The Appraisal and Analysis of Muslim Women in Online Magazines

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Abstract:

The purpose of this study is to investigate the journalistic postures of Western media against Muslim women. Because Western media has continuously provided inaccurate pictures of Muslim women, they are merely regarded as lustful and object of desire, alongside images of the illiterate, enslaved, and downtrodden. The information gleans from the magazines Time and Newsweek. The appraisal system, a theory from systemic functional linguistics, is used in this investigation. All data published in news publications about Muslim women studies within the dimensions of the attitude categories (appreciation, judgment, and affect) to provide readers with a new perspective on those articles. This strategy analyzes and evaluates western media attitudes regarding Muslim women. The study's findings indicated that progressive Muslim women are positively regarded, but oppressed, Muslim women are adversely characterized. Furthermore, some Western media outlets portray Muslim women favorably.

Key Words: Veil, Rights, Muslims, Islam, Social Status, attitude, Stereotypes, Oppressed Women.

Introduction:

There is no doubt that all forms of media have a significant impact on their audiences; however, print media has a more active role in leaving long-lasting effects on various segments of society (Jamieson & Campbell, 2000). It can also be a big contribution by transmitting incorrect information or data to readers. However, not only printed media, but all forms of media, convey a false image of Muslims and Islam to the rest of the world. Muslims are entitled to be labelled as uncivilized, silly, barbaric, backward, radicals, and so on (Kabir, 2006). The Western media's understanding of Islamic values is conflicting and inaccurate. Reality is opposed to what is depicted in the media (Gerges, 2003). The Western media is relentless in its

campaign to portray Islam as the sole religion in the world that advocates violence and extremism (Kincheloe & Steinberg, 2004). "Language can be used to express the writer's or speaker's feelings about people, things, and circumstances. There are opinion-related meanings in language that can be used for evaluation or appraisal " (Abdulameer, Noor and Azmi, 2020). Attitude, as one type of evaluative resource, is significant in the expression of interpersonal meanings of language. Attitude relates to how you act toward someone or in a specific scenario, especially when it reveals how you feel. According to Martin and his colleagues' appraisal framework, attitude refers to values by which speakers pass assessments and correlate emotional/effectual responses with participants and processes (White, 2001). The appraisal framework provides us with an analytical tool to examine the postures and ideologies of Western media regarding Muslim women.

Literature Review

     Sumarni (2019) discussed the western media general perspective of Islam teaching violence and injustice to women. Since the alleged presumed stigma damaged the existence of women, an effort was quite necessary to demonstrate that the media construction about injustice to women was inappropriate. Media hegemony was defined as a condition of domination that individuals had at the backstage of mass media. It was all about lifestyle and mindset. He explained that the roles of men and women in Islam were equally important, for instance, women could be wives, administrators, leaders, managers of the family income and last but not least mothers. Those values presented in the Holy Quran were ripped off by the sentiments that radical feminist sparked. Accordingly, the power that language had was used to uncover the truth boldly.

    Islam (2019) states that although Muslim women in western visual media were represented as persecuted and conquered and these representations were shaped by orientalist discourses, they used the advent social media platforms to reconstruct these controlling images proclaimed by orientalism. The complex relationship visual media shared with Muslim women and the lens of orientalism that built the visual representations of Muslims in art, news and films were analyzed in the article. Islam (2019) examined the use of social media platform YouTube to undermine essentialist narratives. The documentary of the YouTuber Dina Tokio's (2017) 'your Average Muslim' that presented a redefined version of Muslim women who refused the orientalist narratives of being oppressed, subjugated and foreign. The study showed the way media platforms were operated to in specific methods to shape the discourses around Muslim women.

