talk and text in different social contexts. In critical studies to discourse analysis, CDA practitioners are concerned to reveal social issues including power relations, hegemony, racism, and social inequality. This part is assured by van Dijk (2001: 352) "Critical Discourse Analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. The most important thing is that CDA scholars endeavor not only to reveal the opaque relationships but also to raise human awareness to resist social power and hegemony.

5.2.1 Criticism to CDA

The concept, "critical", is of a positive and negative usage in CDA. It is used by CDA practitioners to unveil inappropriate social issues and social practices. However, the reason behind this point of criticism is the absence of the accurate practical actions. That is, the analysts present materials that have no reference to any clear actions when they attempt to investigate ideologies and power relations. Consequently, their findings lack the evidence that approves the actual affect resulted from

power relations in different societies (Martin, 1992, cited in Tenorio, 2011: 196).

Equally significance, one of the aims of CDA is to change the world by investigating social problems and find out solutions to increase human awareness and resistance. Toolan (2002: 224) may not agree with this perception because he thinks that changing the world by merely analyzing texts and talks is more difficult than what we believe. Yet, the target of changing the world is not met in CDA. The only thing CDA can do is to encourage people to defend themselves when they undergo power abuse and hegemony.

5.3 Identity

Identity is the self-Image of the human beings. It is grown and structured by our surroundings. It is reflected through our social behaviors and social practices. For Boulding (1969: 150) identity is a "total cognitive, affective, and evaluative structure of the behavior unit, or its internal view of its and the universe." Scholars break down identity into some kinds such as personal, collective, and social. With these types of identity, scholars demonstrate that we can shift from one identity to another according to the context. The personal identity represents the identity of the self. The other types are related to the social interaction because "a lot of what

happens in the field of identity is done by others, not by oneself." Blommaert (2005: 205).

5.4 Ideology

Ideology is a concept related to the human cognitive system. Ideology reflects our mental knowledge. It is "a systematic body of ideas, organized from a particular point of view" (Hodge and Kress: 1993, 6). these ideas are transformed into social practices through the use of the linguistic choices. Ideologies carry certain patterns which are directly or indirectly articulated such as unequal power relations, racism, discrimination, violence, hegemony, women oppression, and so on. Discourse is the best means that shape, reshape, produce, and reproduce ideologies and social power and control. For Fairclough (1992: 87) ideologies is "constructions of reality.... Which are built into various dimensions of the forms/meanings of discursive practices, and which contribute to the production, reproduction or transformation of relations of domination". Mostly, ideologies are represented and legitimized by the powerful groups to control the minds and actions of group minorities.

1.5 Media discourse

Language is the main vehicle for human communication. In most scientific studies, including media studies, language is the means that shapes and reflects human beliefs and behaviors. Mass media construct the discourse according to specific ideologies. That is, the negative or positive representations of different social phenomena are delivered to the audience according to the policy of the channels or institutions. Through media discourse the writers or journalists deliver their ideologies and intentions to control the minds and actions of the readers or minorities. Therefore, CDA analysts are interested to disclose the hidden ideologies and to amply discuss the bias and discrimination in media discourse. For Wimmer & Dominick (2012: 2) media discourse is defined as "any communication channel used to simultaneously reach a large number of people, including radio, TV, newspapers, magazines, billboards, films, recordings, books, and the Internet. ... [As well as] the new category smart mass media, which include smartphones, smart TVs, and tablets."

1.6 Western media and Arab/Muslim woman image

Long time ago, the image of the Arab world in general and the Islam in particular are negatively launched in the Western press. This view is influenced by the Arab-Israel conflict and the September 11 attack. As a whole, the image of Islam in many western

countries is equivalent to evil. However, the linguistic researches that embrace the issues of Muslim woman whether in the East or in the West are given shallow interest. Subsequently, researchers start to undertake such studies. Most of the researches focus on the revolt of Arab women as they recently demand for more freedom, driving, modernity, and empowerment (Awad, 2020). Through the TV programs, newspapers and any form of mass media Western image-makers attempt to affect the minds of the audience to create social change. For this reason, the image of Arab woman is negatively introduced to the Western world to distort and falsify the cultural and religious stereotypes of the Arab world. Mass media is divided into three types: print media and film media. The latter is the type this study will adopt.

