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**Social Representations of 'IAM' in two  
Australian newspapers before and after 9/11:  
A Tri-Semantic Framework**

By

Ahlan Mohammad Alharbi

Supervised by

Main Supervisor: Prof. Farzad Sharifian

Associate Supervisors: Dr. Marisa Cordella

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**Islam, Arabs, Muslims (IAM)**

*To the families of the victims of 9/11 all around the world*

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## ABSTRACT

A review of the literature of the (social) representation of Islam, Arabs, and Muslims (collectively, IAM) in the media specifically after 9/11 shows that this topic has attracted growing international attention and has become an ongoing debate among academics in different fields. Indisputably, the discourse of representations has its own complexities. It needs to be addressed in a more inclusive way that examines its various levels to depict the crucial features, especially when a change takes place. Accordingly, this study trails a triangulated analytical model, namely tri-semantic framework, which puts a premium on investigating different levels of discourse and connecting them to the higher level of discourse as well as the overall socio-political changes. In other words, it creates a situational context in order to reveal the ideologies behind the social representations of 'IAM'. This model draws on different analytical frameworks that can be used for a higher-level analysis, and combines both qualitative and quantitative methods of analysis, as well as a bottom-up analysis to examine texts within their social context. The model incorporates three subtypes of semantics, namely lexical (corpus linguistic features), interpersonal (the appraisal framework, Martin & White, 2005), and attentional (Marchittie, 2003), to reveal and presenting a comprehensive assessment of the ideologies that have operated behind the representations of 'IAM' before and after 9/11, from a lexical perspective. Hence, the lexical choices employed by the texts under examination are examined on the micro, meso, and macro levels. On the micro level of discourse, lexical semantic analysis was conducted to examine frequency of lexical choices, collocations, and lexical priming, from a lexical perspective within the framework of Corpus Assisted Discourse Studies (CADS). On the meso level, the APPRAISAL framework was employed to reveal the different attitudes that are implicit in the discourse revealing the ideology of the writers from an interpersonal perspective. Finally, on the macro level, attentional semantics was utilized to examine the linguistic aspects that affected and changed the representations of 'IAM' after 9/11 in terms of attention.

The analysis was conducted on four different corpuses collected from *The Australian* and *The Age* newspapers. The first two corpuses, which functioned as a reference corpus,

were comprised of news articles from both newspapers collected during the year preceding 9/11. The second two corpuses, on the other hand, are the target corpuses and they consisted of articles collected after the events of 9/11. An important finding in the current study is that in the discourse under investigation, there were two versions of ideologies operating on two different levels of discourse independently, namely the micro and meso levels, at the same time during both periods of time. In addition, this study argues that the changes of the lexical semantic features on the micro level are ideologically crucial, because the changes that took place on this level was the changes that may have largely influenced the public as a result of being easily recognizable. On the meso level, however, ideological bias is more hidden and needs some further examination to be uncovered by the public; yet, even if it is not recognized, it is always influential. After 9/11, the ideology that operated on the micro level has changed in both newspapers through the employment of a number of significant collocates that indicate the ideology of the newspapers. On the other hand, the ideology on the meso level remained constant, regardless of the increase and decrease in the attitudinal values. However, the socio-political events changed the context of the ideology on this level. In short, as Grewal (2008) suggests, “[t]he meso and micro-levels of analysis help to reinforce the arguments presented in the macro-level analysis” (p. 112). The applicability of the combined method was demonstrated by analyzing the construction of the images of ‘IAM’ in these corpuses, and the discursive function of these images in a socio-political context.



Ahlam Alharbi  
12 June 2012

## DECLARATION

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university or any other educational institution and, to the best of my knowledge and belief, it contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Signature:



Name: Ahlam Alharbi

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## Dissertation Glossary of Terms & Abbreviations

In this section, the pivotal technical terms and abbreviations that are used throughout the present dissertation are defined and arranged below alphabetically:

AFFECT	It refers to the resources that are involved in influencing emotional reactions and attitudes (Martin & White, 2005, p. 35).
Analysis of discourses	Analysis of discourses, according to Burr (1995: 112), considers macro-discourses and identifies the authorized subject, thereby shedding light on the consequences of the social communication. In this case, discourse is considered as the focus and the deterrent.
Anchoring	The process of connecting the language, images, belief, or ideas to represent the new phenomenon to more familiar images, beliefs, or ideas through figurative language (Morgan, 2009, p. 36).
APPRECIATION	It examines the resources that have the potentiality constructs and evaluate an object (Martin & White, 2005, p. 36).
APPRAISAL theory	The APPRAISAL theory is concerned with interpersonal meanings in discourse as well as the negotiation of interpersonal relationships through emotional communication, judgmental and appreciative values (Read, Hope, & Carroll, 2007, pp. 93-94).
Attentional semantics	Attentional semantics is based on the idea that language, including lexis, has specific functions, one of which is to pilot attention (Marchetti, 2003, p. 1).
‘Between (cross) methods’ triangulation	As Jick (1979: 62) explains, the ‘between methods’ type integrates two different methods.
CDA	Critical discourse analysis is an approach that focuses on the larger context of discourse including its settings rather than individual texts. Most importantly, it scrutinizes how discursive acts structure and shape the social reality within which actors enact their roles (Phillips & Hardy, 2002, p. 25).
CDAS	Corpus discourse assisted studies is an approach through which the researcher employs both the <i>quantitative</i> analytical features, which emerge in corpus linguistics as large collections of texts to undergo statistical analysis, with the <i>qualitative</i> analytical features, which are typical features of discourse analysis. This combination can be used to thoroughly examine a smaller collection of texts (or

discourse), or single texts (Partington, 2006, p. 8).

CL	Corpus linguistics or CL is largely interested in describing explaining the natural structure and usage of language in terms of linguistic issues for example language acquisition or variation (Kennedy, 1998, p. 8).
Collocation	A collocation is an expressions consisting of two or more words that correspond to some conventional way of saying things (Manning & Schütze, 1999, p. 141).
Concordance	The job of the concordance tool is to extract the words or expressions under investigation and arrange them as a list of different lines of text that have been extracted from the corpus, with the lexical node positioned in the centre of each line and the collocates that appearing to the left and right of the lexical node, to reveal different patterns of collocation and their frequency (Partington, 2006, p. 4).
Corpus	Sinclair (1991) defines a corpus as being a collection of natural language texts, chosen to display varieties of a language (as cited in Felbaum, 2009, p. 5).
Critical Linguistic Analysis	Critical linguistic analysis (CLA) is interested in examining “the dynamics of power, knowledge, and ideology that surround discursive processes” (Phillips & Hardy, 2002, p. 20).
Data analysis triangulation	It involves utilizing two or more methods of analysis including statistical tests or techniques to examine the similarities or differences in the data (Thurmond, 2001, p. 254).
Discourse	According to Philips and Hardy (2002), the term ‘discourse’ refers to the practice of talking or writing; in other words, communicating (p. 3).
Discourse analysis	It refers to the investigation of micro-discourses showing how discourses are employed as practices in social communication Burr, 1995, p. 112).
Emancipated	‘Emancipated’ representations are “the outgrowth of the circulation of knowledge and ideas belonging to subgroups that are in more or less close contact. Each subgroup creates its own version and shares it with the others” (Moscovici, 1988, p. 221).
Empirical approach	It refers to the study that relies on observed aspects of the data under inspection, which represents naturally occurring language (Qian, 2010, p. 33).

ENGAGEMENT	ENGAGEMENT indicates the position of the writer or speaker with respect to the others' opinions (Quirk et al., 1985, p. 2).
Evaluation	Thompson and Hunston (2006) define evaluation as being an approach that investigates a pivotal area to the analysis of discourse, which examines attitudes toward a specific issue or person (p. 305).
GRADUATION	GRADUATION captures language uses which intensify or downplay the attitude and engagement expressed by the discourse (Read, Hope, & Carroll, 2007, p. 94).
Hegemonic representations	'Hegemonic' representations, is usually shared by the members of a constructed group without being disputed, e.g., a country, party, etc (Moscovici, 1988, p. 221).
Heteroglossic perspective	The heteroglossic perspective acknowledges the role of language in positioning the speaker and his or her text among the other heteroglossic perspectives that exist in any culture (White, 2005, p. 16).
Heuristic	Heuristic is not a theory but rather a set of procedures for systematic application of discourse analysis. These procedures can be applied in any desired order. To be more precise, the heuristic procedures are steps that connect the meaning of discourse to language and society (Johnstone, 2002, p. 9).
IAM	IAM stands for Islam, Arabs, and Muslims.
Ideologies	Galindo (1997) defines ideologies as 'systems of ideas' that operate to shape or reshape reality so that these systems appear as the most logical perspective or version of reality; this is often a perspective that grounded in 'common sense', which can builds the social world as it should be (p. 105).
Interpretive Structuralism	Interpretive structuralism or 'hermeneutic structuralism' focuses on the broader social context around the text. However, its primary focus is neither power nor the linguistic features of discourse. Rather, individual texts, interviews, or archival materials are used as background material to investigate "insider's interpretations of the context" (Phillips & Hardy, 2002, p. 24).
Inscribed attitude	"Inscribed attitudes are lexis that explicitly reflect the evaluative position of the writer or the speaker" (Hui, 2010, p. 66)
Interpersonal Semantics	An approach that investigates a pivotal area to the analysis of discourse, which examines attitudes toward a specific issue or person (Thompson & Hunston, 2006, p. 305).

Invoked attitude	Invoked (implicit) attitude is the opposite of inscribed (explicit) attitude. It is “realised by ‘tokens’ of neutral ideational meanings that invoke a positive or negative evaluation” (Caldwell, 2009, p. 13.4).
JUDGMENT	It is interested in examining attitudinal resources that evaluate behaviour in terms of socially acceptable norms (Martin & White, 2005, p. 35).
Lemma	“A set of lexical forms having the same stem and belonging to the same major word class, differing only in inflection and/or spelling” (Francis & Kucera, 1982, p. 1).
Lexical Priming	“Lexical Priming is a new theory of language developed by Michael Hoey, drawing data and evidence from language corpora. It argues that as we acquire vocabulary it becomes loaded with the contexts . . . in which we repeatedly encounter it” (“Lexical Priming”).
Lexical semantics	Baker (2001) defines lexical semantics as the study of the meaning of words (p. 1).
Lexicology	According to Gibbon (1998), lexicology is defined as a branch of descriptive linguistics that is interested in describing lexical formation with reference to linguist theory and methodology. It is basically concerned with meaning, and traditionally, the science of lexicology has focused primarily on ‘lexis’, namely, collocations and idioms, as well as lexical semantics, the structure of words, and relational components of meanings (n.p.).
Macro	It refers to the kind of relationships that exist between language and society and the ‘micro’ level refers to the kind of relationships that exist between analysis and the practices being analyzed (Fairclough & Wodak, 1997, p. 258).
Manipulation	Manipulation is a social, cognitive, and discursive semiotic phenomenon due to the fact that it mobilizes different aspects of interaction, power abuse, and domination of the minds of the audience. The notion of manipulation by itself implies “a form of illegitimate influence by means of discourse” (van Dijk, 2006, p. 360).
Methodological triangulation	It refers to the use of both quantitative and qualitative methods.
Meso	The meso level is interested in both content and patterns. It is concerned with “what actually happens within texts” (Grewal, 2008, p. 106).

Micro	Language use, discourse, and other verbal communications are part of the micro-level of the social order (van Dijk, 1998, p. 354).
Model of Basic Cognitive Schemes (MBCS)	The Model of <i>Basic Cognitive Schemes</i> (MBCS), which the tri-semantic framework is partly inspired by, and derived from, developed by Rouquette (1994), Guimelli (1998), and Rateau (1995), is one technique through which social representations can be described and identified.
Monoglossic perspective	It refers to the exclusion of alternative positions, that is, what is included is the perspective of the writer (Becker, 2001, p. 8).
Node	The term <i>node</i> in the present study refers to a lexical item whose collocations are to be studied, and the term <i>span</i> refers to the number of the lexical items that may exist on each side of a node and still be considered as relevant to that particular node.
Objectification	The process whereby attention-getting terms are carefully selected and associated with the new phenomenon in order to establish a new schema (Morgan, 2009, p. 36).
Polemic representations	‘Polemical’ representations are those controversial representations that result from social conflicts and controversies. Most importantly, “society as a whole does not share such representations” (Moscovici, 1988, p. 221).
Power	Power in discourse refers to the asymmetrical relationships between actors; that is, one person has the power to control the other (Johnstone, 2002, p. 112).
‘Power over’	It refers to social issues such as conflict, control, and coercion (Karlberg, 2005, p. 2).
‘Power to’	It refers to the physical and natural sciences of power (Karlberg, 2005, p. 2).
Rational approach	It relies on the researcher’s intuition as well as invented examples that are free from the external influences that can be found in natural examples of language (Qian, 2010, p. 33).
Theoretical triangulation	It refers to the employment of more than one theory or hypothesis to investigate the same phenomenon (Thurmond, 2001, p. 254).
Tri-semantic Framework	Tri-semantic framework refers to the model developed for the purpose of the present study in which three subtypes of semantics are integrated together, namely lexical semantics, interpersonal semantics, and attentional semantics.

Triangulation of data sources	It refers to either collecting data from different periods of time, different places, or different social situations (Marchi & Taylot, 2009, p. 5).
Semantic Prosody	It refers to it as semantic prosody/association or discourse prosody. “[A] word may be said to have a particular semantic prosody if it can be shown to co-occur typically with other words that belong to a particular semantic set” (Hunston & Francis, 2000, p. 137), i.e., that has a positive or negative connotation.
Social Linguistic Analysis	Phillips and Hardy (2002), explain this approach of discourse analysis is constructivist and sheds light on texts rather context. In other words, this approach is text-based and audits the construction of individual texts to reveal the way they reshape social reality (p. 22).
SRs	SRs stand for Social representations.
Triangulation	It is a methodology in which a researcher mixes and combines more than one method, approach, theory, or data.
TSRs	TSRs stand for the theory of social representations.
‘Within method’ triangulation	The ‘within method’ type refers to the employment of different features and techniques within the same method (Jick, 1979, pp. 62-63).



**CHAPTER ONE**  
**INTRODUCTION**

## **1.1 Introduction**

Race, ethnicity, religion, politics, and other abstract and cultural aspects have been viewed as factors in the construction and representation of the ‘Other’ or ‘Otherness’. The most recent definition of ‘Otherness’, offered by Metzler, states that ‘Otherness’ is a concept that was built on ‘a binary principle’, for example, men-women, white-black, and, inevitably, the ‘self’ and the ‘Other’ (as cited in Esser, 2003, pp. 33-34). The ‘Other’ and the social representations (SRs) of the ‘Other’, specifically in news discourse, are a problematic issue (Leung & Huang, 2007, p. 675). Many research studies conclude that news discourse generally represents the ‘Other’ in an unfavourable light (van Dijk 1995b, 2005; Dunn & Mahtani 2001; Klocker & Dunn 2003; De Wet 2001). Li and Lu (2009) mention a number of factors that may influence the discourse of news and the SRs of the ‘Other’, “such as dominant ideology, prejudice, government positions, national interest, and the positioning of a country in the international community” (p. 220). It should be mentioned that the concept of the ‘Other’ “has been used and still is used to emphasize power structures and to enforce political superiority over the perceived ‘Other’” (Bäßler, 2001, pp. 33-34).

Among the most controversial groups, in particular after 9/11, who are frequently represented in news and attracted growing political and academic attention, are Arabs and Muslims. Different news discourses have been examined and numerous frameworks in different fields of study have been employed to study and understand the representations of Arabs and Muslims in media (see section 2.4). It goes without saying that media discourse in general and the discourse of the representations of the ‘Other’ in particular is

a complex phenomenon. Hence, it requires a complex and more comprehensive framework to scrutinize its pivotal features. It has been noted that most of the literature available on the representation of 'IAM' (see Chapter 2) has examined their existence in discourse after 9/11. Accordingly, these studies could not highlight the differences (or similarities) and the changes that occurred after 9/11. Recognizing this fact, the current study aims at addressing this complexity by carrying a comparison between the discourses that existed in these two periods of time through developing and applying a new eclectic and triangulated model (see Chapter 3 part 3) as an attempt to contribute to the field of discourse analysis and to study the images of Islam, Arabs, and Muslims (collectively, IAM) in the Australian newspapers before and after 9/11 in order to reveal the ideology that operates behind such images.

The following sections discuss the background, statement of the problem, the aims, the questions, and the significance of the present study. This chapter ends with an overview of the dissertation and a conclusion, which sums up the chapter.

## **1.2 Background of the Study**

The present study explores 'IAM' representations in the Australian media, in particular after 9/11 (for more details, see section 1.3). It conducts a comparison between two sets of corpuses to scrutinize and examine the diachronic variation in the representations of 'IAM' before and after 9/11. Cohen and Kiss (2007) argue that many historic incidents and political events exert influence on attitudes with reference to 'in-group' and 'out-group' formation (p. 15). Accordingly, the attacks of 9/11 were chosen as a reference

point for this comparison because of their social, political, and historical significance. It is true that since 2001 a number of extremely newsworthy events pertaining to Muslims and/or Arabs have been reported in the media all over the world. These reports include the terrorist attacks of September 11<sup>th</sup> 2001 in New York, those of March 11<sup>th</sup> 2004 in Madrid, and those of July 7<sup>th</sup> 2005 in London. It is significant that six days after the 9/11 attacks on the World Trade Centre (WTC) in New York and Pentagon Washington, former President, George W. Bush, called his ‘war on terror’ a ‘crusade’<sup>1</sup>. This term, i.e., ‘crusade’, recalls the military campaigns launched by Christians during the 11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> centuries to rid the Holy Land of Muslims (Merriam-Webster Online Dictionary). This unfavourable association triggered a negatively charged attitude to the entire Muslim world, implying that the ‘war’ was against Muslim nations not merely against acts of terror as President Bush repeatedly claimed. As a result, President Bush had to apologize for using this term later<sup>2</sup>. In addition, President Bush (2006) declared that the US was at war with what he called ‘Islamic fascists’<sup>3</sup>. Webster’s Dictionary defines fascism as “a system of government characterized by one party dictatorship that forcibly suppresses opposition”. Ghazali (2008) points out that President Bush’s use of the phrase ‘Islamic fascists’ implies a link implied between Islam and the Italian fascism as well as the German regimes during the 1920’s and 1930’s (p. 19). By using this negative term, Ghazali (2008) further explains, President Bush implied that fascism has been established in Islam or is, at least, heightened by Islam (p. 20). Augoustinos and Riggs (2007) note

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<sup>1</sup> President Bush, September 16, 2001.

<sup>2</sup> 18 September 2001

<sup>3</sup> President Bush’s first press conference after the terrorist plan to explode several aircraft on August 11, 2006.

that since the attacks of 9/11 and the launching of the war on terror, debates around issues such as 'race', 'ethnicity', and 'multiculturalism' have been intensified and sharpened in the Western media and democratic societies (p. 109).

The political significance as well as the stereotypical and prejudicial standpoints news items may contain received tremendous media and academic attention early after the attacks of 9/11. Sajid (2001) confirms that after 9/11 anti-Muslim prejudice and attacks on Muslims in Europe and America increased more than twofold compared with similar behaviour during the first Gulf War (p. 23). Relations between Muslim communities and other communities have become even tenser since 2001, having been inflamed by the racial and religious bias in many media stories (Rane, 2007, p. 3). It has also been argued that there is a steady and undeniable growth in anti-Islamic tone, attitude, and usage in the press worldwide following the tragic events of September 11, 2001 (Elmasry & Valiante, 2003). Niya (2008) states that after the terrorists' attacks of 9/11, the reports that were issued by the European Monitoring Centre for Racism and Xenophobia (EUMC) indicate that Muslims who are living in Europe have been repeatedly warned against legal, political, and physical attacks as a result of the Islamophobic sentiments (p. 1).

Commenting on the pivotal role of media in representing Islam, Arabs, and Muslims, Azimifard (2008) argues that the media is carrying out campaigns against Islam and Muslims by showing a rough image of Islam to the public (p. 1). Previous academic studies have also suggested that representations of Islam and Muslims in news coverage

are restricted to a limited perspective and understanding (Moore, Mason, & Lewis, 2008, p. 5). According to Azimifard (2008), the Western media has capitalized on the September 11<sup>th</sup> attacks primarily in order to increase its political power. In so doing, Islam has been associated with terms such as ‘fundamentalism’, ‘extremism’ and ‘radicalism’ (p. 1). He further comments that the Western media has depicted certain groups of Muslims as ‘terrorists’ in order to justify the wars the U.S. government launched in Afghanistan and Iraq (p. 1). Concerning the Australian news discourse, Akbarzadeh and Smith (2005) explain that there are negative representations of Muslims and Islam; yet, according to them, such a representation cannot be described as ‘Islamophobic’.

Speculations about the role of some Western media discourse that have played since the September 11<sup>th</sup> attacks in (mis)representing ‘IAM’ are no longer hypothetical. Yet, most of these studies overlooked the discourse that existed before 9/11. Most of these studies could not offer a clear picture regarding the (discoursal) changes that took place after 9/11. Accordingly, the current study focuses on scrutinizing how ‘IAM’ have been presented in two Australian newspapers before and after 9/11. These attacks of 9/11 have been considered pivotal to the construction of the images of ‘IAM’. Hence, their impact on the representations of ‘IAM’ need to be understood, viewed, and examined comprehensively with reference to the constructions of ‘IAM’ before 9/11.

### **1.3. Contextualization of the Study**

As noted earlier, the period of the study covers the two-year period, a year before and a year after the attacks of September 11<sup>th</sup>, 2001. The period of time the current study is most concerned with is the year after 9/11. This period is chosen because it abounds in political changes and events. The rationale for selecting the keywords is that they focus on Muslims and Islam and form a basis for estimating changes in public opinion about Muslims in Australia over that time. The following sections provide a brief summary of the attacks of 9/11.

#### **1.3.1 September Attacks**

On Tuesday, September 11<sup>th</sup>, 2001, it was reported that 19 terrorists had hijacked four commercial airplanes, and at 8: 46 in the morning two planes full of passengers, were intentionally crashed into the World Trade Centre (WTC) in New York City. This in turn led to the collapse of the building, killing thousands of people. A third hijacked plane was crashed into the Pentagon, in Arlington, Virginia, and the fourth one crashed into Somerset Country, Pennsylvania, in Washington, D.C. ('September 11, 2001 attacks'). It was reported later that 15 of the 19 hijackers were Saudi citizens and the other four were citizens were from Egypt or United Arab Emirates or Lebanon. It was also reported that these hijackers were affiliated to the Al Qaeda (an Arabic word means 'the base') network ('September 11 attacks'). American authorities announced that as well as the nineteen hijackers and the passengers and crew on the four planes, more than 3,000 people were killed and around 5,000 were injured, in these attacks ('September 11, 2001

attacks'). Four days after the attacks, President Bush<sup>4</sup> declared that the Saudi exile Osama Bin Laden was the planner of these attacks.

The targets the hijackers destroyed were symbolic entities, representing the financial, political, and military power of the U.S. The destruction had enormous global impact, provoking reactions not only among the American people but worldwide. In response to the terrorist attacks launched by the Al Qaeda network, Western countries and governments started to cut off terrorist finances and demolish Al Qaeda cells. Unfortunately, the attacks had many significant economic consequences for the United States and world markets. Politically, the whole world and specifically the governments of the West found themselves faced with only two choices by the Bush administration. Either they could support the United States in their fight against terrorism and join the 'us group' or face the consequences of being seen to have sided with the 'other group'. The reaction in the Muslim world varied; yet the bulk of Muslim public opinion disapproved of these attacks, since actions of such violence are contrary to Islamic teachings. Muslim political and religious figures condemned these attacks, publically announcing that they would do everything to catch terrorists and end terrorism.

### **1.3.2 War on Terror**

Following the events of the September 11<sup>th</sup> attacks, President Bush's administration declared a 'War on Terror', while announcing that they would not attempt to chase and catch al Qaeda agents and cells worldwide. This 'War on Terror' resulted in two other

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<sup>4</sup> In his speech for a war council on September 15<sup>th</sup>, 2001 at Camp David.

wars, namely the ‘war on Afghanistan’ and the ‘war on Iraq’. President Bush’s administration stated that the goals of these wars were to bring al Qaeda and their members to justice. The U.S. government’s goals were achieved by military sanctions against some countries which were accused of harbouring and supporting terrorists and of being involved in the development of Weapons of Mass Destruction (WMD). Accordingly, Afghanistan and Iraq were viewed by some as hotbeds of terrorism. Iraq, in particular, was accused of developing WMD and it was stated that there was a risk that Iraq might deploy nuclear and chemical weapons. No clear evidence emerged to support the claim of U.S. administration regarding the development of WMD in Iraq (‘Iraq War’).

#### **1.4 Statement of the Problem**

It is important to note that the present study does not suggest that media is the only source of any xenophobic ideologies of ‘Islamophobia’ or the (mis)representations of ‘IAM’. Yet, as Mosovici (1991) argues, media and SRs have the force of objective reality, because reality is socially produced via mental representations (as cited in Bäßler, 2001, p. 2). Accordingly, Stewart and Lacassagne (2005) suggest that given this analysis it is impossible to assume that the individual has an unmediated reality. In the spirit of this argument, the media can be considered as an important means of the transmission of the representations of the ‘Other’ in general and of ‘IAM’ in particular. It should be mentioned that Allen (2001) asserts that some media publications and broadcasts did act and react to the events in a responsible way so as to avoid disseminating a xenophobic ideology. On the other hand, there has also been a great deal of prejudicial irresponsible news reporting, as well as outlets which integrated racist expressions and negative images

into their news broadcasts (p. 3). The latter have played a significant role in shaping and constructing negative images of 'IAM' in the West influencing and challenging how other social communities may comprehend, rely on, and represent the 'Other', i.e., Muslims and Arabs (Amer, 2008, p. 1).

Australia is generally a harmonious multicultural country that upholds religious freedom, allowing Muslims to practice Islam, run their own Islamic schools and their own Islamic associations. Moreover, 221,856 out of 281,578 or almost 79% of the Muslims living in Australia have obtained Australian citizenship (Saeed, 2004, p. 5). Jonas (2003) asserts that in Australia Muslims are among the three largest religious groups (p. 26). Nevertheless, it has been reported that Muslims in Australia have become vulnerable to discrimination, harassment, and attacks in particular since September 11<sup>th</sup> and the Bali bombing (Imtoul, 2006, p. 13). Philips (2001) also points out that the both verbal and bodily attacks on Arab Muslims in Australia started right after the attacks of 9/11 (p. 1). In a study, Jona (2003) acknowledges that most of the participants have been increasingly subject to discrimination since the September 11<sup>th</sup> attacks. In addition, the Australian Arabic Council (AAC) announced that in the month after the September 11<sup>th</sup> attacks or reports of discrimination against Arab Australians increased a twenty-fold<sup>5</sup>. In 2003, The Muslim Women's Association of South Australia recorded a substantial number of reports of discrimination as well as harassment against particularly female Muslims<sup>6</sup>. Furthermore, the Al Zahra Muslim Women's Association in Sydney also claims that

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<sup>5</sup> Australian Arabic Council, Melbourne, 28 May 2003.

<sup>6</sup> Women only consultation hosted by the SA Equal Opportunity Commission, Adelaide, 17 July 2003.

since the September 11<sup>th</sup> attacks, there has been a ‘phenomenal’ rise in discrimination against Muslims in Australia<sup>7</sup>.

However, after 9/11 few studies have been conducted in Australia to study the racial attitude of the public. Dunn (2003) conducted a survey on racist attitudes among Australians in Queensland and New South Wales (NSW) to remedy the lack of solid evidence about the degree of anti-Muslim racism in Australia, particularly after 9/11 (p. 2). He found out that anti-Muslim sentiment was the most prevailing type of racism among Australians, and concludes his study by acknowledging that while its expressions and existence vary from one place to another, racism in Australia is quite common (p. 2). Hollinsworth (2006) confirms that a large number of the racist acts and attacks go unreported (p. 6). According to the Anglican Archbishop of Perth, Roger Herft (AAP, October 8, 2006), Australian society is becoming a breeding ground for intolerance and prejudices and Australians refuse to consider cultural, linguistic, and religious differences as deserving of understanding or respected.

Bearing in mind the pivotal role the media plays in representing and constructing reality as well as framing the attitudes of the audience, it has become crucial to examine the linguistic features of media discourse specifically after 9/11. As noted earlier, the present study examines the representations of ‘IAM’ in the Australian socio-political society by investigating Australian newspapers representations. The public discourse that developed in the wake of the attacks of 9/11 can be viewed as part of the SRs of ‘IAM’. Thereby,

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<sup>7</sup> Al Zahra Muslim Women’s Association, Sydney, 23 April 2003.

the current thesis study examines the image and the representation of ‘IAM’ before and after 9/11 in two important newspapers, namely *The Australian* and *The Age*. The purpose of the study is to scrutinize the Australian news representation of ‘IAM’ after 9/11 and document the changes (if any) that took place after the attacks. Thus, the corpus that compiled from items that appeared before 9/11 serves as reference to examine the ideology that emerged after 9/11 and manifested in the target corpus, which is the corpus collected from items that appeared after that date. Such a comparison attempts to examine the role these two Australian newspapers played after 9/11 in intensifying/downplaying any misconceptions concerning ‘IAM’.

### **1.5 Aims of the Study**

The study develops and applies a novel hybrid model of analysis for exploring how lexical choices reveal the media representations of ‘IAM’ in the selected Australian newspapers during the two periods of time (before and after 9/11) of the data under consideration. As noted above, its aim is to document the changes in the representations of ‘IAM’ in the Australian press as well as shed light on the possible bias inherent in such representations. Although lexical choices are subtle instruments, they are worth studying as they reveal to ideological and socio-cultural values (Schaffner, 2004, p. 141). One purpose of the current study is to provide evidence on the basis of which policy makers could be lobbied with the view to reducing religion-based discrimination, and encourage more inclusive attitudes.

The attacks of 9/11 are partly a new phenomenon. This phenomenon is defined by the Bush administration as terrorism. Terrorism *per se* is not a new phenomenon; yet, this kind of terrorism has new and threatening dimensions. Consequently, this study examines the role of the media in this crisis to comprehend the reaction of the Australian public since the interaction between accurately portrayed and mass media mediated representation is fundamental to this theory.

The present study is conducted to investigate the selected linguistic features of the SRs of 'IAM' as well as their outcomes. The study aims at:

1. Examining the forms of the SRs manifested in *The Age* and *The Australian* during both periods of time.
2. Comparing media portrayals of 'IAM' before and after 9/11.
3. Isolating the most prominent semantic features used by the selected Australian newspapers to portray 'IAM' and examine their significance.
4. Revealing the attentional aspect of language and building a tri-semantic framework that could expose the ideology implied by lexical choices.
5. Connecting the findings to the overall socio-political changes and events, highlighting any turning points and their significance.
6. Contributing to, and enriching, the critical discourse analysis field.
7. Examining the applicability and usefulness of the hybrid model, tri-semantic, proposed by the current study.

## 1.6 Research Questions

The concern of the present study is to elucidate and reveal different media (or social) representations<sup>8</sup> of ‘IAM’ before and after 9/11 in order to have a clear view of how ‘IAM’ were viewed by the public specifically after 9/11. Since investigating media representations of ‘IAM’ is an interdisciplinary enquiry, a complex methodological approach is required. Thus, the current study employs a new triangulated approach, namely the tri-semantic framework, which is a descriptive-evaluative framework, in an attempt to make a just assessment and to reach a fair conclusion on this topic. Therefore, the research study will evaluate the tri-semantic framework as well in order to examine how it helps in revealing the cognitive, rhetorical, and lexical aspects of media discourse through addressing the question, Did the discourse of news change and the encoded ideology change after 9/11? If yes, how? This broad question will be addressed through addressing the following questions. It should be noted that, like the framework employed in this study, the questions that are addressed here are descriptive and evaluative in nature. The first part of the questions is descriptive and they are as follows:

1. How frequently were ‘IAM’ mentioned before and after 9/11 in *The Age* and *The Australian*?
2. What are the most frequent collocations that co-occur with ‘IAM’ before and after 9/11?
3. What are the most prominent semantic fields in which collocations and collocational primings co-occur with ‘IAM’ before and after 9/11?

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<sup>8</sup> It should be noted that in this study media representations and social representations are used interchangeably.

4. How do these selected semantic features achieve different representations of ‘IAM’?

The second part of the questions that the present study aims to address is evaluative and they are as follows:

5. How are ‘IAM’ constructed, evaluated, and appraised linguistically in terms of the ATTITUDE and attitudinal position of both newspapers? And what are the prevailing subtypes of ATTITUDE?
6. How is language used to pilot attention and focus it on certain aspects rather than others?

It is worth to note that a comparison will be conducted between the two newspapers during both periods of time. This study seeks to provide a comprehensive treatment of these questions. The possible answers the current study may provide are very essence of this work, as it attempts to reveal the SRs of ‘IAM’, which affect how the public act and react to Muslims in the community. Thus, the focus of the study concerns how ‘IAM’ were represented in the two selected Australian newspapers in order to gain little insight about the shared knowledge or the SRs of ‘IAM’ in Australia. A key working assumption of this paper is that media is not the only factor in the formation of these SRs; yet, it is hypothesized that language in the media contributes to the SRs of ‘IAM’ in Australia and worldwide.

## **1.7 Significance and Innovation of the Study**

The significance of the current study is two-fold. That is, it contributes both theoretically and empirically to the literature of discourse analysis and media representations. The following subsections present the theoretical (innovative) significance and the empirical significance of this study respectively.

### **1.7.1 Theoretical Significance**

Besides examining the media representations of ‘IAM’, the present study aims at contributing to discourse analysis theoretically by introducing a new theoretical model. Because the nature of SRs and ideology, as complex phenomena, require a complex approach, the current triangulation model, viz., ‘tri-semantic’, and its heterogeneous nature arise from an attempt to address such issues in a more comprehensive manner. As the current study is concerned with lexical choices, the underpinning linguistic approach of the developed model is semantics. While there are a wide range of interesting theories in semantics that are applicable, the application of corpus linguistics sets the stage for lexical semantics, which is an essential part of the developed model. The other two subtypes of semantics are guided by the theory of social representations (TSRs), namely interpersonal semantics (Martin & White, 2005) and attentional semantics (Martchettie, 2003) (for more details, see Chapter 3), because it has been noted that cognition and attitude are essential aspects of SRs (Moscovici & Hewstone 1983; Moscovici 1984; Quenza 2005). The integration of these three subtypes of semantics results in a tri-semantic framework. Discourse analysis and the TSR have various aspects, namely the lexical, cognitive, and social. The tri-semantic framework that is developed to reveal the

media representations of ‘IAM’ targets these three aspects by employing the subtypes of semantics, which are applicable to these three aspects. The tools used for the analysis of lexical semantics cover collocation, lexical priming, and frequency and the tools used for the analysis of interpersonal semantics specifically cover ATTITUDE (i.e., AFFECT, JUDGMENT, and APPRECIATION). It is hoped that the tri-semantic framework will be a contribution to the analysis of lexicon in discourse. As noted earlier, the current study also aims at evaluating the applicability and the usefulness of the developed model, and suggesting revisions to the model if needed.

### **1.7.2 Empirical Significance**

As we live in a media saturated world, where information is frequently second-hand and media endlessly engages in (re)constructing and (mis)representing reality, it is important to examine the media and its techniques. Gabrosky and Wilson (1989) point out that media has a pivotal role to play in Australia, largely because media in Australia establish and set the agenda for public discourse (as cited in ‘Media and its Coverage’, 2008, p. 3). Despite this acknowledgement, very little research has been done to audit and scrutinize the impact of the Australian media discourse on the representations of ‘IAM’. Even less research has been done to examine and audit the role of the linguistic features in the portrayal of ‘IAM’ during the two periods of time in question. Yet, it has been argued that news discourse has promoted discrimination against ‘IAM’, especially since the September 11<sup>th</sup> attacks (for more details, see Chapter 2).

Media discourse should be investigated as it influences beliefs, which in turn control people's actions. Accordingly, the significance of the proposed study lies in its contribution to the studies in the field of the Australian news discourse through an exploration of the representation of 'IAM' in the selected Australian newspapers. In addition, the analysis aims at revealing the contrast between the images constructed by these newspapers before and after 9/11, to help unlock the underlying ideologies during both periods of time. The result of the present study may confirm or refute the widespread idea that 9/11 was a turning point in the representation of 'IAM'. Finally, the proposed study seeks to gain evidence that could contribute to raising critical awareness of the subtle linguistic features of the media.

## **1.8 Overview of the Dissertation**

*Chapter One* has covered the basic components of the present study. It has introduced the background, the problem, the aims, and the significance of the study. In addition, the chapter has reviewed relevant concepts and notions to the present study. The next three chapters of this thesis, *Chapters Two* and *Three*, and *Four* review the theoretical background and methodological frameworks dealing with literature review and theoretical issues concerning the study. *Chapter Two* reviews the most important studies relevant to the current research. The chapter is divided into three sections. Section one discusses the TSR; section two provides studies on media communication and presentations of the 'Other'; section three reviews a number of important studies that have examined the image of Islam and Muslim in the media since 9/11. *Chapter Three* is divided into three theoretical parts. The first part discusses the dominant methodological

and theoretical approaches used in the present study, viz. discourse analysis, corpus linguistics, and corpus-assisted-discourse analysis (CADA). It is divided into three sections. Section one and two review both frameworks used in this approach. The first framework is critical discourse analysis, which has been developed to explore the relationship between language and social institutional practices. This section reviews the basic notions involved in this framework. The second framework that is reviewed is corpus linguistics (CL) and its tools. Section three discusses the integration of the two approaches in CADA. The second part of *Chapter Three* extends the discussion of the theoretical background by reviewing the three subtypes of semantics, namely attentional semantic, interpersonal semantics, and lexical semantics to construct a well-developed analytical model, i.e. the tri-semantic framework. The third part of *Chapter Three*, which is the last theoretical chapter, explains the theoretical model developed for this thesis in detail, emphasizing its most crucial aspects and how the three subtypes of semantics are integrated. It also deals with the idea of triangulation, which is an indispensable part of the theoretical model. The triangulation aspects of the theoretical approach, its advantages, disadvantages, variables are all discussed. *Chapter Four* introduces the overall research methodology for the present study. It presents a detailed discussion of the methodology employed to analyze the corpus of the study. The method of data collection and corpus design is presented in detail. The analytical framework, which has been developed for this study, is illustrated and the procedures employed to analyze the data at the different levels of discourse are explained.

*Chapter Five, Six, and Seven* present the analytical findings of the study at the lexical, interpersonal, and attentional dimensions, respectively. In more detail, *Chapter Five* presents the lexical analytical findings of the study. First, this chapter identifies the frequency with which ‘IAM’ appears in the data and the collocations that contribute in constructing images of ‘IAM’. This leads to an analysis of the semantic fields of these collocations as well as lexical priming involved. It is worth to mention that lexical priming, which is an associative characteristic of lexical items, refers to the most frequent collocations that co-occurred with ‘IAM’ in both timeframes. *Chapter Six* examines the lexical choices that reveal the attitudes adopted by individual writers towards ‘IAM’ by applying the APPRAISAL framework (Martin & White, 2005). In this chapter, only ‘attitude’, i.e., AFFECT, JUDGMENT, and APPRECIATION in the APPRAISAL system are analyzed. *Chapter Seven*, which is the final stage of the analysis, extends the analysis of the data to the third level, i.e., macro level, applying the attentional analysis, which draws on Marchetti’s (2003) perspective on attentional semantics for analyzing lexical choices, to the selected data examined in the study. The aspects of ‘IAM’ that attracted attention before and then after 9/11 are compared and contrasted in this chapter. The findings of *Chapter Seven* and *Eight* are re-examined in relation to the socio-political contexts in which they appear.

*Chapter Eight* discusses the analysis and its findings as a whole and draws conclusions from the results. It begins with a concluding summary of the findings that emerged at the three levels of the analysis as well as the three dimensions, i.e., lexical, rhetoric, and cognitive. In addition, the chapter discusses the contributions of the study to knowledge

of the images of ‘IAM’ before and after 9/11, highlighting the differences between the writing practices found before and after 9/11. It then discusses the theoretical contributions and the viability of the developed tri-semantic framework to the analysis of the lexical choices and discourse research. Furthermore, this chapter discusses the limitations and constraints of the study suggesting directions for further research. Finally, the conclusion of the thesis is presented.

### **1.9 Concluding Remarks**

This introductory chapter has introduced the statement of the problem, the aims of the study, the research questions, and its significance, and. It has concluded with the structure of the study. The next chapter will introduce the literature relevant to the most pivotal notions of the present study, namely social and media representations of the ‘Other,’ as well as studies conducted on media communication and ‘IAM’ in particular after 9/11.

**CHAPTER TWO**  
**LITERATURE REVIEW**

## **2.1 Introduction**

SRs and media are among the most important key concepts in the current study. There is a growing body of work on SRs and media practice, which examines and employs various linguistic, sociological, and psychological theories (e.g. Abric, 1996; Moscovici, 2001; Philogene & Deaux, 2001; Parales Quenza, 2005). These studies that were conducted to audit representations in media have employed different frameworks and theories. It should be noted that the manifestations of SRs are not limited to language. SRs, specifically of the 'Other', have been investigated in different fields, such as, social studies, religious studies, and political studies (see, e.g. Fraser, 1994; Bauer & Gaskell, 1999; Ben-Asher, 2003; Augoustinos & Riggs, 2007; Camargo & Bousfield, 2009). A considerable body of the literature on SRs reviewed below offers relevant insight for the current study. This consists of reviews of work done within different fields including linguistics, employing various frameworks, such as CDA and cognitive analysis. The purpose of this chapter is to present a literature review and establish a conceptual foundation for the research. It also aims at a synthesis of the three main key aspects of the current study. The first of these, which is socio-psychologically oriented literature, looks at SRs and their relationship to media representations, prejudice, attitudes, and discourse. The second is linguistic oriented and includes media representations with reference to discourse analysis, prejudice, and racism. The third field, which is closely related to the topic of the current study, presents work conducted on the representations of Islam and Muslims specifically after 9/11. The goal of reviewing the literature on the representations of 'IAM' in this chapter is to provide a reference point for the present

research. Briefly, the following sections present and review the literature already available on SRs, media studies, and studies related to Islam and Muslims.

## **2.2 Social Representations (SRs)**

As mentioned above, studies conducted on SRs have employed different theoretical frameworks, models, and theories in different fields of study in order to understand how images, in particular the images of the ‘Other’, are constructed. Yet, the introduction of the theory of social representations (TSR) (or social representation theory) underscored the pivotal roles of social relations, modes of communication, and social institutions to understand numerous social phenomena (Sakki, 2010, p. 39), because one of the vital phenomena that TSR explains is the representation of the ‘Other’. The TSR indicates that SRs result from continuous communication (Moscovici, 1984b, p. 950). In other words, SRs are a form of knowledge that is socially shaped and shared, which contribute to the construction and comprehension of reality for a particular social group (Castellotti & Moore, 2002, p. 8; Andriotis and Vaughan, 2003, p. 173). Castellotti and Moore (2002) further explain that the social psychologists’ traditional definitions of SRs have stressed three interrelated aspects. That is, social SRs are produced, created, and maintained in and via communication and interaction to shape and reshape society or any specific group of people (p. 8). Most importantly, they argue that SRs have a decisive role to play in managing social relationships with reference to behaviours and interactions (p. 8). After SRs are constructed, they exist in their own right, repeated in the media, and discussed in other social interactions among group members who share these representations (Philogene & Deaux, 2001, pp. 4-5). Accordingly, the TSR explicates how different

learned concepts provide the basic rules for the members of any specific society to understand the ‘self’, the ‘Other’, and the world, enabling individuals to behave in a socially appropriate manner (Bäßler, 2001, p. 3).

Of specific concern to the current study is to mention that there are terms in social psychology such as SR, attitude change, and persuasion that need investigation through discourse analysis (van Dijk, 1990, p. 164). Van Dijk (1990) argues that while these notions are linked with discourse and language, the role that discourse plays is disguised (p. 164). Therefore, he recommends discourse analysis as a powerful method for revealing the hidden content and schemas of SRs (p. 165). Similarly, Wagner (1996) claims the TSR is consistent with other current trends of theories such as social constructionism, positioning theory<sup>9</sup>, and most importantly discourse analysis (p. 95). Hence, the present study is grounded in discourse analysis as its main theoretical approach. In addition, the APPRAISAL framework, developed by Martin and White (2005) to examine positioning and attitude, is also employed to study the images of ‘IAM’ in terms of attitudes. It should be mentioned that the APPRAISAL framework is part of the proposed model of the present study. The following section explains the most pivotal concepts of SR, which form the basis of the current study.

### **2.2.2 Key Concepts of Social Representations Theory**

The next sections detail the important concepts of SRT, i.e., its components, its relationships to discourse and media studies, as well as its typical types.

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<sup>9</sup> For example, the APPRAISAL framework that is employed in the current study.