    Farooq (2021) focused on the print media representation of Muslims and the way the world was divided into two poles according to the dichotomy of Otherisation. The research analyzed the representation of Muslim women in articles published in the American Newspaper 'The Washington Post' from June 2019 to December 2019 and it employed Fairclough's (1993) model of critical discourse analysis. The model's categories were representation, metaphor, lexicalization, back\fore grounding, in\out group and number game. Words, sentences, and discourses had been examined. It was concluded that Muslim women were represented as oppressed, hijabbed, and narrow minded and they are damaging the civilized west system by presenting a new one.

Cherry (2020) concluded through his study of the other Muslim that media discourses are highly polarized and fulfill the interests of a particular group. In addition, the in-group are positioned positively and the out-group negatively. Tahir (2013) stated that textbooks are vital ideological tools in producing and conveying us and them dichotomy and religious ideology communicated through text discourses shaped the beliefs of readers. He assumed that religion is state controlled. Minor groups are considered as others in terms of religion affiliation.

Theoretical Framework of **Appraisal System:**

The appraisal framework is a method for investigating, describing, and explaining how language is used to appraise, take a stance, develop textual personas, and organize interpersonal positions and connections Abdulameer, Noor, and Nasser, (2019). "Appraisal theory, as an extension and supplement to Halliday's Systemic-Functional Theory, is concerned with how different resources are used to express attitudes and negotiate relationships, and it is divided into three sub-types: (Attitude, Engagement, and Graduation) (Abdulameer and Noor, 2018). In this article, "attitude" is a name used to cover all of the attitudinal meanings in the appraisal framework. Within the appraisal framework, attitude is divided into three sub-systems: Affect, Judgment, and Appreciation), with affect referring to the characterization of phenomena through emotion; judgment referring to the evaluation of human behavior about social norms, and appreciation referring to the evaluation of objects and products (rather than human behavior) through aesthetic principles and other systems of social value (White, 2001). The appraisal framework is an analytical approach to investigating, describing, and explaining how a language is used to appraise, take stances, develop textual identities, and regulate interpersonal positioning and relationships. Thus, it investigates how speakers/writers pass judgment on other speakers/writers, their utterances, material objects, happenings, and conditions of affairs, forming alliances with those who share these ideas and distancing themselves from those who do not. It investigates how attitudes, judgments, and emotional responses are conveyed in texts as well as how they may be indicated, presupposed, or assumed implicitly. Furthermore, it investigates how representations of such attitudes and judgments are often carefully regulated to allow for the ever-present prospect of challenge or contradiction from people who hold opposing perspectives. To summarize, the appraisal framework is a collection of interpersonal meanings. Speakers and writers employ appraisal tools to negotiate their social interactions by communicating to their listeners and readers how they feel about things and people or their views.

Rescuing Muslim Women:

The western media spreads its notion of "enslaved Muslim women" to the rest of the world based on falsified assumptions. In both explicit and implicit ways, western media compares Muslim women to western women. Muslim women are judged in terms of their social position in comparison to women in the west. Western society's social and cultural ideals are seen as the universal yardstick for growth, modernization, and advancement. western media, viewing western civilization as a symbol of modernity, enlightenment, and liberalism, draws parallels between Islamic and western societies, ensuring positive self-realization. In the name of human and women's rights, western media promotes the rescue and liberation of muslim women.

Status of Women in Islam:

Muslim women are primarily stereotyped as stereotypically meek and victims of Islamic radicalism, but they are also projected as progressive and emancipated women in three ways that benefit western interests (Chowdhury, 2010; Kassam, 2010; Navarro, 2010; Rahman, 2012). This style of depiction contributes to discrimination, racism, segregation, and cultural and religious value perversion. This study investigates how western newspaper media evaluates the socio-cultural identities of Muslim women by framing them and emphasizing a few aspects of their lives.

Objectives:
1. To explore the treatment of Muslim women in both news magazines.
2. To evaluate print media frames those are commonly used to portray Muslim women.
3. To find out what types of issues Muslim women face are highlighted more by western print media.