6. Model of Analysis

6.1 The Social Identity Theory, Tajfel and Turner (1979)

To have the social support or social power, individuals prefer to join social groups. In general, every social group has its own beliefs, practices and attitudes. The membership of a social group will protect the self-identity. A group member is assigned the role which is to support and defend the ideologies of his group. Alongside, group members should positively represent their in-group. Conversely, they describe the out-groups with negative bias. Being a part of the group requires the member to depersonalize his identity and have the sense of the collective group.

They are Henry Tajful and Turner who approached the social identity theory (SIT) in 1979. The SIT categorizes and breaks down society into two groups: in-group and out-group. Every group is distinguished from other groups by certain qualitative features. In-group members have to exaggerate the positive bias of their group and, in turn, exaggerating the negative attributes towards the out-group. Basically, in societies, the categorization is a wide spread phenomena. In this regard, Turner (1975: 10) asserts that it is essential for the in-group and out-group to compete because it is a "competition for positive identity."

The social identity theory postulates three processes for the part of data analysis. They are: social categorization, social identification, and social comparison. The first process divides social groups into different categories for example, Muslim and Christian. In social identification, group members are defined though their identities. As part of their group identity, group members should behave and act according to norms and values of the group. Lastly,

social comparison enhances the self-esteem as group members are compared to other groups. The social comparison is not to only show the negative features of the out-group, but to represent the

positive qualities and features of the in-group (Tajful and Turner, 1979).
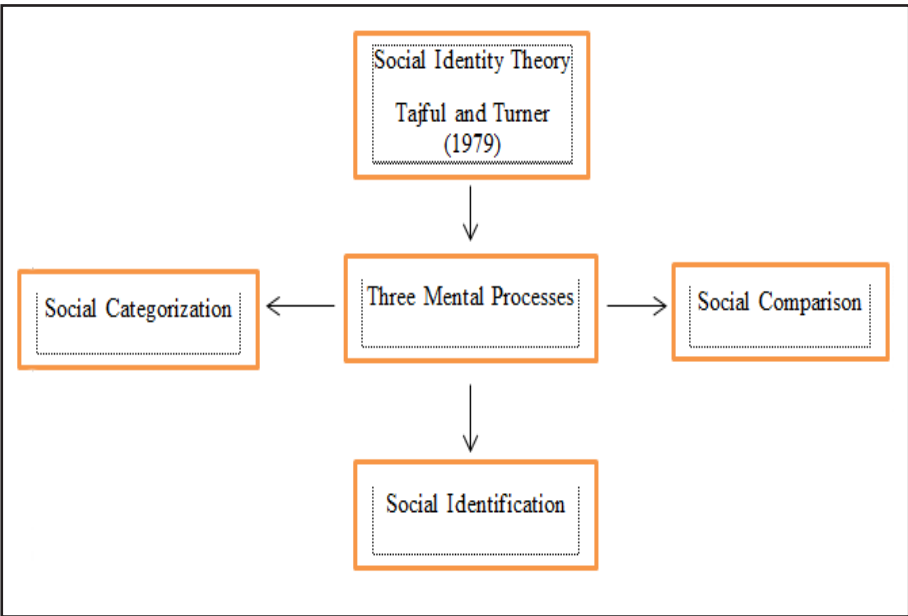
7. Conceptual Framework

Figure 1: conceptual framework of the social identity theory, Tajful and Turner (1979)

8. Data Analysis
8.1 Identity Analysis: Tajfel and Turner's (1979) Social Identity Theory

To see how language, as a social negotiation means, is manipulated by Oprah Winfrey, Queen Rania of Jordan, and Kuwaiti Sheikha Al-zain Al-Sabah to disclose certain issues concerning Arab/Muslim women in the Middle East. Social Identity

Theory of Tajfel and Turner's (1979) is implemented in this study to maintain deep understanding about the identities of the pre-mentioned figures who descend from different cultures and espouse different ideologies. Social Identity Theory proposes three mental processes so as to evaluate the identities of the speakers involved in the analysis. These mental processes are: social identification, social categorization, and

social comparison.

8.1.1 Oprah Winfrey, in her talk show, interviews Queen Rania to discuss the lifestyles of Arab/Muslim women in Middle East, May 17, 2006.

Extract 1

1.   Smart, beautiful and royal she came from halfway around the globe to see us, meet the world's youngest Queen.

4.   She is **a brilliant woman**, **a gorgeous mother** of four and an **international fashion icon** for mission to make the world a better place for women and children.