### **2.2.2.1 Components of Social Representations**

There are pivotal components, which are characteristically integrated within the concept of SR, that are related to the hybrid model developed for the purpose of this study, namely cognitive and social components. In more detail, Abric (1996) argues that SRs have a cognitive component, which is a result of the dynamic role any individual may play in reconstructing reality. In terms of function, the cognitive function is to anchor in order to lead to stabilization. This component, as Abric (1996) points out, is referred to as ‘psychological texture’ of the representations (p. 77). The second component, which is social, is due to the fact that SRs in general are framed and developed by social interaction, which is, according to Jodelet (1989F) “the elaboration of a reality that is common to a social group” (p. 77). In terms of function, the social function is to build a collective identity and counterbalance (p. 77). In the spirit of this argument, Abric (2002F: 82) explains that SRs are an arranged and shaped unit of information, beliefs, attitudes, and perspective, which it comprises a socio-cognitive scheme (as cited in 10<sup>th</sup> ICSR<sup>10</sup>, 2010, p. 2). Accordingly, the eclectic model of the present study covers cognition (e.g. attentional semantics, Marchittie, 2003) and, as noted earlier, attitude (e.g. Interpersonal semantics or the APPRAISAL framework, Martin and White, 2005) as essential components of the theoretical model.

### **2.2.2.2 Social Representations and Discourse**

SRs, as Moscovici (1973, p. xiii; & 2008, p. xxxi) explains, have a dual function. They function as a medium, to control the public’s tangible and intangible worlds, and to

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<sup>10</sup> The 10<sup>th</sup> International Conference on Social Representations.

enable them to interact as well. The focus of the present study is on the communicative function of social representations. According to Moscovici (1994b), SRs can be revealed explicitly in the content of a piece of communication or can reside implicitly in the context of communication. He also notes that the implicit type of SRs is usually hidden beneath words and images (p. 168). On the other hand, Gillespie (2008) argues that van Dijk (1980) differentiates between text of an utterance (what is said) and context (the background including presuppositions, implications, frames, and the like) (p. 378). In the spirit of Van Dijk's view, Gillespie (2008) reasons that through text and context SRs are communicated; that is, SRs might be communicated through the context in case they are intended to be utilized as a medium of communication, or they are communicated through the text in case they are the topic of the communication (p. 378).

Most importantly, the quantity and quality of information provided as well as the dynamic strategies, namely objectification and anchoring, are pivotal structural aspects to SRs. As Morgan (2009: 36) explains, these two processes (i.e., objectification and anchoring) are of crucial importance to TSRs. The process of objectification is pivotal to the process of creating and producing SRs. Objectification is the process whereby attention-getting terms are carefully selected and associated with the new phenomenon in order to establish a new schema. On the other hand, the anchoring process connects the language, images, beliefs, or ideas representing the new phenomenon to more familiar images, beliefs, or ideas through figurative language (p. 36). It should be noted that Markus and Plaut (2001) stress the pivotal role of word choice. This is because lexical choices trigger whole 'systems of meaning' (as cited in Morgan, 2009, p. 36), either

positive or negative depending on a number of social and cultural factors. In light of this argument, the present study examines the role of lexical choices by employing lexical semantics, as part of the hybrid model, and corpus linguistics to reveal the SRs of ‘IAM’ on the level of lexis.

### **2.2.2.3 Types of Social Representations**

Moscovici (1988: 221) differentiates between three types of representations as sub-forms of SRs, based on the relations between group members: ‘hegemonic’, ‘emancipated’ and ‘polemic’. The first type, ‘hegemonic’ representations, is usually shared by the members of a constructed group without being disputed, e.g., a country, party, etc. Ben-Asher & Lebel (2010) argue that this type of representations functions as the primary interpretative baseline for viewing and examining social reality (p. 42). On the other hand, ‘emancipated’ representations are “the outgrowth of the circulation of knowledge and ideas belonging to subgroups that are in more or less close contact. Each subgroup creates its own version and shares it with the others” (Moscovici, 1988, p. 221). This type of representations includes new information that is not present in the hegemonic representations. These representations appear in media discourse as well as social discourse (Ben-Asher and Lebel, 2010, p. 42). Cohen and Kiss (2007) explain that emancipated representations might or might not oppose the hegemonic representations. However, they argue that such representations are found among distinct but powerful sub-groups (p. 16). In addition, Bäßler (2001) argues that these new representations have been constructed by the communication of different viewpoints, and through this process, knowledge that had been controlled by a specific group, e.g., experts, politicians, elites, is

assimilated into common social knowledge (p. 4). Last but not least, ‘polemical’ representations are those controversial representations that result from social conflicts and controversies. Most importantly, “society as a whole does not share such representations” (Moscovici, 1988, p. 221). Ben-Asher and Lebel (2010) also explain that such representations are the subject of the public debate between those who hold hegemonic representations and those who hold emancipated representations (p. 42). On the other hand, Bäßler (2001) argues that polemic representations can be viewed as the representations on either side of an open conflict between various social political groups with various interests (p. 4).

As noted earlier, the present study is concerned with the SRs of ‘IAM’ in the Australian newspapers, in particular after 9/11. Taking into consideration the types of the SRs suggested by Moscovici, it is predicted that the type of representations of ‘IAM’ in news discourse will contain representations that fall into the hegemonic category and others that fall into the emancipated category. To be more precise, the images and representations of ‘IAM’ in news discourse are largely produced and reproduced by powerful groups, i.e., politicians and media interests respectively. Needless to say, there are other representations that are formed by public intellectuals (i.e., polemic representations). Yet, these representations are not as influential and widespread as the former. In addition, the news articles do not mostly represent such type. Hence, this type of representation is excluded.

The representations of 'IAM' that can be viewed in news discourse as hegemonic are those which duplicate the ones in politicians' statements and discourse. On the other hand, some representations of 'IAM' predominately represent the ideology of the newspapers themselves or individual writers, i.e., emancipated representations. Furthermore, in the case of representations of 'IAM', reference should be made to Ben-Asher and Lebel's (2010) definition of emancipated representations as being the 'winds of change', such as the transformation that occurred in the representations of 'IAM' as seen in the media after 9/11. Of specific concern to the current study is the point that studies conducted auditing SRs have observed that these representations are generally flexible; as they change they are assimilated by the public (Castellotti & Moore, 2002, p. 10). Thus, this study conducts a comparison between the representation of 'IAM' before and after 9/11 to investigate the changes that occurred over this period and uncover their ideological nature. It should be mentioned that the analysis does not differentiate between these types of representations in the data under investigation.

#### **2.2.2.4 Social Representations and Media**

Kellner (1995) employs the term 'media culture' to refer to the different forms and types of media and the news production process including its impact on the public (p. 1). Therefore, media culture must be considered as one source of knowledge (about our reality), which lies underneath the construction of our attitudes, actions, and behavioural patterns (Berger, 1995, p. 62). In the same vein, Wagner (1996) points out that shared knowledge, including ideas and beliefs, is obtained from social institutions, such as the

media (p. 106). Accordingly, the specific language use in media has been the subject of a number of investigations.

In terms of media functions, Kress (1983) specifies two functions; that is, an ideological function and a political function. The ideological function enables the media to process events and incidents in society by connecting them together in one logical system through (re)classifying, evaluating, or removing aspects of events in a way that confirms to a set of ideologies. On the other hand, the political function enables media to reshape the society structure and its ideology in order to make sense of the structured reality for the audience (p. 43). This process requires media to change the political position of the audience or to persuade them at least to adhere to the media ideology. Thereof, as Harris (2004) puts it, media discourse can control and dominate public discourse through its (mis)representations of social reality (p. 2). He also argues that the most prevalent aspect of this social reality represented by media is that it includes some crucial information, which pertains to the representation of the other social groups (pp. 53-54). Most importantly, Moloney (2007) argues that communications transmitted by media should be viewed as being unidirectional and asymmetrical, because the receivers or audiences are either viewers or readers (p. 63). In other words, they do not have an active role; they cannot argue, refute, or ask questions. It is undeniable that nowadays readers may have a less passive role through online comments; yet, their questions are not answered and their arguments are not challenged. In essence, news discourse is produced in a way to inform and persuade an audience. This power relationship imposes one version of reality that may represent the interests of one group of people on the public.

In respect to the TSR, Rouquette (1996) explains that media discourse is supported by ‘representational systems’, both the producer and the reader (or the viewer) are located with ‘the same historicity’; thus, both are viewed as being constructors or builder of media discourse (as cited in Moloney, 2007, p. 63). It has been agreed that SRs are largely manifested in media discourse and texts (for details, see Wetherell and Potter, 1992; van Dijk, 1984, 1987; van Dijk & Wodak, 1988). In addition, Morgan (2009) highlights the crucial role that the media plays in the TSR, which is due to the fact that the public do not generally have access to certain forms of information except through media (p. 34). Morgan (2009) further states that in order to have a fully understanding of SRs of a specific group, it is desirable to start by examining the information transmitted by the media that serves it (p. 34). He also asserts that SRs can accommodate studies that use multi-methodologies to examine the impact of media and its interpersonal content (p. 30). To sum up, the media has an undeniably powerful effect on the public, their behaviours, beliefs, ideas, opinions, etc. regarding the ‘Other’, which are usually in accord with the SRs that are created and maintained by the media itself (Southwell & Torres, 2006; Wagner & Kronberger, 2001).

### **2.3 Media Representations**

The pervasiveness of media and the role it plays cannot be ignored. Morgan (2009) argues, in common with many other scholars, that media procession (from media representation to cognition to interpersonal communication to SRs) is unidirectional (p. 32). Hence, it is essential to reveal the different techniques and strategies employed in the media to influence the public and help guide their actions and reactions. Following

Bourdieu, Couldry (2000) argues that the power of media is manifested in its ability to construct and present information in various directions and thereby influence people's ability to perceive the world (pp. 3-8). In addition, Laszlo (1997) explains that communication in general and media communication in particular plays a pivotal role in representations; that is, communications shape, transmit, and introduce representations to give them a social nature (p. 156).

Specifically of concern to the present study is Larson's (2006) point about media framing. He explains that the framing of news stories usually highlights specific themes, values, beliefs, or ideas through which meaning of events can be constructed. Larson (2006) further argues that framing is constructed when one source or item is used more frequently than the other (p. 90). It should be noted that framing tends to trigger certain stereotypes in the mind of the audience. Since stereotypes are stored in long-term memories and they can be triggered easily by the media (p. 90). Issues concerning racial minorities' are usually framed in a way that the audience is guided to see an event from a specific perspective, usually one consistent with other values and beliefs perpetuated by the media (p. 89) As news articles are their only access to information, the public processes reported events based on this framing and the triggered stereotypes (p. 89). Therefore, racial minorities in media are either excluded or included selectively through reporting individual-based storied or stereotyped issues (p. 93). These ways of reporting news about minorities have political outcomes as well as they maintain or reshape public opinion.

Goffman (1974) points out that media images and representations function as ‘a cognitive filter’ in order to help the audience to understand their world. Through these representations “society creates knowledge of situations” (Owiredu, 2009, p. 4). Needless to say, a significant number of CDA studies were conducted to examine the discourse of nationalism, racism, and ethnic discrimination. In more detail, African American, black, Latinos, immigrants, Arabs, Muslims, Jews, and other groups are more frequently (mis)represented, overrepresented, and underrepresented in media. De Voogd (2007) acknowledges, “[i]dentifying people within a specific ethnic or religious group is not easy. We normally have three classifications: immigrants, ethnic minorities and religious minorities” (p. 1). The representations of these three groups as the ‘Other’ has attracted academic attention in different fields of study (e.g., van Dijk, 1981; Cottle, 2000; Gray, 2000; Harindrnath, 2000; Cortez, 2003; Bial, 2005; Baker, 2007; Ferguson, 2008; Shkandrij, 2009; Taylor, 2009). It is vital to scrutinize how race and (ethnic and religious) minority groups are frequently (re)produced, (re)shaped, and (re)constructed in media, because it has been shown that the representations of minorities conduces widespread stereotypes and images, both positive and negative (Potter, 1994; Potter & Chang, 1990; Devine & baker, 1991; and Persson & Musher-Eizenman, 2003). Expressions of anti-attitudes towards any group of people in public discourse are a pivotal issue as they may lead to aggravate hostile and violent attitudes. Brown (2003) explains that studies conducted on news representations of people of colour showed that such representations influence audiences’ perception of such groups in reality (p. 87). The following review covers a number of studies conducted on media discourse and

representations of ethnic minority groups as the 'Other' in the media. These studies employ different methodological approaches within the field of linguistics.

Van Dijk's (1981-present) project on 'Racism and Discourse' is a long-term project grounded in both critical discourse analysis (CDA) and cognitive discourse analysis. It has begun in 1981, when he started examining the role of the Dutch media played in contributing to racism. Since 1981, sub-projects on racism and immigration have been conducted on different discourse types including everyday conversations and storytelling (in Amsterdam, the Netherlands, and San Diego, California). One of the most important of his project's findings is the outstanding role of the 'symbolic elites' in the (pre)formulation of racism in society.

Cortez (2003) studies the way U.S television represents Latin women and their images on T.V. The data for this study was drawn from two talk shows: *El Show de Cristina* and *Laura en América* broadcast by Univision and Telemundo, respectively. This study interviewed 27 Latino women in Austin, Texas, between 1999 and 2000. Cortez applies Bourdieu's theory of practice and symbolic power to examine how gender, race, ethnicity, and class are encoded in T.V. text and then examines the audience's response. Bourdieu's theory helps elucidate how an individual may relate and act with his or her social world and reality (p. 17). Cortez uses some of Bourdieu's essential concepts for instance *field*, *habitus* and *capital* to scrutinize Latinas' evaluation and argumentation with reference to the discourse of Latino television (p. 29). The researcher concludes that the relationship between Latinas and the Spanish-language television is conflicting. In

addition, Cortez notes that these participants like programs such as *telenovelas*; yet, they criticize other television genres, e.g., “talk shows, humour and entertainment programs” (p. viii). The participants asserted that they would like the Latino networks to improve the way women are portrayed. They oppose their representations in media, which exploits their image in a sexual manner. Furthermore, they criticize the amount of violence that was represented in the talk shows. According to them, the images of Latinas in the media embarrass and offend them (p. viii). Using Bourdieu's theory of symbolic power, Cortez realizes the violence enacted in the T.V. text is theorized. In other words, the notion of ‘class’, as a social marker, plays an important role in the participants’ evaluation of talk shows. They use it to keep a distance between them and the panellists in the shows, to undervalue the content that framed the Latino people as the ‘Other’, and to argue against the homogenous presentation of Latinos (p. viii).

Baker (2007), on the other hand, argues that the most powerful study on the representation of immigrants in the UK was carried out at Lancaster University. His study examines the discursive structure of the representation of refugees, asylum seekers, immigrants, and migrants (RASIM) in selected UK newspapers 1996-2005. This study, which is based on CASD, shows how RASIM are represented negatively in news discourse. The corpus analysis depicts how RASIM are reconstructed in an unfavourable way economically as well as legally. It has been noted that representations of RASIM are usually accompanied by quantification utilizing water metaphors such as floods, waves, and streams. Another way of reconstructing RASIM in a negative way is through using ‘abusive’ signifiers such as ‘bogus’.

Taylor (2009) also studies the representation of the migrants in the Italian press employing CADS. The study presents a 'para-replication' of an extensive study on the representation of RASIM in a number of UK newspapers 1996-2005. In this study, Taylor investigates the representation and construction of *immigrati*, *clandestini*, *extracomunitari* and *stranieri* (collectively, ICES) using a linguistic and discursive approach to reveal which nationalities collocate with these terms, especially cinese/cinesi. Like the representation of RASIM in the UK press, ICES are shown to often be represented negatively in the Italian press when investigated from the perspective of collocation. Taylor explains that some nationalities are more visible than others in news discourse; hence, they appear more threatening. For example, the Chinese people are shown to be the subject of 'a moral panic story' (p. 35).

Malhi and Boon (2007) apply 'democratic racism' as the framework for their study to explore the multiple strategies used by South Asian Canadian women to avoid describing racist experiences as racism. Discourse analysis of the speech of the participants discloses various rhetorical as well as discursive strategies (such as distancing, vagueness, denial, and hedging phrases). It was assumed that the same discourses and strategies which are utilized to dismiss and cover racism by the dominant group are also used by, and available to, members of minority groups. The strategy of racism denial may well have a psychological dimension, i.e., it is painful to discuss such experience. In addition, Malhi and Boon note that the societal implication of the denial strategy is that it suggests racism may have become invisible to its targets as well as its perpetrators. Thus, it functions to

maintain systemic inequalities and injustices. Clearly, this study demonstrates that the discourse of racism is complex and elusive.

Lowe (2007) examines improvements in media representations with reference to images of gender as well as body image in newspapers. A content analysis was conducted on 36 British national daily newspapers collected over a period of one week in July 2007. It has been shown that visual images and discursive practices concerning body size, weight, attractiveness, and appearance have been broadened to include less ideal body images besides fewer tendencies of stereotypical and sexist. In addition, in terms of body image, both males and females in the news discourse were subject to both positive and negative references; however, underweight body was generally disapproved whereas curvier body was appraised.

Alarcon (2010) examined media representation of the European Union in France, Spain, and the United Kingdom. A content analysis was carried out to investigate the items that appeared selected newspapers, and interviews were also carried out with journalists. This study scrutinizes the role of the media in presenting the EU, to see how it has contributed to the formation and reformation of the SRs of the EU. It was found that there were differences among the selected newspapers with reference to the media representations of the EU. These differences were based on two factors, namely nationality and political orientation. In terms of nationality, France published the most, followed by Spain and then the United Kingdom. Most of the newspapers placed the news on the EU in the

international news page. It has been also noted that a negative representation prevailed; such items were more frequent than the neutral and positive representations combined.

With reference to media representations of religious groups such as Jews, Bahá'í, Muslims, and other ethnic-religious minorities, a number of studies conducted to examine such representations. Among these groups, Jews and anti-Semitism are widely represented both in media and literature. "Daily [Egyptian] newspapers and television shows prominently propagate age-old anti-Semitic themes with Jews portrayed as stooped, hook-nosed and money-hungry, fighting for world domination" (Anti-Defamation League, 1997, p. 2). The organization of Jewish virtual library comments on the Egyptian press indicating that "Jews are referred to as "swindlers" and "tricksters" in newspaper articles. Political cartoons depict Israel as the "ugly Jew", bearing a remarkable likeness to that used in the Nazi *Der Stuermer*"<sup>11</sup> (n.p.). Similarly, Jews in Syrian newspapers are represented as Nazis, the enemy of Arabs, and as controlling the U.S. government<sup>12</sup>. Julian (2010) also argues, "Dutch media may be playing a significant role in the rise of anti-Semitic incidents in Holland over the past year". In addition, Stoegner (2011) points out that there are "a number of encoded statements that could be interpreted as anti-Semitic, or at least as provoking anti-Semitic thought" in the Austrian media during 2008-2010, regarding reports on the financial crisis. Typical stereotypes such as "greedy Jew" or "Jewish world conspiracy" were indirectly expressed. In the same vein, it has been noticed that in the British media open anti-Semitism is extremely infrequent. Yet,

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<sup>11</sup> Anti-Semitism in the Official Egyptian Press (1998). Retrieved 19 October, 2011 from <http://www.jewishvirtuallibrary.org/jsource/Peace/egpress.html>

<sup>12</sup> Anti-Semitism in the Syrian Media (n.d.). Retrieved 19 October, 2011 from <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/syrmedia.html>

there is a “widespread anti-Israel hostility which may inadvertently cause anti-Semitism”<sup>13</sup>.

It seems that all the studies reviewed above assume that the media plays a significant role in forming, transmitting, and repeating SRs. Hence, the media and the representations of the ‘Other’ are closely interlinked. Having established this, the next section presents a review of some of the previous studies carried out to examine media and the representations of ‘IAM’, specifically after the attacks of 9/11.

#### **2.4 ‘IAM’ in Media Post 9/11**

Bahdi (2003) explains that throughout history and before 9/11 Muslims and Arabs have been subjected to a number of widespread stereotypes, such as “fanatical, violence-loving maniacs in the popular presses of both Canada and the United States” (p. 304). In the same vein, Abu-Fadil (2005) argues that media coverage of Islam and Muslims was unfair and imbalanced (p. 1). As Akbarzadeh (2006) points out, it has become commonplace to hear criticism of pejorative media coverage of Islam and Muslims, in particular after 9/11. Similarly, Brown (2006) identifies “a wide diversity of representations of Islam in the British and French press before 9/11, reflecting mainstream social discourses of the period that in turn reflect those identified in the corpus of material on the critique of Orientalism” (p. 310). He also identifies three themes, i.e., exoticism, fanaticism, and delinquency explaining that “Islam and Muslims were stereotyped in homogeneous terms. . .was applied in many different ways, and was

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<sup>13</sup> All-Party Inquiry into Antisemitism: Government Response (2010). Three Years on Progress Report. Retrieved 19 October, 2011 from <http://www.communities.gov.uk/documents/communities/pdf/1798120.pdf>

sometimes transcended” (p. 310). Ali and Khalid (2008) also acknowledge that before 9/11 “there has been only a limited supply of research about coverage and portrayals of Muslims and Islam by the Western Media” (p. 556). They further point out that most of these studies concerning the portrayals of Islam employing a quantitative method focusing on Muslim, in particular Arabs (p. 56). In addition, Ali and Khalid (2008) demonstrate “that portrayal of Muslim countries in Newsweek and Time magazine was dominantly negative” (p. 577). Farouqui (2009) also argues that today’s Muslims suffer from discrimination and distrust and, on the other hand, socio-political and religious commitments (p. 3). In addition, media coverage of Muslims is, as considered by Abdalla and Rane (2007), to be one of the basic forces behind the misrepresentations of Islam (p. 3). It should be noted that Loersch (2002) points out that the attacks of 9/11 have made the media more likely to set up a contrast between the East and the West. Therefore, it is crucial to examine this topic.

Many studies in different fields have undertaken on the topic of the (mis)representation and (mis)conception of the image of Islam and Muslims living in the West especially after the September 11<sup>th</sup> attacks. However, this topic has been generally approached through content analysis of the news media in the different fields of study. A significant number of these studies shed light on the (mis)representation of Muslims in general and Muslim women in particular in the United Kingdom as well as in the United States. Needless to say, such studies have helped to illuminate and crystallize the ideas of the current study. This section is divided into two subsections. Accordingly, the following subsections review some of these studies. The first subsection presents studies conducted

in the international media<sup>14</sup>. The second subsection reviews some of the studies conducted on representations of ‘IAM’ in the Australian media in particular, as it is the focus of the current study.

#### **2.4.1 Muslims and Islam in International Media**

Richardson (2001a) employs argumentative discourse theory on ‘letters to the editor’. The data used are particular letters which were selected by and published in the British broadsheet press. These letters were written as responses to earlier newspapers articles concerning Islam and Muslims as ‘actors’. One of the letters “displayed a predominantly anti-Muslim rhetorical stance and has focused on three stereotypical themes, or *topoi*: Muslim violence, freedom of speech and the repression of women” (p. 165). In this study, Richardson bases his research on insights from Bourdieu, arguing power relations in the news media are productive and have the ability to change power relations in other fields. Richardson concluded that the letters under inspection showed a negative stance towards Muslims and shed light on three stereotypical topics, namely Muslim violence, Muslim oppression and control of women, and lack of freedom of speech in the Muslim world.

Richardson (2001b) also studies the (mis)representation of British Muslim communities in the broadsheet press. His study concludes that (1) British Muslim communities are not present in the news coverage except in negative contexts; (2) British Muslims are confined to the role of participants in news events and do not appear as new providers or commentators; (3) The worries and issues of the communities are not served and met by

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<sup>14</sup> Other than the Australian media.

the agendas of the media (p. 221). Richardson points out that the *hijab*, both as an image and concept, is utilized as an indicator of the otherness of subjects by journalists in news articles. Every time the *hijab* is mentioned in the selected texts, journalists attract the audiences' attention to 'Islam', subtly suggesting it is an 'explanatory factor' in *The Agency* or motivation of the actors reported upon. In other words, through 'the stylistic register of repression and constraint', *The Daily Telegraph* in a report on the catwalk fashion show by a designer Hussein Chalayan made a rhetorical use of the Muslim veil by referring to the piece of cloth worn by the models to represent Muslim women as "bondage frocks", "bags on their heads", "chador", and "black cloaks in which some of the Islamic faith protect the modesty of their women" (p. 119). In such examples, 'Islamic agency' is then presented in contrast, or sometimes opposition, to the prevailing norms of 'Western/ized agency' (p. 120).

Richardson (2004) further studies the representation of Islam and Muslims during the four months between October 1997 and January 1998, using both qualitative and quantitative methods. He seeks to contribute to the understanding of widespread anti-Muslim racism in political discourse. In his study, he points out that the negative representation of Muslims was created by two processes, namely proxy and direct exclusion of 'Us' vs. 'Them'. Richardson also argues that British Muslims were not described as being British as a result of lacking the British characteristics. In addition, they were excluded by the characteristics they have, i.e., 'Islamicness'. Accordingly, he concludes it is justifiable to label these claims as racist.

Al-Hijjin (2007a) examines how the Muslim veil is represented on the BBC News website using an approach based on Norman Fairclough's social model for analyzing discourse (1992, 1995a, 1995b, 2003). He studies how the BBC has constructed the Muslim veil to present a false image of Muslim women as being illiterate, ignorant, ambitionless, and subservient. In addition, he analyzes the discursive practices and socio-political trends that have influenced the representation of the Muslim veil as a 'problem'. Furthermore, he analyzes how BBC readers perceive Islam and Muslims through an examination of an online discussion concerning the veil on the BBC website. His study shows there was some textual space for opposing views regarding the veil issue but revealed to some degree of subservience associated with the veil achieved by connecting it to negative terms such as 'fundamentalism', 'backwardness', and 'the oppression of women's rights'.

Moore, Mason, and Lewis (2008) conduct three types of analysis on British Muslims in the press from 2000 to 2008. One was a content analysis of articles published in the British news media on British Muslims from 2000 to 2008; the second was analysis conducted on the images utilized in articles on the same topic from 2007 to 2008; and the third examined a series of case studies by analyzing stories involving British Muslims in the British media. The content analysis carried out by this study concludes that the British media coverage of British Muslims in the UK showed a significant increase after the September 11<sup>th</sup> attacks. The stories on British Muslims fell into various categories; yet the most prevalent were *terrorism or the war on terror*, *religious and cultural issues*, and *Muslim extremism*. The study also reveals the following discourse prominently applied to British Muslims: (1) British Muslims are linked to terrorism (34% stories); (2) Islam is

represented as being dangerous, old-fashioned, and irrational (26% stories); (3) Islam is represented as being an aspect of multiculturalism (17% stories); (4) The existence of a clash between the Islamic civilization and the Western civilization (14% stories); (5) Islam is represented as a threat to the British life style (9% stories). The image analysis carried by this study discovered that 11% of the images used were police mug shots which, clearly, encode a number of negative associations. In addition, most of these images, almost 12%, were taken outside a police station or a law court. Furthermore, 90% of the images show Muslims preaching rather than praying or working. Finally, the case studies show how Muslims are delegitimized in various ways, including by downplaying positive aspects, changing context, focusing on violence and connecting Islam to terrorism.

Niya (2008) conducted a semiotic analysis on the representation of Muslims in the CNN documentary 'God's Warriors'. This documentary has a cinematic structure, and the analysis shows how visual signs, i.e., images, motional, musical, and lingual, assist in creating an Islamophobic image of, by heightening terrorism, and portraying Islam as anti-human rights (especially against women). Normalizing the image of 'terrorist Muslims', by applying it to all Muslims in Europe as well as Islamic countries, is another technique used by this CNN documentary to construct a negative image of Muslims. This documentary represents the bombing attacks on 'Glasgow airport', 'London and Bali subways' (p. 5) as being the work of the British Muslims. These scenes of attacks are accompanied by a mixture of visual, musical and motional sign (transference and editing) to suggest that these attacks were carried out by British Muslims. Concerning Muslim

women, the CNN documentary did not represent them as the Western media usually does by focusing on their oppressed financial and social conditions. This documentary also focuses on high achievers, some of whom are women, in terms of science, culture, art, and politics. The analysis of episodes 4 to 12 shows that Muslim women lack appropriate behavioural and spoken moderation, have ‘unprovable’ thoughts and ideologies, and children who are brought up by them to be killed and kill for the sake of Islam (p. 10). The documentary uses different techniques to emphasize their *hijab* and their irritated faces by using for example low angle close up images and choosing sequences where the women express how ready they are to sacrifice their children for the sake of Islam. In addition, the documentary showed some Iranian Muslim elite women who were supposed to be in a better position compared to other women; yet, these women expressed dissatisfaction with Islam.

H. and S. Mohideen (2008) define Islamophobia as referring to the fear and suspicious of Islam including Muslims, which may take the form of physical or verbal attacks on politics or culture. They explain that after the attacks of 9/11 a number of crucial lexical choices and some words were used to trigger prejudiced attitudes among the public towards Islam and Muslims. They further argue that some of these negative terms are only loosely attached to Islam. Expressions including Islamic terrorism and Muslim extremists were employed in a pejorative manner. According to H and S Mohideen, these aspects and lexical choices were greatly utilized in order to raise fear among the public. In their study, they examine the term Islamophobia as well as (16) Islamophobic terms, i.e., Islamic terrorism, Islamic fanatics, Islamic fundamentalism, Islamic extremists,

Islamic radicals, Islamic fascists, Islamic fundamentalism, Islamists, jihadist, Islamism, militant Islam, radical Islam, political Islam, fanatical Islam, Islamofascists, militant Muslims and Muslim terrorists. These expressions are examined with reference to their usage in context. H. and S. Mohideen explain that when acts of terror or attacks are carried out by non-Muslims, the religion of the attackers is not mentioned. On the other hand, when the attackers are Muslims, the attackers are identified by religion. One salient finding concerns the term 'fundamentalist', which is connected to the terms 'Islamic' and 'Muslims'. They point out that the term fundamentalist in their study is employed to refer to the one who follows his religion faithfully. Thereof, referring to attacker as fundamentalists indicate that it is harmful to follow Islam and observe its rulings. In the same vein, the term 'an Islamist' is used in a pejorative manner. By and large, the term 'Islamist' refers to the Muslim who would like his country to be predominantly Islamic and run according to Islam. However, the term 'Islamist' in news discourse is utilized to refer to the type of Muslims who espouse Islam as an intolerant religion. In addition, it is employed to refer to armed Muslims, and as such is associated with different negative terms including 'militant', 'radical', or 'extremist'. In the same spirit, the term 'Islamism' is used to refer to what the media calls 'militant or radical Islam'. It should be noted that the term 'Islamism' was coined as a pejorative term, linking Islam with other *ism* ideologies, such as 'communism', 'fascism', and 'Nazism'.

Hakim and Harris (2009) agree that the media has an influential role to play in society, in particular during disasters and crises when it can intensify or downplay fears and the perception of threats. They conducted over 100 interviews on a cross-section of

“individuals and media professionals” from Germany, France, and the UK, representing the two genders and different ages. Hakim and Harris investigated two interconnected aspects. The first is the degree media affects the participants’ perception of the diverse communities in Europe in generally. Secondly they aimed at establishing both Muslims and non-Muslims perspectives with reference to how Muslims are represented in mainstream and minority media. They evaluated the degree of fairness and balance in such reports; the type of media the audience consumes that may change their decisions; and to what degree presentation of Muslims in the media can modify the image of Muslims the audience may have. They found that after the attacks of 9/11, all form of media became more interested in ‘Islam’ and Muslims in Europe. Feelings of insecurity among the public concerning Muslims have increased in line with media representations. Hakim and Harris argued that part of the representation of Muslim in media is shown in the social attitudes of the audience towards Muslims, whereby Muslims feel rejected at the same time. In their study, a great number of participants admitted that they were affected by representations of Muslims in the media. A number of important findings are highlighted below: (1) Almost all the interviewees agreed that media should be balanced in its representations. In regards to the representation of Muslims in the media, less than one in five interviewees argued that these representations are balanced; (2) Half of the interviewees believed that a link to terrorism is the main factor in the representation of Muslims; a third thought it was fundamentalism; and only a quarter argued it was the headscarves. Farzana and Colleen attribute these differences to the interests of the

interviewees; (3) A large number of the interviewees believed that more Muslims should be employed in the media industry to correct media representations of Muslims.

Henry and Tator (2009) examine some English language newspapers from several regions of Canada in order to investigate the association between three notions, namely language, discourse, and racism in media. Their study shows how radicalized discourse is incorporated into the everyday practices of institutions such as Canadian newspapers, confirming that the media in general, and Canadian newspapers in particular, do not always report news and stories objectively or neutrally. On the contrary, newspapers may reconstruct different realities (or false pictures) for a number of reasons, including an individualistic ideology, collective interests, institutional norms, beliefs, and the 'news schema formats' of media owners. Henry and Tator believe that media images and narratives can encode and carry powerful meaning messages.

Malcolm, Bairner, and Curry (2010) also scrutinize how the media represented Islam and Muslims after the attacks of 9/11. Their data is comprised of articles collected from British newspaper on the death of Pakistani coach Bob Woolmer at the 2007 Cricket World Cup. Employing the framework of Said's *Orientalism*, the study reveals the presence of key components of the cultural stereotypes of Islam and Muslims advanced by the *Orientalism* framework. To be more precise, the study uncovers basic misconceptions, namely, violence, irrationality, and backwardness in relation to Islam. These stereotypes were used to distinguish between the East and the West in the narrative of the newspaper stories. Thus, the sport-related coverage of Islam and Muslim was

shown to be negative. They also concluded that the media coverage was homogeneous and cantered almost entirely upon two themes, i.e., religion and terrorism. Moreover, the media coverage investigated was full of implications that Muslims are dishonest, selfish, and sexually corrupt.

In conclusion, it is clear that negative media coverage has dominated since the attacks of 9/11. None of the studies above found an impartial coverage of Muslims in their data. The following section presents studies conducted on the Australian media coverage of Muslims, mostly after the attacks of 9/11.

#### **2.4.2 Muslims and Islam in the Australian Media**

Isakhan (2010) explains that scholarly attention was attracted to the Australian media after 9/11 to examine and reveal different misconceptions, stereotypes, and other strategies that misrepresented Muslims specifically from the Middle East (p. 3). The following sections are some insightful studies carried out on the representation of Islam and Muslims in the Australian news media. The purpose of the review is to debunk some of the misconceptions and stereotypes with reference to Islam and Muslims in the Australian media.

Rane (2000) studied the coverage of Islam and Muslims in the Australian news before September 11<sup>th</sup>. He analyzed articles on Islam and Muslims from the following newspapers: *The Australian*, *Sydney Morning Herald*, and *The West Australian* between 1996 and 2000. Rane's analysis suggests that there was a prevailing misrepresentation of Islam and Muslims in the Australian news media in the years 1996-2000. The study

shows that 52% of the articles depicted Muslims in stories about war and conflict in general, 45% showed Muslims fighting against Christians, and 80% constructed Muslims as the assailants in these wars. In addition, 40% of the articles used derogatory words such as 'extremists' and 'terrorists' when referring to Islam and Muslims, and 73% of the articles attached violent acts, for example, killing and lynching, to Islam. Finally, only 4% of the articles mentioned the humane side of Muslims.

Dunn (2003) carried out a study reporting the extent, distribution, and incidence of racist or intolerant attitudes in Australia, to correct what he describes it as 'a dearth of concrete evidence' of racism among Australians. Dunn conducted a telephone survey of Australians in Queensland and New South Wales (NSW) to collect data. His study tests different concepts of racism, viz., tolerance of cultural difference, perceptions about racism, tolerance of specific groups, nationalist ideology, perception of Anglo-Celtic cultural privilege, and racialism including separatism as well as hierarchy. Among the different aspects of racism the survey addressed, it found anti-Muslim sentiment was very predominant. However, intolerance against Asian, Indigenous, and Jewish Australians was persistent as well. Dunn finds that intolerant attitudes are positively connected with several demographic factors, namely the age, education of the participants. Intolerance was also associated, but to a lesser degree, with those who are monolingual or who only speak English, those who were born in Australia, and with males (p. 2). Statistically, 15% of the participants reported that they had experienced racism in education and institutions such as the workplace. Almost 25% have experienced 'everyday racisms'. By and large, those who had experienced a higher degree of racism were indigenous Australians, those

who speak a language other than English, those who were born overseas (excluding UK and NZ), and males.

Akbarzadeh and Smith (2005) investigated the portrayal of Islam and Muslims in the Australian press, namely *The Age* and *Herald Sun* between 11 September and 31 December 2004. The study spots the existence of negative representation; however, they argue that such a depiction cannot be described as 'Islamophobic'. Part of this negative context is the portrayal of Muslims as terrorists and militants within the stories that deal with war and fight. Yet, 50% of the articles in *The Age* and almost 25% of those in the *Herald Sun* chose their lexical terms wisely, avoiding the use of stereotypes.

Dreher (2005) recorded an atmosphere of fear and anxiety after the September 11<sup>th</sup> attacks in New South Wales which damaged relations between Muslims and others in Australian society. Religiously motivated physical and verbal attacks on Muslims created this atmosphere of anxiety and fear for Arabs and Muslims (as well as Sikhs) in Australia. These attacks expressed the racist attitude that Arabs and Muslims are not Australian and are therefore not welcome. The study asserts that Australian news media presentation of Islam and Muslims has played a central role in creating the tense, racist atmosphere and thereby indirectly encouraged physical attacks.

Manning (2006) carried out a content analysis of articles published in the *Sydney Morning Herald* and *Daily Telegraph* to compare their representation of Islam and Muslims with his own investigation of current events in Indonesia, Lebanon, Syria, Israel, and Palestine. This study concludes that the news media coverage is 'Orientalist'

and prejudicial due to its use of stereotypes. In the articles selected, Arabs and Middle Eastern Muslims were portrayed as being violent, irrational and inhumane people. In addition, Arab men living in Sydney were constructed as being sexually driven. Asylum seekers from the Middle East were represented as calculating, ungrateful, and unworthy.

Poynting and Mason (2007) traced the existence of anti-Muslim sentiment in Britain and Australia from 1989 to 2001, in order to document the increase of 'Islamophobia' after 11 September, a phenomenon which they think is a development of an already existent pattern of racism in the two countries. Poynting and Mason realize that a transition took place with reference to a number of identities. For instance there is a transformation from racism against Asians and Arabs to racism against Muslim. This is shown in corresponding transformations in identities and politics regarding minority communities. For example, in British newspapers after 9/11 the construction of Asian as the 'Other' transformed from 'Asian' or 'Pakistani' to 'Muslim'. Yet, the two researchers argue that this kind of transformation has been in motion since the Rushdie affair in 1989 and perhaps since the Iranian Revolution in 1979. Similarly, in Australian newspapers, the transition from the Arab or 'Leb' as 'Other' or Muslim as 'Other' is pronounced. Poynting and Mason point out that such a change was also in motion before 9/11. They believe that this is shown in the ideological factors that have played an important role in the moral cries over 'ethnic gang rape' and over 'boat people'. Hence, they conclude that the surge of racism and 'Islamophobia' in both countries post 9/11 is a result of the exacerbation of inclinations present before the first Gulf war which were maintained in the 'intervening period' (p. 81). However, they showed that during the first Gulf War,

there was an upsurge in anti-Muslim racism in media discourse that was repeated after 9/11.

Mahony (2008) believes that the Australian media has played an essential role in misrepresenting Indonesian people which in turn affects the relationship between the two countries on all levels. Based on Cook's (2006) report, which asserts that Australians believe that Indonesia is a serious source of the so-called 'Islamic threat' to Australia, Mahony studied the representation of Indonesia, as an Islamic country, in the Australian news media. He carried out a comparative analysis of articles on Islam and Muslims in three Australian newspapers: *The Australian*, *The Sydney Morning Herald*, and *The Daily Telegraph*, during the period after three dramatic events: the 2002 and 2005 Bali bombings, and the 2004 Australian Embassy bombing in Jakarta. Mahony finds that after the bombing events, Indonesia became more frequently referred to as a 'Muslim neighbour,' linking the country with 'Islam' instead of with 'Asia' as had been the case earlier. The news media referred to the bombers as terrorists; yet, some articles emphasized the Islamic aspect of these terrorists. In light of this negative presentation, a comparison between the newspapers showed that *The Australian* published the highest percentage of negative articles. *The Daily Telegraph* published an overall negative presentation for the 2002 case; however, its coverage of the other two events was balanced. Finally, *The Sydney Morning Herald* was generally balanced in its representation of Indonesia during and after these three events.

Posetti (2010) argues that historically Western media coverage of Islam, Muslims and Muslim women has been full of negative stereotypes. The researcher examined the problematic media coverage of Muslim women from their own perspective. In order to achieve this goal, a triangulated approach was employed including qualitative interviews, focus groups, and surveys. This study shows how negative stereotyping coverage of media has impacted upon Muslim women's experience, identity, and attitudes. The study reveals the fear in which Muslim women hold the media, their rejection to the stereotypes of them it employs, and their distrust towards journalists, reporters, and news reports in general. It concluded that Muslim women are under-represented in the news; yet, they are also over-represented as a symbol of Islam, and its associations with terrorism, oppressions, and crime. Analysis of media coverage in this study shows how it makes Muslim women feel rejected and alienated. Among the many stereotypes and clichés, 94% of the participants highlighted their presentation as being victims of a religion that is misogynist and oppressive. Additionally, such coverage has 'a silencing impact'; hence, some Muslim women feel obliged "to defend misogynistic men against negative reportage" (p. 99). The concerns of the participants, according to Posetti, reflect the problematic nature of Western media coverage.

Persinger (2010), who is a journalist as well as a researcher, confirms that the Australian print media focuses on stories that deal with radical Australian Muslims more than international Muslims. She argues that the attacks of 9/11 are the starting point of any discussion regarding the relationship between the Australian media and Islam. Persinger concedes that Muslims and Islam made a few headlines before 9/11; however, the attacks

of 9/11 as well as Al-Qaeda sharpened public concern. He points out that some Australian newspapers, such as *The Australian*, were interested in reporting shocking news stories regarding terrorism and deviant Muslims. On the other hand, Persinger calls attention to the fact that factors other than journalists that reshaped the image Islam including competition between media outlets, gossip within the Muslim community, and politicians' discourse. Furthermore, Persinger suggests that elite discourse, including that by politicians, on Islam could be the result of media misrepresentation since part of the job of the media is to report news. Accordingly, some phrases that may represent Muslims in a negative way should not be used by politicians. Persinger gives the example of British Prime Minister Gordon Brown who banned phrases that may misrepresent Muslims such as combining terrorism and Islam or Muslims.

Susskind (n.d.) investigated Australian media representations of Muslims during the 1990 to 1991, the First Gulf War. The study conducted content analysis on news reports of Muslims collected from three newspapers, namely *The Age*, *The Australian*, and *The Herald Sun*, during the First Gulf War. One important finding was the representation of Muslims as terrorists without evidence. Furthermore, the newspapers suggested terrorists existed in Australia. In representing Muslims as a homogeneous community, the media challenged Muslims' loyalty to Australia. *The Australian* newspapers failed to distinguish between Muslim Australians and Arab Australians despite the fact that not all Muslims in Australia are Arabs. In addition, the newspapers did not differentiate between the actions of individual Muslims and those of the Muslim community in Australia. Broadly speaking, blaming the community for the actions of the individuals was evident in the

discourse of the newspapers. Terminology representing Muslims negatively was found. This language was biased, unpleasant, and confused Muslims with Iraqis. It was concluded that the representation of Muslims and Islam in the Australian newspapers was particularly negative as a result of a number of factors including stereotypes, generalizations, and distortions. In these Australian newspapers, the representations of Muslims' varied from their being terrorists, different from other Australians, to their being homogenous group of people. Susskind (n.d.) believes such representations are confusing because the media is almost the only view of Muslims presented to Australians (p. 2).

As seen from the review of the literature above, the studies show that there is a problematic issue of bias prevalent in the Australian media with reference to the representation of Islam and Muslims after 9/11. However, it should be noted that these studies that examined the Australian and the International news discourse were conducted after 9/11. Such studies do not give highlight the differences between the discourse before 9/11 and the discourse after 9/11. Did the news discourse and the ideology encoded change after 9/11? If yes, how? Thus, the present study aims at examining the period before and after 9/11 in order to carry a comparison between the discourses during both periods of time. This comparison will help in determining and uncovering the changes as well as the similarities with reference to the ideology of the examined newspapers.

## **2.5 Concluding Remarks**

The chapter has reviewed the most relevant studies that may contribute to the purpose of this thesis. In other words, the review of the previous studies provides a reference point for the research and helps establish the best methodology to investigate the issue of media representations in general and the representation of 'IAM' in Australian newspapers particular. The studies under review have investigated the notion of representations with reference to the TSRs, media, and discourse analysis. In addition, other studies conducted on the representations of Islam and Muslims in the media after 9/11 have been reviewed as well. As noted earlier, since the issue of media representations of 'IAM' is complex, the researcher will attempt to introduce a complex approach to address the questions of the current study. The tri-semantic framework is carried out within a framework that allows for the employment of both discourse analysis and corpus linguistics (and corpus assisted discourse studies).