Methodology:
The dataset included 3698 words from two articles, which were examined using systemic functional linguistics techniques (Appraisal System). Texts were retrieved, copied, and pasted into a commonly available word processing software product. They were then separated into clauses, and embedded clauses were found. The clauses were then placed into a widely available spreadsheet software application for evaluation study, with each publication assigned its own spreadsheet. The appraisal framework's three systems will focus mostly on the application of attitude, which also includes three categories: affect, judgment, and appreciation. In the current study, the qualitative analytical technique is used. firstly, investigate the linguistic elements that may realize attitudinal values; secondly, the evaluation of these elements will be collected and presented in the form of tables; thirdly, these elements will be analyzed and evaluated to see how they contribute to the conveyance of attitudinal positions in the samples, which focuses on the in-depth ideological analysis of language to explore embedded ideologies. The current study makes use of (White, 2001). Evaluation theory model (Martin and Whites, 2005). To examine the discourse of the chosen newspaper. It is hoped that the interpersonal characteristics in the samples can be summed up to support or refute the hypothesis. They say that language is present everywhere in society and has the power to influence people's behavior. It is employed as an insidious weapon to favorably characterize members of the in-group and vice versa. It is suggested that print media discourses play an important part in spreading desired ideology to target readers to hegemonies their brains. Appraisal theory seeks to investigate how one group gains social and political dominance over another. According to Fowler and Kress (1979), multiple name possibilities represent the speaker's or writer's judgment of his or her relationship with the person addressed to or spoken to. Fairclough (1993) emphasizes the ideological implications of lexical choices, arguing that the writer's use of language represents the author's relationship with (Us and Them). It aids in the discovery of hidden ideas in the writer's linguistic representation. Lexicalization is one of the analytical categories used in the study. Representation, metaphor, number game, back grounding, and foregrounding are all used in this piece. The primary goal of discourse analysis is to examine language and its role in its social context. Language is thus "irreducibly" a social practice (Kress and Hodge, 1993, p.202). As a result, the articles published in the Washington Post during the specified period were examined using the aforementioned model

to demonstrate how numerous language techniques are employed by the Western print media to characterize Muslim women as "others."

Findings and Discussions:

In this section, pie charts denote the respective frequencies and percentages of the categories presented in the corresponding years.
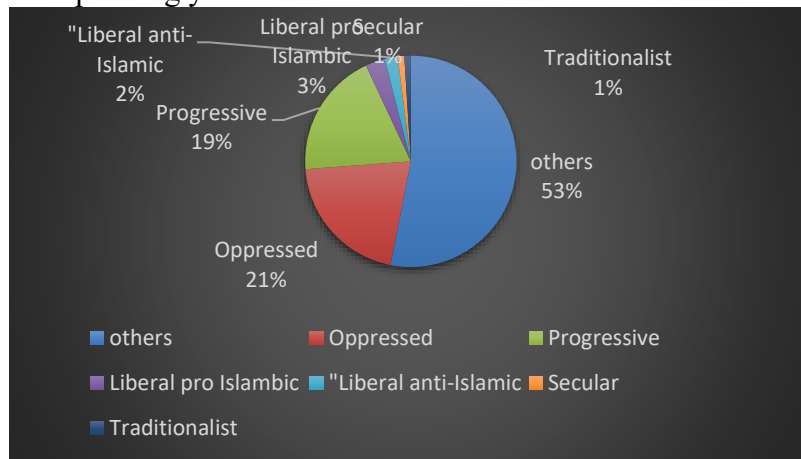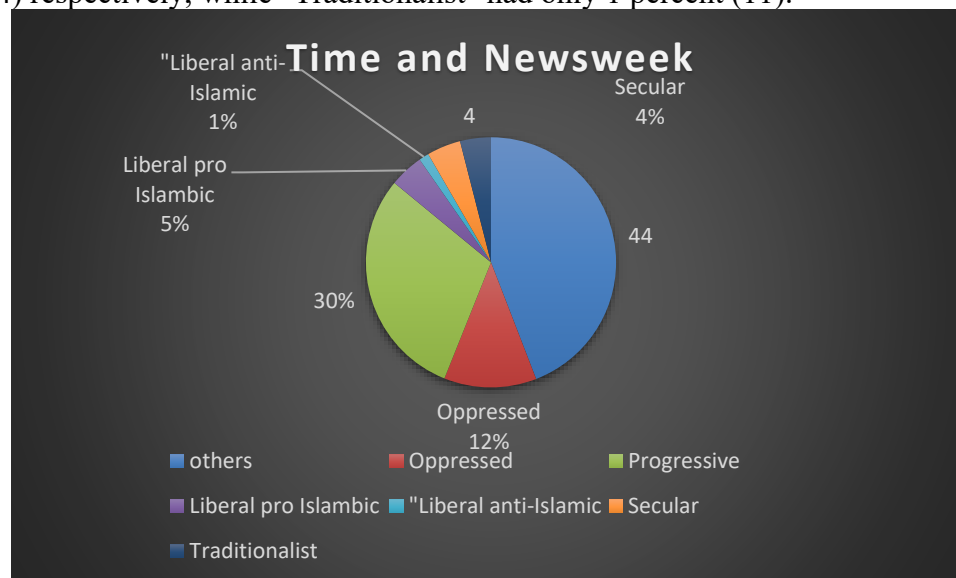