5.   She also just happens to have **a kingdom and a crown**.

13.   In a country where women aren't always seen and heard, this glamorous hands-on mother for works tirelessly promoting the causes close to her heart.

14.   "**If you educated women, you educated family. If you educate the girls, you educate the future**" Queen Rania says.

15.   She is the world's youngest Queen and **we're honored to have her here. Please welcome her royal Majesty Queen Rania.**

Table 1: Evaluating the identities of Queen Rania and Oprah Winfrey

Group	Social categorization	Social identification	Social comparison
Oprah Winfrey	American show presenter	Philanthropist and a voice against women oppression. She discusses different issues in her *The Oprah Winfrey Show* including issues related to Arab/Muslim women in the Middle East.	She believes that Arab/Muslim women are minorities dominated by the men. No rights are obtained for them in their countries. She adopts in-group favoritism
Queen Rania	Queen of Jordan	A voice against racist ideologies addressed to Arab/Muslim women by the Western media.	For the Western media, Queen Rania is an out-group member.

It is noteworthy that Queen Rania has passionate and supportive personal and social identities. Regardless the bad situations Arab/Muslim women are involved in, she insists on offering a positive image to show the world that Arab women are not as oppressed as the Western media endorse. This table views Oprah Winfrey and Queen Rania as two contrasted groups that belong to different cultures and obtain different ideologies.

Based on the mental process of social categorization, Oprah Winfrey is categorized as black non-Muslim African/American TV show presenter and philanthropist. Oprah Winfrey argues for women's freedom in every spot in the planet. She is identified as one of the most influential women in the world. The strict challenges, she went through in her life, make her a strong and good person. She supports women around to fight against the feeling of inferiority. Mentally, Oprah has a negative image about Arab/Muslim women as they are oppressed and dominated by their men and society. This stereotypical image reflects her biased ideas towards women in Jordan, viz out-group. Such a general belief that is constructed on the basis of who Western media portray about women issues in the Middle East. As for the social comparison, Oprah Winfrey belongs to the Western Out-group. Her group is favorably compared with the Middle Eastern Out-group.

Likewise, the social categorization process views Queen Rania as White Muslim Arab Queen. As for the social identification process, Queen Rania is the Queen of peace who is devoted to reform her country by adopting the humanitarian ideology by which she carries on with her mission to fulfill prosperity in Jordan. She extremely concerns with Arab/Muslim women's issues including education and workforce. Queen Rania tirelessly works to deal with problems in Jordan on everyday basis. She keens on lifting the lives of her people via helping them to be strong and self-independent, especially for women, and providing them with job opportunities to attain welfare in their own country. In social comparison process, Queen Rania follows intergroup favoritism that express her tendency to positively introduce good things about her in-group members (Brewer and Gardner, 1996). This point reveals that group members apt to use ideologies that show the positive part of their own group. In this regard, Faris (2020) advocates for similar idea in his study of the *identity in the discourse of Condoleezza Rice on Iraq 2003,* the analysis reveals that the Iraqi politicians after 2003 have

different ideologies and orientations and each group tries to legitimize their ideologies to meet their own interests and to feed their personal sectarian agendas.

Queen Rania fights against the bad portrayal of Arab/Muslim women. She always insists on disclosing the social values in Jordan. In this regard, Dijk (1995: 248) states that social values are prominently expressed to "constitute the basic evaluative criteria for the opinions that define ideological systems." Therefore, Queen Rania, along the interview, uncovers her anti-racist ideology by adopting anti-racist discourse that falsifies racist ideologies of the out-group.

As being socially compared, Oprah and Queen Rania are positively identified as having positive identities. The positive identity "is infused with the qualities associated with people of good character, such as master virtues, like wisdom, integrity, courage, justice, etc..." (Park & Peterson, 2003: 33). Both Oprah Winfrey and Queen Rania argue for women empowerment and emancipation. They support women in all over the world to receive education and to never be subjected to male dominance, domestic violence, and social restrictions. Hence, they agree on the values they offer to each other. One fact that Oprah is fully convinced

with is the issue of women oppression in Jordan, which promotes great comparison with Western women as the latter enjoy full rights in their Western countries. This fact is admitted by the Queen from one hand, and reproduced as the problem the Queen is very much interested with to resolve. She positively reproduced the negative stereotypical image about Arab/Muslim women. Alongside, in social identity theory, Tajfel and Turner (1979) demonstrate the concept of group conflict. In Middle Eastern countries, people are divided into two contrasted group, the opponent group of hijab and the proponent one. In this regard, Queen Rania asserts, through the interview, that wearing the veil is a personal choice. It is related to our relationship and faith with Allah. Hence, the Queen tackles this reality to express her social identity and to speak on the behalf of a large Muslim Jordanian group.