The following chapter presents a detail account of the main theoretical background of this study. The chapter begins with an overview of the chapter. It is divided into three main sections. The review in the first and second sections cover both the theoretical approaches, i.e., critical discourse analysis and corpus assisted discourse studies, and the semantic analytical framework, i.e., attentional, interpersonal, and lexical semantics, presenting their main concepts and the features that will be employed in the current study. The third section provides a comprehensive account of the developed theoretical model that is employed in the current study.

**CHAPTER THREE**  
**THEORETICAL BACKGROUND**

## **CHAPTER OVERVIEW**

### 3. Introduction

As noted earlier, the investigation of (social) representations requires a more inclusive and comprehensive approach to reveal the different images encoded in discourse. Accordingly, the present study employs a triangulated approach, which is manifested in its theoretical background. With this in mind, this chapter is divided into three theoretical parts, i.e., (1) the theoretical approaches; (2) the analytical semantic frameworks; and (3) the tri-semantic framework. The structure of this chapter may best be explicated in the diagram below (Fig.3.1).

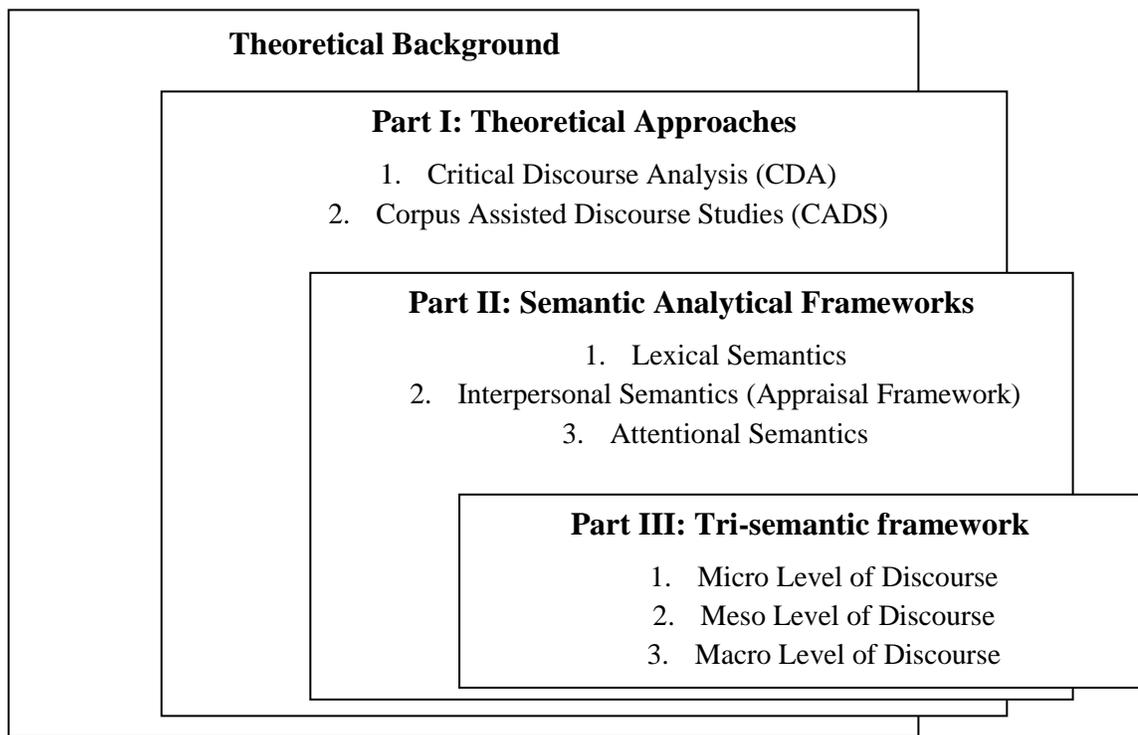


Fig.3.1 Structure of the Theoretical Background Chapter

The theoretical background and its three parts are represented here by the diagram above. The four different sized rectangles show the relationships among the theoretical chapters. Each rectangle indicates a part of the chapter. The biggest rectangle, which encompasses

the other three rectangles (or theoretical parts), indicates framework of Chapter three. However, the second one shows the main theoretical approaches that are employed in the current study. In order to inquire into the representation of ‘AIM’ in Australian news discourse before and after 9/11, and connect socio-political events with changes in the representation in news, this study involves critical discourse analysis (CDA) as the dominant perspective. However, the utilization of lexical semantic features and tools (see, chapter three part II) necessitates the engagement of another approach, i.e., corpus-assisted discourse studies (CADS), as coined by Partington (2004). CADS is related to both corpus linguistics (CL) and critical discourse analysis (CDA), which in combination produce this new approach. Hence, the first part of the theoretical chapter presents a detailed account of these two theoretical approaches. Most importantly, these form the main structure of the theoretical background of this study and guide the utilization of the tools and features of the semantic analytical frameworks, which are represented by the second (medium) rectangle. As can be seen from the diagram, the second part of the theoretical background, the third rectangle, reviews the different tools and features of the three subtypes of the semantic analytical frameworks, that is, lexical semantics, interpersonal semantics (appraisal framework), and attentional semantics. As noted earlier, the tools of these subtypes of semantics are employed within the previously mentioned theoretical approaches. The relationship of the inclusion, in terms of the structure of the chapter, is represented in the diagram by the rectangle inscribed within another rectangle. It is significant to note that the type of the theoretical approach is dictated by the subtype of the semantics. In other words, the lexical semantic tools favour

CADS, and as Gries (2010: 323) comments, “[l]exical semantics is the domain of linguistics that has probably been studied most with corpora”. On the other hand, the other two subtypes of semantics favour CDA, which is one of many suitable theoretical approaches including CADS. It should be noted that the purpose of the first two parts of the chapter is to review the selected theoretical approaches and analytical frameworks to be employed in order to pave the way for the development of the tri-semantic framework, which is designed for the purpose of this study and represented by the fourth rectangle. This model divides discourse into its three levels, i.e., micro, meso and macro (for more details, see chapter three: part III). The inclusion aspect is evident in this part as well. In more detail, the tools of each subtype of semantics are examined on a different level of discourse. That is, the lexical semantics on the micro level, the interpersonal semantics (the appraisal framework) on the meso level, and the attentional semantics on the macro level. The subtype of semantics prescribes the level of discourse. It is apparent that analytical subtypes of semantics function as the determiners of both the theoretical approach and the level of discourse (for more details on the rationale of the model, see Section 3.3.3.2).

The following is the first part of theoretical background, which as noted above, reviews the theoretical approaches, namely CDA and CADS.

**CHAPTER THREE: PART I**  
**THEORETICAL APPROACHES**

### **3.1.1 Introduction**

This part of the theoretical background introduces these theoretical approaches beginning with a three-part review of the genesis of the methodology. The first section addresses the dominant approach, namely CDA, which is, according to Fairclough (1995a), an analytical tool that has been developed to explore the relationship between language and social institutional practices (p. vii). This section reviews the basic notions involved in this approach. The second section contains a detailed review of corpus linguistics (CL) and its features. Finally, the third section presents a detailed discussion of the second approach adopted in the present study, which is CADA.

### **3.1.2 Definitions and Approaches to Discourse**

This section examines the basic concepts and terminology of critical discourse analysis. After introducing various definitions of ‘discourse’ as a term, it reviews discourse analysis as a field of study in terms of its different components, approaches, and perspectives. These sections aim to set the stage for a full explication of one of the most pivotal frameworks of the present study as well as illuminating its larger issues.

#### **3.1.2.1 Definitions of ‘Discourse’**

Broadly speaking, ‘discourse’ refers to the language in use (Brown & Yale, 1983). In this sense, Fairclough (1989: 22) defines discourse as “language as a form of social practice”. However, Jansen (2008) argues that discourse has different definitions in the literature, and that each depends on the area of study or the theoretical framework employed (pp. 107-108). According to Philips and Hardy (2002), the term ‘discourse’ refers to the practice of talking or writing; in other words, communicating (p. 3). Sawyer (2002: 434)

offers different definitions for discourse with reference to the field. According to him, discourse is defined as being “a system of domination” with reference to post-colonial theory, discourse is defined as being “a system of domination”. On the other hand, anthropology views discourse as an ideology or as a culture. Sociolinguistics defines discourse as a style or register of a speech. In psychology, discourse is viewed as a practice, “physical or bodily”. Feminist theory sees discourse as “a type of subject” (as cited in Engel, 2004, p. 15). Gee (1990) defines discourse as follows:

*A discourse* is a socially accepted association among ways of using language, of thinking, feeling, believing, valuing, and of acting that can be used to identify oneself as a member of a socially meaningful group or ‘social network’, or to signal (that one is playing) a socially meaningful ‘role’. (p. 143)

In addition, he adds that a discourse is a kind of ‘identity kit’, which provides knowledge about suitable dress and information about what to do and how to do it including actions, speech, in order to play a specific, socially recognized role (p. 142). According to Fairclough (2001: 2-3), discourse “figures in broadly three ways of social practices”: as *genres*, “it figures as a part of the social activity within a practice”; as *discourses*, it figures “in the representation and self-representation of social practices”; and as *styles*, it “figures in ways of being, in the constitution of identities”. With reference to the problematic nature of the definition of the notion of discourse, the study is concerned with the communicative aspect of discourse as discourse and its linguistic features that (re)construct, represent, and transmit social reality.

### **3.1.2.2 Discourse Analysis (DA)**

Discourse analysis originated in the 1960s and is not a new field of study (Jansen, 2008, p. 110). Powers (2007) explains that the foundation of discourse analysis emerged from a number of historical developments in scientific theories from two fields, namely philosophy and sociology (p. 18). It is an approach that aims to see the bigger picture before reaching any conclusions with reference to the functions or the meanings of social interactions and communications (Kompaoré, 2004, p. 4). Walker and Le (2001: 4) explain that discourse analysis is a popular analytical approach in different fields. It has been argued that discourse has the power to discriminate against one group of people while enhancing the circumstances of others at the same time. Accordingly, the aim of discourse analysis is clear. That is, its explicit position with reference to its goals is to reveal, expose, and further resist social unequal power relations (Walker & Le, 2001, p. 4).

Different fields employ discourse analysis to examine different phenomena; for instance, in sociology the focus is on social interactions; whereas in ethnography the focus is on the types of communication events with respect to different cultures (Kompaoré, 2004, p. 1). However, in linguistics the focus is on the structure of discourse itself (Kompaoré, 2004, pp. 1-2). It should be noted that the actual focus is not language as an abstract system but rather the result of the use of this language, namely, interactions. Discourse is bidirectional; that is, it is the source and the result of social knowledge. In more detail, through discourse social knowledge regarding different aspects such as the representation of the 'Other' can be revealed. On the other hand, through discourse social knowledge

including its different aspects is formed and shaped (Kompaoré, 2004, pp. 1-2). Jansen (2008) points out that the process of analyzing discourse is concerned with the interaction of three elements; namely text, context, and the functions of discourse itself (p. 108). In the same vein, Kompaoré (2004) argues that the subject under investigation within discourse analysis is simply the utterance, the text, or the communicative practice (p. 1).

It is worth noting that the heuristic nature is an important aspect of discourse. Commenting on this heuristic nature of discourse, Johnstone (2002: 9) explains that a heuristic is not a theory but rather a set of procedures for systematic application of discourse analysis. These procedures can be applied in any desired order. To be more precise, the heuristic procedures are steps that connect the meaning of discourse to language and society. A heuristic comprises of six principles as follows: (1) discourse is shaped by and shapes the world; (2) discourse is shaped by and shapes language; (3) discourse is shaped by and shapes participants; (4) discourse is shaped by old discourse and shapes the coming discourse; (5) discourse is shaped by its linguistic and non-linguistic tools and shapes these tools; and (6) discourse is shaped by and shapes its purposes. Hence, the present study is based on the premise that news discourse under examination is shaped by news writers as well as their lexical choices, which in turn shapes reality and (re)constructs 'IAM' accordingly. Furthermore, discourse analysis also has indispensable components, which are presented below.

### 3.1.2.2.1 Components of Discourse Analysis

Wetherell and Potter (1992: 32-34) identify the three essential components of discourse analysis as *function*, *variation*, and *construction*. They claim that a component of discourse stressed by both ethno-methodology and the theory of the speech act is the use of language to *do* something; for example, order, ask, guide. Accordingly, an essential component of discourse analysis is language *function*. When people use language to do certain things, usually they do not do so in an explicit manner, for example, in the interests of politeness. An indirect manner, according to Drew (1984), allows the interlocutor to demur without doing so obviously (as cited in Potter & Wetherell, 1987, p. 33). For this reason, the function of any piece of discourse can neither be understood nor revealed in a mechanical manner (p. 33). Thus, the analysis of the function of any piece of discourse implies the analysis of the context in which it occurs. One of the characteristics of discourse functions is that discourse is global. That is, one may present oneself favourably and the 'Other' unfavourably. The global 'self' and 'Other' presentations can be done through any discourse that emphasizes the good and deemphasizes the bad of the 'self' and *vice versa* with respect to the 'Other' (Potter & Wetherell, 1987, p. 33). Needless to say, these techniques are usually utilized implicitly in order to be more persuasive.

Wetherell and Potter (1992: 33) also point out that the second important component of discourse is *variation*. Discourse varies according to its function. A person's analysis may vary based on the age and gender of the listener. One aspect of discourse that might be understood as positive in one context might be negative in another. These variations

can be explained in light of the last component of discourse, i.e., *construction*. Language is used to construct and reconstruct social reality. As noted above, discourse analysis is based on the function of the discourse in use, which entails constructions represented through language variations. These social realities are constructed by already existing linguistic features. The notion of a process of construction indicates an active process of selection that suits the construction. Most importantly, the term ‘construction’ emphasizes the influential nature of discourse. This process of construction is not necessarily intentional, however, it can sometimes be so as a result of an active process of selection.

Besides these components, discourse analysis has different approaches. The following section presents a detailed account on four essential approaches.

#### **3.1.2.2.2 Approaches to Discourse Analysis**

Phillips and Hardy (2002) argue that discourse analysis is a qualitative approach of inquiry that aims at understanding and illuminating the processes which produce reality, rather than examining the way actors understand a pre-existing reality (as cited in Hardy, 2004, p. 416). They (2002: 5) explain that these different approaches have a number of shared aspects or interests: (1) constructive consequences, i.e., “it constitutes situations, objects of knowledge, and the social identities of and relationships between people and groups of people. It is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it” (Wodak, 2002, p. 8); (2) reflexive method of analysis, i.e., “the analyst’s choices at every step in

the research process are visible as part of the discourse under investigation, and critique does not stop with social processes, whether macro-level or micro-level, but rather extends to the analysis itself” (Bucholtz, 2001, p. 166); and (3) interpretative method of analysis, i.e., “to interpret the data it via forming an impression and report their impression in a structured and sometimes (quasi-)quantitative form” (Langhammer, 2009, p. 7). In light of these two interests of discourse analysis, the goal of conducting discourse analysis is to examine the text in qualitative terms to reveal its constructive aspects (p. 5).

Phillips and Hardy (2002) emphasize the difference between discourse analysis and other more traditional qualitative methods. According to them, unlike more traditional approaches, which start with assuming the existence of reality and then attempt to understand its meaning, discourse analysis starts with investigating the meaning that constructs the world in order to reach the reality that is revealed by the analysis (p. 5). The forms of data that can be handled by discourse analysis are various, including but not limited to, interviews, news articles, media representations, focus groups, speeches, and the like. The forms of analysis that are generally applied include conversational analysis, critical discourse analysis, discursive psychology, critical linguistics, etc. (Wetherell, 2001, p. 381).

Phillips and Hardy (2002: 19-20) describe four main styles of discourse analytical research (see below, Fig. 3.1). Their hybrid approach can be placed on two axes. The first axis is located between text and context, and it establishes whether the focus is on the text

itself or the context. The second axis is located between constructivist and critical analytical methods, which demonstrates whether or to what degree the purpose of the analysis is to examine ideology and power on the one hand, or social representations and constructions on the other. It is important to note that for Phillips and Hardy these axes are conceptualized as ‘continua’ rather than as ‘dichotomies’; accordingly, a combination of any intersection along the two continua is possible (Phillips & Hardy, 2002, p. 20). Phillips and Hardy (2002: 20-28) present these four perspectives in diagram as follows:

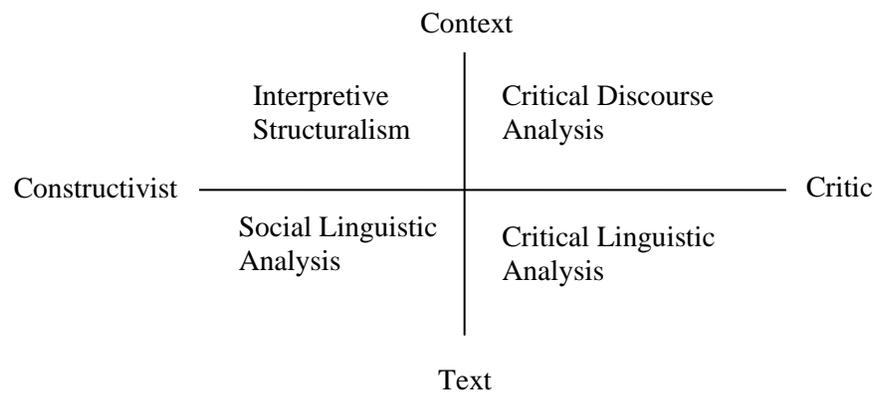


Fig.3.1.1 Different Approaches to Discourse Analysis (Phillips & Hardy, 2002: 20)

### 1. *Social Linguistic Analysis*

Phillips and Hardy (2002), explain that this approach to discourse analysis is constructivist and sheds light on texts rather than contexts. In other words, this approach is text-based and audits the construction of individual texts to reveal the way they reshape social reality. This approach provides deep insight into the organization and construction of discourse in terms of how texts can shape reality (p. 22). Thus, this approach touches only marginally upon the broader context.

## *2. Interpretive Structuralism*

Like social linguistic analysis, interpretive structuralism or ‘hermeneutic structuralism’ (Morrow & Brown, 1994) is also constructivist in its approach to discourses (Phillips & Hardy, 2002, p. 20). This approach focuses on the broader social context around the text. However, its primary focus is neither power nor the linguistic features of discourse. Rather, individual texts, interviews, or archival materials are used as background material to investigate “insiders’ interpretations of the context” (p. 24). The purpose of employing this approach is to gain an understanding of the social context through examining data that might allow the research to grasp the bigger picture (p. 24).

## *3. Critical Linguistic Analysis*

Critical linguistic analysis is concerned with examining “the dynamics of power, knowledge, and ideology that surround discursive processes” (Phillips & Hardy, 2002, p. 20). Hodge and Kress (1988) define critical linguistics as a theory of language that attempts to illuminate and explain verbal language and lexical choices as a social phenomenon in order to investigate social and political reality as they act and are enacted in texts (vii). As social linguistic analysis, this approach is text-oriented and sheds light on individual texts (Phillips & Hardy, 2002, p. 27). It should be noted that critical linguistic analysis examines how certain discursive acts and texts assist in producing and maintaining power relations (p. 28).

## *4. Critical Discourse Analysis*

Critical discourse analysis is a second critical approach to discourse analysis. Unlike critical linguistic analysis, this approach focuses on the larger context of discourse

including its settings rather than individual texts. Most importantly, it scrutinizes how discursive acts structure and shape the social reality within which actors enact their roles (Phillips & Hardy, 2002, p. 25). In other words, it audits how hegemony or other forms of unequal power relations are built and maintained in discourse (for detail see section 3.2.3 below).

It also should be noted that there is no solid consensus regarding the use of these terms. Wodak (2002: 6) points out that critical discourse analysis and critical linguistic analysis can be used in an interchangeable manner. She claims that the term critical discourse analysis has been used to refer to critical linguistic analysis. Fowler (1991: 5) points out that a critical linguistic approach to language analysis refers to the systematic investigation into the relations among different communicative means such as signs, words, meanings, and the social and historical contexts of a specific discourse. Lopez-Maestre and Lottgen (2003) further argue that critical linguistics analysis and critical discourse analysis can be used interchangeably these days. On the other hand, Hodge and Kress (1988: 159) emphasize that critical linguistics has merged within the other approach. Thus, they argue that critical discourse analysis offers a broad perspective on discursive processes and that critical linguistics is part of this.

Phillips and Hardy (2002: 20) point out that the best discourse analytical approach among the approaches mentioned above is a critical linguistic analysis that considers the process of the construction of power relations. The interaction of the three dimensions of discourse, text, and context results in a critical approach that helps us to understand social

construction (p. 82). Meert, Cabrera, and Maurel (2006) argue that the ‘critical’ approach among the other perspectives is the most recently developed approach (p. 4). According to them, critical discourse analysis explicitly aims at revealing the different social patterns of domination, inequalities, and discrimination to control the use of language in society (p. 4). In addition, critical discourse analysts have scientific, social, and political perspectives.

The purpose of the current study is to investigate and uncover media representations of ‘IAM’ before and after 9/11. This examination aims to reveal the ideologies of the selected newspapers in both selected periods of time and understand the role that the Australian media played in contributing to change perceptions of ‘IAM’ after 9/11. This being the case, critical linguistic analysis and critical discourse analysis are useful and applicable approaches. The present study uses both approaches since neither is sufficient alone. Yet it should be noted that the umbrella term ‘critical discourse analysis’ is used to cover both approaches in the current study. In short, the review of the different perspectives and approaches to discourse as outlined above situates this study in its proper place within the general field. The following section introduces the key concepts of critical discourse analysis as an analytical approach.

### **3.1.2.3 Critical Discourse Analysis (CDA)**

The term critical analysis first appeared as the title of the last chapter of the book by Roger Fowler, Robert Hodge, Gunther Kress, and Tony Trew entitled ‘Language and Control’ (1979) (Lopez-Maestre & Lottgen, 2003, p. 211). However, it should be noted

that this analytic approach was already established in Roger Fowler and his associates' work on critical linguistics carried out during the 1970s at the University of East Anglia, Norwich (p. 211). From the review of the approaches above, it is clear that critical discourse analysis (CDA) is a grey area of study, being a heterogeneous perspective for examining discourse in the linguistic field (van Dijk, 1993d, p. 131). Yet, this perspective is not limited to linguistics. Van Dijk (2001) asserts that CDA is an approach in discourse analytical studies that mainly focuses on power abuse, hegemony, dominance, and power relationships of inequality. It audits how these are implied in and reproduced by discourse (p. 352). Wrbuschek (2009), on the other hand, refers to critical discourse analysis as a branch of qualitative social science that examines discursive phenomena and structures, and employs various methods and approaches (p. 36). Thus, CDA is an interdisciplinary approach that can cover a wide range of linguistic and non-linguistic areas of study. It is distinguished by its way of viewing (a) the relationship that exists between society and language, and (b) the relationship that exists between the practices being analyzed and analysis itself (Fairclough & Wodak, 1997, p. 258).

CDA is defined as the process of examining the linguistic as well as semiotic elements of social processes or issues (Fairclough & Wodak, 1997, p. 271). Accordingly, it can shed light on how the world is portrayed and how social actions are represented or discussed to control people in a way of which they may be unaware. In addition, discourse is viewed as a form of social practice (Fairclough & Wodak, 1997, p. 258). Wodak (2002) argues that describing discourse as a social practice entails two dialectical relationships: one between a discursive incident and a 'situation'; and another between the institution

involved and the social structure that frames the institution. Thus, while a discursive incident is constructed by prior relations it has the power to contribute to their transformation as well (pp. 7-8). Yet, it is agreed that CDA cannot be viewed as a method. Rather it is an approach that uses various perspectives and methods to audit the relationship between language use and social context (Wang, 2006, p. 60).

Discourse analysts view the study of discourse as being the study of any aspect of language in use. Additionally, Öhlund (2011: 1) explains that critical discourse analysis is a social constructivist method that focuses on language. Brown and Yule (1983: 1) also state that any analysis of discourse implies an analysis of language use, meaning it is impossible to exclude communication purposes and functions. To be more precise, CDA is a means of investigating the meanings generated by the relationship of language and social-organizational practices as well as the meanings between any resulting text and the socio-political surroundings (Fairclough, 1995a, p. vii).

Van Dijk (2001: 353) establishes a number of criteria with which critical discourse analysis should comply in order to achieve its goals effectively. The most important and relevant criteria to the current study are as follows: (1) critical discourse analysis research should shed light on a social or political problem; (2) critical discourse analysis approach to social or political problems should be multidisciplinary; (3) critical discourse analysis research should explain (not describe) the structures of discourse with reference to their characteristics as social communication and their relationship to the social structure; and (4) critical discourse analysis research should illuminate the ways discourse operates, in

order to challenge, or reproduce power and dominance in societies. Hence, according to van Dijk (1993c: 252), critical discourse analysts ought to have a clear and explicit ‘socio-political stance’. Similarly, Fairclough & Wodak (1997) also state eight principal tenets of CDA. They are as follows: (1) CDA addresses social problems; (2) power relations are discursive; (3) discourse constitutes society and culture; (4) discourse does ideological work; (5) discourse is historical; (6) the link between text and society is mediated; (7) discourse analysis is interpretative and explanatory; and (8) discourse is a form of social action (pp. 271-280). Although these tenets are variously viewed by critical analysts, they deal with social problems and “try to challenge the socio-political dominance exercised through discourse in such domains” (Prieto Ramos, 2001, p. 36). It is worth mentioning that van Dijk (2001) comments on Fairclough and Wodak’s (1997: 353) tenets arguing that he has already included them in his own and suggesting that some of them need more systematic theoretical analysis.

Basically, Fairclough (1989: 23) views language as intrinsic to social institutions and linguistic process as a special social process. In the same vein, he views the social process as a partly linguistic process. In other words, discourse serves as a medium by which ideologies can be transmitted in society, leading to the accumulation of power by a certain group of people (van Dijk, 1977, p. 25). Research has proved that there is overwhelming evidence that CDA can reveal relationships among the following three important aspects: language, power, and ideology (e.g., Fairclough 1995a, 1995b; Fairclough and Wodak 1997; van Dijk 1988, 1998). Wodak and Meyer (2009: 7) explain that CDA links language and society through contextualization in an attempt to fully

understand the function of language in constructing and communicating knowledge in such a way as to organize social institutions or exercise power. Therefore, discourse in society helps to shape and constrain identities, relationships, and systems of knowledge and belief. This is evident in that fact that the analysis of different levels of discourse examines how texts construct representations of the world, social identities, and social relationships. Undeniably, the strength of this approach manifests in its focus on socio-political issues, in particular on examining and explicitly revealing how dominant groups abuse power and how inequality is expressed, manifested, challenged, or legitimized both in, and by, discourse (van Dijk, 1997, p. 96).

As an interdisciplinary approach, CDA makes use of different analytical features from different fields of linguistic and non-linguistic theories. These include transitivity, modality, speech acts, lexical structure, pause and intonation. An analysis of the use of such features helps to show how texts shape and reshape representations and different realities of the world, establish various social identities, and demonstrate social relationships (Luke, n.d.). To recapitulate, van Dijk (1993b) explains the double aim of discourse analysis by explaining that critical discourse analysis is a systematic and descriptive account of (1) the tools and structures of the various levels of discourse, which are viewed from the perspectives of both textual features and social interactions; and (2) the relationships between these features of text or discourse and their cognitive, social, cultural, and historical contexts (p. 96).

The following section discusses power, ideology, and manipulation in terms of the relationship between discourse and society.

### **3.1.2.3.1 Notions of CDA: *Power, Ideology, and Manipulation***

It should be mentioned that the present study is concerned with the main notions of CDA. Examining language in terms of power, ideology and its functions in ‘contemporary capitalist society’, CDA provides a powerful analytical approach to shed light on social deficiencies, factors that hinder the process of dealing with these social deficiencies and methods to remove these factors (Fairclough, 1995c, p. 1). Accordingly, concepts for the current study, or any typical critical discourse analysis study, are notions of manipulation, ideology, power, and discrimination.

#### **3.1.2.3.1.1 Power**

Karlberg (2005) suggests that power is an essential concept within Western social theory (p. 2). In the late of the twentieth century, theorists interested in examining the notion of power established a distinction between two broad notions of power; namely ‘*power to*’ and ‘*power over*’ (p. 2). The notion of ‘*power to*’ refers to the physical and natural sciences of power; on the other hand, the notion of ‘*power over*’ refers to social issues such as conflict, control, and coercion (p. 2). According to Wartenberg (1990: 27), the notions of ‘*power-to*’ and ‘*power-over*’ stand for the distinction between two fundamental “ordinary-language locutions within which the term ‘power’ occurs” (as cited in Karlbeg, 2005, p. 2). However, the prevalent model of power in Western social

theory is ‘power over’, which, according to Karlberg (2005), refers to power as domination (p. 2).

As Bayram (2010) asserts, power is a rather complex and abstract term that influences our lives (p. 27). The most indispensable term in CDA and one of the primary goals of any speaker or writer is power. Accordingly, Lupton (1992) explains that unlike the other fields of study, critical discourse analysis stresses the importance of examining the power that is inherent in social relations and discourse (p. 145). Power in discourse refers to the asymmetrical relationships between actors; that is, one person has the power to control the other (Johnstone, 2002, p. 112). Van Dijk (1993b) notes that when physical force is not involved, all forms of power are cognitive, i.e., dominating actions are basically cognitive-determined; in turn, mind control is the main purpose of any discourse (p. 100). In other words, having power presupposes having *control* over people, which is achieved by elusive, unremarkable, daily forms of discourse that may seem normal, natural, familiar, and quite satisfactory (van Dijk, 1993c, p. 254). Accordingly, in terms of discourse, power entails dominance, control, and social inequality. Van Dijk (1993c: 249-250) defines dominance as the practice of social power by political figures and other elites, such as organizations or powerful groups. Additionally, he points out that such an exercise by such actors leads to social inequality. Social inequality, according to van Dijk, includes, but is not limited to, racial, political, cultural, gender, and ethnic inequalities. He notes that the process of discourse production may involve various types of inequalities (p. 250). Therefore, critical discourse analysis is interested in revealing the linguistic features that enact such inequalities (p. 250).

As noted earlier, power also entails control; that is, one group exercises control over another group. Here the term control can be categorized into two types: action or cognition (van Dijk, 1993c, p. 254). In other words, control can limit someone's physical freedom or mind. It is worth to mention that the subtle type of control media exercises on the public is cognitive, which is often more effective than the application of force. This cognitive control or mind management takes various forms. It includes persuasion, dissimulation, and manipulation (p. 254). Most importantly, the most subtle type of control is not directly manipulative. That is, it is normalized and naturalized. Thus, critical discourse analysis needs to reveal any new discursive strategies that attempt to legitimate control (p. 254).

Van Dijk (1997) acknowledges that persuasion and manipulation are subtle and exert control over people indirectly. Instead of commanding and arguing, one can shape the minds of an audience in the desired way by manipulating them through text and talk. If this process of shaping and reshaping is successful, then they will act 'freely' in the desired way (p. 19). Gramsci (1971) calls such power, which controls society through discourse, *hegemony* and it is often also referred to as social power. Although in discourse the power referred to is usually social power, not individual power. Individual power might be present if it stems from the power of the group an individual belongs to (van Dijk, 1993c, p. 254).

Social power is an essential notion in discourse analysis, which helps us conceptualize how people are encouraged to act, react, and think 'naturally' in the desired way (p. 19).

Asante and Atwater (1986) further explain that, by definition, the reader or viewer of any piece of discourse has a specific perspective imposed upon him or her by the discourse producer and is thus robbed of equal status (pp. 172-173). More specifically, as van Dijk (1993c) puts it, social power is gained through ‘privileged *access* to socially valuable resources, for instance, money, knowledge, social status, or advanced educational qualifications (p. 254). Social power might also be achieved and maintained through propaganda, media, political campaigns, and many other different forms of public discourse (p. 19). Basically, this kind of power functions through controlling people’s minds, through limiting their access to certain forms of knowledge and moulding attitudes and ideology. Foucault observes the associative relation between power and knowledge specifically, which presumes the power of the *truth* or the power to ‘*make itself truth*’ (Hall, 2001, p. 76). One of the pivotal implications of critical discourse analysis is the understanding of the operation of social power and dominance (van Dijk, 1993c, p. 254). As such, critical discourse studies have focused on the illegitimate use of power or what is called ‘domination’ or ‘power abuse’, which is exercised mainly in the interests of the powerful and against the less powerful.

Asante and Atwater (1986) acknowledge, “[s]ince power finds its efficacy in acquiescence, messages structured in a hierarchical manner reduce the leverage of the audience to respond to an incomplete or fragmentary discourse” (p. 173). In other words, power, control, and dominance are applied to actions and cognitions equally (van Dijk, 1993b, p. 100) in a top down way. That is, the more powerful can dominate the actions and the cognitions of those who are less powerful. As a result, most elite discourses

represent “the extreme position of structural determinism” (Asante & Atwater, 1986, p. 173). The following section reviews the most important aspects of the second notion that operates behind discourse, namely ideology.

### **3.1.2.3.1.2 Ideology**

The second fundamental notion that links discourse and society is *ideology*. This pivotal concept of discourse studies was proposed by Destutt de Tracy and appeared in the late 18<sup>th</sup> century (Fairclough & Graham, 2002, p. 14). At this stage, the term ideology had positive connotations and it was used to refer to philosophical ideas about the world. Notwithstanding, some contemporary scholars believed that this ideology referred to the ‘false consciousness’ that guided social or political actions without encouraging these to be open to examination (Fairclough & Graham, 2002, p. 14). It should be noted that this version of the meaning of the term ideology is negative (Zhang, 2010, p. 194). Specifically of importance to the current study is that CDA employs ideology as a core concept and aims to use it to ‘explain’ the dynamics of discourse and society (p. 479). Galindo (1997) defines ideologies as ‘systems of ideas’ that operate to shape or reshape reality so that these systems appear as the most logical perspective or version of reality; this is often a perspective that is grounded in ‘common sense’, which can build the social world as it should be (p. 105). Accordingly, ideologies operate on the basis of values, beliefs, and attitudes. As for Wodak (2002), she acknowledges that ideology within the approach of CDA is viewed as an essential means of creating and maintaining inequalities (p. 9).

One form of social practice that might affect and be affected by ideologies is language. CDA, therefore, is concerned with the means by which language maintains and reproduces ideology in various social institutions (p. 9). It should be noted that ideological content might be expressed either explicitly or implicitly, or in such less obvious structures of discourse, as an intonation, a hesitation, or the use of a pronoun (van Dijk, 1997, p. 25). Eagleton (1994: 15) argues that when studying and examining ideology, various theories and methodologies as well as other analysts who have already examined this phenomenon should be taken into consideration, because these studies and theorists concluded that there are always historical rationales that can illuminate why people think, want, or act in a certain way. With reference to social representations, Wolter, Gurrieri, and Sorribas (2009: 2) define ideology as being a pattern of social thought that contributes to the process of shaping reality and social construction; accordingly, consideration of ideology is pivotal to any analysis of events. Wolter et al. (2009) locate ideology on the highest level of discourse, 'above social representations (SRs) (p. 2). In the same vein, Deconchy (1989: 235) defines ideology as being a cluster of 'organisable' representations and interpretations of reality, functioning in particular in the sphere of 'social interactions', where the key need is not to verify these realities being introduced (as cited in Wolter et al., 2009, p. 2).

Van Dijk (1997) argues that usually ideologies, which are created and maintained by dominant figures to legitimate their domination, have the power to influence and be influenced by different levels of discourse (p. 25). That is, as van Dijk (2000: 42) makes clear, two aspects of discourse will be affected by ideology: namely semantic meaning

and structure. These two aspects will be affected more than morphology or syntax. Van Dijk (2002) explains that the reason for this is that the latter is not context-based whereas the former is context dependant (p. 42); hence, calling someone a ‘freedom fighter’ or ‘a terrorist’ is a point of view that depends on the speaker’s ideology (van Dijk, 2000, p. 42). Van Dijk (2000) further asserts that one of the functions of discourse is to foreground or background meanings and information. Yet, when the ideological basis is investigated, one is able to examine the ideological expressions on different levels of discourse (p. 44). Bourdieu claims that ideology is the element that enables one to mask reality and maintain ‘a certain *status quo*’ that operates to discriminate against certain groups and dominate them. Therefore, according to Bourdieu, ideology is ‘symbolic violence’ stemming from society and the institutions as they enforce ‘legitimate meanings’, such that unequal power relations are hidden (as cited in García-Villegas, 2003, p. 154).

It is worth mentioning that ideologies have persuasive force since they are ground debates on taken-for-granted assumptions. Ricoeur (1981) says that the taken-for-granted manner in which ideologies operate makes it plain that ideology is functional and not ‘thematic’. Therefore, it operates in disguise. People usually think *from* ideology rather than *about* ideology (as cited in Gardiner, 1992, p. 175). Hence, exposing presuppositions as taken-for granted assumptions is one method of uncovering ideologies. In pursuit of this aim, van Dijk (1997) specifies some linguistic features that are applicable to different levels, such as but not exclusively, topic selection, schematic organization, local meaning

(coherence, implications and presuppositions), lexicalization, style, and rhetorical devices (p. 33).

As Rigotti asserts, a central notion to “the process of reproduction and inculcation of ideologies” is manipulation (as cited in Eemeren, 2005, p. ix), which is a form of social power abuse (van Dijk, 2006, p. 359). The next section reviews the third concept of discourse analysis, i.e., manipulation.

### **3.1.2.3.1.3 Manipulation**

Leonardi (2008) asserts, “[t]he use of language is inevitably linked to the issues of power, ideology and manipulation” (p. 164). Eemeren (2005) argues that the notion of manipulation is “even more a subject of primary interest than the broader concept of ideology” (p. ix). Van Dijk (2006) acknowledges that manipulation, which is indispensable to CDA, requires more academic attention for it implies ‘discursive power abuse’ (p. 359). However, de Saussure (2005) argues that the notion of manipulation is vague and semantically complex and lacks a distinct clear definition (p. 118). Yet, she clarifies that this vagueness does not presuppose that this notion is not entirely lacking in clarity (p. 119). Literally, manipulation refers to the use of one’s hands in order to ‘instrumentalize’ an object; that is to say, to exercise one’s power using his hand skilfully. With reference to discourse analysis, as van Dijk (2006) defines it, manipulation is a social, cognitive, and discursive semiotic phenomenon due to the fact that it mobilizes different aspects of interaction, power abuse, and domination of the minds of the audience (p. 360). The notion of manipulation by itself implies “a form of

illegitimate influence by means of discourse” (van Dijk, 2006, p. 360). Accordingly, de Saussure (2005) explains, to manipulate the public means to adjust the audience’s behaviors or patterns of thought (p. 117). Hence, the communicative form of manipulation is a form of interaction which implies the power abuse of domination through text production (van Dijk, 2006, p. 361). Hart (2005) claims that critical discourse analysis is a tool to unveil the social manipulation produced through discourse (p. 194). It is worth pointing out that manipulation and persuasion are two different concepts. Harré (1985) argues, “one of the pervasive features of non-traditional social orders must be the efforts of some member to persuade and manipulate others” (p. 126). He further views these two processes, i.e., manipulation and persuasion, as “processes of interpersonal action, [which] imply an asymmetrical direction of influence” (p. 126). Yet, the latter may “entail the existence of a psychological state or condition, that of being persuaded” (p. 126). On the other hand, manipulation has negative psychological implications, i.e., that the audience, who are the victim of manipulation, are not aware of the power exercised on them (p. 126). In the same vein, van Dijk (2006) distinguishes between persuasion and manipulation. According to him, persuasion is legitimate as “the interlocutors are free to believe and act as they please, depending on whether or not they accept the arguments of the persuader” (p. 361). On the other hand, in manipulation recipients are more or less passive, making them victims of the manipulation (p. 361). Therefore, manipulation is considered as an illegitimate form of social interaction. De Saussure (2005) remarks that the term ‘manipulation,’ with reference to manipulative discourse, is “lexicalized metaphorical derivation” (p. 118). Here manipulation refers to

the use of subtle linguistic features and strategies through which the addressee's beliefs or behaviour can be changed, modified, reshaped (p. 118). De Saussure (2005) defines manipulative discourse as discourse designed to persuade and convince the addressee of the reality reshaped and produced by the discourse in question (p. 121).

As noted earlier, manipulation is a discursive social practice that requires privileged access to 'social resources' such as the mass media and public discourse. Such resources are shared by members of the 'symbolic' elites, such as politicians, journalists, scholars, writers and teachers (van Dijk, 2006, p. 102). As van Dijk (2006) puts it, "manipulation in general and socio-political manipulation in particular is ideological by nature as it involves not only ideologies but also ideological attitudes and ideological discourse structures" (p. 368). He identifies control of the shared social representations of groups of people as the main objectives of manipulative discourse mainly because such social beliefs have the power to persistently control what people might do or say in various situations (p. 364).

De Saussure (2005: 127-133) summarizes a number of strategies of manipulation. Broadly speaking, she divides manipulative strategies into the two broad types, of the local and global. Local strategies refer to those that are employed to restrain the interpretation "at the level of utterance processing" (p. 127). Global strategies, on the other hand, refer to those that are employed to produce "adequate social and psychological conditions to obtain irrational consent" (p. 127). Both types can be linguistic or non-linguistic. De Saussure (2005) argues that linguistic local strategies have

been best explored through the work of German philologists (p. 128). The majority of these strategies challenge ‘the normal rules’ of the processing of utterance, i.e., Gricean maxims, aiming to produce *fuzziness*, which causes a double-blind that “lie[s] at the core of the manipulative process” (p. 128). Other strategies include the foregrounding of presuppositions (such as, rhetorical questions), misuse of concepts (such as, terrorists vs. freedom-fighters), and pseudo-mystical discourse (such as, the metaphorical employment of religious discourse) (De Saussure, 2005, pp. 128-129). Non-linguistic local strategies are elements that accompany the production of discourse, which contribute to the production of a situation where the addressee finds himself or herself open to manipulation (De Saussure, 2005, p. 130). There are various types of non-linguistic local strategies including the attitude of the manipulator, prosodic features of discourse, intonation, and any other strategy that is capable of rousing emotion (p. 130). In the case of written discourse these strategies manifest through pragmatic effects, such as the typeface, the organization of the page, colours, images, and the like (De Saussure, 2005, p. 130).

On the other hand, linguistic global strategies include a number of approaches, like “repetition of specific connotative words”; generalization; the suppression of lexical items from public discourse; misleading comparisons; and abbreviations or misuse of statistics (De Saussure, 2005, p. 130). She further suggests (2005: 132) that two strategies operate with regard to non-linguistic global strategies. The first is social and consists of group pressure, which pressures individuals to follow the most prominent and popular opinion within their group. The second strategy is to achieve an impression in the

addressee's mind of the fairness and balance of the manipulator. De Saussure (2005) argues that physical force can be considered as a global non-linguistic strategy (p. 133). It is worth mentioning that this ideology operates at different levels of discourse in order to manipulate the audience. The following section presents a brief idea of the levels of discourse.

### **3.1.2.3.2 Levels of Discourse: Macro, Meso, and Micro**

Holmberg (2007) explains that discourse analysis is not uni-perspective but rather a collection of different perspectives (p. 1). In the same vein, Burr (1995: 112) divides discourse analysis into two areas: *analysis of discourses* and *discourse analysis*. *Analysis of discourses*, according to Burr, considers macro-discourses and identifies the authorized subject, thereby shedding light on the consequences of the social communication. In this case, discourse is considered as the focus and the determinant. By way of comparison, *discourse analysis* refers to the investigation of micro-discourses showing how discourses are employed as practices in social communication. In light of this definition, the interaction implied by discourse is studied in terms of the subject being controlled rhetorically by another subject. Borjesson (2003) comments on the division of discourse analysis into macro and micro discourses by indicating that this kind of division highlights the polarity that exists between structures and patterns, on the one hand, and actors and human interactions on the other (as cited in Holmberg, 2007, p. 1). Theoretically, CDA is meant to bridge this 'gap' between micro and macro approaches (p. 354). Yi (2009) explains that critical discourse studies approach discourse by synthesizing two levels of macro and micro analysis as proposed by both Fairclough and

van Dijk (p. 133). He adds that CDA attempts to overcome the many restrictions and limitations of the field of discourse analysis that primarily focuses on explicating and illuminating the text on the micro level without considering or analyzing the macro-level of the social contextual (p. 133). As for the ‘macro’ level (societal discourse), it refers to the kind of relationships that exist between language and society and the ‘micro’ level refers to the kind of relationships that exist between analysis and the practices being analyzed (Fairclough & Wodak, 1997, p. 258). The terms discussed above, namely power, dominance, and control between social groups are typical terms that are employed in the analysis of the macro-level (p. 354). On the other hand, van Dijk (1998) explains that language use, discourse, and other verbal communications are part of the micro-level of the social order (p. 354).

By and large, CDA connects the ‘macro’ and the ‘micro’ of any discourse. It also takes into consideration two aspects: the asymmetrical power relationship, which is one of the salient features in any social structures which usually influence the linguistic structure of discourse, as well as the taken-for-granted power of language as a tool that both encodes and creates power differences (Fowler & Kress, 1979, p. 195). CDA focuses on linguistic aspects of social and cultural constructors (Fairclough & Wodak, 1997, p. 271).