Figure(1) depicts the entire coverage of Muslim women within the pre-defined categories in Time magazine over three years (2011-2013). During this period, there were 200 paragraphs about Muslim women, with the "Others" group accounting for 55.3 percent (107), or somewhat more than half of the total coverage. The "Oppressed" group succeeded with 22.8 percent (44) and the "Progressive" category with 19.3 percent (39). Furthermore, the comparable percentages for the categories "Liberal pro-Islamic" and "Liberal anti-Islamic" were 3% percent (6) and 2.5% percent (5), respectively. As a result, the percentages for "Secular" and "Traditionalist" were the same at 0.7 % percent (1).
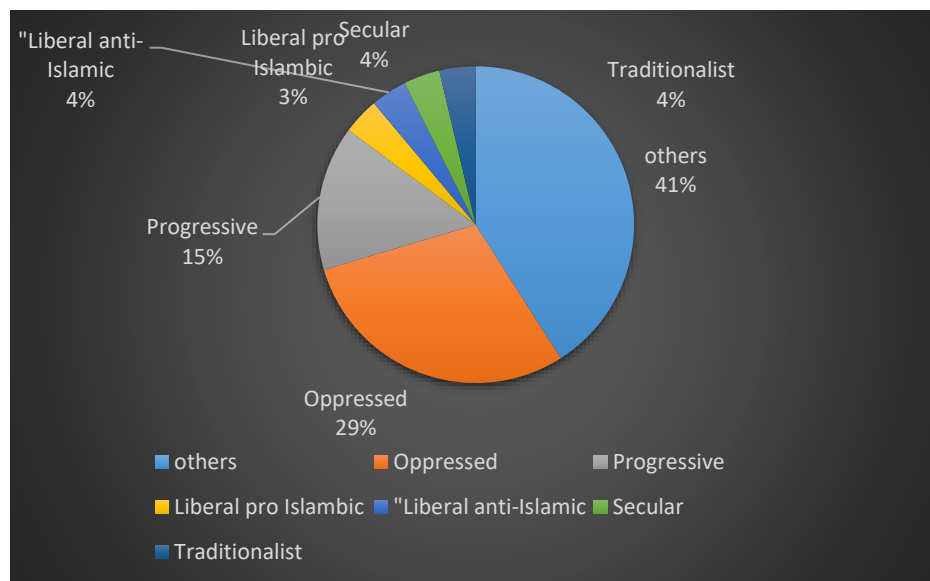
Figure(2) depicts the weightage of each category involving Muslim women in Newsweek magazine over three years. The category "Others" contained 43.6 percent (470) of the total 1080 paragraphs, while "Progressive" and "Oppressed" contained 33 percent (356) and 13.1 percent (141) of the total, respectively. Furthermore, the categories with the lowest ratios were "Secular," "Liberal pro-Islamic," and "Liberal anti-Islamic," with 3.6 percent (39), 3.5 percent (38), and 2.2 percent (24) respectively, while "Traditionalist" had only 1 percent (11).