Equally significant, Queen Rania, in the interview, appears to have multiple identities: the personal identity is for **a brilliant woman**, **a gorgeous mother** who belongs to the group of Jordanian Arab/Muslim women. The social identity is maintained as **international fashion icon** and has **a kingdom and crown**. It is worth mentioning that through the introductory part of the episode, Oprah shows respect, politeness, and

formality for the Queen by saying **we're honored to have her here**. Such a sentence shows the politeness and respect of hosting addressed to the Queen according to her royal position. Likewise, Oprah shows the formality of the situation by saying **please welcome her royal Majesty Queen Rania**. By the virtue of the fact, formality according to Fairclough (1996: 65) "is a common property in many societies of practices and discourses of high social prestige and restricted access." The Queen's welcoming is formally introduced to express the formal relation with the Queen.

Oprah and Queen Rania share the universal values of women emancipation, education, and employment. Therefore, Oprah repeatedly mentions the quote of the Queen "**if you educated women, you educated family. If you educate the girls, you educate the future**" to show her support to women education. Nevertheless, they belong to different groups, which is evident through their use of the pronoun **we**, and adopt different ideologies, Oprah and Queen Rania approach the general realities and values related to women issues in the whole planet.

8.1.2 Oprah Winfrey interviews the Kuwaiti Sheikha Al-zain Al- Sabah, 14, Dec 2004.

Extract 2

1. Oprah: **Like many wealthy Kuwaitis**, Al-zain owns a mini fleet of luxury cars.

16. Al-zain Al-Sabah: **We are rich** in a different kind of way, I mean, it doesn't necessarily depend on the amount of money you have in your bank account. It depends on really just the fact that the government really takes care of people there.

11. Oprah: **Unlike the United States**, there are freedoms Kuwaiti women do not enjoy, though it is one of the few democracies in the Middle East, **women have never been able to vote**.

20. Al-ain Al-Sabah: You **don't worry about taxes.**

22. Al-zain Al-Sabah: The government gives **cash wedding gifts**. It's about **12 thousand dollars** as a wedding gift.

23. Al-zain Al-Sabah: If you're a Kuwaiti citizen, you don't worry about that. And plus, the other half is a **non-interest loan**. Also, **free education** adds to the university level, **free medical care**. If you get sick and the hospitals in Kuwait cannot take care of you because of whatever it might be, they will ship you off to Mayo Clinic's wherever you have to go, all expenses paid so even pay for your living expenses.

48. Al-zain Al-Sabah: yes, you know, and we take our time. **In New**

York, you feel bad

49.   Oprah: well, you don't think we live in the moment

50.   Al-zain Al-sabah: no, no, it's a **shame**.

Table 2: Evaluating the identities of Oprah Winfrey and Sheikha Al-Zain Al-Sabah

Group	Social categorization	Social identification	Social comparison
Oprah Winfrey	American show presenter	The voice of women empowerment.	She enjoys full human rights including suffrage.
Sheikha Al-zain Al-sabah	Kuwait Royal family member.	Kuwaiti Chairperson and CEO of National Creative Industries Group (NCIG)	She enjoys full rights except the right of voting.

According to social identity theory, people are classified into certain categories. First, the organizational membership category within which Al-zain Al-sabah is categorized as a member of the royal family. Second is the category which ascertains Al-sabah as Kuwaiti Chairperson and CEO of National Creative Industries. The third category exposes Al-sabah as Kuwaiti woman who enjoys full freedom except the right of political voting (Tajfel and Turner, 1985). Individuals, within social groups, tend to positively or negatively compare themselves to out-group members. One's positive representation involves the good attributes of the whole group. The identity of the Kuwaitis is orchestrated with full respect to the Islamic culture. In the table above, Al-Sabah represents herself and the Kuwaitis; with whom she feels belongingness and affiliation, as high-identifiers. By the virtue of the fact, high-identifiers undergo social group pressure but they have to be motivated to enhance the good image of their group (Hutchison & Abrams, 2003). This view implies that Al-sabah is aware to the political constraints Kuwaiti women endure. However, she insists on positively representing her country and accentuating the privileges the State of Kuwait provide to its people.