However, the in-between level is the meso level (organizational level) at which the analysis is “sensitive to language use in context but interested in finding broader patterns and going beyond the details of the text and generalizing to similar local contexts” (Alvesson & Karreman, 2000, p. 1133). Analysis on the meso level is interested in both

content and patterns. Koller (2009) explains that the linguistic aspects and features at the micro-level of discourse are greatly influenced by aspects and features of the meso-level of discourse practice (p. 1). Grewal (2008) explains that macro-level of discourse examines and reveals “the structuring of the order of discourse”; whereas the meso and micro-level of discourse are concerned with “what actually happens within texts” (p. 106). Marston (2002) argues that the relationship between the three levels of discourse is of crucial importance to Norman Fairclough who conceptualizes discourse with reference to these three levels. In terms of micro level, analysis is conducted to describe and identify “the form and meaning of the text”; with reference to the meso level, the analysis is concerned with “the discursive production and interpretation of the text and sociocultural practice (macro) operates at the level of broader social analysis” (p. 85).

Of specific concern to this study is van Dijk’s (2001: 354) approach to examining and bridging the gaps among these three levels in order to reach a unified analysis. They are as follows: (1) members-groups: users of language get engaged in discourse *as* members of a group; accordingly, this group acts by and through its members; (2) actions–process: acts by individuals are viewed as part of the action of their group and its social processes, for instance, in the writing of news stories or in the production and reproduction of racist discourse; (3) context–social structure: discursive interactions constitute part of social structure; such as typical media organization practice like a press conference. In a press conference there are local as well as global contexts that need to be taken into consideration due to the constraints they place on the discourse; and (4) personal and social cognition: both personal and social cognition are involved in language use. To be

more precise, in interactions personal memories, attitudes, and knowledge are active, supplementing those of the culture or the group to which an individual belongs. These dimensions of cognition shape the interaction as well as the discourse of individuals; however, it should be noted that shared "social representations" dictate the collective practices of a group.

Koller (2009) claims that these three levels interconnect and interact among themselves in the text and between the text and the context. Hence, any comprehensive analysis of discourse needs to describe and identify the various linguistic features at the micro level of the text with reference to the interpretation of these features at the meso level of the discourse as well as their implications at the macro level of the social context (p. 1). These three levels are 'mutually influencing', since the macro and meso levels of the discourse build the context through which micro level features are produced and explained (Zorn & Simpson, 2009, p. 31).

In conclusion, CDA allows analysts to make transparent degrees of possible underlying prejudice in news articles, as for example, on immigration, a social issue in which power relations of dominance and inequality are discursively enacted. In this study, the data is observed from the micro-level, the meso-level, and the macro level, in order to investigate the ideological implications of lexical choices. The following sections present a detailed account of CL and introduce the most important notions relevant to the proposed study.

### **3.1.3 Corpus Linguistics (CL)**

Discourse analysis often incorporates a range of various research methods. Within these various methods, a number of different frameworks and features are available. However, corpus linguistics is one of the most prominent of all the methods to discourse analysis. As Elewa (2004) explains, originally the word corpus was the Latin word for ‘body’. As for corpora, Sinclair (1991) defines a corpus as being a collection of natural language texts, chosen to display varieties of a language (as cited in Felbaum, 2009, p. 5). Francis (1982) also defines corpus as a representative collection of texts of a certain language or dialect for specific linguistic analysis (p. 7). In addition, McEnery and Wilson (2001) define it as the study of language or a collection of texts as an example of ‘real life’ language (p. 1). Accordingly, any collection of texts, linguistic or non-linguistic, forms a corpus (Kennedy, 1998, p. 14).

Biber, Conrad, and Reppen (1998) note that the use of computers has made the job of the corpus analyst easier since computers can store and analyze a large amount of complex natural language data (p. 6). Yusuf (2009) further explains that the specialists’ use of the term ‘corpus’ refers to a collection of texts that is transformed into computer-readable forms for analysis purposes. It may consist of written texts, transcriptions of spoken material or both. To date, CL has been largely interested in describing and explaining the natural structure and usage of language in terms of linguistic issues such as language acquisition or variation (Kennedy, 1998, p. 8).

Textual resources, according to Elewa (2004), are a pivotal source of evidence for linguistics, allowing the empirical examination of theories about language (p. 21). In the same vein, Francis (1992) argues that in order to write the grammar of English, a suitable and adequate body of texts was collected to elicit both the prescriptive and descriptive rules of the language. This collection of texts is considered a corpus (p. 28). In addition, a corpus can be more general (p. 1), for instance the British National Corpus (BNC), or specific, such as the corpus collected for this study.

Concerning the features and characteristics of corpora, McEnery and Wilson (2001) present four corpora-specific characteristics: (1) A corpus is based on samples that are maximally representative of the phenomenon under study. (2) A corpus is usually of a finite size; for instance while a corpus may consist of millions of words, it is not open-ended. The moment the goal of the researcher is achieved, the process of collection ceases. (3) A corpus, due to its huge size, is usually 'machine readable' and electronic. (4) A corpus may be considered as a reference.

In terms of text types, Partington (2006) explains that corpora can be 'heterogeneric', or comprised of many different types of texts, or they can be 'monogeneric', or comprised of only one type of text. Heterogeneric corpora are huge as they are meant to represent a language in all its different genres. Hunston (2002: 14) observes six types of corpora based on the purpose for which the texts are intended to be used to shape the corpora itself: (1) Specialized corpora consist of specialized texts collected for the study of a certain type of language. Such corpora could be made up of, for instance, newspapers

articles or religious article or academic articles. (2) General corpora consist of different types of texts designed to be used as a reference; hence, such corpora are bigger than specialized corpora. (3) Comparable or translation corpora consist of two sub-corpora of either different languages or variant types of the one language. These are designed so the similarities and differences between the two sub-corpora can be established. (4) Parallel corpora consist of a number of corpora of different material in different languages that have been translated from one language into the other. (5) Learner corpora consist of a variety of texts created by language learners that can be used to pinpoint the differences and similarities among learners, on the one hand, and between learners and native speakers, on the other. (6) Monitor corpora are a growing type which can be used to monitor and trace changes in languages over time.

CL has arisen as a result of integrating computers into strategies for studying language. Hence CL can be used to study any field or phenomenon that involves language. In other words, it is not confined to the field of linguistics. CL provides opportunities for linguists to examine trends across a large body of authentic texts using the tools that corpus software offers (Freaker, 2009, p. 43). Such a method is interesting because information concerning the context of a word can be examined economically (Lété, 2003, p. 189).

Biber, et al. (1998: 6) define the major characteristics, which have made corpus-assisted linguistics a reliable approach, as follows: (1) It analyzes the 'actual patterns' of the use of any language in natural context; hence, it is empirical'. (2) It uses natural language and a huge collection of texts as the basis for the analysis. (3) It relies heavily on computers

in the analysis, utilizing automatic and interactive techniques enabling data from a large corpus to be investigated. (4) It combines quantitative and qualitative analytical tools.

As McEnery and Wilson (2001) point out, corpora can be studied in the context of linguistic studies to investigate the following aspects of language (pp. 104-119): (1) speech research; (2) lexical studies; (3) grammar and syntax; (4) semantics; (5) pragmatics and discourse analysis; (6) sociolinguistics; (7) stylistics and text linguistics and (8) language teaching. At a finer level of analysis, corpora can be studied in the context of language engineering to investigate the following aspects of language: (1) part-of-speech analysis; (2) automated lexicography; (3) parsing and (4) multilingual corpus exploitation (machine translation, cross-lingual information retrieval etc.). Several software packages can be used to analyze huge corpora, for example: Text Analysis Computing Tools (TACT), Textstat, Textpack, and WordSmith. The kind of analysis required in the current study can be applied by using Scott's (1988) WordSmith's Analytical Tools (version 5.0).

The current study focuses on typical features such as frequency, concordance (or key word in context 'KWIC'), and collocation including semantic prosody. The fifth version of WordSmith Tools comprises three essential tools, namely concord, keywords, and wordlist. Each tool has a number of instruments with different functions that can be used to analyze texts and calculate lexical and grammatical features statistically (Nieto, Sierra, Juan, and Barco, & Cueto, 2008, p. 15). Hardt-Mautner (1995) states that such software does not require the examiner to restrict himself or herself to the below-the-sentence

level. Rather it allows for processing at the level of discourse (p. 19). Nieto et al. (2008) point out that Wordsmith Tools is a powerful analytical instrument for examining language in use (p. 18). One of its important strengths is its ability to collate statistical information about large corpora, tagged or untagged<sup>15</sup> (p. 18). Furthermore, it offers various searching options, such that a researcher may search for a word, part of a word, a string of words, or other patterns (p. 18).

### **3.1.3.1 Concordance**

One of the software tools mentioned above is the concordance tool, which concords texts to show every use of the key word in context (KWIC) in the given corpus. As Fantinuoli (2009) explains, analysis of these frequent patterns can shed light on the behavioural implications of natural language in context, which may challenge information provided by earlier dictionaries and grammars (n.p.).

The job of the concordance tool is to extract the words or expressions under investigation and arrange them as a list of different lines of text that have been extracted from the corpus, with the lexical node positioned in the centre of each line and the collocates appearing to the left and right of the lexical node, to reveal different patterns of collocation and their frequency (Partington, 2006, p. 4). This tool was designed for two purposes. Firstly, it generates concordances, which is a list of all the instances of the search word with its environment. In addition, it provides the researcher with the

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<sup>15</sup> A tagged corpus is a corpus where all words have been marked in some way, for instance for word category, i.e. nouns are tagged as nouns, verbs as verbs, adjectives as adjectives, etc (Barðdal, 2002). On the other hand, an untagged corpus is not processed at all, words have not been tagged for word category, it is simply raw text material (Barðdal, 2002).

collocational behaviour of the search word in terms of four (low/high) association scores (MI, Z score, MI3, and Log-likelihood) (Nieto et al., 2008, p. 17). Association “score formulas use frequency characteristics from a contingency table, which records the relationship between two words” (Rychlý, 2008, p. 7). It should be noted that frequency lists, in which key words appear, the order of frequency can be generated. In addition, a comparison can be made between two different corpora using the *Keyword list* in order to highlight *relative* frequency, or *key-ness*<sup>16</sup> of the selected vocabulary in the corpus (Partington, 2006, p. 4). Such a comparison helps to reveal the most significant and frequent words in the first corpus, as compared to the second corpus, and the less frequent words (p. 4). In addition, linguists may study the use of certain words and their meanings to find their collocations. Accordingly, this tool can clearly show the most frequent words and lexical choices across two corpora. In this study this capability will be used to highlight the differences between the representation of ‘IAM’ before and after 9/11.

### **3.1.3.2 Frequency of Lexical Choices and Collocation**

A central notion of corpus linguistics is frequency. It is crucial to the analysis to note the frequency of the occurrence of different word-forms set in terms of their first occurrence, alphabetical order, or frequency order (i.e., ascending or descending) (Sinclair, 1991, p. 30). Sinclair (1991) claims that a preliminary view of such frequency lists may enable analysts to notice which information is worth investigation (p. 31). In addition, Freaque

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<sup>16</sup> “Keyness is the relative frequency of a particular linguistic item in one text or corpus” (Baker & Ellece, 2011, p.66)

(2009) explains that word frequency shows the different lexical choices that a particular speaker or a writer has either made or ignored; therefore, the subject of the texts can be isolated (p. 44). Equally, an unusual choice of words may reveal the speaker or writer's intentions as an individual (Baker, 2007, p. 48).

One of the most important related areas of interest is the notion of 'semantic prosody', "the spreading of connotational colouring beyond single word boundaries" (Partington, 1998: 68). Software and computational techniques also show the patterns of co-occurrence of lexical items (i.e., collocations) (Wynne, 2005, p. 3). Manning and Schütze (1999) argue that the easiest way to reveal the collocation patterns in a corpus is to count them. When two words coincide frequently, this indicates there is a special function at work, which cannot be explained based on the resultant function of their combination (p. 153). Therefore, when newspapers frequently discuss a specific group of people in certain contexts using specific words to describe them, this might indicate a different function, which is not the same as that which the combination of words describes. For example, when the word 'terror' and 'Islam' are collocated (Abdel-Hafiz, 2002), the function of the combination cannot be explained based on the individual meaning and the function of these two words. This combination has an ideological implication that needs to be explained based on different elements including the discourse in which it occurs.

Three measures are specified by Wernter and Hahn (2004) for the study of collocations: (1) frequency-based measures; (2) information-theoretic measures; and (3) statistical measures (as cited in Anagnostou & Weir, 2006, p. 12). Regarding the investigation of

collocation in the proposed study, Wermtter and Hahn (2004: 560) explain that it is appropriate to select a frequency-based measure, e.g., “based on absolute and relative co-occurrence frequencies” to extract statistical measures for the following reasons: (1) It can reveal important aspects of discourse and ideology; (2) It can reveal significant differences when a comparison is carried out between two corpora; and (3) It helps to identify and explicate the lexical priming that results from frequent co-occurrence. According to Wynne (2005), the application of collocation has also been developed by the work of Michael Hoey through the introduction of the theory of *lexical priming*, which added a cognitive dimension to the analysis (p. 4). According to his view, the association between words and their meaning, as a result of their intrinsic meaning as well as the linguistic context, are *primed* for certain purposes (p. 4).

It is relevant to the present study to mention that different types of frequency lists can be generated by using corpus linguistic software. Elewa (2004: 41) identifies four types of frequency: absolute frequency (the actual occurrence of the word); relative frequency (the ratio of occurrences (normalized number) with reference to the total number of the words); absolute occurrence in number of texts (the exact number of the texts in which word occurs); and relative occurrence in number of texts (the ratio of the actual number of texts in which the word occurs to the absolute number of texts in the corpus). In the current study, the relative frequency, which is the absolute frequency divided by the number of the words in a corpus, is utilized, as well as log-likelihood (Lgl), to measure the strength of the association that exists between the lexical choices under investigation. As McInnes (2004: 6) explains, words “in a collocation tend to occur together more often

than one would expect by chance. Statistical measures of association can be performed to determine the likelihood the [words] in an Ngram occur together more often than normal". A high Lgl score demonstrates that "the words in the Ngram do not exhibit independent behaviour" (McInnes, 2004, p. 2). Accordingly, the higher the score is, the less likely the null hypothesis to be true. "One advantage of likelihood ratios is that they have a clear intuitive interpretation" (Manning & Schutz, 1999, p. 173).According to Elewa (2004), such a frequency can identify key patterns and facts about the corpus because it enables the researcher to compare corpora of different sizes (p. 41).

The current study is concerned with investigating its data through the typical tools of corpus linguistics, which have been reviewed above; namely concordance, frequency of lexical choices, collocations (bigrams) and, most importantly, prosody.

### **3.1.4 Rational vs. Empirical Approaches**

In essence, approaches to the study of language fall into two categories, namely the rational and the empirical. The former relies on the researcher's intuition, whereas the latter refers to the method that relies on observed aspects of the data under inspection (Qian, 2010, p. 33). Those who employ the rational approach rely on invented examples that are free from the external influences that can be found in natural examples of language (p. 33). On the other hand, those who employ the empirical approach rely on corpora that represent naturally occurring language; hence, this approach enables researchers to reach objective conclusions (p. 33). As an empirical approach, corpus

analysis can be productively employed to examine different phenomena in stylistics, sociolinguistics, and discourse analysis.

Nevertheless, there are a number of disadvantages to the corpus approach. For example, Widdowson (2000) clarifies that corpus approach examines what is established and manifested in the text but cannot reveal what is encoded below the surface level (pp. 6-7). In addition, Cameron (1998) points out that corpus approach does not take the diachronic aspect of text into consideration (p. 40). In order to overcome these specific weaknesses, a combination of a corpus approach and critical discourse analysis has been chosen to overcome the limitations of both approaches.

#### **3.1.4.1 Corpus-Assisted Discourse Studies (CADS)**

Van Dijk (1988, as cited in Hardt-Mautner, 1995, p. 4) suggests that the solution to the problem of how best to study news discourse is to combine both quantitative and qualitative analysis. He argues that the quantitative approach is limited to the surface structure of the discourse, covering frequency, size, and the major analytical questions such as the presence/absence of certain topics, the frequency of quotations, and the like. He also describes such an analysis as being a ‘superficial content analysis’; and argues, it is ‘useful but incomplete’. In the same vein, Partington (2006) explains that CADS has emerged from the need to borrow and adapt a typical corpus linguistic methodology to study discourse (p. 8). That is, now it is possible to employ both the *quantitative* analytical features, which emerge in corpus linguistics as large collections of texts to undergo statistical analysis, with the *qualitative* analytical features, which are typical

features of discourse analysis. This combination can be used to thoroughly examine a smaller collection of texts (or discourse), or single texts (p. 8).

It should be mentioned, however, that there are two ways to utilize corpus tools in discourse studies, namely corpus-based and corpus driven, or as Morley (2009) puts it, a deductive ‘theory-then-research approach’, and an inductive ‘search-then-theory approach’ (p. 9). It was Partington (2004) who coined this term, i.e., corpus assisted discourse studies, to refer to corpus approach to critical discourse analysis (Qian, 2010, p. 44). A corpus-based methodology involves the researcher applying the corpus tools to validate or invalidate prior hypotheses. On the other hand, a corpus-driven methodology requires that the researcher isolate the language of a phenomenon without having erected prior hypotheses (Elewa, 2004, p. 10). Yet, as Morley (2009) notes, a CADS analytical approach (Partington, Morley, & Haarman, 2003) does not entail the exclusion of the other approaches (p. 9).

CADS methodology, like any methodology that uses corpus linguistics, is based on the work of Sinclair, Hoey, and Stubbs (Morley, 2009, p. 1). Yet, one of the earliest studies employing corpus-assisted discourse analysis was carried out by Hadt-Mautner (1995) who examined a corpus of editorials collected from British newspapers, successfully employing both qualitative and quantitative features (Lee, 2008, p. 90). Stubbs (1997) argues that such a method can provide empirical evidence to generate CDA results (as cited in Lee, 2008, p. 90). CADS has been established as an interdisciplinary approach by many studies (Hardt-Mautner 1995; Partington 2004, 2009; Stubbs 1995, 1997, 2006;

Baker 2004a, 2006; Koller & Mautner 2004; Mautner 2000; O'Halloran & Coffin 2004; Baker & McEnery 2005; & Orpin 2005). The growing body of literature produced using CADS has shown how corpus linguistics and discourse analysis can be combined to exploit the strength of each approach (Baker et al., 2008). This combination of qualitative and quantitative approaches identifies distinctive features and investigates non-obvious meanings within specific discourse types (Marchi & Taylor, 2009). McEnery and Wilson (2001) claim that whereas quantitative analysis is statistically reliable, qualitative techniques as a method are rich and precise (p. 77). Marchi and Taylor (2009) argue that CADS is more objective due to the fact that it is data-driven or supported by large samples, allowing results to be generalized (p. 1). They claim that such methodological integration, i.e., CL and (C)DA, improves the analysis in various ways (p. 4). According to Baker et al. (2008: 7), CL methodology can apply "non-theory-specific categories emerging from large scale data" (Marchi & Taylor, 2009, p. 4), which "help inform the adaptation/expansion of existing CDA categories" (Baker et al., 2008, p. 21). Hence, an analyst can expand these approaches to interrogate any discourse and accommodate any starting point chosen by an analyst (Marchi & Taylor, 2009, p. 4) O'Halloran and Coffin (2004) state that the statistical nature of CL prevents both over-interpretation and under-interpretation, because the analyst is restricted by statistical findings in his or her analysis (p. 13). In addition, the quantitative analytical method of CL allows generalizability and replicability. Thus, it strengthens the reliability and validity of the results of the research (Marchi & Taylor, 2009, p. 4). As for CDA, the qualitative techniques it employs offer access to selected portions of the data to support the analysis, with rich explanations

based on its interdisciplinary resources (p. 4). Since it is based on ‘contextual knowledge’, CDA can enhance the quality of the analysis (p. 4).

Lee (2008: 92-93) explains the benefits of this combination by pointing out that it results in an ability to investigate a wide diversity of data types and allows for the falsification of hypotheses. Accordingly, the present study employs this methodology to analyze the lexical items on the micro level of discourse. The aim is to determine the presence and the frequency of the selected linguistic features under investigation and the role they play in news discourse and in the formation of the ideas in a given society. Partington (2006: 5) explains that the initial phases of CADS methodology can be summarized in three steps: (1) collecting data and compiling the corpus; (2) organizing the data/corpus; and (3) interrogating the corpus. Partington (2006) clarifies that a widespread ‘axiom’ in terms of the application of CADS is that it is comparative in two directions. It can be used to compare an individual’s choices at one point of time with those in other situations. In addition, it can be used to compare selected features of one piece of discourse with other features in another piece of discourse. To summarize, as Baker says (2008), CADS is a powerful methodological synergy. It is worth noting that CADS is employed only on one level of discourse, i.e., the micro level, whereas critical discourse analysis is employed on the other two levels, namely meso and macro levels.

### **3.1.5 Concluding Remarks**

The foregoing section has reviewed the key theoretical literature dealing with critical discourse analysis and corpus linguistics with the aim of establishing a combination of

these as a theoretical framework for this study. The following section introduces the main theories that comprise the tri-semantic framework, which has been developed for the purpose of the proposed study to conduct an analysis that focuses on the lexical choices on different levels of discourse and utilizing different theoretical frameworks.

**CHAPTER THREE: PART II**  
**SEMANTIC ANALYTICAL FRAMEWORKS**

### **3.2.1 Introduction**

The first part of this chapter put the study in its context by reviewing the main theoretical approaches within which the following semantic theories are employed. The current part extends the discussion of the theoretical background of the present study by reviewing the three subtypes of semantics: attentional semantics, interpersonal semantics, and lexical semantics, with the aim of providing a well developed analytical model for examining the lexical choices of the corpus under investigation. Detailed explanations of the key theoretical subtypes of semantics are presented here to provide the foundation of the proposed eclectic model. That is, this model consists of the three subtypes of semantics mentioned above, integrated into a single framework, viz., the tri-semantic framework (see, Chapter Three: Part III). The key concepts reviewed below are the pivotal ones employed by the study.

### **3.2.2 Subtypes of Semantics**

It has been noted that lexical choices need to be examined from different perspectives. Hillier (2004) notes the investigation of lexical choices has a lower profile than that of syntactical or textual choices (p. 16). Viegast and Bouillon (1994) also argue that lexical choice is an issue that has been neglected in discourse studies (p. 91). To fill this gap, the present study is mainly concerned with investigating lexical choices, and it does this by drawing upon the three subtypes of semantics mentioned above and proposing a ‘tri-semantic’ model. To this researcher’s knowledge, this is the first study employing a semantic model or a lexical framework to analyze the interaction between lexis, rhetoric, and cognition in a text and its social context.

In the sections that follow, the concern is primarily to show the relationships and links between these three sub-types of semantics. How they can be integrated as a method of text analysis is the subject of a later chapter. Briefly, these subtypes are associated with three interlinked hierarchal levels, namely the micro, meso, and macro levels. At the same time they represent three dimensions, namely lexis, rhetoric, and cognition. In order to combine the strengths of the three analytic methods into one framework, focus must be placed on the different levels and dimensions, which result from the three subtypes of semantics. This enables an investigation of the three sub-layers of text. At the first level, there is an investigation of the lexical choices used to pilot a reader's attention, by employing attentional semantics; at the second level, there is an investigation of the lexical choices used to position either an event or a group of people, by employing interpersonal semantics; at the third level there is an investigation of the lexical choices and their frequency by carrying out lexical semantic analysis. Patterns of word choices at each of these three sub-layers reveal the negativity or positivity of a speaker's/writer's attitude.

The following section provides a detailed explanation of Marchetti's (2003) attentional semantics, which is applied to the highest, or macro, level of the tri-semantic framework of the study. To the best of the researcher's knowledge, attentional semantics has not yet been introduced to discourse analysis.

### 3.2.2.1 Attentional Semantics

Marchetti's (2003), the founder of attentional semantics, states that many scholars agree that language, including lexis, has specific functions, one of which is to pilot attention (p. 1). He adds that by "piloting other people's attention", a speaker or writer may indirectly reveal his or her ideas, ideology, and intentions to change audience or inform readers or listeners in a particular way (pp. 1-2). Marchetti further explains that a person's attention can be directed and piloted continuously, and can be directed and redirected at different levels or intensity. Attentional operations can be complex and orderly; that is, each attentional practice or operation might be accompanied by other attentional practices or operations (p. 1). The most important conscious experience one has in the process of reading a text, sentence or even a word, is its *meaning* (Marchetti, 2003, p. 8). He asserts that this meaning is in fact constructed by a succession of attentional practices (p. 1). This sequence is the main element that actualizes meaning into texts (p. 1).

Marchetti (2003) addresses both physical and mental attention. Physical attention can be clearly indicated through spatial or temporal expressions, such as 'The spoon is there', or 'The lamp is left of the table'. Such expressions are often accompanied by explicit gestures in order to indicate the location where the listener is expected to redirect attention (p. 2). Another example of the piloting of physical attention is when someone instructs another on a physical action. To use Marchetti's example, "Now, press the button", is an instruction which does not contain spatial or temporal elements; yet, it directs the listener's thoughts (Marchetti, 2003, p. 2). On the other hand, the linguistic piloting of mental attention, which is the concern of the current study, happens when a

writer uses language to direct attention in such a way as to make a reader or listener look at an issue from a specific standpoint. Marchetti (2003) argues that language can be used not only to pilot attention but to change attentional focus. That is, although a person may begin by focusing on one aspect of an issue, skilful language use can direct that focus in another direction.

It is significant that Marchetti emphasizes the importance of lexical choices in directing a reader's attention in line with a writer's agenda without that agenda or intention ever needing to be made explicit. For example, attention is directed away from what is left unmentioned. Every time attention is directed to one area, it is directed away from many others. Marchetti argues that because words have power to influence attention, the investigation of the lexical choices with respect to the attentional changes they may lead to (p. 5) is useful in the study of ideology. Analyzing the attentional structure of any discourse can reveal the intentional structure of the underlying ideology. The present study employs Marchetti's framework as part of the whole structure of the study to compare the attentional structures of selected Australian newspapers before and after 9/11 to examine how socio-political events and changes have influenced discourse production.

The next section presents a more detailed account of another subtype of interpersonal semantics, namely ATTITUDE.

### **3.2.2.2 Interpersonal Semantics**

Based on a growing body of evidence, Wodak (2001) explains that analysts employing critical approaches usually find themselves referring to the systemic functional grammar (SFG) of Halliday (p. 8). Besides contributing a great deal to the understanding of different linguistic and non-linguistic phenomena, the systemic-functional tradition has proposed quite detailed accounts of the system of the language of evaluation (interpersonal semantics) (see, White 1998, Martin 2000, White 2000, Macken-Horarik & Martin 2003, Martin & Rose 2003, Martin & White 2005). Thompson and Hunston (2006) define evaluation as being an approach that investigates a pivotal area to the analysis of discourse, which examines attitudes toward a specific issue or person (p. 305). One way of investigating evaluation linguistically is by applying the APPRAISAL theory, developed by Martin and White (2005). The APPRAISAL theory addresses how attitudes are discussed, negotiated, and expressed in discourse. In addition, it investigates how these positive and negative feelings are strengthened through the value sources and the strategies of aligning readers (Martin & Rose, 2003, p. 22). To be more precise, the APPRAISAL theory is concerned with interpersonal meanings in discourse as well as the negotiation of interpersonal relationships through emotional communication and judgmental and appreciative values (Read, Hope, & Carroll, 2007, pp. 93-94). Eggins and Slade (1997) view appraisal as operating according to different dimensions, namely emotional stances, evaluation, and intensity (p. 124). Furthermore, interpersonal semantics examines the persuasive devices that may provoke a negative or a positive evaluation in any form of discourse. As White (2005) notes, news reports are highly

rhetorical and contain many expressions of value. News is ideologically influenced discourse that clearly aims to influence the audience, or maintain their beliefs, and at times reshape their reality and ultimately the values of society (White, 2005). According to Gómez (2005), the APPRAISAL framework sheds light on how people communicate their emotions and feelings with reference to the world, i.e., their evaluations and positioning. According to Davies and Harre (2001), positioning is ‘a conversational phenomenon’ which is a result of interpersonal aspects of text (p. 261). Martin (2004) explains that interpersonal semantics can be analyzed as a result of the interaction of three domains – ATTITUDE, ENGAGEMENT, and GRADUATION (p. 324).

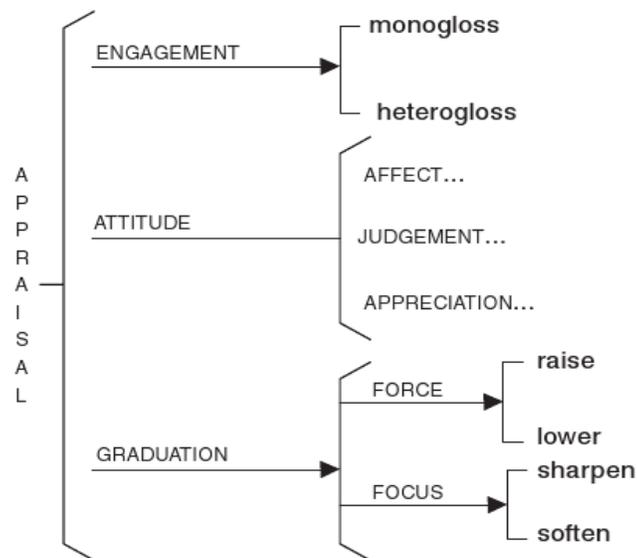


Fig.3.2.1 Overview of Appraisal Tools (from Martin & White, 2005:38)

As Read, Hope and Carroll (2007) put it, these three subsystems of appraisal function congruently (p. 94). According to Quirk, Greenbaum, Leech, and Svartvik (1985) ATTITUDE indicates how one examines an issue through the expression of his or her emotions, feelings, and personal opinions. ENGAGEMENT, on the other hand, indicates the

position of the writer or speaker with respect to the others' opinions (Quirk et al., 1985, p. 2). GRADUATION captures language uses, which intensify or downplay the attitude and engagement expressed by the discourse (Read, Hope, & Carroll, 2007, p. 94). However, Gómez (2005) further explains that these APPRAISAL devices are greatly dependent on "the co-text". If we are to determine if any lexical item conveys any attitude or not, the social and the cultural background as well as the role of the speaker must be included in the analysis (n.p.).

It should be noted that the current study is concerned with, and limited to, the ATTITUDE subsystem as an interpersonal tool as it is traced and analyzed in the data. Examining attitudes towards a person or an object reflects a representation one has, because beyond attitudes there is always an inexplicit collection of images and ideas that produce them (Moscovici & Hewstone, 1983, p. 116). The next section offers a detailed account of ATTITUDE.

#### **3.2.2.2.1 The Semantic of ATTITUDE: emotion, ethics and aesthetics**

Wetherell and Potter (1992) point out that the notion of attitude is a well-established theoretical idea in social psychology (p. 43). Castellotti and Moore (2002) argue that representations and attitude are twin concepts that overlap and are sometimes employed in an interchangeable manner. Social psychologists examine attitudes with the aim of revealing attitudinal systems, which are otherwise invisible (Billig, 2001, p. 210). Billig (2001) explains that in terms of Bakhtin's social psychology, natural language is of primary importance. In his vision, Bakhtin opposed linguists who viewed language as an

abstract system. Furthermore, Billig presents a practical way to examine language in practice (p. 211). Since different attitudes control visible aspects such as language, Billig (2001) recommends scrutinizing language in order to reveal attitudes (p. 210). Accordingly, he believes that it is a mistake to look for and examine attitudes or emotions as independent entities, because these entities should be examined through observing the outer process such as lexical choices (Billig, 2001, p. 211).

By and large, to investigate the attitude of a writer is to look into the expressions or individual words that reveal his or her evaluations in general. Beliefs and attitudes can be shaped and reshaped as a consequence of the information held about an object or a group of people. These beliefs or attitudes could represent an objective point of view or a prejudicial one. However, attitudes both positive and negative can be changed or developed (Castellotti & Moore, 2002, p. 7). The three subsystems of attitude, which Martin and White (2005) specify, are powerful tools in the investigation of social evaluation (White, 1998, p. 100). While ATTITUDE is related to feelings; these feelings can be further categorized as emotions, personal judgments, or evaluations of objects (Martin & White, 2005, p. 35). Because ATTITUDE guides and influences perspective (p. 36), an analysis of ATTITUDE aims at exploring these feelings and how they are constructed in discourse (Martin & White, 2005, p. 42). In addition, ATTITUDE can be divided into three different semantic 'regions of feelings'. In Martin and White's (2005) words these are: AFFECT (emotion), JUDGMENT (ethics) and APPRECIATION (aesthetics). The following section provides a detailed account of the different subsystems and

subtypes of ATTITUDE that are employed in the current study to reveal the attitudinal positioning of the writers in the data under examination.

#### **3.2.2.2.1.1 AFFECT (emotion)**

AFFECT refers to the resources that are involved in influencing emotional reactions and attitudes (Martin & White, 2005, p. 35). That is, it indicates the writer's positive or negative evaluative emotions towards a person, an event, or a thing 'I hate this TV show', or, 'This new plan by the government scares me', are examples of the expression of AFFECT. One of the main ways one adopts a stance towards an object or a person is through expressing the emotional effect of an event or a behaviour to evaluate this event or behaviour in an affectual manner (White, 1998, p. 101). In terms of discursive psychology, emotions refer to how speakers talk and express their own emotions, express their emotions towards objects or subjects, or ascribe emotions to others (p. 237).

As White (1998) explains, by appraising an event through affectual terms, the producer of a text invites his audience to share his or her emotional experience or, if not share, at least to understand his or her response. This process of sharing is an effective rhetorical practice, because those who share the feelings of a writer or speaker are inclined to agree or at least to legitimize and understand the writer or speaker's stance (p. 101). In addition, Martin and White (2005: 46-49) specify six factors to classify AFFECT from the point of view of the participant who experiences the emotion as an 'Emoter' and the phenomenon that is responsible for the emotion as a 'Trigger'. However, only two factors are considered in the analysis of the data under investigation, they are as follows:

1. Feelings, based on the culture, are construed either as positive (e.g., “He embraces him”) or negative (e.g., “He wailed”).
2. Feelings can be divided into four major sets: un/happiness, which is concerned with the affairs of the heart; in/security, which is concerned with ecosocial well-being; dis/satisfaction, which is concerned with emotions related to pursuing goals; and desire as in ‘he suggests’.

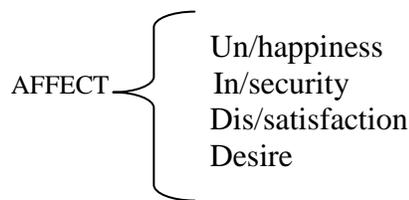


Fig.3.2.2 Subcategories of AFFECT

These two factors are applied in the analysis of the data of the present study including the subcategories of AFFECT mentioned above, namely un/happiness, in/security, dis/satisfaction, and desire. The purpose of this analysis is to examine how ‘IAM’ is viewed by newspaper writers in terms of feelings and emotions. As noted earlier, the rhetorical function of AFFECT is to reveal the writer’s attitudinal position towards an object, a person, an incident, etc. An attitudinal position can have an authorial perspective (first person) or a non-authorial (objectivised) perspective. An authorial first person AFFECT reveals the writer’s personal attitude in order to build a persuasive, interpersonal relationship with the prospective audience. In order for the evaluation to be effective, the audience must consider if this kind of ‘personalized response’ as valid or at least justified. On the other hand, a non-authorial AFFECT (i.e., second/third person) may reveal

the writer's attitude or that of another person or a group. Rhetorically, this mode of AFFECT may function as "a surrogate. . .for the author" (White, 2005, n.p.). That is, through the AFFECT of the third person, the author may reveal and convey his or her positive/negative attitude by reporting a positive/negative attitude towards an issue, theme or event (White, 2005).

White (1998) argues that in order to formulate an appraisal value, one has to consider not only the authorial AFFECT but also the other aspects of AFFECT assigned to other social actors as well (p. 102). This aspect of the framework can be termed its heteroglossic perspective. That is, the heteroglossic perspective acknowledges the role of language in positioning the speaker and his or her text among the other heteroglossic perspectives that exist in any culture (White, 2005, p. 16). Therefore, the meanings of texts exist in a social context where many alternatives and opposing views and meanings exist. Furthermore, these meanings might be relative to or gain their social meaning from the extant alternative perspectives (p. 16). Accordingly, as White (2005) suggests, texts always construct a specific worldly reality or ideological stance; therefore texts operate as mediators between relationships in terms of alignment in regard to a set of various and opposing social positions (p. 16). That is, a text may express a point of view of the writer him or herself or a specific group, accordingly situating this point of view among the other available points of view in terms of alignment or opposition. White (2005) asserts that this aspect is what may put interpersonal positionings at risk as a result of the current social context where a writer may have readers who align with opposing views and positions (p. 16).

### 3.2.2.2.1.2 JUDGMENT (ethics)

JUDGMENT is concerned with examining attitudinal resources that evaluate behaviour in terms of socially acceptable norms (Martin & White, 2005, p. 35), i.e., it shows the writer's positive/negative evaluation of a person's behaviour based on accepted behaviours and social norms for instance, 'He corruptly agreed to accept money from those bidding for the contract'; or 'Our new classmate seems rather eccentric' (White, 2005). JUDGMENT can be divided into (1) 'social esteem' and (2) 'social sanction' (Martin & White, 2005, p. 52).

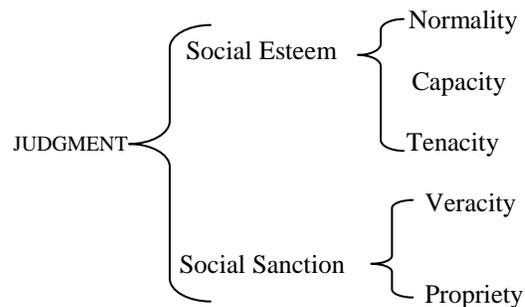


Fig.3.2.3 Subcategories of JUDGMENT

As Martin and White (2005) put it, JUDGMENT of esteem refers to normality (how unusual he or she is), capacity (how capable he or she is), and tenacity (how resolute he is). On the other hand, JUDGMENT of sanction refers to veracity (how truthful he or she is) and propriety (how ethical he or she is). White (1998) explains that the semantics of JUDGMENT is understood based on the way it overlaps with other subtypes of ATTITUDE. In other words, judgmental values might be viewed as prompted by AFFECT, as an affectual reaction to a specific behaviour, because judgments of behaviours in general are to some extent motivated by either like or dislike (p. 105).

White (1998) adds that such reflections of feeling can be witnessed in the glosses that are applied to social sanction and social esteem from both positive and negative perspectives. Hence, positive social esteem is glossed by admiration, which is an affectual stance; on the other hand, negative esteem is glossed by ‘criticism’ or unfavourable judgment. Similarly, negative social sanction is glossed by ‘condemnation’, which is an affectual value; alternatively positive social sanction is associated with ‘praise’ (p. 105). On the other hand, explicit judgment or inscription is an explicit evaluative term (p. 105). It is an explicit strategy by which a writer or a speaker inscribes his heteroglossic position in discourse in order to express his or her position towards certain behaviours. Therefore, these inscribed values can be a way of confronting those who have a different position towards the behaviour under consideration (White, 1998, p. 104).

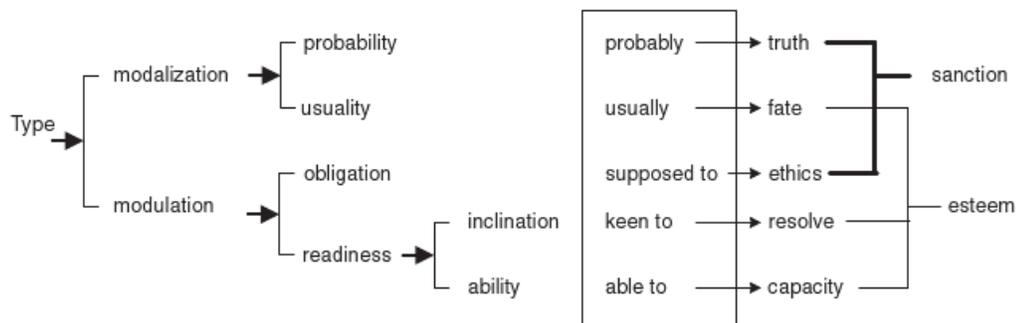


Fig.3.2.4 Modality and Types of JUDGMENT (from Martin and White, 2005: 54)

Martin and White (2005) explain that Halliday’s (1994) grammatical distinctions in the system of modalization are reflected in the parameters in the subcategories of JUDGMENT. According to Martin and White (2005), the notion of ‘normality’ corresponds to ‘usuality’; the notion of ‘capacity’ corresponds to ‘ability’; the notion of ‘tenacity’

corresponds to ‘inclination’; the notion of ‘veracity’ corresponds to ‘probability’; and the notion of ‘propriety’ corresponds to ‘obligation’. Figure 3.3 above explains these correspondences.

### 3.2.2.2.1.3 APPRECIATION (aesthetics)

APPRECIATION examines the resources that have the potentiality to construct and evaluate an object (Martin & White, 2005, p. 36), i.e., it reveals the writer’s evaluation of someone’s appearance, importance, position, and the like. These evaluations can be towards an object or a person; however, it should be noted that these values should not be directed towards behaviours, or else it will be considered as JUDGMENT (White, 2005). According to Martin and White (2005), appreciation can be subdivided into reactions to things (negative or positive), their composition (balance and complexity), and their value (authentic, innovative, timely etc.) (p. 57).

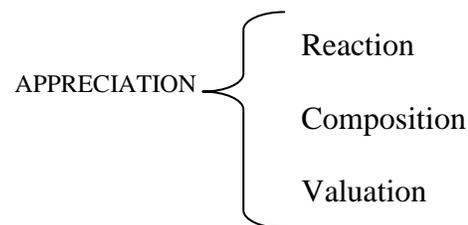


Fig.3.2.5 Subcategories of APPRECIATION

In terms of APPRECIATION, it is possible to think of reactions, which involve emotions, the composition of an object, involving how one perceives the object, or evaluates it, which is a cognitive process (Martin & White, 2005, p. 57). Hence, Martin and White (2005) interpret the APPRECIATION framework metafunctionally considering ‘interaction’ as ‘interpersonal significance’, ‘composition’ as ‘textual organization’, and ‘valuation’ as

‘ideational worth’ (p. 57). They acknowledge that there is a strong link between the AFFECT variable and the APPRECIATION variable. However, they stress the importance of differentiating between the emotions of a speaker/writer (AFFECT) and “ascribing the power to trigger such feelings (pp. 57-58). For instance, ‘He was scared’ (AFFECT) and ‘The scary part of the movie’ (APPRECIATION - reaction). In addition, they distinguish between JUDGMENT- capacity, e.g., ‘a smart student’ and APPRECIATION-valuation, e.g., ‘a well-done assignment’ (p. 58). The current study is concerned with how ‘IAM’ was evaluated with reference to APPRECIATION, i.e., how ‘IAM’ was evaluated in both periods of time in terms of reaction, composition, and valuation.

#### **3.2.2.1.2 Attitudinal Tokens: Evoking/Provoking**

Attitudinal values may be expressed explicitly using attitudinal lexis i.e., (1) ‘inscribed’, as explained above, or they could be expressed implicitly (tokens) (2) ‘invoked’ either by means to (2.1) ‘provoke’ an attitude or (2.2) ‘invite’ an attitude through (2.2.1) ‘flagging’ or (2.2.2) ‘affording’ (see Fig.3.2.6). As White (2006) puts it, attitudinal tokens refer to an expression which contains no single word that is evaluative on its own. In such cases evaluation is achieved by implications and connections; in other words an evaluative position is activated or betokened implicitly (p. 39). These tokens or implicit attitudinal values are cultural-bound. That is, in order for an implicit evaluation to be triggered, readers must understand and share the same social norms attached to the implied evaluative stance (White, 1998, p. 105).

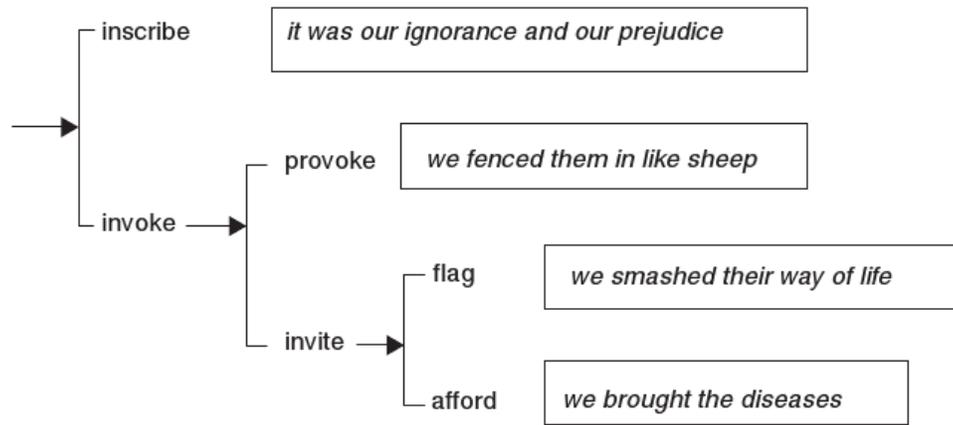


Fig.3.2.6 Strategies for inscribing and invoking attitude (from Martin and White, 2005: 80)

Ideational meanings can invoke evaluation in the absence of attitudinal lexis (p. 62). As Martin and White (2005) put it, “[t]he prosodic nature of realization of interpersonal meanings means that inscriptions tend to colour more of a text than their local grammatical environment circumscribes” (p. 63).