Figure(3) depicts the cumulative coverage of Muslim women's categories in the magazines Time and Newsweek for three years (2011-2013). The total number of paragraphs in both publications was 1280. The category "Others" has 44.1 percent (575), followed by "Progressive" 31.9 percent (398) and 13.3 percent (182) of "Oppressed." As a result, as previously stated, "Liberal pro-Islamic," "Secular," and "Traditionalist" received 4.4 percent (44), 4.1 percent (40), and 1percent (25) of the vote, respectively. As a result, "Liberal anti-Islamic" had the lowest percentage, 1.3 percent (16).

Findings of Attitude Resources in magazines Time and Newsweek:

This section discusses the perspective that both periodicals took while portraying Muslim women and their religion. Attitude charts are utilized to show the frequencies in the respective years, and a comparison of the samples of both periodicals based on the distribution of attitude resources is made as shown in table 1 below:

Appraiser	App		Judg		Aff		Total		Percentage	
Time magazine	(-) 25	15	(-) 100	32	(-) 18	10	143(-)	57(+)	69%	30.9%
Polarity	-	+	-	+	-	+	-	+	-	+
Frequency	11		20		13		44		100%	
Ratio%	26.8%		44.7%		30.3%					
Explicitness	Ins	Inv	Ins	Inv	Ins	Inv	Ins	Inv	Ins	Inv
	20	5	60	40	18	10	127	73	65%	35%

Table (1) depicts the respective shares of tones in Time magazine's coverage from 2011 to 2013. "Negative" (69%) and "Positive" (30.9%) tones were predominant (more than half of the percentage reached by the magazine's judgment system within 44%). The next table concern Newsweek magazine.

Appraiser	App		Judg		Aff		Total		Percentage	
Newsweek magazine	(-) 15	25	(-) 44	56	(-) 12	22	71(-)	103(+)	62.8%	37.9%
Polarity	-	+	-	+	-	+	-	+	-	+
Frequency	15	25	44	56	13	22	71	103	62.8%	37.9%
Ratio%	24.8%		68.7%		28.9%					
Explicitness	Ins	Inv	Ins	Inv	Ins	Inv	Ins	Inv	Ins	Inv
	20	20	44	56	12	22	127	73	65%	35%

Table (2) depicts the attitude that Newsweek magazine took toward identifying Muslim women and their faith from 2011 to 2013. The data shows that the positive tone had the highest percentage, 62.8%, followed by the negative tone, 37.9%. Furthermore, the magazine employed judgment categories rather than kinds of attitude Muslim women within, 68.7%. Table 3, present both magazines attitude.

Appraiser	App		Judg		Aff		Total		Percentage	
Newsweek magazine	(-) 15	25	(-) 44	56	(-) 13	22	71(-)	103(+)	49.2%	47.8%
Polarity	-	+	-	+	-	+	-	+	-	+
Frequency	15	25	44	56	13	22	71	104	62.8%	37.9%
Ratio%	24.8%		68.7%		28.9%					
Explicitness	Ins	Inv	Ins	Inv	Ins	Inv	Ins	Inv	Ins	Inv
	20	20	44	56	13	22	127	73	65%	35%

Table (3) depicts the cumulative percentages of how both news publications portrayed Muslim women during the period (2011-2013). Both magazines portrayed them primarily negatively (49.2 percent), whereas the percentage of "positive attitudes" is about the same as the number of "negative attitudes," i.e., 47.8 percent. Furthermore, they used the judgement subsystem to evaluate Muslim women more than others' opinions.