Through the interview, Oprah draws a comparison between Western women and Kuwaiti women concerning human rights. She emphasizes that **Unlike the United States…women have never been able to vote**. Kuwaiti women have weak participation in the political domain. Banning women from winning

political seats results in the advocating of the ideology of racial discrimination. In spite of the Kuwaitis' wealthy life, their life quality is debilitated and, for Western media, they lose gender rights. According to Ballington and Karam (2005: 5) "The Arab regions still lag far behind than other regions in the world when it comes to the political status of its women." Women are treated as men dependents having no rights or responsibilities assigned to them in the political sphere. They are marginalized because their voices are not heard. Undoubtedly, voting for women is very essential to create confidence and enhancing their presence as pivotal Kuwaiti citizens. Regardless of such limitation in the Kuwait women rights, Kuwaiti women would have the sense of national identity and cultural prejudice. However, preventing women from voting is a clear portrayal of women oppression as well as a reflection of their powerless and defenseless identities. Despite this negative image of the Kuwaiti government and Kuwaiti women, Al-sheikha Al-zain never feels offended or being discriminated, rather she introduces herself as the archetypal establishment figure who could guarantee that the government will, at the end of the day, reconsider the right of the Kuwaiti women to shape the texture of the government in Kuwait.

Al-Sabah's social identity is shaped by the characteristics she shares with her group. She shares Kuwaiti women the wealth as well as the prohibition of voting. Her belonging to her group drives her to take care of their needs, requirements, and bring them to a new era of development in Kuwait. As an Arab/Muslim personality, Al-Sabah is a very passionate story writer who endeavors to convey the peaceful message of Islam via providing worldwide workshops and participating as a co-producer in the movie *Journey to Mecca*. She takes the initiative to find her passion and to transform it into public service for the good of her dearest country. Based on her social influence upon women, Al-Sabah receives the award of Arab Woman Award for Inspirational Women of the Year 2015. Yet, she has contribution at the Smithsonian Museum of Natural History in Washington DC to positively present her country, religion, and the identity of Kuwaiti women. Her social positions authorize her to talk on the behalf of the Kuwaiti women.

Al-sheikha Al-zain is socially identified by expressing affiliation and interdependence with her in-group. Such belongingness can be noticed through the frequent use of the pronoun **We** during the conversation. The adoption of the nominative pronoun

We indicates the authority of Al-Sabah, as a member of the royal family, to represent the status of the government and most Kuwaiti women. According to their study to the prenominal choices of Mandela's speech, Ubeid and Ali (2015) conclude that social or political figures use language to create the sense of belongingness with their team (in-group) by using the prenominal **We**. In addition, discourse makers apt to positively produce their group to create intimacy and solidarity. Moreover, El-saj (2012: 531) also maintains that the prenominal **We** reflects the collaborative relationship of in-group members. The nominative pronoun **We** embodies the cultural differences existing between the interviewer and the interviewee. The speakers who utilize such pronoun intend to specify and address their culture, religion, and beliefs. Pronouns, according to "could represent cultures." As far as social comparison between Al-sheikha Al-zain and Oprah Winfrey is concerned, the history of Oprah is very dramatic as a poor child. She earns her wealth by her own effort. On the contrary, Al-sheikha Al-zain has a wealthy upbringing, viz, born a silver spoon in her mouth. Approximately, in *The Oprah Winfrey Show* Al-sabah's statement **I know, people know that we are quite rich,** indicates that Kuwaiti women are wealthier than Western women but having fewer privileges and this is due to the absence of their voices in suffrage. In the introductory part, Oprah highly emphasizes the prevailing characteristic of the Kuwaiti which is wealth as in **Like many wealthy Kuwaitis; Al-zain owns a mini fleet of luxury cars**. In addition, the tiny Gulf State of Kuwait is positively represented as a democratic, oil-rich, and tax-free country. Oprah, impressively asked Al-sabah about the taxes, the latter replied she does not have to worry about taxes. This privilege is absent in most Western countries. Likewise, Kuwaiti government cherishes its citizen by presenting **cash wedding gifts….12 thousand dollars** for the newlyweds. Hence, Al-zain Al-sabah feels pride as an in-group member. On the other hand, she seems to be disagreeable of the Western culture. She admits that **In New York, you feel bad** because women are so exhausted at work and they have to pay many taxes to the government. Unlike Kuwaiti women, who enjoy their time and vacations, Western women have no time to relax but have time to work, a point that Al-Sabah is described as **a shame.** In short, it could be said that Al-Sabah's statements and perspectives illuminate her group favoritism.