Unlike inscribed attitudes, which reinforce a certain prosody<sup>17</sup> that directs readers to interpersonal meanings through specific attitudinal lexis, invoked attitudes function through ideational selections that are designed purposely to invoke positive/negative attitudes. Prosody or semantic prosody is concerned with “the spread of connotational meaning beyond single words” (Levin & Lindquist, 2007, p. 88). For example, according to Sinclair (1991), the phrasal verb ‘set in’ has a negative prosody as a result of its frequent occurrence with undesirable events that take place. Hence, the type of evaluative language, i.e., positive or negative, refers to semantic or discourse prosody. In the present study, examining the subsystems of ATTITUDE helps to reveal the prosody of interpersonal

<sup>17</sup> It is also known as ‘evaluative polarity’ (Channell, 1999) or ‘discourse prosody’ (Stubbs, 2002).

and evaluative meanings that partly reconstruct ‘IAM’ in the data under investigation. A’Beckett (2009) claims that invoked appraisals are implicit; yet they are triggered by the selection of facts (p. 104). They could be triggered by different means such as ‘stereotypes’, ‘metaphors’, and ‘triggers’ (p. 104). In addition, the use of non-core vocabulary<sup>18</sup> can invoke (i.e., connote or flag) an evaluation that is less provocative (Martin & White, 2005, p. 65). Such non-core vocabulary items are located between the values that are afforded and provoked (p. 66). One mechanism used to connote an attitude is to show that an event or an action is contrary to expectations (i.e., counter-expectancy) which alert readers that positive/negative evaluations are at stake (pp. 66-67). Both the mechanisms of metaphors and non-core vocabulary items can intensify evaluations. The current study examines the attitudinal stances in terms of whether they are inscribed and invoked.

### **3.2.2.3 Lexical Semantics**

Partee (1994) points out that semantics is interdisciplinary (p. 1). As for definitions of semantics, they vary in each field or discipline. Thus, there is disagreement concerning the best theory, the type of data, and other related foundational issues, such as whether semantics is a branch of psychology or math (p. 1). Notwithstanding, there is agreement in all cases that semantics is concerned with meaning. The roots of semantics can be found in, but not limited to, linguistics, psychology, anthropology, logic, philosophy, and artificial intelligence (p. 1). Approaches to semantics vary based on the field of study.

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<sup>18</sup> “non-core vocabulary has in some sense lexicalised a circumstance of manner by infusing it into the core meaning of a word. Comparative manner is infused in this way in herd (in the metaphor as cited above), which means ‘gather together the way livestock are’; similarly gallop means ‘run like a horse’, and implicates a judgement of a person running in this way” (Martin & White, 2005, p.65).

These variations, according to Partee (1994), imply two differences. First, the notion of meaning may vary according to the semantic fields, for example the notion of meaning in the language-and-communication field is different from that in the language-and-thought field. Another difference is related to the methodology of semantics in each field (p. 1). Lexical semantics, which is one of the main concerns of this study, is a subfield of linguistic semantics (Johnson, 2008, p. 1). Baker (2001) defines lexical semantics as the study of the meaning of words (p. 1). One aspect of applied lexical semantics is *lexicology*. According to Gibbon (1998), lexicology is defined as a branch of descriptive linguistics that is interested in describing lexical formation with reference to linguistic theory and methodology. It is basically concerned with meaning, and traditionally, the science of lexicology has focused primarily on 'lexis', namely, collocations and idioms, as well as lexical semantics, the structure of words, and relational components of meanings (n.p.). It should be recalled that the present study examines and investigates two crucial aspects of lexical semantics, namely collocations and lexical priming. The following sections present a detailed account of these two linguistic features.

### **3.2.2.3.1 Collocation**

Murphy (2003) divides lexical entities into three zones, namely the syntactic zone, the semantic zone, and the lexical combinatorics zone (which refers to the lexical co-occurrence or collocation) (p. 99). The current study examines the third zone, viz., lexical combinatorics, at the micro level of discourse within the tri-semantic framework. Within the analysis of collocations, different aspects of collocations and semantic prosody, namely lexical priming, patterns, preference, and semantic fields, are examined to show

how these aspects contribute to attracting or distracting attention to the negative or positive characteristics of ‘Others’.

Manning and Schütze (1999) argue that structural linguistics focuses on the abstract features of phrases and sentences (p. 142). On the other hand, the *Contextual Theory of Meaning*, proposed by John R. Firth (1890–1960), focuses on the importance of context. Firth proposed the term collocation in the 1930s. His theory does not postulate an ideal speaker but rather examines the social context in which discourse takes place. Thus it does not take into account sentences in isolation but rather as they appear the context of a piece of discourse. This follows Firth’s dictum, i.e., words are realized in relation to the words with which they co-occur. The statistical definition of collocation refers to the non-random relationship that exists between a lexical item and the other items that frequently appear within a specific context (Hoey, 1991b, pp. 6–7). Manning and Schütze (1999) point out that these important contextual characteristics are ignored when words are treated in the abstract manner, which is typical of structural linguistics (p. 142). Firth derived the term collocation from the Latin terms: ‘locare’ which means ‘to locate’, and ‘cum’ which means ‘together’ (Seretan, 2008, p. 9). Firth (1957) explains that one may recognize a word by its collocations. Anagnostou and Weir (2006) explain that his motivation was that he noticed that words in natural language are not randomly arranged and combined, but rather they are arranged together systematically (p. 10).

Viegast and Bouillon (1994) identify three approaches to the examination of collocations, that is, lexicographic, statistical, and linguistic. However, it should be noted that in each

approach, the notion of collocations is defined and used differently (p. 92). The traditional approach, according to Viegast and Bouillon (1994), is lexicographic, which employs dictionaries to provide some information about certain words (p. 92). Reference to dictionaries cannot predict collocations; hence, collocations should be listed in dictionaries (p. 92). On the other hand, the prominent approach has been the statistical method utilized to examine natural language (p. 92). This approach reveals not only fixed collocations but also ‘free combining’ collocations, for instance ‘doctor-hospital’ (p. 92). Viegast and Bouillon (1994) believe that the semantic approach has been neglected by researchers (p. 92). It was sacrificed by the English-speaking schools as their focus has been syntactic, and by the continental European schools as well because their focus has been pragmatic; thus, their focus was on grammatical collocations (p. 92). Mel'cuk's (1988) work on lexical functions suggests collocations should be examined from a semantic perspective (as cited in Viegast & Bouillon, 1994, p. 93). The approach of the current study adopts the statistical method to examine collocations as well as priming, because this is one of the approaches that can show the substantial changes and differences in the production of adjective-noun collocations in the data in both timeframes.

With reference to collocational terms, the term *node* in the present study refers to a lexical item whose collocations are to be studied, and the term *span* refers to the number of the lexical items that may exist on each side of a node and still be considered as relevant to that particular node. These items that exist within the environment set by the span are called *collocates* (Sinclair, 1966, p. 415). Sinclair (1991) notes one significant

aspect of collocation; that is, collocations may have a more significant value in the case the two words (or more) of different frequencies appearing together in a significant manner in a single text or across a large body of unrelated texts. This means when word *a* occurs twice as often as word *b*; then, every occurrence of both of them together is twice as important for word *b* as it is for word *a*. In Sinclair's (1991) approach a node is the word that is being investigated and a collocate is the word that appears in the exact linguistic environment of a node (p. 115). When *a* is node and *b* is collocate, it is called downward collocation-collocation of *a* with a less frequent word *b*. On the other hand, when *b* is node and *a* is collocate, it is called upward collocation (Sinclair, 1991, pp. 155-116).

Hoey (2003) argues that the analysis of collocations can be conducted on two levels, viz., lemmas and groups of associated words. At the lemma level, the analysis is done with groups of words (such as politics, politicians, political, and politically). On the other hand, the analysis on word level is conducted on single words of different groups such as politics and government. Others have disputed this approach, arguing that every word should be considered as a unique item with its own collocational patterns and behaviour (p. 5). For example, Sinclair (1991b), Stubbs (1996), and Tognini-Bonelli (2001) are against conflating items that share a common lemma, for example, behave, behaviour, behavioural, or eat, ate, eaten, claiming that each of these words behave differently in terms of collocations (as cited in Hoey, 2005, p. 5). However, Hoey (1991a, 1991b) proves the usefulness of analyzing collocation on the level of lemmas. The present study analyzes collocations on both the lemma and word level and their associations with other

words in similar contexts. Hoey (1991b) explains that in order to find collocations, an analyst needs to obtain the ‘statistical distribution of words’ as well as those that co-occur more frequently than an analyst can assume indicates random distribution. It is also important to mention that Hoey (2003) suggests that collocations are ‘pervasive and subversive’. Hoey (2007) discusses the pervasiveness of collocations from a cognitive point of view. According to him, collocation is basically ‘a psychological concept’. Therefore, the best concept to encapsulate this psychological phenomenon is ‘priming’ (p. 22).

Specifically of concern to the current study is the premise that examining collocational can unveil pivotal linguistic habits of a specific community because these collocations can show different sets of social values. For example, García Marrugo (2008) notes that the frequent co-occurrence of the words “sex” and “violence” indicates that this society attributes a negative association to “sex” and further condemns it as a criminal act (p. 71).

Most importantly, as Elewa (2004) has described, collocations as a lexical aspect have enjoyed a considerable resurgence in linguistic research, in particular since the introduction of corpus assisted discourse analysis as a powerful methodology, which employs computational and critical analysis (p. 10) and enables features of lexical semantics to be examined in a large corpus (Lee & Liu, 2009, p. 207). Undisputedly, the employment of computer technology has contributed to the study of collocations, because it made it possible to collect large corpora of real texts and offered techniques and tools, including software, to make it easier for lexicographers to examine these corpora

(Fontenelle, 1994, p. 8). As has been mentioned earlier, these days software packages are available to extract collocations from texts that contain several million words (p. 8). Accordingly, one of the issues facing computational lexicographers is whether collocations are a statistical phenomenon or not (p. 8). Fontenelle (1994) argues that as a result of the frequent employment of computerized instruments to extract collocations, it is certain that these instruments will become indispensable to lexical semantics (p. 8).

#### **3.2.2.3.2 Collocational Priming**

Typically, the notion of semantic priming refers to the type of priming that is a result of both semantic and associative relations; for example the relation that exists between the words dog and cat (McNamara, 2005, p. 4). Ferrand and New (2003: 25) acknowledge that the ‘semantic priming effect’ is a psycholinguistic notion that has been studied extensively by many scholars, for instance Neely (1991), Lucas (2000), and Hutchison (2003). Psycholinguists have studied ‘semantic priming’ and how priming may trigger a specific ‘target’ word (Hoey, 2007, p. 23). According to Moore (2003), a number of studies have shown that frequent words are usually processed mentally faster than infrequent words (p. 69). In the same spirit, McNamara (2005) asserts that priming contributes to the improvement in cognitive performance in relation to a textual context or previous experience.

The investigation of semantic priming can examine both the perceptive and cognitive aspects of words including “word recognition, sentence and discourse comprehension, and knowledge representations” (McNamara, 2005, p. 4). Psycholinguists have looked at

the relationship between a ‘target’ word and a ‘priming word’, rather than the priming lexical item in itself (Hoey, 2007, p. 23). Hoey (2005) suggests that each word in any language is usually associated with some pattern of collocations, thus, each word might be primed by this specific pattern. Felbaum (2007) traces this notion of lexical priming, used by Hoey (2005), to the notion of ‘semantic priming’ which was introduced by Swinney (1979) (p. 10). According to Hoey (2007), priming is a pivotal feature of any word and usually what is primed is viewed as the priming word (p. 24). Drawing on Halliday’s work, he argues that lexical priming is the bridge between externalized language (EL) and internalized language (IL). Hoey compares the mind to a (mental) concordance with entries on every single word it encounters and likens it to a computer concordance in its ability to process every single text pattern, including patterns of collocations unconsciously (p. 26).

On the other hand, Ferrand and New (2003) differentiate between *semantic relations* and *associative relations* among words. Lexical priming is assigned to the latter as it prescriptively accounts for the possibility that one word will call up another word, for example “spider-web” (p. 26). On the other hand, semantic relatedness shows the similar meanings or the broader extended description of two (or more) words, for instance ‘whale-dolphin’ (p. 26). It has been argued that associative relations “reflect word use rather than word meaning” (Ferrand & New, 2003, p. 26). Ferrand and New (2003) explain that the degree of connections between words in terms of semantic and associative relatedness varies; hence, you may find two words that are highly associated while being semantically unrelated (i.e. coat-rack), and vice versa (p. 26). They illustrate

that the kind of connection between associated words is located at the lexical level<sup>19</sup> rather than the semantic level<sup>20</sup> (p. 28). Ferrand and New (2003) comment that the associative relation is constructed by repetitions of two word patterns (p. 28). Hence, words that frequently occur together in discourse are strongly connected in the network of lexis. Purely associative priming is a result of frequency rather than meanings (Ferrand & New, 2003, p. 38). It should be mentioned that the issue of semantic and associative relations is crucial in understanding how the semantic memory operates (p. 26). In the present study, the associative relation among words (non-semantic pairs) is the focus of the analysis.

Hoey (2007) points out a number of properties of priming, which may also be applied to collocations; they are as follows:

1. Priming is not a permanent feature of the word or word sequence. The frequency of words and their associations with one another reinforces (or otherwise) priming and the established association “between the word and its co-texts and contexts”. Thus priming is shifting and dynamic, a characteristic Hoey refers to as a ‘drift’ in the priming (p. 24).
2. Priming can be productive, i.e., it occurs as a result of the frequent encounters in discourses and texts that we are or we would like to get involved in (Hoey, 2007, p. 27).

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<sup>19</sup> Lexical level “contains only phonological and orthographic information about words” (Ferrand & New, 2003, p.28).

<sup>20</sup> Semantic level “contains all concepts, including those linked to word forms in the lexical network” (Ferrand & New, 2003, p.28).

3. Priming can be receptive, i.e., it occurs as a result of the frequent encounters in discourse or texts that we are not part of or involved in, such as a political conference, interviews, novels, or a discourse that we do not want to be involved in (Hoey, 2007, pp. 27-28).

Hoey (2003) emphasizes that collocational priming is not considered as an inherent property of words. Every time the word is used or encountered in a new way, its priming is either reinforced or loosened. Hence, Hoey (2003) asserts that collocational priming may change during someone's life, and the degree of these changes, the meaning or the function of the lexical item may come to vary according to such life changes. Hoey (2003) refers to such shifts as 'drifts' in the priming. He argues that lexical priming may explain more than collocations because the characteristics and features of both the primed and the priming words must be considered as a result of our encounters with them. Accordingly, our knowledge of certain words might be formulated based on priming. Hoey (2003) comments on how priming is controlled, observing that "self-reflexive harmonising. . .ensur[es] a degree of consistency of primings across speakers. . . .The controlling mechanisms in a culture are necessarily of great importance and consequently tend to be areas of great controversy in that culture" (p. 1). The most crucial controlling mechanisms in any culture are 'education', 'shared literary and religious tradition', and, most importantly, the 'mass media'. "Affective priming is the observation that a word that is preceded by a word sharing (only) the same affective connotation is processed more efficiently than if it is preceded by a neutral word or an effectively incongruent word" (Niedenthal, Ric, & Krauth-Gruber, 2003, p. 155). In more detail, as Goerlich,

Witteman, Aleman, and Martens (2011) explain, affective priming is one of the techniques both to measure and generate ‘automatic processing’ of feelings and emotions. According to them, the effect of affective priming is fast and at the same time automatic because “the affective connotation of a target stimulus, e.g., ‘ugly’ will be judged faster when preceded by an affectively related prime, e.g., ‘hate’ as compared to an affectively unrelated prime, e.g., ‘love’” (p. 2).

### **3.2.2.3.2.3 Priming Mechanism**

McNamara (2005) states that the omnipresent nature of semantic priming is a result of central processes “of retrieval from memory” (p. 4). Accordingly, the basic model of semantic priming is ‘spreading activation’, which was first integrated into a model of memory proposed by Quillian (1967) and later developed by Collins and Loftus (1975) (p. 11). McNamara (2005) notes that different models of the notion of spreading activation have been proposed by many scholars in the field. These share the following assumptions: retrieving any item from memory is a result of the process of the activation of, to use McNamara’s words, its ‘internal representation’; and this process of activation spreads to include not only the concept itself but other related concepts (p. 11). The main concept of the notion of ‘spreading activation’ views the memory as a network that consists of *nodes* that are interrelated by *links*. In this view, the nodes stand for concepts and links stand for the relations that exist between these concepts (p. 11).

### **3.2.3 Concluding Remarks**

This part has provided the current study with detailed reviews of the different subtypes of semantics that are employed to examine the data under investigation. It has introduced attentional semantics (Marchitte, 2003), interpersonal semantics (Martin & White, 2005), and lexical semantics. The most crucial aspects, features, and instruments of these three subtypes of semantics have been reviewed as well. These accounts have set the stage for developing a semantic model that integrates all these three subtypes by employing these pivotal linguistic instruments. In the process of scrutinizing the representations of ‘IAM’ in the Australian newspapers in both periods of time, the prosody of the evaluative meanings and language in the data under examination is studied through uncovering the frequency and collocations (priming) that co-occurred with ‘IAM’ along with the interpersonal meanings (AFFECT, JUDGMENT, & APPRECIATION) to observe the embedded attitudes towards ‘IAM’ in the data. This analysis helps in revealing the attentional aspects of the language used in the data in both periods of time, which contribute to our understanding to the representations of ‘IAM’ specifically after 9/11. The next section presents the theoretical model of the current study explaining the rationale and features of the model.

**CHAPTER THREE: PART III**  
**TRI-SEMANTIC FRAMEWORK**

### **3.3.1 Introduction**

The preceding sections have introduced in detail the pivotal approaches, methods, and analytical tools relevant to the development of the theoretical model employed in the current study. This part expands upon the theoretical background reviewed earlier, to establish a valid and well developed model to carry out an effective analysis of the data under investigation. An evaluation of the theoretical model is discussed in Chapter 8. To present a more comprehensive approach to examining news discourse and media representations in general, the tri-semantic framework is a triangulated approach to discourse analysis and social representations (SRs). It is inspired by and derived from the model of basic cognitive schemes (MBCS) that was modified by Guimelli (1998) and Rateau (1995). However, it should be mentioned that MBCS was developed by Rouquette (1994), Guimelli (1998), and Rateau (1995). The next sections introduce further significant concepts including the triangulation approach, the MBCS model with reference to social representations, the rationale for choosing and integrating the theories and frameworks reviewed earlier, and an introduction to the tri-semantic framework and its procedures. As previously noted, this includes the introduction of attentional semantics to CDA studies, the expansion of the analysis of lexicon of discourse, specifically by contributing to semantic analysis, and the introduction of a triangulated approach to media representations.

### **3.3.2 Key Concepts to the Tri-semantic framework**

As a hybrid model, the tri-semantic framework attempts to combine dissimilar methods to both address the questions of the study and validate the findings. This can only be

achieved through a triangulated approach. The following section introduces in detail the nature of the advantages and disadvantages of the triangulation approach including the barriers to its employment, and most importantly the identification of suitable cases for its use.

### **3.3.2.1 Triangulation Nature of the Study**

The investigation of SRs requires ‘a multi-methodological approach’ employing both qualitative and quantitative methods of inquiry (10<sup>th</sup> ICSR, 2010, p. 5). Campbell and Fiskel (1959) argue that in social science a multi-methodological approach is more desirable in order to validate the results, since this tends to ensure that the results are a trait of the data rather than of the methodology (as cited in Jick, 1979, p. 602). In other words, such an investigation requires a triangulated approach (Webb, Campbell, Schwartz, & Sechrest, 1966), convergent methodology, or multimethod/multitrait (Campbell & Fiske, 1959), or convergent validation (Jick, 1979, p. 602). This means qualitative and quantitative methods should be combined in a complementary rather than a competing manner (Jick, 1979, p. 602). The multi-methodological approach has enjoyed a considerable resurgence in linguistics and political science (Fearon & Laitin, 2008, p. 757), because employing more than one theory allows a researcher to carry out an analysis addressing various questions and perspectives that may present contradicting views (Denzin, 1970, p. 234).

Mitchell (1986) explains that with a multi-triangulated study, a researcher attempts to get over the insufficiencies, which result from employing only one method (p. 19). He argues

that if an hypothesis formulated by a study survives submission to a testing process by more than one method, then that hypothesis has a degree of validity that is unattainable by the employment of a single method, because findings that are an artefact of one method have been excluded (p. 19). Mitchell (1986) adds that mixing dissimilar methods also helps counterbalance the insufficiencies or weakness of any one method by the strengths of another method. The following section provides an account of these types and variables of triangulation.

### **3.3.2.1.1 Types and Variables of Triangulation**

Broadly speaking, as Jick (1979: 62) comments, there are two types of triangulation, namely ‘between (cross) methods’ (Denzin, 1978, p. 302) and ‘within method’ (Denzin, 1978, p. 301). The most popular ‘between methods’ type integrates two different methods; whereas the ‘within method’ type refers to the employment of different features and techniques within the same method (Jick, 1979, pp. 62- 63). In other words, the ‘within-method’ type basically “involves cross-checking for internal consistency or reliability while ‘between-method’ triangulation tests the degree of external validity” (p. 63). With regard to variables and types, Denzin (1970) describes four variables, whereas Thurmond (2001) identifies five types (as cited in Marchi & Taylor, 2009, p. 4), namely data sources triangulation, methodological triangulation, theoretical triangulation, data analysis triangulation, and investigator triangulation, (Thurmond, 2001, p. 254). However, applicable to the present study are the first four types. With regard to data sources triangulation, Thurmond (2001) explains that within this type there are three variables, i.e., time, space, and person. Triangulation of data sources refers to either

collecting data from different periods of time, different places, or different social situations (Marchi & Taylot, 2009, p. 5). Thurmond (2001) explains that different events, periods of time, or situations can contribute to a study by unearthing atypical aspects of the data or shared forms, thereby increasing the authenticity of the findings and the results (p. 254). Methodological triangulation refers to the use of both quantitative and qualitative methods. The data source triangulation in this study comes as a result of investigating two newspapers in two different periods of time.

It is not true that every case of combining methodologies can be considered triangulation. Corpus-Assisted Discourse Studies (CADS, see Partington, 2009), which integrates corpus linguistics and discourse studies, is not a triangulated approach since it does not apply two separate methodologies to the same phenomenon (Marchi & Taylor, 2009, p. 5). According to Marchi and Taylor (2009: 5), methodological triangulation was successfully used with a combination of corpus linguistics and discourse analysis on the *Project of Lancaster* carried out by both Paul Baker and Ruth Wodak. In this project, which examined the British news discourse on refugees and asylum seekers, two analysts – one with a corpus linguistics background and the other with a discourse analysis background – worked on the same data independently. Marchi and Taylor (2009) consider this method as a form of ‘between-method’ triangulation. It should be noted that the triangulation in the current study is not a result of employing CADS on the micro level but rather of employing it as one of the approaches in the tri-semantic framework.

Theoretical triangulation, on the other hand, refers to the use of more than one theory or hypothesis to investigate the same phenomenon (Thurmond, 2001, p. 254). This entails formulating different related or opposing perspectives or hypotheses depending on the purposes and the goals of the study (p. 254). As noted earlier, the present study conducts the analysis utilizing three subtypes of semantic theories. Data analysis triangulation involves utilizing two or more methods of analysis including statistical tests or techniques to examine the similarities or differences in the data (Thurmond, 2001, p. 254). In this study, both qualitative and quantitative methods of analysis are employed. The following section introduces some of the advantages most important outcomes that can be expected from employing triangulation.

#### **3.3.2.1.2 Outcomes of Triangulation**

Three outcomes of utilizing triangulation, namely convergence, dissonance, and complementarity may be produced by the application of triangulation (Marchi & Taylor, 2009, p. 6). Convergence means the findings discovered by the application of more than one method confirm each other. Dissonance refers to the opposite. Although such results are also significant, since dissonance shows the hypothesis has not been verified, dissonant results usually go unreported Marchi and Taylor (2009) (p. 7). The third possible outcome is complementarity. In this case, the separate findings thrown up by the different methods are seen as part of ‘a jigsaw puzzle’ (Erzberger & Prein, 1997) which offer a more complete picture when they are put together (as cited in Marchi & Taylor, 2009, p. 7). Nevertheless, like other approaches, triangulation has some drawbacks, which will be discussed in the following section.

### **3.3.2.1.3 Drawbacks of Triangulation**

One of the disadvantages of triangulation is that it is time-consuming, taking almost double the time of a single method of study. In addition, while the triangulated approach generally increases the authenticity of the findings, there are cases in which it may increase bias, especially where bias on the part of the analyst has come to intervene in the study (Thurmond, 2001, p. 256). Moreover, as Banik (1993) comments, large corpora may also lead to false findings of the phenomenon under investigation. Employing more than one theory to examine the same data may cause conflict. If the theoretical framework is not well thought out and the theoretical concepts are not clearly described, triangulation may lead to confusion rather than validation (as cited in Thurmond, 2001, p. 256). Because employing more than one theory does not necessarily validate the findings, Thurmond (2001) warns against using or imposing a triangulated approach if the study does not need it. The principle of the more the better may lead to poor application and increase errors and confusion in the results of the study (p. 256).

Thurmond (2001: 256) summarizes the barriers that may hinder the application of triangulation approaches as including: (1) different specializations in disciplines might pose some conflicts in terms of the approach design; (2) expense; (3) lack of expertise; and (4) some editors are hesitant or reluctant to publish triangulated studies. These disadvantages are avoidable when the researcher knows when to use this approach; hence, when the triangulated approach is employed accurately, editors publish such studies.

#### **3.3.2.1.4 Cases When Triangulation is Used**

A triangulated approach is utilized when the questions of the study are complex. That is, in the case of complex questions related to outcome, impacts, or quality, the fact that this method provides multiple answers is helpful. In addition, this approach is helpful when the data is dissimilar. In other words, triangulation can help the researcher integrate different kinds of data in order to reach authentic findings. Needless to say, such data-dissimilar corpora must be of a kind that allows the researcher to carry out a comparison in order to get a valid result and an in depth understanding of the phenomenon under investigation. Furthermore, the triangulated approach has proved useful when the quality of the data is poor or inadequate as it can make up for these short-comings by using different data sources, different methods and different variables. It is advisable in such cases to utilize additional methods such as quantitative and qualitative, to validate the findings. Moreover, triangulation is suitable with trend data. To be more precise, data that is related to epidemic phenomena, for example, is best examined by a triangulated approach in order to provide new insights and enable the researcher to view the whole picture (UNAIDS, 2010, pp. 25- 26).

As noted earlier, examining the representations of the ‘Other’ is a complex phenomenon that requires triangulation. Hence, to study the representations of ‘IAM’ necessitates the employment of such a triangulated method. In addition, the data of this study is considered as (mini) trend data, because it is expected that the analysis might show some kind of trend of increasing and/or decreasing of linguistic aspect over the two year period.

The following section introduces the two versions of the model of basic cognitive schemes to examine social representation, which is the triangulated approach used in the present study.

### **3.3.2.1.5 The Model of Basic Cognitive Schemes**

Stewart and Lacassagne (2005) argue that in order to examine the social representation of the ‘Other’, a multi-method approach is preferable as a social representation is one of the complex phenomena that require such a method (p. 725). Consequently, the present study proposes a tripartite semantic model that is partly inspired by, and derived from, the Model of Basic Cognitive Scheme (MBCS) developed by Rouquette (1994), Guimelli (1998), and Rateau (1995). Monaco, Lheureux, Halimi-Falkowicz (2008: 119) hold that there are two techniques through which social representations can be described and identified, namely the *Calling into Question* technique (CIQ) and the *Model of Basic Cognitive Schemes* (MBCS). MBCS is the technique used in the current study. The present study is constructed upon the model that was modified by Guimelli (1998) and Rateau (1995) by regrouping these five schemes into three categories:

1. The metascheme of DESCRIPTION (Lexique, Voisinage, and Composition schemes): *descriptive register*, associated with descriptions, definitions of a social object.
2. The metascheme of PARAXEOLOGY (Praxie scheme): *prescriptive register*, related to practices, situations defined in terms of actors and action.

3. The metascheme of EVALUATION (Attribution scheme): *evaluative register*, linked to norms, attributive evaluations, and judgments.

The empirical procedure inspired by this version of MBCS is evident in the presentation of a tri-semantic framework with three successive stages. Two of these three stages correspond with part of two schemes, namely the metaschemes of DESCRIPTION and EVALUATION. In other words, the model proposed in the current study is descriptive-evaluative model with reference to MBCS. These two schemes are reflected in the employment of two semantic theories of lexical semantics, which as it investigates word association and collocations is descriptive, and interpersonal semantics, which as it examines the attitudes, values and judgments implied in the discourse, is evaluative.

### **3.3.3 Methodological Aspects of the Theoretical Model**

As noted earlier, the current study proposes a multi-method approach to examine and audit media representations of ‘IAM’. The theoretical triangulation is manifested in the model employed in the current study, namely the tri-semantic framework, which is presented and reviewed in the following section.

#### **3.3.3.1 Tri-semantic framework (Pie of Meaning)**

It may be recalled that one of the social functions and practices of discourse is to pilot and attract attention (Marchetti, 2003). Accordingly, the present study views discourse as an attentional tool and it sees this function as being manifested on different levels. In addition, this heterogeneous model is cognitive in nature due to the employment of attentional semantics, and lexical priming, which are considered cognitive tools. This

study focuses on the attentional aspect of the smallest unit of language, namely lexis, an aspect that has received relatively little attention in discourse analysis studies. Thus, semantic theories are most suitable for examining lexical choices in discourse. The three subtypes of semantics examined in the previous chapter; namely attentional semantics, interpersonal semantics (evaluative register), and lexical semantics (descriptive register), are integrated into a ‘tri-semantic framework’ or the *pie of the meaning of discourse*. In other words, the tri-semantic meaning of discourse, from a lexis perspective, is viewed as a pie that is divided into three essential parts, i.e., the three subtypes of semantics. It is important to note that the proposed model is meta-hierarchical as well as meta-dimensional. In other words, the study differentiates between levels and dimensions, i.e., this pie or model has hierarchical (interconnected) levels, namely micro, meso, and macro or global levels of the discourse. On the other hand, the dimensions of discourse examined in the present study are cognitive, rhetorical, and lexical, which are results of the employment of three subtypes of semantics. This approach enables a researcher to view discourse from both top-down and bottom-up perspectives. However, the analysis of this model in this study is a bottom-up approach. That is, the analysis moves clockwise from the lexical axis to the cognitive axis to examine the construction and meaning of a discourse. To be more precise, a piece of discourse is considered below to examine how *the pie of meaning* is woven around a topic in a hierarchical way.

Diagram (Fig. 3.3.1), demonstrates how lexical semantics functions on the micro level; yet it also contributes to interpersonal semantics as well as attentional semantics on the meso/macro-level. Furthermore, interpersonal semantics functions on the meso-level and

contributes to attentional semantics on the macro level as well. These interlinked relationships make it hard to make a clear differentiation between these three subtypes of semantics and their contributions to different meanings in discourse. However, the employment of clear-cut semantic theories helps to draw lines between these levels.

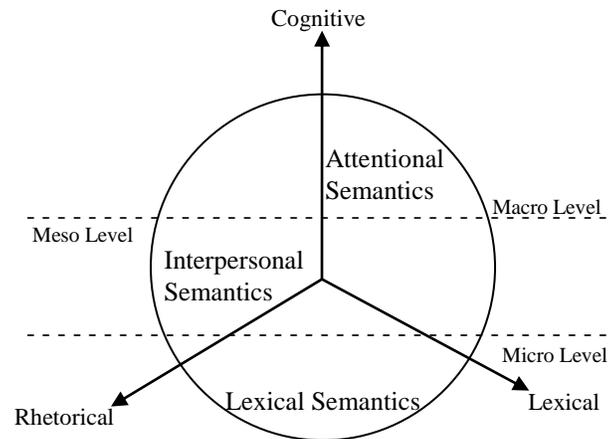


Fig.3.3.1 Tri-Semantic Meaning of Discourse from Lexis Perspective

Accordingly, the pie diagram shows the relationships between these subtypes and how they contribute to each other horizontally to form one unit. This pie has three axes, which divide the semantic meaning of discourse into the three subtypes of semantics, namely cognitive (attentional semantics), rhetorical (interpersonal semantics), and lexical (lexical semantics). It is clear from Fig.3.3.1 that the lexical and rhetorical axes are located between the micro and macro level. However, the cognitive, which is a combination of the lexical and rhetorical axes, is located in between the meso and macro level. The meaning of the discourse is found at the centre of these axes. The model is also based on the lexical perspective that discourse is a nest of lexis interwoven together to construct different meanings. From the lexis perspective this construction is called *lexical nesting*.

While the term ‘nesting’ is borrowed from Hoey (2005), in the present study it is used in a different sense. Hoey (2005) uses the term ‘nesting’ to refer to the combination of words that have a lexical priming, which is different from the lexical priming of the individual words (p. 58).

However, in this study, lexical nesting refers to (1) lexical terms used to refer to certain events or a group of people, (2) the lexical terms that collocate with them, and (3) the other lexical terms used to construct meanings around such events or the group of people expressing attitude, i.e., affect, judgment, and appreciation. Needless to say, this nest of lexical terms constructs meanings as well as reveals ideologies. That is, through the selection of specific lexical items, a speaker constructs meanings. Yet through the same lexical choices, ideologies can be revealed. It is worth mentioning that the model is built on the following premise: language and discourse are attentional tools that serve as means, not only to pilot the attention of the audience, but to focus it on certain aspects in order to direct attention away from other aspects. This premise goes hand in hand with the ideological square proposed by Van Dijk (1998: 33), which emphasizes the dichotomy between the ‘self’ and the ‘Other’. That is, when one intensifies the good in the ‘self’, one downplays and directs attention from the bad. On the other hand, by intensifying the bad of the ‘other’, one directs attention away from the good by focusing the attention of the bad.

To reveal the representations of ‘IAM’ on different levels of discourse, the present study examines how lexical items are utilized in a way to pilot the attention of the audience and

focus it in a way to serve the ideologies of those who control it. To this end, the analysis takes the following standpoints:

1. Collocation is viewed as an attentional tool. Collocations have two functions in discourse, namely to pilot attention and focus it. For example, the frequency of an ‘adjective + noun’ formula suggests the degree to which a speaker or writer aims at piloting attention to the noun (target) being described; on the other hand, the frequency of the adjective suggests the degree to which attention is being focused on the aspect being described. This function of collocation, i.e., directing and focusing attention is lexico-cognitive. The frequency with which the same collocations are used can lead to lexical priming, a cognitive and a psycho-lexical tool that directs and focuses attention on predominant representations, which it is argued, are often ideological.
2. Lexical nesting reveals the ideology of the speaker/writer in its dynamic expression. Lexical nesting operates through different levels starting from a single word used to refer to a person, a group of people, or significant events and ending with a cluster of lexical choices that may be part of a different level, other than the micro level. It thereby contributes to the micro and meso levels of discourse.
3. Interpersonal/appraisal semantics contributes to lexical nesting and focuses the attention of the audience on chosen aspects of attitude which support the speaker/writer’s ideology. Attitude is the only appraisal tool that is addressed by the tri-semantic framework.

4. The last step is to bring all the aspects analyzed together, interlinking the three levels to identify the ideology of the speaker through the representation of the object or person under investigation. Conflicts are expected; yet, they can be explained fully in light of the contexts.

### **3.3.3.2 Rationale behind the Model**

First and foremost, the rationale behind the study and its model is to contribute to discourse analysis and the study of media representations. The application of an interdisciplinary approach based on discourse analysis (and CADS) and social representations are suitable because both of these approaches are concerned with the relationship of attitude-discourse-representation as well as the relationship of attitude-behaviour. Both fields bring fruitful and productive theories, methodologies, and approaches to the examination of media communication as a complex social phenomenon. In addition, a pivotal reason behind examining media representations of 'IAM' is the interest of the research in developing a thorough understanding and in-depth knowledge of the operation of media representations in general as well as those of 'IAM' in particular after 9/11. Media representations of 'IAM' have become highly controversial after 9/11, particularly after the subsequent attacks on Iraq and Afghanistan. Accordingly, politicians and media discourse was accused of being racist and it contributed to these attacks. Many studies have been conducted to examine this discourse. However, from a methodological point of view, the approaches of these studies have not adequately captured the complexity of the construction of media representations of 'IAM'. In terms of scope, most of the studies have exclusively

examined the representations of 'IAM after 9/11. Therefore, the purpose of the current study is to offer a more comprehensive approach addressing the controversial issue of representations of 'IAM' in the Western press, by carrying out a triangulated approach to discover what can be learnt by comparing the representations before and after 9/11. This comparison attempts to determine if the current representations are a result of the attacks of 9/11 or if later representations are similar to the pattern that existed before 9/11. This comparison is conducted on different levels of discourse to shed light on any ideological changes and, if so, the nature of their impact on the representations of 'IAM'.

As noted earlier, the terms *social representations* and *media representations* are sometimes used interchangeably. However, to be more precise, *media representations* may impact, produce, or reshape *social representations* of a specific group. Accordingly, the current study assumes that unveiling the *media representations* of 'IAM' will help in illuminating the *social representations* of 'IAM'. It is also important to mention that this perspective is compatible with the *social representations* approach. Moscovici investigates the role of pragmatics with reference to a communication theory that is related to social representations. He concludes that the function of both pragmatics as well as semantics in communication is to connect social practice and understanding together (as cited in Wagner, 1994, p. 158). In addition, Flick also shows that there is a link between ideology, everyday knowledge, and social representations in society (as cited in Wagner, 1994, p. 158).

With respect to the rationale for integration of the subtypes of semantics in the proposed model, at the highest level all these subtypes are intrinsically related to one another. As seen from the previous chapters, to examine pivotal elements of social representations as manifested in media discourse, it is useful to connect Moscovici's theory of social representations with concepts from linguistics. This perspective leads to the detailed analytical procedures mentioned above. Semantics and its subtypes have been chosen because, as Wood, Romero, Makale, and Grafman (2003) explain; basic semantic knowledge is essentially related to factual knowledge of the world (p. 137). It should be recalled that van Dijk (1995b) asserts that social representations are located in the semantic memory rather than the social memory. In addition, he argues that the level of meaning is one of the levels of discourse on which ideologies may operate (p. 256). Furthermore, he affirms that, by exploring meaning, the cognitive representations of attitudes and semantic representations expressed or implied by a text might be mapped out. In the same vein, it is also through meaning of the text the other levels of discourse, for instance syntax and phonology, are influenced by ideology (p. 256). Thus, the study of semantics is definitely applicable to the media representations and thence social representations of any group.

The study is also concerned with attitudes because the investigation of evaluative language, in particular attitudes, is one of the most important topics in socio-linguistics. Moscovici and Hewstone (1983) acknowledge that the notions of social representation and attitude have some aspects in common. However, social representation goes beyond attitude (p. 99). In other words, attitude is an essential aspect of social representations.

Investigating the attitudes that are integrated within the social representation is one way of viewing the objects and groups being represented. Howarth (2007) argues that within social representation studies, attitude informs us about the organizational representations of both the 'self' and the 'Other' in our society. It is only through documenting the operation of language that a researcher can reveal such attitudes. As de Rosa (1993) shows, attitude is tri-dimensional, namely it is made up of cognitive, emotional, and behavioural components. The interaction between attitude and behaviour has been mentioned before. Devenney (2005) has shown that attitudes can be an effective means to disempower, exclude, reject, or deny (p. 44). Van Dijk (1990) also explains that ethnic prejudice and negative attitudes are indistinguishable and they are both open to being examined in terms of social representations (p. 169).

In essence, the theory of social representations agrees with discourse analysis in that attitudes emerge out of everyday behaviours such as talk and hence these are embedded within social networks and discursive practices. Hence, Communication and its practices provide a basis for holding attitudes complementary to interpersonal attitude strength (Liu & Sibley, 2006, p. 1.2). Of specific importance to this study, it is important to underline that the focus of the APPRAISAL framework used is on ATTITUDE. As noted earlier, the theory of social representations includes concern with reactions to a new (threatening) phenomenon. Joffe (1996) points out that the emotional experience of a new phenomenon is of crucial importance when it comes to constructing a specific representation (p. 199). He argues that the role emotions play in such a construction has

received little academic attention (p. 199). Therefore, the current study attempts to explore the role of emotions as an aspect in media representations of 'IAM'.

It is worth noting that the present study aims to show how attentional semantics is relevant to our understanding of the representation of reality presented by discourse, mainly on the semantic level of language. It is significant to mention that there are various established methods of directing and guiding another's attention in media representations ('Three elements', 1994, n.p.). Grosz and Sidner (1986) give their views on the attentional aspect of communication when they suggest that attention is considered a key element in formulating how utterances are processed in discourse (p. 175). Many frameworks and models have been used in the literature in order to study the representations of 'IAM'. In the current study, a new model is developed to identify and reveal the representation of 'IAM' and the ideology of the two Australian newspapers under investigation by examining their lexical choices on different levels. This model is inspired by attentional semantics and the theory of social representations. The use of language is generally attentional. That is, we mainly use language to discuss a topic from a certain perspective while excluding others; this process is meant to attract attention to certain aspects of the topic while ignoring or directing attention away from others.

In short, the study attempts to prove that the combination of the three subtypes of semantics, i.e., attentional, interpersonal, and lexical are an effective triangulated approach to examine the representations of 'IAM' in the Australian newspapers.

### **3.3.5 Concluding Remarks**

This section has introduced important concepts of the tri-semantic framework, i.e., triangulation. The chapter also reviews the types and variables of triangulation as well as its outcomes and drawbacks. In addition, the basic model, namely MBCS that inspired the tri-semantic framework has been presented, showing the logic behind the current model. Additionally, this section has provided a detailed outline of the tri-semantic framework and the rationale behind choosing the different subtypes of semantics, which are reviewed in the previous chapter. The subject of this section has been how these three subtypes of semantics can be integrated. It has also explained how these three subtypes of semantics are combined and integrated with the ideological aspects of the current study through the different levels and dimensional tools. The next chapter discusses the application of the methodology, the data under inspection, the rationale for choosing that data, and the procedures of analysis.

**CHAPTER FOUR**  
**DATA AND RESEARCH METHEDOLOGY**

## **4.1 Introduction**

This chapter discusses the methodology that was employed and the data that were analyzed within the previous theoretical framework. Specifically, the following sections detail the collection of the corpuses as well as the procedures of the analysis employed to reveal different representations of Islam, Arab, and Muslim ‘IAM’. As noted earlier, a comparison was carried out to reveal how the selected Australian newspapers constructed ‘IAM’ before and after 9/11. By examining the lexical features and attitudes towards ‘IAM’, discussed in the previous chapters, the study hopes to partly reveal the role of some of the Australian newspapers in these two different socio-political contexts, namely before and after 9/11. Although it has been mentioned that the analysis is conducted at three levels of analysis; namely, micro, meso, and macro, the current study does not only examine lexical choices on the micro level (lexical semantics), but also explores them within the frameworks of interpersonal and attentional semantics. This study is the first of its kind to combine the three levels including the analytical approaches in a single study.

The following sections present the data of the current study (including the rationale for the data, corpuses collection, the software used for both collecting and analyzing that data, and the content coding), data analysis, and the procedure of analysis.

## **4.2 Data Collection and Corpus Design**

### **4.2.1 Data of the Study**

As noted earlier, the current study aims at investigating a complex issue, that is, media representations of ‘IAM’ at two periods of time. To deal with the complexity of the issue,

the study employs a multi-triangulated approach in order to validate the findings. In order to triangulate the data in time, the researcher collected a total of eight corpuses, four from each of the two different timeframes, namely before 9/11 (between 11 September 2000 and 10 September 2001) and after 9/11 (between 11 September 2001 and 10 September 2002). In this way similarities and differences in the results can be compared. In addition, the data itself was collected from two different sources: two widely read Australian newspapers, *The Australian* and *The Age* newspapers, to reach more sound and reliable findings.

The data set for the analysis is comprised of some illustrative and representative samples from the corpus referring to 'IAM' from these two newspapers. This twofold comparison aims to unfold many aspects of the representation of 'IAM' in both periods of time. Therefore, the corpuses that are comprised of articles that appeared before 9/11 function as the reference corpuses; and those that appeared after 9/11 function as the target corpuses.