Results:

For a long time, Muslims, particularly Muslim women, have been the primary focus of Western media. It has had a significant part in forming negative stereotypes of Muslims in the eyes of the general public. The very inappropriate terminology used by Western media to

describe Muslims, such as terrorists and extremists, is a major contributor to people's bad perceptions of Muslims. Furthermore, the Western media routinely condemns Islam for its uneven and harsh treatment of women, as well as the vastly disproportionate division of power, wealth, and authority between men and women. When representing Muslim women in the media, adjectives like "victimized," "oppressed," "covered," and "veiled" are used. However, this picture appears to be evolving, with Muslim women being portrayed as "brave" women fighting against society's conventional male-chauvinist norms. The purpose of this research is to determine whether or not these assumptions are correct and whether or not this tendency is changing over time.

The term "attitude" is used for all the contexts appraised that both news magazines utilize to classify Muslim women, i.e., categories, slants, tones, connotations, and vice versa, in the research question, "the mainframes in which how the Western print media judges Muslim women." Pie charts and bar charts illustrated the simple frequencies of these frames in the quantitative section, i.e., Muslim women were identified as progressive women and their visions were given significant space; additionally, the cross-tab method and chi-square test determined that both news magazines commend such progressive women.

Progressive women were operationalized as "women whose labor is identified, sometimes without reference to country and religion"; the tone section outcomes backed up the previously indicated conclusion that Muslim women were largely depicted without any reference to their religion. It was further verified by the findings that both news publications focused mostly on their "work" and "social status." These findings refuted the theory that' Western print media reinforces society's stereotyped image of Muslim women. While the preceding data supported the presumptive premise that "oppressed Muslim women are mainly adversely depicted in news publications."

Conclusion:

This study explores how the magazines Time and Newsweek view Muslim women based on the findings of the Attitude analysis. The findings found that both periodicals and explicit views most typically ascribe negative judgment to Muslim women. Furthermore, Muslim women are portrayed less as oppressed women and more as progressive ones. Their social standing, work, accomplishments, struggles, and fights are accorded more weight. Both magazines utilized a harsh tone while discussing their faith, Islam, and it can be seen that they were mostly highlighted without any appreciation for their religion and nationality. This study concludes that both news magazines have done excellent work in clearly conveying that Western media has changed its array of performing racism and discrimination, but they are still practising racism through hidden meanings in text (Van Dijk, 1991).

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الملخص:

الغرض من هذه الدراسة هو التحقيق في المواقف الصحفية لوسائل الإعلام الغربية ضد النساء المسلمات. نظرًا لأن وسائل الإعلام الغربية قدمت باستمرار صورًا غير دقيقة للمرأة المسلمة، فقد تم اعتبارها مجرد شهوانية وموضوعات الرغبة، إلى جانب صور الأميين والمستعبدين والمضطهدين. المعلومات مستقاة من مجلتي تايم ونيوزويك. يتم استخدام نظام التقييم، وهي نظرية في علم اللغة الوظيفي النظامي، في هذا التحقيق. جميع البيانات المنشورة في المنشورات الإخبارية حول دراسات المرأة المسلمة ضمن أبعاد فئات المواقف (التقدير، والحكم، والتأثير) لتزويد القراء بمنظور جديد حول تلك المقالات. تقوم هذه الاستراتيجية بتحليل وتقييم مواقف وسائل الإعلام الغربية تجاه النساء المسلمات. أشارت نتائج الدراسة إلى أن النساء المسلمات التقدميات يُنظر إليهن بشكل إيجابي، لكن النساء المسلمات المضطهدات يُنظر إليهن نظرة سلبية. علاوة على ذلك، فإن بعض وسائل الإعلام الغربية تصور المرأة المسلمة بشكل إيجابي.

الكلمات المفتاحية: الحجاب، الحقوق، المسلمون، الإسلام، المكانة الاجتماعية، الموقف، القوالب النمطية، المرأة المضطهدة.