9. Findings and discussions of identity analysis

The current study adopted Tajfel and

Turner's social identity theory (1979) to examine the identities of Oprah Winfrey, Queen Rania, and Sheikha Al-zain Al-Sabah as they portray the identity of Arab/Muslim woman.

The three women espouse different ideologies concerning Arab women; they are shown in the table below:

Table 3: Clash of ideologies manifested in identity analysis of Queen Rania and Oprah Winfrey

Figures	Ideology	Positive/negative
Queen Rania and Sheikha Al-Sabah	• Anti-rac-ism • Feminism	Positive
Oprah Winfrey	• Racism • Racial discrimi-nation • Women Oppres-sion	Negative

The table above shows the ideologies espoused by Oprah Winfrey, Sheikha Al-zain Al-Sabah, and Queen Rania that reflect their group belongingness and backgrounds. Oprah Winfrey has the belief that Arab women are oppressed, racially discriminated and marginalized by their men and societies. They receive fewer rights than men. They suffer from poverty, male dominance, and religious restrictions. These beliefs negatively portray the identity of Arab/Muslim women. On the other hand, Queen Rania and Sheikha Al-zain Al-Sabah portray a positive image about Arab woman identity. They adopt anti-racist ideology to defeat the negative image addressed against Arab women.

The first and second extracts investigated the identities of Oprah Winfrey with the Queen of Jordan, Rania Al-Yaseen and Sheikha Al-zain Al-Sabah. In identity

analysis, Oprah was categorized as an African American huge influencer in the world of media. Her social identity appeared to the world through the *Oprah Winfrey Show* which started from the 1980s and ended in 2011. In her show, Oprah hosts many people of different nationalities, classes, religions, cultures, and traditions. She is the Queen of Television in which her show is marked as the most watched talk show with 22 million views in a single day. Most of her audiences are women (Kelly, 2011). She is a successful social identity who's focused on issues related to self-development, self-independence, and self-esteem. She powerfully uses language to enhance the spiritual and emotional motivations that influence the opinions of her audiences to create social change. Her identity is affected by Western culture, a culture which preserved women's rights and gave them high priority. According to her social position, Oprah Winfrey is very interested in women issues; she is the voice against women who endures abuse, oppression, and assault. On this basis, she hosts Queen Rania and Sheikha Al-Sabah to discuss Arab women issues in the Middle East. She wonders the reasons behind oppressing women in the Islamic world. Oprah adopts a polite and facetious language when she produced her guests to the

Western audience. In addition, she utilizes the pronoun **We** to expose the belief of Westerns concerning Arab woman oppression.

Moreover, Queen Rania is an open personality. Just like Oprah, she supports women issues and fight against women oppression around the world. Her Eastern identity identifies her ideologies and orientations. She works hard to resolve the problems that result women oppression. She positively uses language to change the negative image about Arab/Muslim women.

In a similar vein, Sheikha Al-zain focuses on using the linguistic forms of negation to falsify the negative beliefs about women in Kuwait. No matter if Kuwaiti women can vote or not, they still wealthy citizens, receive education, have their own businesses, and occupy social positions except that of politics. In a word, the ethnic identities of the Arab guests are highly associated with their feminist ideologies. The same as for Oprah, her Western identity justifies the reason behind her disagreement towards women's limited freedom in the Middle East.

10. Conclusion

Women are ascribed negative attributes such as oppressed, marginalized, subjugated to male dominance, and powerless individuals who are far removed from social and political

occupations. The large priority given to them is the domestic offers as home keepers. They are in charge of carrying out the orders of their men. Women in Kuwait enjoy the life of wealth due to their tiny oil-rich country. In comparison with neighboring countries, Kuwaiti women have more freedom but they can't vote. The absence of suffrage is the negative point addressed to Kuwaiti women.

Queen Rania positively portrayed the image of Arab woman. She knows that poverty is found in Jordan but it is not enough to portray negative image about women. Furthermore, Sheikha Al-zain Al-Sabah not only positively produces the image Arab woman, but also explicitly defeats all the Western beliefs concerning women oppression. She falsifies the negative ideologies of the Western media and adds that Kuwaiti women enjoy the best life in their country. Preventing women from suffrage has nothing to do with women oppression. Plus, women are not dominated by men but rather, they have dominance over them.

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