#### **4.2.2 Rationale of the Data**

Newspapers and news discourse are chosen as the target of the research due to their crucial importance as sources of information in contemporary society. In this study, it is hypothesized that newspapers have played a critical role in framing attitudes towards Muslims especially after 11<sup>th</sup> September attacks. Most importantly, the news media does not work in "a cultural and political vacuum", but within specific cultural and political contexts. For example, the news media has the potential to change a nation's reputation,

and ultimately alter the way a certain group of people is perceived (Dalei & Mishra, 2009, p. 2). Scanlon (2007) argues that the media is definitely to be blamed for a number of misconceptions, specifically during crises that may contribute to any misjudgement (p. 78). According to Larson (2006: 81), the news media employs a number of important techniques to shape news before it is broadcast. One is selection, and another is prominence. Furthermore, the news media choose whom to interview and what questions to ask. Moreover, Dalei and Mishra (2009) argue that while one of the goals of the media is to transmit information, the ultimate goal of the media is to make profit. Since controversial topics attract more people, sensationalization guarantees increased profits. The profit motive is one reason for biased or distorted coverage of crises (p. 5). In the spirit of the argument presented above, it can be strongly asserted that language frames and creates frames for new, unfamiliar, or disturbing issues, drawing on more 'familiar schema' which provides guidance as to the necessary and appropriate response (Morgan, 2009, p. 36).

With reference to the sources of the data under investigation, *The Age* and *The Australian* newspapers were chosen because the former represents a local (left) broadsheet paper (i.e., it is published in the state of Victoria) and the latter is a national (right) broadsheet paper. The following subsections provide brief accounts on both newspapers.

#### **4.2.2.1 *The Australian* Newspaper**

*The Australian* is the third national daily broadsheet newspaper. It was established in 1964 and it is similar to *The Age* in terms of readership. However, it focuses more on

national and international news ('Overview', 2007). It is "the biggest-selling national newspaper in the country, with weekday sales of 135,000", a figures substantially below those of top-selling papers such as *The Age* (The Australian, n.d., n.p.). It is worth to mention that *The Australian* is centre-right (Mitchell, 2006). Yet, it "is generally conservative in tone and heavily oriented toward business; it has a range of columnists of varying political persuasions but mostly to the right" (Clancy, 2004, p. 126). *The Australian* is "the only newspaper that is read by virtually all members of the group of insiders I call the political class, a group that includes politicians, leading public servants, business people and the most politically engaged citizens. Even those members of the political class who loathe the paper understand that they cannot afford to ignore it" (Manne, 2011). *The Australian* has long focused on aboriginal related issues of disadvantage (Manning, 2008). In addition, it has reported largely on industries such as "information technology, defence, mining", "science, economics, and politics of climate change" (Minning, 2008). Martin Hirst, a professor at Deakin University's school of communication, said that "he was "blown away" by newspaper coverage of federal politics, particularly in News Ltd's broadsheet, *The Australian*". Because, as he believes, "[e]very (News Ltd) story about federal politics is slanting in a way that's against (the government)", which is the centre-Left, referring to Julia Gillard ('Murdoch papers', 2011). In terms of technology, "in May 2010, the newspaper launched the first Australian newspaper iPad app (Dabbagh, 2010).

#### **4.2.2.2 *The Age* Newspaper**

*The Age* is a Victoria daily broadsheet newspaper that has been published since 1854. Its average circulation figure per weekday is 668,000. The readership of *The Age*, which is a Melbourne daily newspaper, is largely educated people. *The Age* covers national news with a strong emphasis on Victorian news; international news is not given a great deal of coverage ('Overview', 2007). *The Age* is "a journal of politics, commerce and philanthropy, dedicated to the record of great movements, the advocacy of free institutions, the diffusion of truth and the advancement of man" ('The History', n.d., n.p.). In terms of politics, *The Age* is liberal/left-wing. It has been compared to The Guardian (Manning, 2008) and described by *The Australian* newspaper as 'The Guardian on the Yarra' (Henderson, 2006). That is, the newspaper supported every radical movement such as "the eight-hour working day, [and] reform of the land laws" ('The History', n.d., n.p.). In essence, *The Age* has been purposely "aiming at a wide extension of the rights of free citizenship and a full development of representative institutions", and supporting "the removal of all restrictions upon freedom of commerce, freedom of religion and - to the utmost extent that is compatible with public morality - upon freedom of personal action". During 1860s, it "exercised enormous political power in Victoria" supporting a number of liberal political figures such as Graham Berry, George Turner, and Alfred Deakin ('The Age, n.d., n.p.). In terms of technology, *The Age* was the first Australian newspaper to publish its content online in 1995, with an average of 10 articles per day. However, nowadays most of the content of The Age is published online and news is updated regularly.

### 4.2.3 Corpuses Collection

This section provides a detailed discussion on data collection process including the analytical tools used and the methods employed on the three levels of the analysis. The following sections provide some details about each level.

#### 4.2.3.1 Micro Level Corpus

The data of the micro level consists of four corpuses. These corpuses were accessed using the Factiva database. The search terms *Islam, Islamic, Arab, Arabs, Muslim, and Muslims* were used to collect stories that focused on ‘IAM’ in both Australian newspapers. The search produced (994) hits before 9/11 and (2150) hits after 9/11 in *The Australian*. On the other hand, in *The Age*, the search produced (612) hits before 9/11 and (887) hits after 9/11. Excluding duplicates and unrelated articles, the search yielded ( $n = 463$ ) articles in both the pre 9/11 and the post 9/11 timeframes in *The Australian*, and ( $n = 274$ ) articles in *The Age* before 9/11 and ( $n = 380$ ) after 9/11. It is important to note that this data was heterogeneous; that is, it included hard news, editorials, and opinion articles. All these different types are analyzed together under the umbrella term ‘newspaper discourse’. The articles were coded by Facticomva software for ease of reference and these codes appear in the appendices (see, Appendices A & B). The following table shows the breakdown for the number of the hits of the selected keywords:

**Table 4:1 Data Set at the Micro Level**

Newspaper	Pre 9/11	No. of Words	Post 9/11	No. of Words
<i>The Australian</i>	463	281.180	463	241.615
<i>The Age</i>	274	192.255	380	248.315

The data that is analyzed on the micro level is large, simply because a software program is utilized for analysis. The following section present the software employed on this level.

#### **4.2.3.1.1 Analytical Software of the Micro Level**

For the purpose of the analysis in the current study, the analytical software Scott's (1988) WordSmith's analytical tool (WST) (version 5.0), and the log-likelihood measure (Dunning, 1993), is utilized to reveal the significance of the selected corpus linguistic features, i.e., frequency, collocations, and lexical priming. This software, which was developed by Mike Scott (University of Liverpool), automatically retrieves recurrent characters and words. As such WST is qualitative analysis software that, according to Nieto et al. (2008), allows researchers to examine the behaviour of grammatical and lexical features in their natural environment, i.e., text (p. 15). It "also allows the user to compare word lists. The Key Word function allows the user to compare a given text to a target text or target register, which can be particularly useful for cross-register comparisons" (Reppen, 2001, p. 34). In addition, WST has a cluster function through which "the user can specify from two to eight word clusters from a concordance list and then see which words tend to co-occur. Co-occurring words are often idioms or set phrases" (p. 34).

The corpus-based aspect of the analysis of the present study is interested in examining semantic prosody, including *lexical priming*, *collocation patterns*, and *semantic fields*, which are related to *semantic preference*. The news articles from the four corpuses were run through WST 5.0 to extract the selected linguistic features around the search terms,

Islam, Arab, and Muslim. With reference to methodology, it should be noted that the study on the micro level combines both quantitative and qualitative analysis. That is, the corpus linguistic features retrieved are a result of the employment of both corpus assisted discourse studies and lexical semantics. In respect to quantitative analysis, the data under inspection is assessed to reveal the frequency of lexical features comprising crucial collocations (bigrams) that contributed to the construction of 'IAM'. As noted earlier, the span of collocations is one word on the left and one word on the right. On the other hand, the analysis on the micro level is qualitative due to its focus on the frequency of important lexical aspects, for providing relevant linguistic data to extract ideological insights. It is also worth reminding the reader that frequency and collocation are the main analytical tools used to explore semantic preference and discourse prosody (Stubbs, 2001). In terms of measuring the lexical association or bigrams of 'IAM', the current study employs two categories of the available measures in the literature, namely the frequency-based measure (i.e., based on absolute and raw co-occurrence frequencies or RF) and the statistical measure (i.e., log likelihood). The log-likelihood measure, which is one of the "statistical association/co-occurrence measures have been suggested in literature for identification" (Dandapat, Mitra, & Sarkar, 2006, p. 230), is utilized to examine the strength of the association between the keyword and the collocations. In more detail, the log likelihood score, as defined by Dandapat, Mitra, & Sarkar (2006: 230), is "the ration between the likelihood of seeing one component of a collocation given another is present and the likelihood of seeing the same component of a collocation in the absence of other". It is worth to mention that the log likelihood ratio "takes both

frequencies and the size of both documents into account when working out the score” (Bell, 2007, p. 19). It is used in the current study because, as Dunning (1993: 65-66), this kind of test is more powerful in examining (rare) collocations of low frequencies. In addition, the chi-square test is employed to test the differences between the frequencies of the selected semantic features during both periods of time and to determine whether the changes are significant or not.

#### **4.2.3.1.2 Concordance Procedures**

As noted earlier, a concordance refers to the list of occurrences of a specific word in the corpus within its context. It is used in order to offer a better understanding in terms of that word’s nature and usage. This was mentioned earlier as keyword in context (KWIC). In this study, six searches were conducted to generate six lists of the search-words for the present study. These search-words were Islam, Islamic, Arab, Arabs, Muslim, and Muslims. In the concordance, the WST results spotlight these search-words by placing them in the middle of the line of the sentence in which they occur. Each collocation is arranged alphabetically based on the left or right side of the context. From these six concordances, the researcher was able to discover the frequency of these search-words in the corpus as well as their collocational behaviour. As has been noted, the collocational behaviour of these search words was examined on two levels, i.e., lemmas and words. Lemma refers to “[a] set of lexical forms having the same stem and belonging to the same major word class, differing only in inflection and/or spelling” (Francis & Kucera, 1982, p. 1). Besides this, KWIC, WST can find the word combinations and collocations of the search words. Although the range of words within which the search words occur can be

re-specified, this study used the standard range, i.e., one word before and after the search word.

The exploration of the corpuses began by examining 'IAM' as a whole in terms of frequency and collocational behaviour to discover the semantic environment of the three lemmas holistically. Then, the analysis focused on each lemma individually with reference to frequency and collocation, to collect data to help discover the ideology that operates behind the lexical choices on the basis of their significance and frequency. The comparisons undertaken in the current study were three-fold. That is, the findings about the frequency and collocational behaviours of each lemma and of the three lemmas were compared and contrasted among themselves. Comparisons were also made between the pre and post 9/11 occurrences and between *The Age* and *The Australian*.

#### **4.2.3.2 Meso Level Corpus**

The collection of data that is analyzed on the meso level of discourse comprises four corpuses. A content analysis is conducted on the meso level. Accordingly, the corpuses need to be smaller than the ones examined on the micro level, which are analyzed by software. Therefore, each corpus on the meso level is comprised of 100 articles selected randomly from the previous corpuses. For each newspaper a corpus is collected for the two time periods. This means 400 articles were scrutinized. A quantitative analysis is also carried out to explore the most dominant subtype and subsystems of the APPRAISAL framework in both periods of time for each newspaper. The procedures of the content coding are presented below.

#### **4.2.3.2.1 Content Coding**

The data that is examined for ATTITUDE is comprised of the same 400 articles. Each article is independently coded by the researcher for sentences that contain core lexical items and non-core lexical items that may reveal either explicitly or implicitly the attitude of the writer with reference to Martin and White's (2005) APPRAISAL framework. Some sentences contain more than one appraisal item and some appraisal items are bidirectional; that is to say, they expressed two different subtypes from the subsystems of ATTITUDE. All items are coded based on subtype or subsystem. The instances of attitude are categorized on the basis of their ideological manifestations. The unit of analysis will be either lexical choices or segments of the text. That is, where the instances of attitude are explicitly indicated, the unit of analysis will focus on the lexical choices. On the other hand, where the instances of attitude are implicitly indicated, the unit of analysis will be a segment of the text. The size of the segments will vary from one example to another depending on the clarity of meaning. The most pivotal examples that cover all the instances as cited in the data under investigation are selected by the researcher and are provided in the analysis chapters. For credibility purposes, the data was gone through a process of revision by an independent native speaker of English to verify the analysis. Additionally, the chi-square test and t-test are employed to test the differences between the frequencies of the attitudinal values under investigation during both periods of time and to determine whether the changes are significant or not. It should be noted that t-test is used with tables of low frequencies because "the chi-square . . . may not be reliable with very low frequencies" (McEnery, Xiao, & Tono, 2006, p. 56).

Besides content analysis, the data is also re-examined with the Linguistic Inquiry and Word Count (LIWC) software. The LIWC is a recent software program designed by James W. Pennebaker, Roger J. Booth, and Martha E. Francis, to analyze texts in terms of negative and positive emotions. The LIWC software calculates and computes “the degree any text uses positive or negative emotions, self-references, causal words, and 70 other language dimensions” (‘Linguistic Inquiry’, par.1). The LICWC software is used to calculate the positive and negative emotions expressed by the data under investigation and then compared to a standard, representing the normal occurrence of these emotions in both personal and formal texts provided by the software. The analysis is conducted on the reference data and the target data and then compared to track any changes in occurrence negative and positive emotions.

#### **4.2.3.3 Macro Level Corpus**

The eight corpuses previously analyzed on both levels, namely micro and meso, are re-examined in light of the attentional semantic theory and the theory of social representations to unveil the media representations of ‘IAM’ in both periods of time and to shed light on any ideological changes that occurred after 9/11.

#### **4.3 Data Analysis**

The second aspect of the triangulated approach employed in the present study is the analytical method. As seen from the previous sections, this study adopts quantitative and qualitative methods to determine the frequency with which the selected linguistic features of semantic structures occur, and show the prevalence of one property over the other in

order to highlight the most crucial features in each corpus. It is worth underlining that the combination of these two methods of analysis provides, according to Eisenhardt (1989), a triangulated view of the evidence (p. 533).

#### **4.3.1 Procedures of Data Analysis**

This heterogenic approach is mainly designed to enable the research to examine and analyze lexical choices within a semantic model in a manner that covers both the different levels of discourse, i.e., micro, meso, and macro, and lexical, interpersonal, and cognitive respectively. This semantic model helps not only to identify key lexical choices but also to identify loaded language, or language that is impregnated with feelings and attitudes. It also highlights the processes used to direct mental attention and distract it from significant areas. Employing the tri-semantic framework, the selected data is put through three levels of analysis, namely micro, meso, and macro. It is a bottom-up approach, as it starts from the micro level of lexical semantics, going through the meso, or the attitudinal lexis, to finally reach the macro level, where ideology meets with socio-political aspects to shape and produce representations of 'IAM'. Through all the stages of the analysis, the data are compared to each other. The comparison is two-fold, i.e., on the one hand, between the two periods of time and on the other, between the two newspapers. The micro level analysis uses corpus linguistic tools to reveal patterns in the lexical choices of collocations and lexical priming in terms of frequency; whereas, the second level employs appraisal theory. Lastly, the third level re-examines the results in light of the attentional semantics. The analysis is divided into three sections as follows:

1. Micro Level: computational identification and critical analysis of the data

1.1 Using WordSmith software, selected lexical nodes are entered to specify frequency and context.

1.2 A search is undertaken for the lexical terms that co-occur (collocations) in conjunction with the lexical nodes and to determine their frequency.

1.3 Then, these collocations are classified according to their semantic fields, their frequency and how they represent 'IAM' to reveal any patterns in the collocations. The present study aims to discover the frequency with which lexical nodes co-occur with positive, negative, and neutral patterns. According to Kennedy (2005), words may carry negative, positive, or neutral "meanings with them independent of their dictionary meanings and seem to attract other words around them to create a texture of negative or positive [or neutral] meaning" (p. 234).

1.4 Finally, on this level, lexical priming is discussed to show how 'IAM' are primed in both newspapers in both timeframes.

2. Meso Level: critical analysis of the data

2.1 Affect: how 'IAM' are represented in terms of negative and positive emotions.

Examples such as "with 400 Muslim protesters near the US embassy in Jakarta yesterday in a clear sign that authorities would clamp down on anti-American violence"<sup>21</sup> may evoke insecurity towards Muslims.

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<sup>21</sup> (Document agee000020011009dxaa0034v)

2.2 Judgment: how 'IAM' and associated behaviours are judged in newspapers. The same example may judge and represent Muslims as violence inducive.

2.3 Appreciation: how 'IAM' are appreciated positively and negatively in newspapers. In this example, "Mahathir wants a gentler Islam" the writer appreciated Islam as not being gentle enough and it needs to be soften<sup>22</sup>.

3. Macro Level: critical analysis of the linguistics aspects previously analyzed

3.1 The attentional aspects of the micro as well as the meso level are discussed on the macro level in connection with socio-political changes.

#### **4.4 Concluding Remarks**

This chapter has covered the basic methodological elements of the current study. It details the procedures of collecting the data, and explains the eight corpuses of which it is comprised. This chapter has summarized the methodological procedures including data collection, procedure, analytical methods, rationale of the data, contextualization of the data, and the research design. Being context-dependent, the data is analyzed after uncovering some of the dominating political ideologies that are implicit in the data. The analysis is divided into three chapters (chapters seven, eight, and nine). The next chapter conducts an analysis on the micro-level, applying the tools of lexical semantics, i.e., frequency, collocation, collocation patterns, semantic fields, and lexical priming.

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<sup>22</sup> (Document agee000020010803dwap00i0e)

**CHAPTER FIVE**  
**RESULTS PART I: MICRO LEVEL**

## **5.1 Introduction**

The previous four chapters have discussed the theories, approaches, and the theoretical model of the present study. As noted earlier, the analysis is conducted on three levels of the discourse of the selected articles, namely the micro, meso, and macro levels. Each level is analyzed according to a different semantic theory appropriate to it. On the micro level, the study employs lexical semantic analysis by means of corpus linguistic tools. The results of this analysis are reported upon in this chapter. More specifically, this analysis addresses the lowest level of the discourse. The purpose of this chapter is to trace the existence of ‘IAM’ in *The Australian* and *The Age* before and after 9/11 in terms of frequency, collocations, collocation patterns, semantic fields, and priming. The sample data is analyzed at the micro level within the framework of CADS, through computational identification of the frequency of these corpus linguistic features using WordSmith’s Analytical Tools (version 5.0). Then, a critical discourse analysis is conducted on the findings to reveal their significance. The sample data is also analyzed for examples of the most dominant lexical semantic features used by the journalists to convey the ideology of the newspapers in both periods of time.

## **5.2 Lexical Semantic Features**

The following subsections report on the analysis and conduct a comparison between the selected lexical semantic features employed by the two selected corpuses over both periods of time.

### 5.2.1 Lexical Frequency of 'IAM'

As Stefanowitsch (2004) explains, the frequency of important keywords is a significant target of research when examining corpuses (p. 1). As with any corpus-based study, the current study relies on investigating the frequencies of selected terms, i.e., 'IAM', to reveal some ideological and social functions. Freaque (2009) explains that examining the frequency of certain words may reveal the words a writer has chosen or intentionally avoided, and it is through these presences or absences the ideology in any text may be discovered (p. 44). Accordingly, the analysis in the present study compares patterns in the corpuses for the three lemmas *Islam*, *Arab*, and *Muslim*, both as they occur together and individually, as search-words, both before and after 9/11. As noted earlier, the term lemma here refers to a group of words of the same lexical unit; accordingly different forms including adjectives and nouns, verbs, and the like are all grouped together under one lemma. However, the current study is concerned with both the use of lemmas, as well as a single form of the same lexical unit, i.e., keyword. In other words, this study aims at discovering, for example, the different frequencies in the usage of 'Islam' as a lemma, and both 'Islam' and 'Islamic' as single keywords, because both lemma and keyword might reveal significant findings. Examining the lemmas will include both the noun form and the adjective form. On the other hand, the keyword, i.e., the adjective or the noun forms may show different patterns. The six keywords used in the present study are 'Islam', 'Islamic', 'Arab', 'Arabs', 'Muslim', and 'Muslims'. These words are chosen because they are common in the news discourse under consideration.

In respect to the frequency of the of lemmas ‘IAM’, the number of occurrences of each keyword, i.e., raw frequencies (RF) in both corpuses over each period of time in each newspaper is counted. Raw frequency refers to the number of occurrences in the text for each collocation is shown in the table. The frequencies are viewed from two different perspectives: on the one hand, collectively, i.e., ‘IAM’, and, on the other hand, individually as keywords, i.e., Islam(ic), Arab(s), and Muslim(s). To enable a discussion and a comparison of the RF of ‘IAM’ collectively and individually, Table (5: 1) shows the normalized frequencies (NF) of ‘IAM’ in the four corpuses over the two periods of time. As these four corpuses are of different sizes, a comparison of the occurrences must be based on NF, per 1.000 words. It is worth to mention that in this chapter the four corpuses that were designed for micro level analysis are examined.

**Table 5: 1 ‘IAM’ in *The Australian* and *The Age* Pre/Post 9/11**

Newspapers Keywords	<i>The Australian</i>				<i>The Age</i>			
	Pre 9/11		Post 9/11		Pre 9/11		Post 9/11	
	RF.	NF.	RF.	NF.	RF.	NF.	RF.	NF.
<b>Islam</b>	113	0.40	300	1.24	57	0.30	128	0.52
<b>Islamic</b>	237	0.84	636	2.63	158	0.08	401	1.16
<b>Arab</b>	394	1.40	235	0.97	144	0.75	258	1.04
<b>Arabs</b>	145	0.52	67	0.28	12	0.06	30	0.12
<b>Muslim</b>	313	1.11	473	1.96	164	0.85	354	1.43
<b>Muslims</b>	190	0.68	327	1.35	91	0.47	184	0.74
<b>AIM Total</b>	<b>1392</b>	<b>4.95</b>	<b>2038</b>	<b>8.43</b>	<b>626</b>	<b>3.25</b>	<b>1355</b>	<b>5.46</b>

From the table above, it is clear that ‘IAM’ were present in both periods of time and they definitely increased in both the corpuses that appeared after 9/11. Nevertheless, the totals in *The Australian* exceed those of *The Age* in both timeframes. The comparison between the two newspapers, as well as the timeframes, showed different patterns of significant differences with reference to the presence of ‘IAM’ in all the corpuses. With reference to

the different keywords, the differences between the presence of ‘Arab, Arabs, and Muslim’ during both periods of time were significant (Chi-square test,  $p$ -value = .0, .0, and 0.003 respectively) in both newspapers. However, it is also important to examine the collective frequency of ‘IAM’ in each corpus over each period of time. In more detail, the differences between the presence of ‘IAM’ in both newspapers during the selected periods of time are statistically significant (Chi-square test,  $p$ -value = 0.000). Before 9/11, the difference between the two newspapers was about (1.7) with more occurrences in *The Australian* than *The Age*. On the other hand, after 9/11 the difference between the two newspapers was (2.97), again with more occurrences in *The Australian* than *The Age*. Specifically, the occurrences of ‘IAM’ in *The Australian*, increased by (3.48) after 9/11, whereas in *The Age*, the increase after 9/11 amounted to (2.21). It is also important to examine each term separately. For this reason, the frequencies in the concordance (Table 5: 1) are also calculated after counting the six keywords of the three lemmas, i.e., ‘Islam’, ‘Islamic’, ‘Arab’, ‘Arabs’, ‘Muslim’, and ‘Muslims’ individually. This analysis of the separate keywords provides us with a substantial in-depth understanding of the use of the most relevant keywords in the discourse of these newspapers, in particular after 9/11.

Before 9/11, the most frequently employed terms in *The Australian* were ‘Arab’ and ‘Muslim’. On the other hand, after 9/11, ‘Islamic’, ‘Muslim’, ‘Muslims’, and ‘Islam’ became the most frequently used of the six lexical items in *The Australian* news discourse. It should be noted that although the differences between the terms ‘Islam’ and ‘Islamic’ during both periods of time were not statistically significant, the occurrence of the terms ‘Islam’ in *The Australian* and ‘Islamic’ in both newspapers trebled after 9/11.

In addition, the term 'Muslims' increased more dramatically than 'Muslim'. The term 'Muslims' after 9/11 increased up to (1.35), where as the term 'Muslim' increased up to (1.96). Nevertheless, as noted earlier, 'Muslim' is one of the most frequently occurring terms after 9/11. On the other hand, the terms 'Arab' and 'Arabs' decreased significantly after 9/11. It is also worth pointing out that the word 'Arabs' was the least frequently used keyword over both periods of time. This may show that 'Arab(s)' are not significant ideologically as 'Islam' and 'Muslims', specifically after 9/11.

With reference to *The Age*, after 9/11 the frequency of all six terms increased. However, of the six keywords 'Islamic', 'Muslim', and 'Arab' occurred with the highest frequency in the data after 9/11. Additionally, just as with *The Australian*, the term 'Arabs' in *The Age* was found to be the least frequent across both timeframes. This indicates that in both newspapers the two terms 'Islamic' and 'Muslims' are highly significant and, as such, they should be examined carefully in terms of their collocations and lexical priming.

From the analysis above, it is clear that, despite some minor differences, there are striking similarities in respect to the presence of 'IAM' in both the selected newspapers as far as frequency is concerned. The most salient points of comparison between the two selected newspapers can be summarized as follows:

1. When the six keywords are compared among themselves, 'IAM' are present to a relatively high degree in both newspapers in particular after 9/11; yet, it is found more often in *The Australian* than in *The Age*.

2. When the six keywords are compared together for both newspapers after 9/11, the most frequently used terms are 'Islamic' and 'Muslim'; the fourth most frequently employed term is 'Islam'; and the least frequent term is 'Arabs'.
3. The keyword 'Arabs' in both newspapers shows a lower relative frequency, whereas 'Muslims' shows a higher frequency in both newspapers after 9/11, which might be due to a relatively high association between 'Islam' and 'Muslim' in general. That is, Islam is the religion of Muslims; however, Islam is not the religion of all the Arabs. It should be noted that there are Christian Arabs as well; on the other hand, there are many Muslims who are not Arab.

While the 'IAM' keywords were present over both periods of time, their presence increased notably after 9/11 with more attention drawn to 'Islam' and 'Muslim' than had been the case before 9/11. Unlike the term 'Muslim', the increase that took place in the frequency of 'Islam' was not statistically significant; yet, it is more ideologically significant than that of the term 'Muslim' for two reasons. Firstly, in both newspapers, 'Muslim' was among the most frequently used keywords before 9/11, which may show their ideological importance. Secondly, in both newspapers, the keyword 'Islam' was one of the least frequently employed keywords before 9/11. These two findings indicate that the focus of concern shifted away from 'Arab' to 'Islam' after 9/11. This may suggest that Islam is (or might be) a problematic aspect of Muslims. That is, the increasing focus on 'Islam', whether intentional or non-intentional, presents Islam as being one of the issues that are related to the attacks and terrorism.

In conclusion, as noted earlier, in terms of frequency the change that took place after 9/11 is statistically significant. This is apparent in the percentage give in Table (5: 1) as well as the results of the chi-square test. The presence of these keywords before 9/11 is meaningful; however, their frequency after 9/11 increased, which may show how the socio-political events, in particular the 9/11 attacks, changed the texture of the news discourse, attracting more attention to 'IAM'. However, in order to ascertain any ideological changes, it is important to examine the collocations that co-occurred with 'IAM' collectively as well as individually. This should reveal the prosodic pattern of these keywords in the news discourse. What can be revealed in terms of prosodic semantics is crucial to understanding the representations of 'IAM'. The next section explores the most prevalent collocations coinciding with 'IAM' over both periods of time.

### **5.2.2 Collocation**

As noted above, examining frequency *per se* does not provide sufficient evidence to determine the content of an underlying ideology. Sinclair (1995) argues that the meaning of words depends on the words that surround them (p. 5). Hence, the *findings* need further elaboration to reveal any patterns in the collocation as they occur in all the corpuses, including the semantic fields associated with both the lemmas and the keywords. With reference to corpus linguistic analysis, such collocational analysis means concordance analysis, because a concordance finds the words in their context. It also enables an evaluative analysis of the words under investigation to be made, leading to qualitative findings. This is because examining the collocational behaviour of certain

words can reveal a writer's negative or positive use of the words in question. To examine the collocational behaviour of the lemmas as well as the keywords under inspection, tables were generated for each lemma as one lexical unit as well as for each keyword. It should be noted that the collocation span (i.e., bigrams) was set at one word either side of the keywords under investigation.

As WordSmith presents collocates alphabetically, Table (5:2) below shows the RF of the collocations (and their percentages) found to be the most frequent in the corpus. The collocations in the table represent the words that accompanied 'IAM' collectively; without reference to whether they appeared to the left or the right of the lemma. What can be seen from Table (5: 2), as reflected in the analysis, is that the frequency of the collocations in both corpuses increased significantly after 9/11. It is worth to mention that the differences between the two newspapers in terms of frequency before (Chi-squared test,  $p$ -value = 0) are significant. Similarly, the differences after 9/11 (Chi-squared test,  $p$ -value = 0) are also significant. On the other hand, the differences in terms of frequency during both periods of time in *The Australian* were also significant (Chi-squared test,  $p$  value = 0.00). In the same vein, the differences between the frequencies of the collocations in *The Age* during both periods of time are statistically significant (Chi-squared test,  $p$  value = 0.00). However, the increase in *The Australian* was greater than that of *The Age*. To be more precise, before 9/11, in *The Australian* the total frequency of all the collocations employed was 389, but almost doubled (706) post 9/11. In *The Age* these terms trebled. More precisely, before 9/11 the total frequency of the collocations employed was (156) and after 9/11 it was (482).

**Table 5:2 Distribution of Bigrams of ‘IAM’ in both newspapers Pre/Post 9/11**

No	Frequent Collocates	The Australian				The Age			
		Pre 9/11		Post 9/11		Pre 9/11		Post 9/11	
		RF	%	RF	%	RF	%	RF	%
1	Australian	2	1%	19	2%	2	1%	14	3%
2	Community/communities	9	2%	27	4%	4	3%	35	7%
3	Control	2	1%	0	0%	0	0%	0	0%
4	Country/countries	35	9%	36	5%	18	12%	34	7%
5	Defenders	3	1%	4	1%	0	0%	7	1%
6	Extreme Extremism Extremist Extremists	13	3%	56	8%	2	1%	31	6%
7	Fantasy	0	0%	4	1%	0	0%	0	0%
8	Fascism	0	0%	2	0%	0	0%	0	0%
9	Fighters	0	0%	7	1%	2	1%	9	2%
10	Forces	0	0%	0	0%	2	1%	0	0%
11	Fundamentalism Fundamentalist	4	1%	58	8%	4	3%	12	2%
12	Group/s	33	8%	65	9%	17	11%	31	6%
13	Government/s	5	1%	3	0%	0	0%	4	1%
14	Guerrillas	8	2%	2	0%	0	0%	0	0%
15	Israeli	50	13%	6	1%	4	3%	2	0%
16	Hardline Hardliners	2	1%	14	2%	0	0%	4	1%
17	Immoderate	2	1%	0	0%	0	0%	0	0%
18	Indonesian	0	0%	9	1%	0	0%	5	1%
19	Innocent	2	1%	0	0%	0	0%	0	0%
20	Jihad	17	4%	37	5%	2	1%	21	4%
21	Liberation	4	1%	3	0%	0	0%	2	0%
22	Militia Militants Military Militancy Militant	31	8%	47	7%	6	4%	18	4%
23	Moderate	3	1%	23	3%	11	7%	6	1%
24	Movement	3	1%	15	2%	0	0%	3	1%
25	Nation/s	6	2%	33	5%	5	3%	49	10%
26	Neighbour/s Neighbouring Neighbourhoods	17	4%	2	0%	12	8%	3	1%
27	Opposition	0	0%	1	0%	0	0%	3	1%
28	Parti	6	2%	3	0%	0	0%	2	0%
29	Party Parties	4	1%	8	1%	8	5%	2	0%
30	Political	3	1%	0	0%	0	0%	0	0%
31	Practicing	2	1%	0	0%	0	0%	0	0%
32	Radical	4	1%	46	7%	5	3%	22	5%
33	Reaction	0	0%	0	0%	0	0%	2	0%
34	Rebels	5	1%	2	0%	0	0%	5	1%
35	Regime	6	2%	8	1%	0	0%	4	1%
36	Resistance	3	1%	0	0%	0	0%	4	1%
37	Revolution	3	1%	2	0%	0	0%	4	1%

No	Frequent Collocates	The Australian				The Age			
		Pre 9/11		Post 9/11		Pre 9/11		Post 9/11	
		RF	%	RF	%	RF	%	RF	%
38	Sentiment	0	0%	2	0%	0	0%	3	1%
39	Society	3	1%	5	1%	4	3%	9	2%
40	State/s	18	5%	25	4%	17	11%	48	10%
41	Taliban	4	1%	6	1%	2	1%	0	0%
42	Terrorist/s Terrorism	6	2%	30	4%	0	0%	10	2%
43	Threat	0	0%	2	0%	0	0%	0	0%
44	Uprising/s Rising	0	0%	0	0%	0	0%	8	2%
45	Violent violence	2	1%	0	0%	0	0%	3	1%
46	World	57	15%	79	11%	17	11%	54	11%
47	Women	12	3%	20	3%	12	8%	9	2%
<b>Total</b>		<b>389</b>	<b>100</b>	<b>706</b>	<b>100</b>	<b>156</b>	<b>100</b>	<b>482</b>	<b>100</b>

In addition, the number of the collocations that co-occurred with ‘IAM’ in *The Australian* is greater than that of *The Age* over both periods of time. There are also a number of ideological collocations that were not employed in *The Age* over both periods of time. Just to mention a few ‘hardline’, ‘opposition’, ‘terror’ and ‘threat’ did not appear in the discourse of *The Age*. It is also notable that there were a number of ideological collocates that were not found in either newspaper before 9/11, which appeared post 9/11. Examples include ‘Indonesian’, ‘opposition’, and ‘sentiment’. Another point to note is the decrease of crucial collocations after 9/11 such as ‘neighbours’ in both newspapers and ‘moderate’ in *The Age*. In both newspapers, there are crucial collocations that increased after 9/11, e.g., ‘country’, ‘community’ and ‘world’. There are also significant terms, which contributed to the ideology, increased after 9/11 in both newspapers, for example ‘jihad’, ‘extreme’, ‘fundamental’, ‘militant’, etc. Lastly, some other collocations were found with ‘IAM’ after 9/11, which were not used beforehand. This time, *The Age* exceeded *The Australian*. In *The Australian*, the collocations, which appeared after 9/11, were ideologically significant to the representation of ‘IAM’; they are ‘fantasy’, ‘fascism’,

‘fighters’, etc. On the other hand, in *The Age*, the collocations with ‘IAM’ after 9/11 were ‘hardline’, ‘defenders’, ‘movement’, ‘opposition’, etc. The ideologically revealing collocation that appeared after 9/11 in both newspapers is ‘Indonesian’. This new collocation reveals the way both newspapers viewed Indonesian people after 9/11 (for more detail, see point 4 below).

Although the collocational trends for both newspapers showed different patterns in the comparative analysis, there are some noteworthy similarities:

1. In both newspapers, collocations such as ‘countries’, ‘community’, ‘group’, ‘nations’, and ‘world’ were more frequently employed after 9/11. Such collocations may be used to separate the Muslims from the rest of the world while positioning them as the ‘Other’. In addition, such references may enable writers, and hence readers, to treat all Muslims, as a homogenous group, despite the significant cultural differences among them.
2. The collocation ‘neighbour/s’ decreased after 9/11 in *The Australian* and *The Age*, which may show that a friendly attitude towards ‘IAM’ decreased post 9/11 and again create a sense that ‘IAM’ are the ‘Other’. The decrease of this term, in particular, presents ‘IAM’ as outsiders.
3. The collocate ‘Israel’ decreased in both newspaper after 9/11, which may indicate that Arabs and Muslim were viewed thus represented differently. In more detail, the context after 9/11 changed and ‘IAM’ were not discussed in terms of the issue of the Middle East and the Israeli–Palestinian conflict.

4. In the period post 9/11, both newspapers viewed Indonesia and Indonesians differently. This is evident in the instances where they were connected to ‘IAM’ through the employment of lemmas such as ‘Islam’ and ‘Muslim’. It should be noted that this pattern was not found before 9/11.
5. The collocations that came into use after 9/11 in *The Age* and *The Australian* show that the newspapers changed its ideology radically. This is also evident in the statistical differences in terms of the frequency and the increases and decreases of specific collocations. In *The Age*, the decrease of the collocate ‘moderate’ was ideologically revealing.
6. Both newspapers employed ‘Australian’ more frequently after 9/11 to differentiate between Muslims outside Australia and Australian Muslims.

As noted earlier, this chapter examines the collocational behaviour on the level of both the lemmas and keywords. Thus, the keywords of each lemma were also investigated separately. To enable a discussion of ‘IAM’ on the level of individual words, tables are provided below to show the distributions of the collocations that co-occurred with each keyword of the lemmas individually in both newspapers over each period of time. It should be noted that the collocations are alphabetically ordered. Each table shows the raw frequency (RF) and log-likelihood (Lgl) of the most frequent collocations for a single keyword before and after 9/11 in the selected newspapers. It should be noted that the Lgl is used to measure the strength of the association between the keyword and the collocates (for more detail, see 4.2.3.2.1). The higher the Lgl is, the more likely the two words

under investigation are a collocation. The analysis of the keywords of the lemma is presented in the same order of the lemma 'IAM', namely Islam, Arab, and Muslim, but this order does not reflect the lemma frequency.

Table (5: 3) below shows the bigrams of the lemma 'Islam' in *The Australian* and *The Age* during both timeframes, arranged alphabetically. As seen from Table (5: 3), the term 'Islam' did not attract significantly ideological collocations as the term 'Islamic' did, especially after 9/11. Similarly put, the term 'Islam' did not attract collocations before 9/11, as it did after 9/11 in terms of the number of the ideologically loaded collocations. It should be noted that before 9/11 the word 'Islam' was among the least frequently occurring keywords. Accordingly, it did not attract any attention in terms of collocational behaviour at that time. On the other hand, the term 'Islamic' was collocated with a number of significant terms during both periods of time. In *The Australian* before 9/11, the term 'Islam' was connected with one collocate, namely 'parti', which is an insignificant collocation with reference to the ideology of the newspaper, because "parti Islam" refers to an Islamic political party in Malaysia. On the other hand, in *The Age* the term 'Islam' was collocated with the terms 'fundamentalist' and 'radical'. The Lgls of these two terms are high; thus, it is highly likely that these lexical choices are the collocations of the term 'Islam' during that period of time in this particular newspaper.

**Table 5:3 Bigrams of the Lemma ‘Islam’ Pre/Post 9/11 in both newspapers**

The Australian				$C(w, k)$ <i>LI</i>	Keyword	$C(k, w)$ <i>RI</i>	The Age			
Pre 9/11		Post 9/11					Pre 9/11		Post 9/11	
Lgl	RF	Lgl	RF	Word	Word	RF	Lgl	RF	Lgl	
0	0	9.047	2	Fundamentalist	Islam	-----	2	23.06	0	0
0	0	17.29	3	Indonesian	Islam	-----	0	0	0	0
0	0	16.45	3	Militant	Islam	-----	0	0	2	14.92
94.26	6	40.23	3	Parti	Islam	-----	0	0	2	30.33
0	0	8.444	3	Political	Islam	-----	0	0	0	0
0	0	0	0	Radical	Islam	-----	3	30.61	5	43.50
0	0	18.00	3	Extreme	Islamic	-----	0	0	2	13.73
17.57	2	8.423	8	Hardline	Islamic	-----	0	0	4	32.49
0	0	0	0	Militant	Islamic	-----	3	30.51	5	3.845
0	0	20.48	4	Moderate	Islamic	-----	3	24.67	0	0
35.93	4	1.358	26	Radical	Islamic	-----	3	24.41	0	0
24.93	4	0	0	Taliban	Islamic	-----	0	0	0	0
0	0	0	0	-----	Islamic	Anger	0	0	2	11.42
0	0	92.37	16	-----	Islamic	Communities	0	0	11	66.18
8.555	2	0	0	-----	Islamic	Control	0	0	0	0
15.66	3	26.48	7	-----	Islamic	Countries	10	79.29	10	50.33
42.56	3	36.54	4	-----	Islamic	Defenders	0	0	7	78.00
0	0	29.68	4	-----	Islamic	Extremism	0	0	5	49.27
24.00	3	168.5	20	-----	Islamic	Extremist	2	17.32	17	162.9
0	0	33.23	2	-----	Islamic	Fantasy	0	0	0	0
0	0	13.41	2	-----	Islamic	Fascism	0	0	0	0
0	0	0	0	-----	Islamic	Fighters	0	0	2	5.938
30.36	3	118.9	13	-----	Islamic	Fundamentalism	2	28.47	0	0
0	0	98.93	14	-----	Islamic	Fundamentalist	0	0	3	5.860
0	0	174.3	18	-----	Islamic	Fundamentalists	0	0	0	0
75.87	11	168.5	28	-----	Islamic	Group	5	28.93	13	73.87
0	0	0	0	-----	Islamic	Government	0	0	2	8.665
57.15	6	14.30	2	-----	Islamic	Guerrillas	0	0	0	0
0	0	20.75	3	-----	Islamic	Hardline	0	0	0	0
190.0	17	290.9	37	-----	Islamic	Jihad	2	18.94	21	179.4
32.97	4	16.34	3	-----	Islamic	Liberation	0	0	2	12.22
50.81	6	90.37	12	-----	Islamic	Militia	0	0	0	0
0	0	19.98	2	-----	Islamic	Militancy	2	24.65	0	0
125.7	12	125.3	17	-----	Islamic	Militants	3	32.14	11	83.30
18.54	3	102.7	15	-----	Islamic	Movement	0	0	3	17.28
0	0	4.130	2	-----	Islamic	Nations	2	9.941	7	37.67
0	0	10.89	2	-----	Islamic	Neighbour	0	0	0	0
0	0	1.172	1	-----	Islamic	Opposition	0	0	3	11.14
11.13	2	22.90	4	-----	Islamic	Parties	2	11.44	0	0
0	0	0	0	-----	Islamic	Party	5	24.38	0	0
0	0	14.30	2	-----	Islamic	Radicalism	0	0	0	0
0	0	74.62	9	-----	Islamic	Radicals	0	0	2	16.23
0	0			-----	Islamic	Rebels	0	0	3	20.35
12.25	2	24.19	6	-----	Islamic	Regime	0	0	4	16.31

The Australian				$C(w, k)$ $Ll$	Keyword	$C(k, w)$ $Rl$	The Age			
Pre 9/11		Post 9/11					Pre 9/11		Post 9/11	
Lgl	RF	Lgl	RF	Word		Word	RF	Lgl	RF	Lgl
26.74	3	0	0	-----	Islamic	Resistance	0	0	4	28.04
26.74	3	19.98	2	-----	Islamic	Revolution	0	0	3	25.76
20.87	3	27.25	5	-----	Islamic	Society	4	31.04	9	65.46
0	0	0	0	-----	Islamic	State	7	38.74	9	40.07
0	0	0.178	6	-----	Islamic	Taliban	2	10.41	0	0
6.247	2	6.247	2	-----	Islamic	Terror	0	0	0	0
6.028	3	6.028	3	-----	Islamic	Terrorism	0	0	0	0
38.30	11	38.30	11	-----	Islamic	Terrorists	0	0	8	35.93
4.436	2	4.436	2	-----	Islamic	Threat	0	0	0	0
14.05	3	3.989	2	-----	Islamic	Women	3	14.12	0	0
21.10	5	51.73	16	-----	Islamic	World	2	6.316	6	63.86

These collocations may indicate how *The Age* viewed Islam, i.e., beyond the accepted norms even before 9/11. In addition, this discourse introduces the idea that there are different versions of Islam, namely, ‘radical’ vs. ‘moderate’; yet, the newspapers focused on the fundamentalist and radical version. It is worth to mention that these collocates, e.g. fundamentalist and radical, present similar ideologies. They are usually used interchangeably or together in a complementary manner. In Oxford dictionary they are presented as being synonyms. As Shepard (1987: 314) comments, “[b]y ‘radical Islamism’ I mean the orientation of many of those who are often called ‘fundamentalists’”. With reference to the collocation after 9/11, the term ‘Islam’ in *The Australian* collocated with four collocations, which contribute to the ideology being presented, ‘Indonesia’, ‘militant’, ‘fundamentalist’ and ‘political’; whereas in *The Age* it co-occurred with ‘radical’ and ‘militant’. It seems that *The Age* during both periods of time favoured the term ‘radical’. The Lgls of these terms are high; accordingly, they co-occurred together more often than normal. Although each newspaper favoured different ideologically significant terms with reference to the collocation of ‘Islam’, in both newspapers ‘Islam’ was represented in a similar manner. That is, the hostile image of

Islam or the hostile version to a lesser degree was emphasized in the discourse of the newspaper. From an evaluative point of view, all these collocations reveal a pattern of collocational behaviour that is pivotal for the construction of 'Islam' in an unfavourable manner. Yet, it should be noted that this image of Islam was introduced by *The Australian* only after 9/11. Furthermore, *The Australian* further introduced a different way of viewing Indonesia. That is, after 9/11 *The Australian* viewed Islam in Indonesia as 'Indonesian Islam'. It is significant to note that the term 'radical' or 'fundamentalist' employed by both newspapers gave rise to a bifurcation of what it means to be Islamic. The appearance of a differentiation of 'radical/fundamentalist' and 'moderate' Islam indirectly implies a comparison between the radical and moderate Muslims. In *The Australian*, emphasis was placed on 'fundamentalist' and 'militant' Islam after 9/11; whereas *The Age* focused on radical (before and after 9/11) and militant and fundamentalist Islam (after 9/11). By offering only one perspective, the perspective which views Islam as 'radical', the newspapers acted in what might almost be seen as a coercive manner towards its readers. If only one image or one perspective is presented, readers are more likely to be unconsciously swayed and so come to accept it. In other words, the readers of these two newspapers were not given the tools to assess 'Islam' from more than one perspective in order to formulate a more objective view of Islam itself. This one-sided perspective might be a result of the ideology of the newspapers. That is, they might view radical Islam as an exception and moderate Islam as standard and most accepted among Muslims, so they did not need to utilize the term 'moderate' as a descriptive word or as a topic; in turn, this resulted in creating a split. This split might

be seen as ‘two versions’, but it can also be read in a much more sinister way. In either case, the readers were exposed to one version.

The second key word of the lemma ‘Islam’ is ‘Islamic’. As noted earlier, Table (5:3) above presents the collocations that coincided with the word ‘Islamic’ in both newspapers during each period of time. From this table, it was noted that the term ‘Islamic’ attracted more collocations than the term ‘Islam’ during both periods of time. In addition, the number of collocations after 9/11 in both newspapers increased. It should be mentioned that in each newspaper before 9/11 a number of significant collocations to the construction of Islam was employed. After 9/11 these terms increased and some new collocations appeared. Yet, during both periods of time *The Age* employed fewer terms that are involved in constructing an image of Islam than their counterparts in *The Australian*. Before 9/11, *The Age* employed a number of collocations on the left (L1) of the term Islam such as ‘militant’, ‘moderate’, and ‘radical’ to distinguish between two versions of Islam, i.e., ‘moderate’ and ‘radical’. These two terms were also employed as collocations with equal strength of association with ‘Islamic’. Yet, ‘militant’ was associated to ‘Islamic’ more strongly than the previous two terms. This pattern of representation is different from the one before 9/11. On the other hand, *The Australian* employed ‘hardline, radical, and Taliban’ as the left side collocations (L1) with ‘Islamic’. It is apparent that *The Australian* focused on one version of Islam, i.e., the radical version. This pattern is similar to the collocates (L1) that were associated with the term ‘Islam’ after 9/11.

In terms of the right side collocates (R1) before 9/11, Table (5: 4) below presents the first sixteen bigrams of the keyword ‘Islamic’, which are the highest ranked according to the likelihood ratio before 9/11 in both newspapers, arranged with accordance to their Lgls (for more details, see Table 5:3 above). From the table below, it is apparent that *The Age* employed a number of negative collocates; however, the ultimate focus was on the collective and associative terms such as ‘countries, states, society, and group’. The second important collocate category was ‘militants’, ‘fundamentalism’, ‘jihad’, and ‘extremist’.

**Table 5:4 First 16 Bigrams of ‘Islamic’ in both Newspapers Pre 9/11**

No	The Australian			Keyword	The Age		
	$C(k, w)$	RF	Lgl		$C(k, w)$	RF	Lgl
1	Jihad	17	190.015	Islamic	Countries	10	79.291
2	Militants	12	125.761	Islamic	State	7	38.743
3	Group	11	75.872	Islamic	Militants	3	32.148
4	Militant	7	65.860	Islamic	Society	4	31.043
5	Guerrillas	6	57.150	Islamic	Group	5	28.932
6	Militia	6	50.817	Islamic	Fundamentalism	2	28.471
7	Defenders	3	42.566	Islamic	Militancy	2	24.653
8	Liberation	4	32.974	Islamic	Party	5	24.387
9	Fundamentalists	3	30.360	Islamic	Jihad	2	18.947
10	Revolution	3	26.745	Islamic	Extremist	2	17.326
11	Resistance	3	26.745	Islamic	Women	3	14.121
12	Extremists	3	24.007	Islamic	Parties	2	11.446
13	Groups	4	23.421	Islamic	Taliban	2	10.417
14	World	5	21.101	Islamic	Nations	2	9.941
15	Society	3	20.870	Islamic	States	2	9.021
16	Movement	3	18.543	Islamic	World	2	6.316

Conversely, *The Australian* employed more frequently negative collocations such as ‘jihad, militant, guerrilla, and fundamentalists’; whereas the second category of collocations was comprised the collective and associative collocates such as ‘group, society, and world’. As for the collocations that co-occurred with the term ‘Islamic’ after 9/11, the following table (5: 5) introduces the first sixteenth bigrams in both newspapers

after 9/11, ranked with the log-likelihood association metric. It is obvious that the Lgls of the collocates increased after 9/11. However, examining the pattern reveals significant aspects of the ideology in each newspaper. When the collocations for both periods of time in *The Age* are compared among themselves, a striking change in its ideology is revealed. It is apparent that *The Age* after 9/11 favoured negative collocations such as ‘jihad, extremists, fundamentalism, etc’. The second category of collocates was the collective and associative terms. This pattern is similar to that of *The Australian* before 9/11 as well as after 9/11.

**Table 5:5 First 16 Bigrams of ‘Islamic’ in both Newspapers Post 9/11**

No	The Australian			Keyword	The Age		
	<i>C (k, w)</i>	RF	Lgl		<i>C (k, w)</i>	RF	Lgl
1	Jihad	37	290.997	Islamic	Jihad	21	179.458
2	Fundamentalists	18	174.358	Islamic	Extremists	17	162.902
3	Extremists	20	168.510	Islamic	Fundamentalism	9	95.859
4	Groups	28	168.510	Islamic	Militants	11	83.304
5	Militants	17	125.384	Islamic	Defenders	7	78.003
6	Fundamentalism	13	118.964	Islamic	Groups	13	73.878
7	Movement	15	102.777	Islamic	Community	11	66.185
8	Fundamentalist	14	98.936	Islamic	Society	9	65.466
9	Community	16	92.377	Islamic	World	6	63.861
10	Militia	12	90.373	Islamic	Leaders	12	62.305
11	Group	18	89.484	Islamic	Worlds	14	56.763
12	Militia's	8	85.287	Islamic	Countries	10	50.337
13	Militant	12	82.764	Islamic	Extremism	5	49.272
14	Radicals	9	74.621	Islamic	State	9	40.070
15	World	16	51.733	Islamic	Nation	7	37.678
16	Terrorists	11	38.302	Islamic	Terrorists	8	35.930

It should be noted that before 9/11 *The Age* did not employ the collocate ‘terrorists’ with the lemma Islam at all. However, after 9/11 such a term was employed and strongly associated with ‘Islamic’. This is apparent not only in the frequency of this term but also the Lgl (35.93) of the term ‘terrorists’. As for *The Australian*, the pattern that existed before 9/11 continued after 9/11. That is, *The Australian* firstly focused on negative

collocations such as ‘jihad, fundamentalism, extremist, etc’ and secondly on the associative collocates. Needless to say, the strength of the association of these collocations increased in both newspapers after 9/11. The next two keywords under inspection are ‘Arab’ and ‘Arabs’. Table (5: 6) below is devoted to presenting the most substantial bigrams that coincided with ‘Arab’ and ‘Arabs’ in both newspapers over each period in question. It should be mentioned that the frequency and as well as the number of collocations with ‘Arab’ in both newspapers slightly decreased after 9/11.

**Table 5:6 Bigrams of the Lemma ‘Arab’ Pre/Post 9/11 in both newspapers**

The Australian				$C(w, k)$		Keyword	$C(k, w)$		The Age Pre			
Pre 9/11		Post 9/11		Word	Word		Pre 9/11		Post 9/11			
Lgl	RF	Lgl	R F					RF	Lgl	RF	Lgl	
26.32	2	0	0	Immoderate	Arab	-----	0	0	0	0		
13.37	2	0	0	Innocent	Arab	-----	0	0	0	0		
14.42	4	14.57	6	Israel’s	Arab	-----	2	20.65	2	12.03		
19.66	3	47.66	6	Moderate	Arab	-----	4	36.14	2	12.74		
26.63	3	0	0	Neighbouring	Arab	-----	0	0	0	0		
0	0	0	0	-----	Arab	Communities	2	15.28	0	0		
163.4	20	32.45	6	-----	Arab	Countries	5	33.27	12	75.41		
0	0	49.39	7	-----	Arab	Fighters			5	27.94		
19.47	3	0	0	-----	Arab	Government	0	0	0	0		
21.48	5	0	0	-----	Arab	Group	0	0	0	0		
27.45	13	0	0	-----	Arab	Israelis	2	11.45	0	0		
0	0	33.65	5	-----	Arab	Militants			0	0		
43.26	6	44.51	4	-----	Arab	Nations	3	17.88	10	60.34		
47.82	6	0	0	-----	Arab	Neighbours	12	132.5	3	26.76		
43.12	4	0	0	-----	Arab	Regime	0	0	0	0		
0	0	16.33	2	-----	Arab	Sentiment	0	0	0	0		
0	0	75.32	10	-----	Arab	States	5	32.65	25	176.6		
27.42	4	0	0	-----	Arab	Terrorism	0	0	0	0		
280.6	38	152.4	25	-----	Arab	World	13	92.04	26	161.2		
2.436	2	0	0	-----	Arab	Violence	0	0	0	0		
0	0	16.34	2	Moderate	Arabs	-----	0	0	0	0		

In *The Australian*, before 9/11 the most significant collocations (L1) were ‘Israel’, ‘immoderate’, ‘moderate’, and ‘innocent’, which were unutilized post 9/11, except ‘Israel’ and ‘moderate’. As for *The Age*, the pattern regarding the (L1) collocates

(bigrams) were the same during both periods of time. That is, *The Age* employed two collocations only, namely ‘Israel’ and ‘moderate’. It is obvious that the strength of association between the term ‘Arab’ and ‘moderate’ in *The Australian* increased after 9/11; whereas in *The Age* it decreased. With reference to the (R1) bigrams, the following table introduces the first fourteen collocates with the term Arab in both newspapers before 9/11. Only fourteen collocates are discussed due to the few collocates that co-occurred with ‘Arab’ in both newspapers.

**Table 5: 7 First 14 Bigrams of ‘Arab’ in both Newspapers Pre 9/11**

No	The Australian			Keyword	The Age		
	$C(k, w)$	RF	Lgl		$C(k, w)$	RF	Lgl
1	World	38	280.6	Arab	Neighbours	12	132.5
2	Countries	20	163.4	Arab	World	13	92.04
3	States	15	124.4	Arab	Counties	5	33.27
4	Neighbourhoods	6	73.30	Arab	States	5	32.65
5	Neighbours	6	47.82	Arab	Nations	3	17.88
6	Nations	6	43.26	Arab	Communities	2	15.28
7	Regimes	4	43.12	Arab	State	3	12.11
8	Israeli	13	27.45	Arab	Worlds	2	12.82
9	Terrorism	4	27.42	Arab	Israelis	2	11.45
10	Country	5	22.61	Arab	Community	2	8.578
11	Group	5	21.48	Arab	Israeli	2	8.221
12	Government	3	19.47	Arab	-----	---	-----
13	Community	3	10.42	Arab	-----	---	-----
14	Groups	2	7.030	Arab	-----	---	-----

The table above (5: 7) presents the collocational behaviour of the term ‘Arab’ in both newspapers during both periods of time, ranked with the log-likelihood association metric. To a great extent, the patterns that existed in both newspapers were similar to each other. Both newspapers favoured the collective and associative collocates with the term ‘Arab’. Yet, to a lesser degree in *The Australian* the term ‘Arab’ co-occurred with negative collocates as well, which were not in use in *The Age* during both periods of time, such as ‘regime’ and ‘terrorism’. It should be noted that these two terms were strongly

connected with the term ‘Arab’ before 9/11. The use of the term ‘regime’ instead of ‘government’ presents an ideology that realises a negative attitude. That is, “a government is an elected body. While a regime is usually a dictatorship”, at least this is how it is utilized in the media and by government officials (‘Taliban: Regime’, n.d., n.p.). Unlike *The Age*, before 9/11 *The Australian* employed the collocate ‘neighbour’, which was strongly associated with the term ‘Arab’. On the other hand, after 9/11 fewer collocates co-occurred with the term ‘Arab’, see Table (5: 8) below, which shows the most significant bigrams of ‘Arab’ after 9/11, ranked with the log-likelihood association metric. As is the case with the other collocations, *The Age* employed fewer collocates with the term ‘Arab’ compared to *The Australian*.

**Table 5: 8 First 10 Bigrams of ‘Arab’ in both Newspapers Post 9/11**

No	The Australian			Keyword	The Age		
	$C(k, w)$	RF	Lgl		$C(k, w)$	RF	Lgl
1	World	25	152.4	Arab	States	25	176.6
2	States	10	75.32	Arab	World	26	161.2
3	Fighters	7	49.39	Arab	Countries	12	75.41
4	Nations	7	44.51	Arab	Nations	10	60.34
5	Militants	5	33.65	Arab	Fighters	5	27.94
6	Countries	6	32.45	Arab	Neighbours	3	26.76
7	Sentiment	2	16.33	Arab	Nation	2	7.546
8	Worlds	2	10.05	Arab	State	2	4.888
9	State	3	9.926	Arab	-----	---	-----
10	Country	2	4.538	Arab	-----	---	-----

The pattern before 9/11 in *The Age* continued after 9/11. In addition, *The Age* employed the collocate ‘neighbour’ with ‘Arab’ after 9/11, with strong association. As for *The Australian*, the pattern of 9/11 continued after 9/11 with a few changes. Unlike *The Age*, it seems that *The Australian’s* perspective of Arabs has changed after 9/11. That is, the collocate ‘neighbour’ was not in use after 9/11. This change is ideologically significant, as it indicates the development of an unfriendly attitude towards ‘Arab’. On the other

hand, the collocates ‘fighter’, ‘militant’, and ‘sentiment’ were strongly associated with ‘Arab’ after 9/11 in *The Australian*. Yet, the collocates ‘regime and terrorism’ were not in use after 9/11. Generally speaking, ‘Arab’ does not show a strong tendency to collocate with negative terms. This might be explained by the fact that the word ‘Arab’ does not necessarily entail Islam, as for instance, the word ‘Muslim’ does. In fact, ‘Arabs’ was one of the least frequent keywords in both newspapers regardless of the increase that took place in *The Age* (see, section 5.2.1). The last table (5:9) below presents the collocations that appeared most frequently with the keywords ‘Muslim’ and ‘Muslims’ in both newspapers during both periods of time.

**Table 5:9 Bigrams of the Lemma ‘Muslim’ Pre/Post 9/11 in both newspapers**

The Australian				$C(w, k)$	Keyword	$C(k, w)$	The Age			
Pre 9/11		Post 9/11					Pre 9/11		Post 9/11	
Lgl	RF	Lgl	RF	Word	Word	RF	Lgl	RF	Lgl	
0	0	24.62	3	Conservative	Muslim	-----	0	0	0	0
0	0	41.01	6	Extremist	Muslim	-----	0	0	0	0
0	0	20.05	4	Fundamentalist	Muslim	-----	0	0	0	0
0	0	0	0	Indonesian	Muslim	-----	0	0	5	24.66
0	0	0	0	Militant	Muslim	-----	0	0	4	4.082
4.541	2	0	0	Military	Muslim	-----	0	0	0	0
0	0	30.81	5	Moderate	Muslim	-----	4	35.09	0	0
0	0	54.17	2	Radical	Muslim	-----	2	14.42	8	61.28
0	0	0	0	Violent	Muslim	-----	0	0	3	22.85
6.865	2	23.44	7	-----	Muslim	Australian	2	8.011	8	34.96
31.60	6	127.9	19	-----	Muslim	Community	2	8.080	20	150.8
11.91	3	113.0	18	-----	Muslim	Countries	3	16.07	8	38.64
0	0	12.98	2	-----	Muslim	Extremism	0	0	0	0
63.90	6	64.45	9	-----	Muslim	Extremists	2	20.68	6	44.46
0	0	0	0	-----	Muslim	Fighters	2	17.52	2	6.396
0	0	0	0	-----	Muslim	Forces	2	8.995	0	0
		18.98	3	-----	Muslim	Fundamentalism	0	0	0	0
14.28	4	10.40	2	-----	Muslim	Fundamentalist	0	0	0	0
12.23	2	13.69	3	-----	Muslim	Government	0	0	0	0
45.11	7	57.61	12	-----	Muslim	Groups	10	71.31	13	77.11
13.20	2	0	0	-----	Muslim	Guerrillas	0	0	0	0
0	0	22.52	3	-----	Muslim	Hardliners	0	0	0	0
29.72	4	0	0	-----	Muslim	Militants	0	0	0	0
0	0	162.6	22	-----	Muslim	Nations	0	0	14	85.35

The Australian				C ( w, k)	Keyword	C ( k, w)	The Age			
Pre 9/11		Post 9/11					Pre 9/11		Post 9/11	
Lgl	RF	Lgl	RF	Word	Word	RF	Lgl	RF	Lgl	
4.731	2	0	0	-----	Muslim	Neighbours	0	0	0	0
10.04	2	7.740	2	-----	Muslim	Parties	3	19.41	2	12.21
0	0	28.09	4	-----	Muslim	Radicals	0	0	4	40.17
23.40	3	15.01	2	-----	Muslim	Rebel	0	0	2	12.37
0	0	11.13	2	-----	Muslim	Regime	0	0	0	0
0	0	0	0	-----	Muslim	Sentiment	0	0	3	26.51
0	0	12.05	2	-----	Muslim	Societies	0	0	0	0
16.09	3	45.32	8	-----	Muslim	States	0	0	9	38.91
0	0	5.052	3	-----	Muslim	Terrorists	0	0	0	0
57.11	9	141.8	20	-----	Muslim	Women	9	61.77	7	36.85
64.97	12	195.6	36	-----	Muslim	World	0	0	19	93.26
0	0	9.427	2	Asian	Muslims	-----	0	0	0	0
0	0	47.51	12	Australian	Muslims	-----	0	0	6	14.94
0	0	18.10	2	Fanatical	Muslims	-----	0	0	0	0
0	0	8.715	2	Fundamentalist	Muslims	-----	0	0	0	0
0	0	42.16	6	Indonesian	Muslims	-----	0	0	0	0
0	0	43.68	6	Moderate	Muslims	-----	0	0	4	33.99
20.88	2	0	0	Practicing	Muslims	-----	0	0	0	0
0	0	0	0	Radical	Muslims	-----	0	0	3	20.70

In terms of (L1) collocation, the term ‘Muslim’ did not attract as many collocations before 9/11 as it did after 9/11. On the other hand, the term ‘Muslims’ did not coincide with as many collocations as ‘Muslim’ did, specifically before 9/11. The absence of negative collocations in both newspapers before 9/11 is very prominent. However, each newspaper favoured different collocations. With reference to *The Australian*, one collocate co-occurred with the term ‘Muslim’ before 9/11, i.e., ‘military’; on the other hand the term ‘practicing’ collocated with the term ‘Muslims’. In regards to *The Age*, it employed two opposing collocates with the term ‘Muslim’, that is, ‘radical and moderate’. It should be noted that the term ‘Muslims’ did not attract any collocation before 9/11 in *The Age*. As noted above, after 9/11, the term ‘Muslim’ attracted more collocates than it did before 9/11, especially in *The Australian*. The changes in terms of the representation of ‘Muslim’ in both newspapers are significant. *The Australian* after

9/11 employed a number of terms that helped in establishing a dividing line between two main versions or types of Muslims, i.e., conservative or moderate Muslim(s) vs. extremist, fundamentalist, fanatical, or radical Muslim(s). As for *The Age*, the changes are also significant. That is, *The Age* after 9/11 used the term ‘moderate’ and ‘radical’ with the term ‘Muslim(s)’. Furthermore, *The Age* employed other negative collocates that focused primarily on the unfavourable version or type of Muslim, i.e., ‘militant and violent’. It should be noted that *The Age* also employed the collocate ‘Indonesian’ with the term ‘Muslim’ to differentiate between Muslims and Indonesian Muslims and, on the other hand, between non-Muslim Indonesians and Muslim Indonesians. It is a similar pattern to the one that was employed by *The Australian* with the term ‘Islam’. Accordingly, it is safe to say that both newspapers viewed Indonesia and Indonesian people differently after 9/11. In other words, before 9/11 Indonesians were viewed as Asian people; however, after 9/11 Indonesians were viewed as Muslims. In addition, the creation of the ‘Other’ extended to Indonesia to separate between Muslim and non-Muslim Indonesians. Table (5:10) below presents the first 16 bigrams of the keyword ‘Muslim’ before 9/11 in both newspapers. From the table above, it is apparent that the term ‘Muslim’ did not attract significant collocates before 9/11 in *The Age*. The ultimate focus of *The Age* was on the collective collocates such as ‘group’, ‘party’, ‘community’, etc. Yet, *The Age* employed two negative terms that were strongly associated with the term ‘Muslim’, namely ‘extremists and fighters’. With reference to *The Australian*, the negative collocates that appeared before 9/11 were more crucial than those that appeared in *The Age* during the same period of the time. In more detail, *The Australian* employed

negative and associative collocates more frequently than *The Age*, in terms of frequency and strength of association such as ‘extremist’, ‘fundamentalist’, ‘militants’, ‘world’, ‘groups’.

**Table 5: 10 First 16 Bigrams of ‘Muslim’ in both Newspapers Pre 9/11**

No	The Australian			Keyword	The Age		
	<i>C (k, w)</i>	RF	Lgl		<i>C (k, w)</i>	RF	Lgl
1	World	12	64.97	Muslim	Groups	10	71.31
2	Extremist	6	63.90	Muslim	Women	9	61.77
3	Women	9	57.11	Muslim	Extremists	2	20.68
4	Groups	7	45.11	Muslim	Parties	3	19.41
5	Extremists	4	32.25	Muslim	Fighters	2	17.52
6	Community	6	31.60	Muslim	Countries	3	16.07
7	Militants	4	29.72	Muslim	Forces	2	8.995
8	Rebel	3	23.40	Muslim	Community	2	8.080
9	Worlds	2	20.52	Muslim	Group	2	7.810
10	Group	4	17.22	Muslim	-----	---	-----
11	States	3	16.09	Muslim	-----	---	-----
12	Fundamentalist	4	14.28	Muslim	-----	---	-----
13	Guerrillas	2	13.20	Muslim	-----	---	-----
14	Governments	2	12.23	Muslim	-----	---	-----
15	Country	3	11.91	Muslim	-----	---	-----
16	Rebels	2	11.87	Muslim	-----	---	-----

Table (5: 11) below presents the first 16 bigrams of the keyword ‘Muslim’ after 9/11 in both newspapers. An important observation is that the patterns that were presented by both newspapers were similar, to a great extent. Both newspapers after 9/11 employed more frequently associative collocates with the term ‘Muslim’ than before 9/11. Similarly, the associative collocates were more frequently utilized than the negative collocates that were employed after 9/11. Yet, the increase in the strength of the association between the term ‘Muslim’ and the negative collocates such as ‘extremist and radical’ is apparent. Needless to say, ideologically loaded collocations such as ‘extremists’ and ‘radical’ that co-occurred with ‘Muslims’ can contribute to the (mis)representation of ‘Muslims’.

**Table 5: 11 First 10 Bigrams of ‘Muslim’ in both Newspapers Post 9/11**

No	The Australian			Keyword	The Age		
	$C(k, w)$	RF	Lgl		$C(k, w)$	RF	Lgl
1	World	36	195.6	Muslim	Community	20	150.8
2	Nations	22	162.6	Muslim	World	19	93.26
3	Women	20	141.8	Muslim	Nations	14	85.35
4	Community	19	127.9	Muslim	Groups	13	77.11
5	Nation	17	115.1	Muslim	Nation	10	63.63
6	Countries	18	113.0	Muslim	Group	9	47.51
7	Extremists	9	64.45	Muslim	Extremists	6	44.46
8	Groups	12	57.61	Muslim	Radicals	4	40.17
9	States	8	45.32	Muslim	States	9	38.91
10	Country	10	39.65	Muslim	Countries	8	38.64
11	Communities	4	28.81	Muslim	Country	8	37.35
12	Radicals	4	28.09	Muslim	Women	7	36.85
13	Group	7	25.71	Muslim	Communities	4	32.11
14	Hardliners	3	22.52	Muslim	Worlds	3	27.18
15	Woman	3	19.48	Muslim	Sentiment	3	26.51
16	Fundamentalism	3	18.98	Muslim	Rebels	2	12.37

### 5.2.3 Lexical Priming

It is worth to note that ‘IAM’ should be regarded as the target and an investigation of priming (repetition priming) investigates the words (collocations) that prime the target words. As noted earlier, priming can reveal more about the lemmas under inspection because it shows semantic preference and association. In other words, it shows the negative or positive patterns or attitudes behind specific collocations. Examining ‘IAM’ in terms of priming may help reveal more about the ideology involved in the construction of the image of ‘IAM’ over both periods of time. In addition, it may be a simple way of uncovering the attitude and the focus of attention conveyed by the journalists. Thus, due to the fact that they co-occurred frequently with ‘IAM’, the collocations discussed above are re-examined in terms of priming.

From the previous section it can be seen that the collocations coinciding with ‘IAM’ can be subdivided into five sub-classes (see Table 5: 12 below). In both newspapers, before

9/11 the first sub-class refers to ‘*a set of members*’ (e.g., countries, group, nations, neighbour, community, states, and world). The second sub-class refers to ‘*warfare*’ (e.g., attacks, guerrilla, jihad, and militant); whereas the third sub-class refers to ‘*excessive levels*’ (e.g., fundamentalist, extreme, hard-line, radical, and terrorists). The fourth sub-class refers to ‘*combative groups*’ (e.g., fighters, defenders, and rebels) and finally the fifth sub-class refers to ‘*opposing authority*’ (e.g., movements, regime, and Taliban). On the other hand, after 9/11 the order of the categories changed slightly. That is, ‘IAM’ after 9/11 were primed in terms of ‘*a set of members*’ firstly and ‘*excessive levels*’ secondly.

**Table 5: 12 Frequencies of Bigrams Sub-Classes Pre/Post 9/11**

Collocation Sub-Classes	<i>Pre 9/11</i>			
	<i>The Australian</i>		<i>The Age</i>	
	Freq.	%	Freq.	%
set of members	182	54	102	68
Warfare	62	18	10	7
excessive levels	31	9	11	7
opposing authority	15	4	2	1
combative groups	7	2	2	1
Collocation Sub-Classes	<i>Post 9/11</i>			
	<i>The Australian</i>		<i>The Age</i>	
	Freq.	%	Freq.	%
set of members	280	41	256	57
excessive levels	212	31	82	18
Warfare	94	14	39	8
opposing authority	24	3	26	6
combative groups	13	2	21	4

This finding coincides with the previous finding, i.e., after 9/11 both newspapers employed more negative collocates including those that differentiate between different versions of Islam and Muslim. In essence, these sub-classes largely reflect the ideology of the two selected newspapers, the construction of ‘IAM’, the semantic preference

pattern, and, most importantly, the experience of the readers of these two newspapers. Through these priming collocation categories, *The Australian* and *The Age* linked 'IAM' with some of the unfavourable associations these categories may evoke.

Examining the frequency of the collocations under these sub-classes showed that after 9/11 'IAM' were negatively primed in terms of *a set of members* and *excessive levels*. The ideological significance of these two subclasses is prominent. In terms of priming, differences and similarities can be noted when the two newspapers are compared, particularly before 9/11. Before 9/11, 'IAM' were primarily primed in terms of *a set of members* in both cases. However, the increase of the frequency of the sub-class the *set of members* after 9/11 shows that a deeper separation between 'IAM' and the rest of the world was established. In other words, it implicitly laid down an important theme through the corpus under investigation, namely 'IAM' vs. the West, which can be considered as one of the slogans in the selected corpuses. In other words, frequent references to the 'Muslim' and 'Arab' 'world' and 'nations' introduced polarity into the discourse. Even before 9/11 a separation was already established in readers' mind by the suggestion 'IAM' had a world of its own. This tendency to divide the world into two on the basis of faith was also evident in the fact that Indonesia was referred to as Indonesian Muslims after 9/11. This strategy showed that this ideological split was well established in the discourse (see Chapter Six). Furthermore, it enabled writers and hence readers to put all Muslims in one category. It is worth pointing out that in *The Age* the *set of the member* subclass was the only set through which 'IAM' were primed prominently before 9/11.

Furthermore, ‘IAM’ were secondarily primed in terms of *warfare* and *excessive levels*. The frequencies of this priming were lower before 9/11 than afterwards. After 9/11, the *excessive levels* sub-class, in which ‘IAM’ are represented as ‘terrorists’, ‘fundamentalists’, ‘extremists’, and ‘radical’ was the second most dominant sub-class in both newspapers. This sub-class accounts for a crucial element of the ideological stance of both newspapers, particularly after 9/11. It should be noted that terms such as ‘fundamentalists’ and ‘radical’ are often applied to religions and, in this case, they refer to Islam and Muslim. It has been noted that these collocations favoured Islam and Muslims. Accordingly, this subclass serves to indirectly indicate and describe Islam and Muslims.

On the other hand, Table (5: 13) below shows the distribution of these collocates in terms of positive (for example, ‘moderate’ and ‘innocent’), negative (for example, ‘radical’, ‘terrorism, and ‘violence’), associative (for example, ‘community’, ‘country’, etc.), and neutral (e.g. ‘government’, ‘political’, ‘Indonesian’, and ‘women’), which also reveals information about the underlying ideology.

**Table 5: 13 Frequencies of Bigrams in both Newspapers Pre/Post 9/11**

Collocation Sub-Classes	<i>The Australian</i>				<i>The Age</i>			
	Pre 9/11		Post 9/11		Pre 9/11		Post 9/11	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
positive collocates	22	7%	25	4%	23	15%	9	2%
negative collocates	121	36%	346	51%	25	17%	171	36%
associative collocates	165	50%	278	41%	90	60%	262	56%
neutral collocates	24	7%	35	5%	12	8%	29	6%
Total	332	100%	684	100%	150	100%	471	100%

It is apparent that before 9/11, in both newspapers the ‘associative collocates’ were predominant, whereas the negative collocates were the second most frequently utilized by both newspapers. With references to the positive and neutral collocates, each newspaper shows a different pattern. Regarding *The Australian* both categories were equally employed before and after 9/11. On the other hand, *The Age* employed more positive collocates than neutral before 9/11. However, after 9/11 positive collocates decreased. After 9/11, the most frequently category in *The Australian* was the negative collocates category. This obviously casts ‘IAM’ in a negative light and shows the writers’ tendency to represent ‘IAM’ in a damaging way. This once again reveals the newspapers’ change in their ideological stance and shows how socio-political events are a pivotal factor in the production of new discourse. Unlike *The Australian*, the most frequently employed category was the associative category in *The Age* presumably. The second most frequent subclass was the negative category; whereas the third and the fourth categories were the neutral and the positive categories respectively. As noted earlier, the function of the ‘associative collocates’ category is to separate ‘IAM’ from the rest of the world and put all Muslims, regardless of sect, national or ethnic background, political affiliation, class or gender into a single homogenous category. Most importantly, such a representation constructs a homogeneous identity for ‘IAM’. Through dichotomized representations of ‘us’ meaning the ‘West’ and ‘them’ meaning ‘IAM’, the mass media were heavily involved in relegating ‘IAM’ to the role of ‘Others’. Thus, media representations of ‘IAM’ may have enforced attitudes of ‘Otherness’ towards ‘IAM’ in their readers. Other

terms that are frequently collocated with ‘IAM’ collectively fall into a number of other semantic fields:

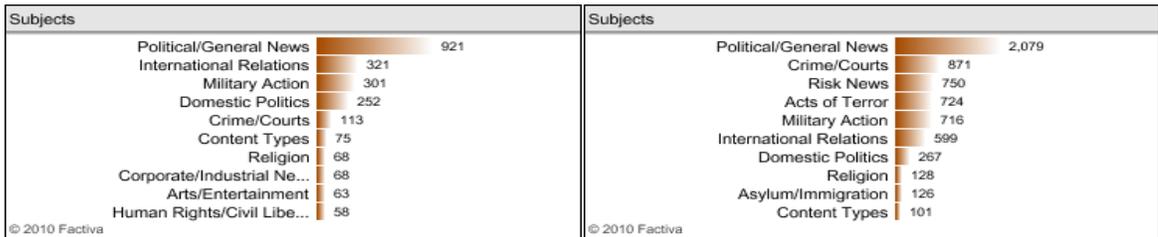
Body politic: country, community, nation, state, world, etc.

Politics: regime, supporters, group, movements, etc.

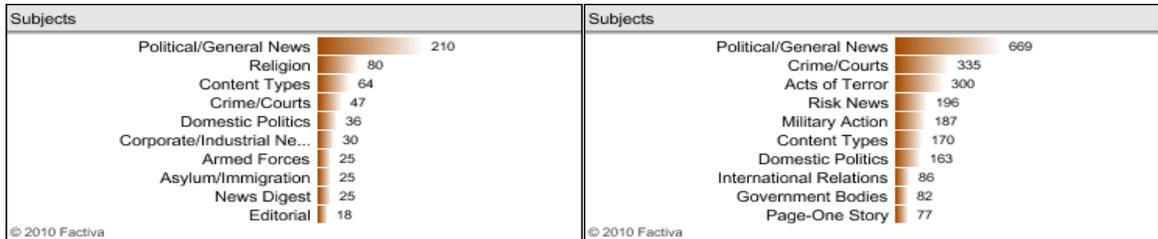
War: fighters, guerrilla, militant, defenders, rebels, terrorists, war, etc.

Religion: jihad, radical, fundamentalists, etc.

Most of these terms of these sets of shared collocates indicate negative connotations and collocations across the three lemmas. Accordingly, it can be argued that a distinctive feature of the representation of ‘IAM’ is a preponderance of negative evaluations. This is apparent in the pattern of the priming as well as the semantic fields. These findings are compatible with the distribution of the most prevailing subjects offered by Factiva (see Figs. 5:1 and 5:2).



**Fig.5.1 Most Dominating Subjects in *The Australian* Pre/Post 9/11**



**Fig.5.2 Most Dominating Subjects in *The Age* Pre/Post 9/11**

As can be seen from the two figures below (5: 1 & 2), provided by a Factiva analysis on the data under investigation, it is clear that the most dominant subject in the news on 'IAM' before and after 9/11 was 'political/general news'. However, the second most dominant subject in both newspapers changed after 9/11. In *The Australian*, before 9/11, the second most frequently discussed subject in which 'IAM' appeared was 'international relations'. For *The Age*, 'religion' occupied this position. After 9/11 this position was occupied by the subject of 'crime/court', in both newspapers. In addition in both newspapers, the categories of 'risk news' and 'acts of terror', neither of which were broached by news on 'IAM' before 9/11, were the third and fourth most dominant subjects with which 'IAM' were associated after 9/11. Such findings support the argument that both newspapers changed the way they viewed 'IAM' after 9/11.

To summarize, all the collocations that have been investigated above have an ideological function, creating, through semantic associations, a socially negative shared image of 'IAM' among the public. This promotes the ideology that was in operation in both newspapers. The analysis has revealed that negative representations of 'IAM' in *The Australian* were a development of previously established patterns of misconceptions regarding Islam and Muslims. This is evident in the occurrences of some pivotal collocations and the frequency of the lemmas before 9/11. Nevertheless, *The Australian* showed a certain balance in its reporting in that it allowed a comparison between radical/moderate versions of the three lemmas. On the other hand, while before 9/11 *The Age* was more balanced, impartial, and friendlier than *The Australian*, after 9/11 it became more partial, less friendly, and more imbalanced concerning the representation of

Islam and Muslims, than *The Australian*. In other words, *The Age* favoured a single biased perspective by emphasizing the ‘radical’ versions of the following keywords: Islam, Islamic, and Muslim after 9/11.

### **5.3 Discussion of Findings**

The existence of a causative connection between the attacks of 9/11 and press attention to ‘IAM’, in particular the lemmas ‘Islam’ and ‘Muslim’, is supported by the frequency of collocations, their strength over both periods of time, as well as the patterns of collocations and priming discussed above. An examination of how the lemmas ‘Islam’, ‘Arab’, and ‘Muslim’ were used by the newspapers’ writers reveals an ideology that realises a negative stance and attitude towards ‘IAM’. One salient observation was the number of occurrences of some crucial negative collocations (with different frequencies) with the lemmas ‘Islam’ and ‘Muslim’, e.g. ‘extremist’, ‘fundamental’, ‘militant’, ‘moderate’, ‘radical’, ‘Taliban’, and ‘terror’, which show that news writers delegated meanings to these two entities that extended beyond any neutral view of Islam or the identity of Muslims.

Gabrielatos (2008) argues a pivotal factor to the readers’ understanding and recall of what they read “is the frequency of specific collocations and the semantic/discourse prosodies they communicate” (pp. 20-21). In other words, it is not necessarily the exact collocations that are remembered, but their prosodies. He notes that the same prosody, whether negative or positive, can be represented though a wide scope of collocation patterns (e.g., Islamic terror, Islamic Taliban, Islamic defenders, etc.). The collocations

examined above embody negative prosody. Gabrielatos (2008) maintains “[t]his [may make] the frequency of semantic/discourse prosodies much higher than that of the individual collocation patterns that give rise to them” (p. 21). These collocations indicate the (negative) stance writers adopted in the representation of ‘IAM’. This finding is also further supported by Baker’s (2006) observation that collocations can unconsciously trigger either positive or negative associations in a reader (p. 114). Byng (2010) also explains that linking Islam to terrorism has damaged the image of Muslim identity in the Western countries (p. 109). From the analysis of the current study, it is apparent that these two lemmas, i.e., ‘Islam’ and ‘Muslim’, were used by the news writers to create negative images such as ‘terrorists’, ‘fighters’, ‘terrorism’, and the like that have nothing to do with the true identity of Islam and Muslims. Through these collocations Islam was represented as a religion of radicalism, extremism, fundamentalism, and terrorism. In this discourse Islam was assigned the blame for any acts of terror carried out by Muslims.

It is also important to note that these collocations did not coincide with the lemma ‘Arab’. As noted earlier, this might be due to the fact that the lemma ‘Muslim’ is more strongly connected to ‘Islam’ rather than ‘Arab’. In addition, the journalists might be aware that not all Arabs are Muslims and might have taken this fact into consideration. Susskind (n.d.) argues that during the First Gulf War *The Australian* did not distinguish between Australian Muslims and Australian Arabs. However, with reference to the 9/11 crisis, *The Australian* and *The Age* did make a distinction between Muslims and Australian Muslims. However, this time the pattern of separation was extended to refer to all Muslims, whether they are Arabs or non-Arabs, by the use of a catch-all expression. In

other words, Muslims in general and the pivotal differences that exist among them were ignored.

Susskind (n.d.) shows that during the First Gulf War the problematic issue was the 'Arab'; on the other hand, the problematic issues after 9/11 were 'Islam' and 'Muslims' (p. 3). It is important to stress that the focus on 'Islam' and 'Muslims' after 9/11 is crucial to the representation of 'IAM'. Among 'IAM', 'Islam' and 'Muslims', not 'Arabs', were prominent, leading to, what Larson (2006) calls, priming. According to Larson (2006), priming can go beyond one's agenda, i.e., it directs the audience to blame an individual or a group of people for a problem (p. 88). Studies have shown that the audience can only use accessible information to evaluate a problem and attribute responsibility (p. 88). Accordingly, in the data under investigation the negative priming of 'Islam' and 'Muslims' was likely to bias the audience in their assessment of what the Bush administration called "terrorism". In the spirit of the argument presented above, 'Islam' and 'Muslim' were primed in news discourse by the increased focus that was put on them. This (negative) focus contributed to the (mis)representation of 'IAM', because indirectly and implicitly they might be blamed by the public for the attacks of 9/11. As noted earlier, the focus on these two entities constructed Islam itself as problematic. In addition, it has been noted that some collocates favoured one lemma over others, for instance, 'fundamentalist', 'militant', and 'Taliban' favoured the lemma 'Islam' and 'Muslim'; 'neighbour' and 'Israel' favoured the lemma 'Arab'; and finally 'Indonesian', 'rebel', and 'women' favoured the lemma 'Muslim'. On the other hand, collocates such as 'countries', 'moderate', 'war', and 'world' favoured the three lemmas 'IAM'.

Another notable point of comparison that can be observed between the two newspapers is the use of 'moderate' and 'radical'. Neither newspapers did not utilize the collocate 'moderate' with 'Islam'. However, *The Age* employed the collocate 'radical' with Islam in both periods of time. In the same vein, *The Australian* employed 'fundamentalist' and 'militant' with the term 'Islam'. The employment of the term 'moderate' with 'Islamic' in *The Australian* is not as effective as with 'Islam', because if 'moderate' collocated with 'Islamic', it would have described a specific aspect of people or organization but not Islam *per se*. On the other hand, utilizing 'radical', 'fundamentalist' and 'militant' with the term 'Islam' serves to describe Islam itself. It should be noted that *The Age* did not utilize the term 'moderate' with 'Islamic'; yet, they used 'radical'. With reference to the term 'Arab', both newspapers favoured the collocate 'moderate'. It is notable that the term 'radical' was not co-occurred with the lemma 'Arab' in either newspaper. Finally, the pattern of the term 'Muslim' in both newspapers resembles that of the term 'Islamic'. That is, after 9/11 *The Australian* utilized both 'moderate' and 'radical' to describe 'Muslim'. On the other hand, *The Age* employed only the term 'radical'. It should be noted that *The Age* employed both terms before 9/11. This is significant because after 9/11 *The Age* is more inclined to present one version of Islam and Muslim. As noted above, by using these two opposing terms, *The Australian* offered their audience two versions or types of the concept 'Muslim'. By way of contrast, *The Age* only utilized the term 'radical', again implicitly presenting its readers with only one version making it more difficult for them to formulate a more objective perspective. Ong (2002) points out that dividing Islam and Muslims into the two categories, moderate and radical, was the

Bush administration's way of defining the notion of terrorism (p. 1). Rabasa (2005: 1) argues that the two categories, 'moderate' and 'radical', lack a clear cut definition. Aly and Green (2008: 1) comment on the term 'moderate' noting that co-occurs with 'Islam', 'Muslim', and 'Arab' equally and calling it an ill-defined term. Within the discourse on Islam, the two terms are employed imprecisely and subjectively (p. 1). Moreover, the term 'radical' is sometimes used to show a group or individuals who support terrorism or violence (p. 1). Similarly Aly and Green (2008) argue that the term 'moderate' refers to a form of Islam favoured by the West and to Muslims who do not dispute the hegemony of the nation state as is consistent with secular principles (p. 1). Additionally, Husain (2010) points out that dividing Islam into 'moderate' and 'radical' implies that a modernized form of Islam is acceptable, but radical Islam, which is cast as the real Islam, is intolerable. In other words, Islam is not acceptable in general, yet, there is a 'moderate' version of Islam can be considered as acceptable. Moreover, those who have compromised some Islamic values are considered 'moderate' as well (p. 1). In the same vein, Ahmed (2010) argues that the use of the term 'moderate' creates problems rather than solving them, because the term itself is ideologically and judgmentally loaded. It is separative in the sense that it gives rise to and draws the line between the good guys and the bad guys (p. 1). More importantly, it has been shown that radical Muslims have more in common with moderate Muslims than what the media suggests<sup>23</sup>. Aly and Green (2008) further point out that, according to Akbarzadeh and Smith, the term 'moderate' in the Australian media is employed to define the type of Muslims Australian people need

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<sup>23</sup> Based on a new Gallup World Poll of more than 9,000 interviews available at <http://media.gallup.com/WorldPoll/PDF/MWSRRadical022207.pdf>

not feel suspicious towards. This type is set up in contrast to ‘radical’ Muslims whom the Australian people should fear (p. 1). Accordingly, Aly and Green disapprove the use of the term ‘moderate’ Islam, which the government favours as the version of Islam that is practiced in Australia (p. 1). Furthermore, this kind of discourse is only the first step to intermediate the practice of religion; this action of intermediation is in sharp contrast with the merit of secularism of the Australian Constitution (p. 1).

#### **5.4 Concluding Remarks**

This chapter has presented the first part of the analysis which investigates the micro-level of the representations of ‘IAM’ in the data in question. By foregrounding some semantic aspects of the media language associated with ‘IAM’ in the year after 9/11, the analysis in this chapter has contributed to our understanding of how the image of ‘IAM’ was (mis)construed over that period. It is also important to stress that this analysis has revealed that ‘IAM’ shares a core of meaning reflected in frequent collocations with certain semantic fields. Furthermore, it has been shown that these semantic fields construct ‘IAM’ in a negative light. By and large, the analysis in this chapter has showed that such a detailed investigation of corpus texts focusing on collocational behaviour and distribution may, as Butler (2008) argues, offer powerful methods to examine the significance of the small details of lexical choice (p. 18). In the following chapter, the other four corpuses are analyzed on the meso-level applying the APPRAISAL framework in order to investigate attitudes and evaluation of ‘IAM’ found in the selected newspapers over both periods of time. The analysis in this chapter will later be used as a reference analysis for the analysis that conducted on macro level employing attentional semantics.

**CHAPTER SIX**  
**RESULT PART II: MESO LEVEL**

## **6.1 Introduction**

This chapter extends the analysis of the data under investigation, examining it at the second level of the tri-semantic framework, i.e., in terms of interpersonal semantics (APPRAISAL framework). This is conducted on the meso level of the discourse. In this chapter, ‘IAM’ are examined in terms of the interpersonal meanings embedded in the articles, which reveal any changes in ATTITUDE discernible in the selected newspapers after 9/11. The analysis in this chapter is supported by a quantitative analysis to compare the presence of the selected features to demonstrate the prevalence of one type of attitude over others and reveal ideological function of these different types of attitudes. It should be recalled that the corpuses that were written before 9/11 are treated as the reference corpuses, whereas the ones collected after 9/11 are the target corpuses. Since content analysis is time consuming, each corpus in this chapter was restricted to 100 articles.

As noted earlier, the APPRAISAL framework, which was proposed by Martin & White (2005), helps to expose the meanings and attitudes interwoven around a topic, in this case, ‘IAM’. In this chapter three subsystems of attitude are explored; therefore, the chapter is divided into three main sections allowing a separate examination of the subsystems of the APPRAISAL framework: AFFECT, JUDGMENT, and APPRECIATION.

## **6.2 Attitude**

Exploring a speaker or writer’s choice of language to express opinions, attitudes, ideas, or feelings (appraisal/attitudinal resources) is a tool for tracing ideological content in any text. Attitude, which is the foundation of the APPRAISAL system, is characterized by its

polarity, as it is always either positive or negative (Read, Hope, & Carroll, 2007, p. 94). In addition, according to Martin and White's (2005) APPRAISAL framework, attitude has three subsystems, namely AFFECT, JUDGMENT, and APPRECIATION (for more information, see section 3.2.2.2.1). In examining the lexical choices by which different subsystems of ATTITUDE are expressed, the important distinction between inscribed and invoked attitudinal values should be highlighted. It should also be recalled that ATTITUDE can be realized directly; that is, it can be inscribed directly in discourse through core lexical items explained in subtypes of ATTITUDE, or indirectly; that is, it can be conveyed without using attitudinal lexis through ideational meanings, which invoke evaluation or any subtype of ATTITUDE through the expression of another subtype of ATTITUDE (Martin & White, 2005, p. 62). Accordingly, the unit of analysis will vary from one example to another. In some example the unit of analysis is a single word or a group of words; whereas in other examples, the unit of analysis is a whole segment of the text. As noted earlier, the size of the segment depends on the clarity of the meaning of the segment under investigation. Unlike inscribed values that are encoded by means of explicit lexical items, invoked values are encoded and expressed by (a) lexical metaphor and (b) by the use of non-core vocabulary items infused with manner to flag an attitude or indicate counter-expectancy. This subtle and less direct manner of expressing interpersonal instances dominated in the corpuses under investigation (for more detail, see Table 6: 2).

In the analysis section for invoked ATTITUDE, the ideational tokens (invoked evaluations) are marked with the notation "t". Each instance of ATTITUDE in the data is also coded for the subtype of ATTITUDE expressed; specifically, it is coded as AFFECT, JUDGMENT, or

APPRECIATION. In addition, the sub-classifications of the different subtypes of ATTITUDE are identified according to Martin and White’s sub-categorizations (2005, pp. 71-76):

- + ‘positive ATTITUDE’
- ‘negative ATTITUDE’
- Des ‘AFFECT: desire’
- Hap ‘AFFECT: un/happiness’
- Sec ‘AFFECT: in/security’
- Sat ‘AFFECT: dis/satisfaction’
- Norm ‘JUDGMENT: normality’
- Cap ‘JUDGMENT: capacity’
- Ten ‘JUDGMENT: tenacity’
- Ver ‘JUDGMENT: veracity’
- Prop ‘JUDGMENT: propriety’
- Reac ‘APPRECIATION: reaction’
- Comp ‘APPRECIATION: composition’
- Val ‘APPRECIATION: valuation’

An overview of the subsystems of attitude is presented below by the total attitudinal stances of each subtype of attitude in the selected data. This helps to depict and reveal the ideology of each newspaper by enabling a comparison of the relative number of instances employed by each newspaper over both periods of time (for more details and representative examples from the data, see 6.2.1, 6.2.2., & 6.2.3 below).

**Table 6: 1 Summary of Subsystems of ATTITUDE in *The Australian* and *The Age***

Subsystems of ATTITUDE	The Australian				The Age			
	Pre 9/11		Post 9/11		Pre 9/11		Post 9/11	
	No.	%	No.	%	No.	%	No.	%
AFFECT	22	6%	31	9%	26	8%	70	20%
JUDGMENT	27	8%	33	10%	22	6%	64	18%
APPRECIATION	8	2%	20	6%	8	2%	12	3%
TOTAL	57	17%	85	25%	56	16%	146	42%
Newspapers	The Australian				The Age			
Period of Time	Pre 9/11		Post 9/11		Pre 9/11		Post 9/11	
No. of Articles with Attitudinal Stances (out of 100 articles)	29		27		15		34	
Average Per Article	2		3		3.7		4.2	

From the above synoptic summary, it is apparent that the three subsystems of attitude are all present in the data over both periods of time. The differences between the frequency of the values before and after 9/11 in *The Australian* and *The Age* were significant, (Chi square test,  $p$  value = .01). However, in terms of frequency of each subsystem, the two newspapers showed different trends. With reference the frequencies of AFFECT in both newspapers, the differences were insignificant before 9/11 (Chi square test,  $p$  value = .07). Similarly put, the differences were not significant in terms of APPRECIATION. On the other hand, the differences between the frequencies of JUDGMENT were significant between the newspapers after 9/11 (Chi square test,  $p$  value = .01).

Before 9/11 the attitudinal values in *The Australian* were 1% higher than those in *The Age*. Yet, after 9/11 *The Age* had 17% more attitudinal values than *The Australian*. To be more precise, in *The Australian*, before 9/11, 29 of the articles under investigation had instances of appraisal, with an average of 2 attitudinal stances per article. Among the analyzed articles from *The Age*, 15 of the articles had attitudinal values, with an average of 3.7 stances per article. On the other hand, after 9/11 the attitudinal values in *The Australian* increased by 8% and traced in 27 instances of the data, with an average of 3.5 stances per article. However, the attitudinal values in *The Age* increased by 26% after 9/11, making these 17% more frequent than those in *The Australian*. In other words, among the analyzed articles of *The Age* after 9/11, 34 of the articles had appraisal stances, with an average of 4.2 stances per article. To sum up, the number of articles with attitudinal values in *The Australian* decreased; yet, the average number of the attitudinal

values in those articles in which attitudinal stances were expressed increased. By contrast, the number of the articles as well as the attitudinal values increased in *The Age* after 9/11.

As for the frequency of expressions of the different subsystems of ATTITUDE, in *The Australian*, judgmental values were the most prevalent over both periods of time. On the other hand, affectual stances occupied the largest part of the total number of attitudinal values in *The Age* over both periods of time. Additionally, for both newspapers over both periods of time APPRECIATION was the least frequently expressed subsystem. After 9/11, the frequency of attitudinal stances in *The Australian* and *The Age* increased; yet, there were differences concerning the subsystems of ATTITUDE among both newspapers. In *The Australian* all the subtypes of ATTITUDE increased by almost 3%. In *The Age*, affectual values increased by 13%. Judgmental values increased in *The Australian* by 2%, while in *The Age* the corresponding increase was almost 12%. Increases in appreciation values in *The Age* were 1%, less than those in *The Australian*, which increased by 4%.

One can also reveal ideology by examining the data in terms of inscribed and invoked attitudes in order to show how these different subsystems and subtypes of ATTITUDE are encoded in a text. Table (6: 2) below breaks down the frequency of the attitudinal stances in the data with reference to inscribed and invoked values within both timeframes. The table above shows that both inscribed and invoked values increased after 9/11. Both *The Australian* and *The Age* employed proportionally more invoked stances than inscribed stances (15% and 14% of the stances pre 9/11 and 19% and 36% post 9/11, respectively).

**Table 6: 2 Summary of Inscribed and Invoked attitude in both Newspapers**

Type	Subsystems of ATTITUDE	The Australian		The Age	
		Pre 9/11	Post 9/11	Pre 9/11	Post 9/11
Inscribed	AFFECT	3	9	4	9
	JUDGMENT	1	6	1	10
	APPRECIATION	2	6	3	4
	TOTAL	6	21	8	23
		2%	6%	2%	7%
Type	Subsystems of ATTITUDE	The Australian		The Age	
		Pre 9/11	Post 9/11	Pre 9/11	Post 9/11
Invoked	AFFECT	19	23	22	61
	JUDGMENT	26	27	21	54
	APPRECIATION	6	14	5	8
	Total	51	64	48	123
		15%	19%	14%	35%

The only significant differences among the total frequency are the differences between the invoked instances before and after 9/11 (Chi square test,  $p$  value = .004), and between the frequencies in *The Australian* before and after 9/11. Before 9/11 the frequency of inscribed and invoked values in both newspapers was almost equal in both newspapers, with *The Australian* employing 2% inscribed values and 15% invoked values and *The Age* utilizing 2% inscribed values and 14% invoked values. It is apparent that inscribed frequency was low in both newspapers. It is also worth pointing out that the instances of inscribed values were mostly employed within the subsystem of affectual and judgmental values. Similarly, inscribed stances employed affectual, judgmental, and appreciation values in equal proportions. In addition, in terms of frequency, it is apparent that the invoked values increased more than inscribed values. Since more often than not, meanings in media discourse are implied and hidden through employing numerous techniques; hence, such a pattern is to be expected.

The following three subsections are devoted to the three subsystems of ATTITUDE employed in the analysis. Under each subsystem, the attitudinal stances traced in the

discourse of the two selected newspapers are compared to each other within both timeframes. The following subsection analyzes and discusses feelings and emotions, i.e., AFFECT.

### 6.2.1 AFFECT

Among the different subsystems of ATTITUDE, AFFECT consists of a group of expressions and language resources used for appraising and evaluating emotional experience, to show the emotional impact of this experience (Martin & Wodak, 2003, p. 224). In other words, affectual resources express or imply how a writer is emotionally disposed to a person, an event, or a thing (Mei & Allison, 2003, p. 74). In the present study, the analysis of the subtypes of ATTITUDE attempts to reveal how ‘IAM’ were primed in terms of feelings and emotions during both periods of time. As noted earlier, there are four subtypes of AFFECT, namely desire, happiness, satisfaction, and security. The table below summarizes the predominant values of AFFECT as they were found in both newspapers.

**Table 6: 3 Summary of AFFECT in *The Australian* and *The Age***

Subtypes of AFFECT	Type of Attitude	The Australian		The Age	
		Pre 9/11	Post 9/11	Pre 9/11	Post 9/11
Desire	-	2	2	1	9
	+	0	0	0	0
Happiness	-	0	2	2	2
	+	0	0	0	1
Satisfaction	-	9	11	3	16
	+	0	1	1	4
Security	-	11	14	17	31
	+	0	2	2	5
Total	-	6%	8%	6%	16%
	+	0%	1%	2%	3%

In an attempt to uncover the feelings and emotions of the writers towards ‘IAM’, and in turn partially disclose the ideology of the newspapers over both periods of time, the table given above presents the breakdown of the different subtypes of AFFECT found in both newspapers before and after 9/11, as well as showing the percentage of the total positive and negative affectual stances. It should be noted that the differences between the frequencies of the instances in both periods of time are significant in *The Australian* and *The Age* (t-test<sup>24</sup>,  $p$  value = .019 and  $p$  value = .035 respectively). Differently put, the differences between the frequencies of the instances between both newspapers before 9/11 are not significant (t-test,  $p$  value = .68). It shows that before 9/11, the frequency with which negative affectual stances appear in both newspapers, regardless of the subtypes, is the same. It is also important to note that while negative stances were dominant across both periods of time, the frequency of the expression of positive values showed different trends. While, according to the data under inspection, *The Australian* did not employ positive stances before 9/11, 2% of the attitudinal values found in *The Age* were positive before 9/11. In addition, *The Australian* chiefly employed ‘dissatisfaction’ and ‘insecurity’ stances; whereas in *The Age* utilized ‘insecurity’ stances predominated before 9/11. This may partly reveal how each newspaper viewed ‘IAM’ in terms of attitude.

As noted earlier, after 9/11 there was a significant increase of the affectual stances in both newspapers, particularly so when it comes to the negative stances in *The Age*. To be more

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<sup>24</sup> T-tsts is conducted as it is used with tables of low frequencies because “the chi-square . . . may not be reliable with very low frequencies” (McEnery, Xiao, & Tono, 2006, p. 56).

precise, affectual values increased by 3% and 12% in *The Australian* and *The Age* respectively. Furthermore, in *The Australian*, negative stances increased by 2%; whereas in *The Age* negative values increased by 10%. It is also important to note that positive attitudes increased slightly in both newspapers as well, although they did so more in *The Age* than *The Australian*. In short, the differences between both newspapers after 9/11 are significant (t-test, p value = 0.057). A detailed analysis of the most prominent examples of the attitudinal stances and values found in each newspaper appears below.

As mentioned above, the most prevalent subtype of AFFECT in both newspapers across both periods of time was ‘insecurity’. ‘Insecurity’ constituted more than half of all the attitudinal values found in both newspapers before 9/11. However, context shows that most of these ‘insecurity’ stances were related to two specific issues, namely the Israeli-Palestinian conflict. In these contexts, Arabs and Muslims were connected with negative language including “violent reactions”, “religious uprisings”, “mentality of violence”, “bombers”, and “pure hatred”. These aspects or characterizations provoked feelings of ‘insecurity’. The examples cited from *The Australian* are coded as A; on the other hand, the examples cited from *The Age* are coded as B:

A1. Militant Islamic groups have mounted a wave of suicide bombings against Israeli targets (-sec, t) since a Palestinian uprising began last September after peace talks became deadlocked. Israel has often held Mr Arafat responsible, accusing him of failing to take action to curb the attacks. (Document austln0020010905dx950000b)

B1. But the Jews of Bukhara have survived, at times barely, despite centuries of

discrimination, persecution, Islamic fundamentalist uprisings and pure hatred (-sec, t), most of which remains even today (sec, t). (Document agee000020010803dwb400iyk)

In a way that is typical of the corpus under investigation, the writers here have foregrounded the issue of anti-Israeli violence in the Middle East, framing it as a threat posed by Arabs and Muslims. In turn, these two examples (A1 & B1) evoked the feeling of ‘insecurity’ towards ‘IAM’ and may have provoked a negative judgment of Muslims as violent, aggressive, racist, and extreme in the readers. Furthermore, both newspapers portrayed Muslims and Arabs as being angry, which, in turn, may provoke feeling of ‘insecurity’ due to the fact angry people are more likely to be violent. Anger is discussed in more detail below, under the feeling of ‘dissatisfaction’. In short, by employing affectual stances that are likely to provoke ‘insecurity’, *The Australian* and *The Age* manipulated people emotionally, stimulating fears and worries and directing these towards Muslims and Arabs by indirect means. A feeling of ‘insecurity’ is crucial to framing representation of ‘IAM’ as a potential threat.

‘Insecurity’ stances increased significantly in both newspapers after 9/11 to become the most prevailing subtype in the data under investigation. Yet, the writers focused these ‘insecurity’ feelings towards ‘IAM’ on different issues. Journalists expressed their negative feelings in terms of ‘insecurity’ towards ‘IAM’ largely on the anti-Western terrorist threat felt to be implied by these attacks and the reactions of some Muslims towards these attacks. It should be noted that articles about the Israeli-Palestinian conflict decreased greatly after 9/11. This is also evident in the decrease of the collocational

behaviour of the lemma Muslims and Arab (see, Chapter 7). The following examples are illustrative:

A2. The widespread reaction of the Arab masses, however, was deep satisfaction (-**sec, t**). (Document austln0020010913dx9e000bx)

B2. Indonesian police fired warning shots, tear gas and water cannon during a clash with 400 Muslim protesters near the US embassy in Jakarta yesterday in a clear sign that authorities would clamp down on anti-American violence (-**sec, t**). (Document agee000020011009dxaa0034v)

In *The Australian*, the jubilation of “the Arab masses” concerning the attacks on the U.S. was generalized to cover Arabs in general. In *The Age*, there was also emphasis on the threat of anti-American violence that Westerners may face in some Islamic countries in both newspapers. As a result, ‘insecurity’ was evoked towards ‘IAM’. It is apparent that ‘insecurity’ in these examples was likely to provoke readers’ negative judgment of ‘IAM’ as they were framed as violent and insensitive to the suffering of others.

The second prevailing subtype of AFFECT in the data before 9/11 was ‘dissatisfaction’, with *The Australian* employing more instances than *The Age*. ‘Dissatisfaction’ values were also of crucial importance to the construction of ‘IAM’ across both periods of time. Most of the stances of ‘dissatisfaction’ before 9/11 related to Arabs, the Israeli-Palestinian conflict in general and the position of Arabs towards Israel in particular.

A3. The Middle East and the question of whether rich states owed an apology and reparations to Africa for slavery had dominated the conference. The US and Israel walked out (-**sat, t**) over Arab attempts to brand Israel racist. (Document austln0020010909dx9a000n2)

B3. *Discrimination* (- **prop, t**) against Jews was rife throughout Timur's rule, and part of the rebuilding of Bukhara involved the construction of a Jewish quarter known in Tajik as the "makhallai yahudiyon". According to law, Jews were forbidden to live outside the quarter's limits. Jewish shops also had to be built one step lower than Muslim stores (-**sat, t**). (Document agee000020010803dwb400iyk)

It is evident now that in both newspapers, the issue of Israel was the main source of ATTITUDE in terms of 'insecurity' and 'dissatisfaction' before 9/11. In the examples above (A3-B3), writers focused on the negative aspect of some Arab policies, leaders, "their attempts to brand Israel racist" and "Jewish shops . . . built one step lower than Muslim stores". These examples emphasized how the Israelis were (mis)treated by Muslims. It should be noted that example (B3) describes what happened to Jews in Bukhara centuries ago and this is not the case now. Accordingly, recalling such a memory might affect the readers emotionally; hence, they may sympathize with Israeli people, who were represented as victims in this example. It is also significant that the relationship between Muslims and Israelis in this example were represented from only one perspective. This shows how selective in their lexical choices as well as representations the newspapers were in their coverage. In the data under inspection, Muslims were never represented as victims. The feeling of 'dissatisfaction' evoked in the previous examples was evoked through the use of expressions such as "the US and Israel walked out" and "lower". In terms of 'propriety', example (B3) provoked a negative judgment of Muslims as unfair, intolerant, and racist. In example (A3), it was not really "the Arab attempts" as much as the Arab leaders' attempts; however, this use of language helps to provoke an over-

generalized negative stance in terms of ‘tenacity’ by showing Arabs as stubborn, and tenaciously unwilling to change their minds.

In respect to ‘dissatisfaction’ values after 9/11, the newspapers showed similar trends, with instances of ‘dissatisfaction’ increasing after 9/11 in both newspapers. To be more precise, after 9/11 ‘dissatisfaction’ values generally revolved around a few issues that were pivotal to the construction of ‘IAM’. First, the racist behaviours of some Australians towards Muslims in Australia were evaluated in terms of ‘dissatisfaction’. This feeling was expressed in an inscribed manner to make it clear that this behaviour was not expected or accepted. Hence, people were asked to behave more rationally:

A4. It was incredible such racist behaviour against the Islamic community could be taking place in Australia (-**sat**, *t*). (Document austln0020010913dx9e000bu)

A5. We are asking Australians to act rationally (-**sat**, *t*), particularly in relation to Australian Muslim communities, who also condemn (-**sat**) these acts. (Document austln0020010913dx9e000bu)

Examples (A4-5) showed that the journalists were not pleased with the “racist behaviour” of a few Australians towards the Muslim community in Australia and that they urged Australians to “act rationally”. In other words, some Australians were judged indirectly by the news writers as being racist in an invoked manner.

Unlike the examples of *The Australian*, the ‘dissatisfaction’ instances in *The Age* revolved around the position and the policy of the Arab governments:

B5. The truth is this so-called dialogue would be far less precarious if Arab and Islamic governments had not indulged in the duplicity of allowing their citizens to believe that the outside world could forever be blamed for policy failings at home (-sat, t). (Document agee000020011011dxac0000q)

B6. But, while European and Asian allies strongly backed America's retaliation, Arab nations were mostly silent or critical (-sat, t), an indication of the fragility of the coalition America has forged to fight terrorism. (Document agee000020011008dxa90002o)

The examples (B4-5) reveal 'dissatisfaction' feelings towards Arabs, the Islamic governments, and the Muslim nations in general for "indulg[ing] in the duplicity of allowing their citizens to believe that the outside world could forever be blamed for policy failings at home", which has led to the failure of "so-called dialogue". 'Dissatisfaction' is also evoked by the refusal to back American retaliation. The refusal of Arab nations was compared to the strong support from the European and Asian allies; however, the resultant weakening of the coalition that joined America to fight terrorism was identified as the fault of Arab nations. Hence, Arabs and Muslims were collectively blamed for this failure. It would have been more just, if the newspaper had referred to the governments rather than Arab nations as a whole. The news writers expressed their 'dissatisfaction' in an evoked manner using terms such as "so-called dialogue", "failing", "silent", and "critical". Such instances are likely to provoke the readers' negative judgment of these governments. In terms of 'tenacity', the suggestion is that these governments are unreliable and inconstant.

The third case of ‘dissatisfaction’ instances were those that did not express the writers ‘own feelings’, but which attributed common negative feelings to Muslims and Arabs instead. These feelings included resentment, anger, outrage, and the like. Such negative attribution maligned the majority of Arabs and Muslims, portrayed them as being marked by violent energy and resulted in evoking a feeling of ‘insecurity’ towards them. In terms of ‘propriety’, such feelings were likely to provoke a negative judgment of Muslims and Arabs as impulsively violent, constructing them as a potential enemy. Muslims, on the other hand, were also constructed in a negative way by the employment of terms such as “resentment”, “envy”, and “the rejection of the sort of success” the West has achieved:

A6. The West is now aware of the depth of Muslim resentment (**-sat, t**). . . (Document austln0020010913dx9e000br)

A7. It is not just envy (**-sat, t**) that motivates those who say that Islam is the answer and turn back to their roots and their past. It is a rejection of the sort of success (**-sat, t**) that they see as corrosive and intrusive - bringing pornography to the internet, the atomisation of families, the neglect of religious values. (Document austln0020010913dx9e000br)

B7. For the ummah of the Muslim world, the people in the streets, a sense of impotence, frustration and humiliation (**-sat**) is understandable. But surely there must come a time when the political elites in the region accept a measure of responsibility for this crisis in their midst and agree (**-sat**) to share in the risks of delivering the remedy (**-sec, t**). (Document agee000020011011dxac0000q)

With reference to these instances of ‘dissatisfaction’, a distinction should be made between the examples as cited in *The Australian* and *The Age*, because the ideology that

operates behind this subtype of AFFECT varied between these newspapers. The first example (A6) showed in an empathic way that no one can argue against, that there is “Muslim resentment” and now after the attacks of 9/11 more people in the West are aware of it. The writer may intend to indicate that this kind of anger in the Muslim world is the reason behind the attacks. This example may invoke ‘insecurity’ feelings as well and in turn provoke judgment of Muslims in terms of ‘propriety’ as being violent and evil. In the second example (A7), the writer also discussed and expressed the feelings of dissatisfaction that Muslims had towards the West. The example from *The Australian* explained and clarified the reasons, from the perspective of the writers, as to why Muslims say that Islam is the answer. According to the writer, those who say so were envious of the sort of success the West achieved; thus, they rejected these achievements which were, according to the Muslims, “corrosive” and “intrusive”. In terms of ‘propriety’, such an example was likely to provoke a negative judgment of Muslims as being envious, jealous, and hostile. It is apparent that such crucial stances to the construction of ‘IAM’ were expressed by the writer, on the behalf of Muslims, to (re)shape their image according to the writer’s perspective. The last example (B7) acknowledges feelings of frustration, impotence, and humiliation that Muslims experience. These kinds of feelings attributed to Muslims might be used explain any violent action that might result. The metaphor the writer utilized indicates that Muslims are sick and they need to be cured; however, the writer also claimed the process of curing them is risky. In addition, the writer evaluated Arab leaders as being irresponsible as they refuse to take measures to solve the crisis that caused the illness.

On the other hand, the positive satisfaction values that were as cited in *The Australian* interestingly did not only express positive feelings towards ‘IAM’ themselves. Positive feelings were attributed to Australia and Australians as well. By way of contrast, the examples as cited in *The Age* expressed implicitly satisfaction towards Muslims. The following are only examples:

A8. The Australian this week has shed light on the richness, variety and tolerance (+sat, t) of our fast-growing Muslim community which draws its at least 450,000-strong membership from across the Middle East and Asia. While the Taliban in Afghanistan forbids women to be educated, most Australian Muslim women lead fulfilling, empowered lives (+sat, t). (Document austln0020010925dx9q000h4)

B8. Muslims were as shocked by the terrorist attacks on the US as people of any faith (+sat, t). (Document agee000020011010dxab00018)

In the example (A8), the satisfaction stances intrinsically expressed the news writers’ feeling of satisfaction towards Australian Muslims who showed “the richness, variety and tolerance” of the Australian society. Similarly put, in the same example, the writer compared the Australian Muslim women to the Afghani Muslim women to demonstrate how the former is superior. In so many words, unlike the Afghani Muslim women, who are not educated for political reasons, the Australian Muslim women are “educated” and have a “fulfilling [and] empowered life”. The writer appraised the Australian Muslim women showing ‘satisfaction’ and provoking a positive judgment in terms of capacity and tenacity towards Australian Muslim women. This example also evaluated Afghani Muslim women as being uneducated but with sympathy. Hence, in reality, the positive

stances towards 'IAM' were employed to appraise Australia positively rather than Muslims as a group, whereas the negative stances are utilized to evaluate the Afghani government. Conversely, the example (B8) as cited from *The Age* evaluated Muslims positively in an implicit manner by representing them as being shocked by the attacks just as the American people and the rest of the world. Accordingly, this example may evoke indirectly the feeling of 'security' towards Muslims. It should be noted that such positive feelings are not emphasized or underscored in the corpuses under inspection. Therefore, they cannot be expected to be effective in piloting public opinion. On the contrary, frequent expressions of negative values are likely to be more effective and influential.

The fourth subtype of AFFECT, which was found only in *The Age*, is 'desire'. Negative instances of 'desire' were frequent in *The Age*, with the negative desire instances increasing significantly after 9/11.

B9. [B]ecause the royal family fears (-des) for its own survival against an Islamic uprising. (Document agee000020011012dxad0000z)

B10. The Philippines has struggled since 1995 to control the Islamic rebels, and is avoiding asking openly for US help for fear (-des) of domestic uprisings. (Document agee000020011011dxac0000x)

As noted above, this subtype of AFFECT, namely negative 'desire' (disinclination), was as cited only in *The Age*. It was expressed in an inscribed manner using the word "fear" in all the as cited examples across both periods of time. The examples (B9 & 10) showed that different parties fear almost only one thing, namely the "Islamic uprising" and "Islamic rebels". In addition, such examples indicated there was a consistent feeling all

around the world as a result of Islam. Put differently, these examples could invoke a negative judgment (‘propriety’) by their portrayal of Muslims as violent and rebellious. On the other hand, these examples can also invoke a negative ‘appreciation’ of Islam itself as tolerating attacks on innocent people. Accordingly, a feeling of ‘insecurity’ towards Muslims and Arabs could be provoked as well. Although ‘desire’ stances express the feelings towards an event or an action that has yet to take place, such values are crucial because they disclose the writers’ predictions concerning the Muslim community around the world.

To summarize, it is apparent from the analysis and the percentages of the instances in each corpus that the feeling of ‘insecurity’ prevailed in the data across both periods of time. This crucial subtype to the representation of ‘IAM’ was stated both in inscribed and invoked manners through the different subtypes of AFFECT. In both newspapers, Muslims and Islam were presented as a source of fear, violence, and threat, in particular after 9/11.

### **6.2.2 JUDGMENT**

This section explores the manifestations of JUDGMENT in the discourse of *The Australian* and *The Age* over both periods of time. The table below presents the total number of the judgmental stances in both newspapers. Table 6: 4 below shows the frequency of the subtypes of JUDGMENT in both newspapers during both periods of time. It also presents the percentages of the positive and negative judgmental stances. As seen from the table, *The Australian* contained a higher frequency of the negative judgmental stances before 9/11 than that of *The Age* in. On the other hand, after 9/11 positive stances were more

frequently found in the data, although less in *The Australian* than *The Age*. It is also significant that after 9/11 the negative stances in *The Age* were three times more frequent than those in *The Australian*.

**Table 6: 4 Summary of JUDGMENT in both Newspapers**

Subtypes of JUDGMENT	Type of Attitude	The Australian		The Age	
		Pre 9/11	Post 9/11	Pre 9/11	Post 9/11
<i>Normality</i>	-	1	0	0	4
	+	1	5	0	2
<i>Capacity</i>	-	1	2	4	10
	+	0	6	0	1
<i>Tenacity</i>	-	6	6	2	15
	+	0	1	0	1
<i>Veracity</i>	-	0	0	0	0
	+	0	0	0	0
<i>Propriety</i>	-	18	11	15	26
	+	0	2	1	5
<i>Total</i>	-	8%	6%	6%	16%
	+	0	4%	0%	2%

It should be noted that there are no significant differences between the frequencies of the stances in *The Australian* newspaper during both periods of time. Differently put, there is a significant difference between the frequencies of the values in *The Age* during both periods of time (t-test,  $p$  value = .017). Similarly, there is a significant difference in term of frequencies between the newspapers after 9/11 (t-test,  $p$  value = .0004). As noted earlier, JUDGMENT after 9/11 increased only by 2%; yet, it remained one of the most dominant attitudes found in the corpus. As for the types of attitudes, in *The Australian* the judgmental instances in general and the positive ones ('normality' and 'capacity') in particular increased after 9/11 (even though the increase was not significant); whereas the negative stances ('normality' and 'propriety') decreased. On the other hand, in *The Age* negative stances increased substantially. Yet, it is important to note from Table 6: 4 that

only one positive instance of judgmental value towards 'IAM' was found in *The Age* before 9/11 in the data under investigation. Before 9/11 the most prevailing subtype of JUDGMENT in both newspapers was 'propriety', constituting more than half of all of the judgmental instances in the data under investigation. The other subtypes of judgmental stances were not significant, particularly before 9/11. Nevertheless, 'capacity' and 'tenacity' values in *The Age* increased substantially after 9/11 to make up 15% and 10% of all the instances respectively. By way of comparison, after 9/11 both newspapers showed different trends in terms of the subtypes of JUDGMENT. The increase in positive stances in *The Australian* was after 9/11. They increased by 4%; whereas negative stances decreased by 2%. Unlike *The Australian*, the increase of positive stances in *The Age* was not significant, particularly when they are balanced by changes in the frequency of negative values. In fact, positive stances in *The Age* increased only by 2%, while negative instances increased by 10% after 9/11. It is worth pointing out that the negative stances in *The Age* were more frequent than *The Australian*. By contrast, the positive values in *The Australian* were more frequent than *The Age*. It is also apparent that the 'veracity' values were not employed at all by either newspaper for either period of time. Although positive stances increased by 2% after 9/11, this number is still crucial, particularly when they are compared to negative stances, which are so much more frequent that they tend to cancel any positive impressions.

As noted earlier, before 9/11, 'IAM' were mostly appraised by journalists in terms of negative 'propriety'. It should be noted that the negative values outweighed the positive values. However, since the quantitative analysis is not sufficient by itself, instances

should be examined in their context to examine how ‘IAM’ were represented by these two newspapers. Therefore, the following sections present a detailed analysis of these attitudinal stances to demonstrate the values expressed in each newspaper over both periods of time. The following examples as cited from both newspapers before 9/11 are illustrative:

A9. But opponents fear not only radiation but violent reactions (**-prop**) from Muslim communities in Asia, where the Christian message may not be welcome. (Document austln0020010910dx9a000bb)

A10. The military stalemate in Afghanistan over the past year has seen the Taliban short of recruits. This may explain its anti-Christian campaign, of which the aid workers are victims, and its increasing openness to Arab Islamic radicals (**-prop**), who see Afghanistan as a site for a socio-religious experiment. (Document austln0020010909dx980003r)

B11. Eighteen people were killed in two attacks by Islamic extremists (**-prop**) in Algeria's Medea region, south of the capital Algiers, locals said yesterday. (Document agee000020010803dwah00h06)

B12. Take the case of the women of Jordan, Iran, Afghanistan and other parts of the Islamic world. Not many will. And yet, as writer-director Shelley Saywell shows us in her documentary Crimes of Honor (ABC, 9.30pm), there is injustice (**-prop, t**) being allowed to go on there today that chills the soul. (Document agee000020010803dw9s00htd)

In the examples cited above, Muslims were connected to violent reactions and extremism with reference to ‘propriety’. This consistent connection was likely to evoke readers’ negative judgment since it represented Muslims as being violent, unwise, aggressive,

thoughtless, and the like. All these negative characteristics and misjudgements were directed at the whole Muslim community and assisted in (mis)representing Muslims, who are enormously culturally diverse, a fact *The Australian* and *The Age* newspapers neglected to clarify to their readers. In the examples (A9, 10, & B11), Muslims were described as being radical (and) extremists, which in turn showed how Muslims were (and went far) beyond accepted social norms. Moreover, the data is full of such terms as “extremists” and “fundamentalists”, which carries the same function as “radical”. This triangulates with the findings of the micro analysis. In a similar vein, in the example (B12), the writer referred to injustice and extremism in the Arab and Islamic world, aspects that may evoke the negative judgments on the part of readers towards Muslims and Arabs. Such examples tend to invoke the feeling of ‘insecurity’ towards Muslims and Arabs as well. Of specific importance to the current study is the point that the people, who were identified with terrorism, were not specified in any way other than Islamic. This suggested all Muslims and Arabs were involved and implicitly accused Islam of justifying such terrorist actions.

The second most frequent subtype employed by *The Australian* is ‘tenacity’, whereas in *The Age* this position was occupied by ‘capacity’. The following examples demonstrate how ‘IAM’ were appraised in terms of ‘tenacity’ in *The Australian* and ‘capacity’ *The Age*:

A11. MIDDLE East violence intensified (-ten, t) yesterday when at least 10 people were killed in a suicide bombing (-ten, t) and other attacks including the shooting-up of an Israeli school bus. (Document austln0020010910dx9a0000b)

A12. Because the longer a Third World government refuses to take responsibility for the real problems afflicting its people - poor education, substandard healthcare, unemployment - the louder it must denounce racists and other alien oppressors to maintain itself in power. Which may help explain why the Arab countries are more insistent than ever that Zionism equals racism (-ten). (Document austln0020010909dx9a000nf)

In *The Australian*, all the examples of ‘tenacity’ before 9/11 were negative. Most of the examples were related to the issues that Muslims and Arabs had with Israel. In the previous example (A11), the writer referred to an incident that took place in Palestine; yet, he used ‘Middle East’ to expand the feeling of insecurity. In this example, Arabs are represented as imprudently incurring risk. In example (A12), Arab leaders were blamed for inciting hatred and violence against the Israel as well as being stubborn and unwilling to recant racist statements. In these examples, Arab leaders were accused, yet, these examples show that there was an established assumption that ‘IAM’ felt hatred and violence towards Israelis. Such lexical choices could provoke in readers a negative judgment of Arabs as violent, aggressive, and unfair as well. By the same token, Muslim and Arab leaders were represented as being irresponsible and blameworthy for trying to take the focus off themselves by calling Israelis racists. It is also significant that the writers did not discuss the negative feelings of Israelis towards Arabs, a lack of balance which, had it not been present, may have changed or modified the image of relative Arabs. As mentioned earlier, the newspapers reported news in a selective manner.

To move on to ‘capacity’, the second most prominent subtype in *The Age* before 9/11, the next examples as cited from *The Age* are illustrative:

B13. Paranoid about an Olympics terrorist attack, a hotel staff member called the police to report that two dodgy types, one of them an Arab (-cap, t), had just done a gun trade. (Document agee000020010803dwa600fnn)

B14. Western intelligence agencies are becoming increasingly worried about links between Islamic terrorists based in the Middle East and Muslim groups in Indonesia. They fear more bombs blasts will rock the capital (-cap, t). (Document agee000020010803dwas00ijy)

The examples given above (B13 & B14) demonstrate the ‘capacity’ values that were employed in *The Age* towards ‘IAM’ before 9/11. Most importantly, in these two examples, Muslims and Arabs were shown as capable of causing destruction. For instance in the example (B13), the writer reported that the hotel staff member was suspicious of two dodgy men, but only the nationality of the second man who was an Arab was specified. An implication is that because he was an Arab, he was a proper target of suspicions as someone capable of causing destruction and disruption. More often than not, the newspaper acted in a selective manner in the process of reporting news highlighting certain nationalities and certain groups of people and not others. In so doing, the newspaper ignored certain aspects of, or at least glazed over parts of, the facts in question. In the second example (B14), the worries the Western intelligence agencies have regarding the links “between Islamic terrorists based in the Middle East and Muslim groups in Indonesia” were taken up. It was reported these agencies as were worried that more bombs would hit the capital as a result of these links. When words such as “worry” or “fear”, which refer to possible events in the future, are used we must consider the ATTITUDE under the affect of ‘desire’. Through these speculations, the writers are likely

to evoke negative judgments in the readers of Muslims by connecting them to destruction and causing disorder, feelings of ‘insecurity’ towards ‘IAM’ may be invoked as well. Based on these only examples, it is understandable that readers would not feel secure. Thus, the newspaper offers the Australian public a good reason to feel suspicious towards ‘IAM’.

By way of contrast, after 9/11 negative stances were also dominant. Despite the decrease of the number of the instances in *The Australian* after 9/11, negative ‘propriety’ values prevailed after 9/11. It is also important to note that the total number of the negative values expressed surpassed the total of the positive instances. The following gives some examples of positive values in both newspapers:

A13. This does not represent Australians, as much as the attack in the US does not represent Muslims (+**prop, t**). (Document austln0020010923dx9o00008)

B15. Let's sign up for a register of civil disobedience. Those who don't like this latter-day version of White Australia, who disapprove of the demonisation of Middle Easterners and Muslims (+ **prop, t**), who feel like challenging a choreographed campaign of panic, of wedge politics, might like to drop me a line. (Document austln0020010903dx910019p)

In both examples (A13 & B15), the writers employed positive stances declaring that these attacks did not represent Muslims as a whole. Hence, the writer asked people not to conflate those who launched the attack on the WTC with innocent Muslims. In the same vein, the second example indirectly rejected demonizing “Middle Easterners and Muslims”. These examples might have invoked readers’ positive judgment of Muslims in

general as being good, moral, and law-abiding who would not have supported the attacks in the U.S. In other words, even though the attacks were carried out by certain Muslims, the whole Muslim community all around the world should not be demonized and stigmatized as terrorists or attackers. This is a healthy attitude. Unfortunately, however, it is not the attitude that predominated. In the media representations, 'IAM' were not primed to trigger such a response in readers. This is shown by the relative frequency of the negative and positive instances in the data under inspection. That is, as the negative instances outbalanced the positive values they assumed a more crucial function in the construction of 'IAM' than the positive values. The next examples show negative instances found in both newspapers in terms of 'propriety':

A14. The Taliban, however (**-prop, t**), denied that bin Laden, a hero to many radicals in the Islamic world, played any role in the US attacks. (Document austln0020010913dx9d00004)

A15. The result can be a zeal bred in the alleyways of Gaza or the slums of Tehran that sees hope only in the elimination of the enemy, the crushing of the "Great Satan". This is the hope that is perverted into terrorism, the promise achievable only with the destruction of America's monopoly of power and influence (**-prop, t**). (Document austln0020010913dx9e000br)

B16. In many cases, the forcible suppression by secular elites or traditional despots (**-ten, t**) of modernising Islamic oppositions - which typically seek egalitarian democratic societies infused with Muslim values, and support the emancipation of women (so long as they are modestly dressed) - has cleared the way for reaction in the form of Taliban-style fundamentalism (**-prop, t**), which seeks

only to apply the Sharia law based on Koranic precepts and the life of Prophet Mohammed. (Document agee000020011012dxad00011)

B17. Elsewhere in the Muslim world, regimes (-prop, t) have been trying to express their support for the American action and at the same time quell public protest about such an unpopular policy. (Document agee000020011012dxad00011)

The example given above (A14) states that Bin Laden is “a hero to many radicals in the Islamic world” without giving any evidence to back this point. The use of ‘however’ in this example presented counter-expectancy. That is, Bin Laden is a hero. Such a statement identified Muslims in general with Bin Laden’s terrorism. The writer’s statement was likely to evoke negative judgments on the part of readers towards Muslims, and in particular radical Muslims, as being evil or aggressive. In the example (A15), the whole Muslim community was connected with negative values such as “destruction”, “hatred”, and “terrorism”. These characteristics coincide with those of Bin Laden. The construction of the representation of ‘IAM’ relied partly on such connotations. All of these negative values were likely to provoke a negative judgment of all Muslims worldwide without differentiating between those Muslims who are against what the terrorists are doing and those who support it. These negative stances, most importantly, could have invoked the feeling of ‘insecurity’ towards ‘IAM’. It is apparent by now that feelings of ‘insecurity’ are a recurrent subtype of AFFECT that they are expressed in different manners, namely they are inscribed, evoked, and provoked.

The other two examples, which appeared in *The Age*, negatively appraised Arabs and Muslims in terms of ‘propriety’. In the example (B16) as cited in *The Age*, the writer

stated that there was an attempt by both “secular elites and traditional despots” to modernize Islamic opposition through “forcible suppression”. This process of modernization resulted in a “reaction in the form of Taliban-style fundamentalism”. This may have evoked the readers’ negative judgment of Muslims as being inflexible and immoderate. It should be stressed that such statements are not a matter of fact; they are only the news writer’s opinion, which in turn directs and may influence the readers’ opinions. It is worth pointing out that employing the term “Islamic” with the term “opposition” gave rise to negative attitudes towards Islam itself; it may have evoked a negative appreciation of Islam as supporting Taliban-style fundamentalism in many readers. In the example (B17), the writer again exposed his stance towards the Muslim and Arab governments through the use of the term “regime”. Muslims and Arab governments were referred to as a “regime” not a ‘government’. This word “regime” in and of itself showed the pre-established negative ideology of *The Age* and its producers towards Muslim and Arab governments, and had the potential to manipulate the public. Alharbi (2009) states that despite the fact the two terms regime and government can refer to the same institution, the latter is socially acceptable and has a more positive connotation. On the other hand, the term ‘regime’ carries negative political connotations connected with dictatorship and coercive ideologies (p. 72). The example (B17) claimed that the Muslim regimes themselves fear protests and uprisings were they to support America. This example will tend to provoke a negative judgment of ordinary Muslim citizens as aggressive and unfriendly not only towards America but towards their own

leaders as well. These examples may have repeatedly invoked a feeling of insecurity towards 'IAM'.

The second most frequently represented attitudinal value in the data is 'capacity' in *The Australian* and 'tenacity' in *The Age*. An increase of the positive values of 'capacity' in *The Australian* after 9/11 was highly significant, with more positive than negative stances found. Conversely, in *The Age*, the increase in the negative instances of 'capacity' statistically was more significant than the positive values. In respect to 'tenacity', negative values increased substantially in *The Age*; whereas in *The Australian* the frequency of 'tenacity' remained constant. The following examples show the use of 'capacity' in both newspapers:

A16. The Australian this week has shed light on the richness, variety and tolerance of our fast-growing Muslim community which draws its at least 450,000-strong membership from across the Middle East and Asia. While the Taliban in Afghanistan forbids women to be educated, most Australian Muslim women lead fulfilling, empowered lives (+cap). (Document austln0020010925dx9q000h4)

A17. A 19th-century Muslim philosopher, Jamal al-Din al-Afghani, spoke for all such - he did not hesitate to stigmatise Muslims as backward. He swung between self-pity about their common plight and ferocious insistence that the remedy lay in violence. Putting his finger on what he thought was the crux of the matter, he wrote: It is amazing that it was precisely the Christians who invented Krupp's cannons and the machine-gun before the Muslims (-cap, t). (Document austln0020010922dx9m00eil)

B18. But, like the former Soviet Union, underperforming Islamic governments (-cap) are struggling to win the argument that they offer a superior social model.

Although the OIC speaks for a fifth of the world's population, these nations represent only 5.7 per cent of global economic output (-cap, t). (Document agee000020011011dxac0000q)

B19. Arab states have been more reluctant to support an international coalition against terrorism than they were in joining the coalition a decade ago to evict Iraq from Kuwait. They fear resentment against America and the West could flame Islamic uprisings (-cap, t) in their own country if Afghanistan, a Muslim state, is attacked. (Document agee000020011003dxa400015)

The example (A16), from *The Australian*, focused on appraising the condition of the Australian Muslims women in terms of ‘capacity’. It should be recalled that *The Australian* also appraised Muslim Australian positively in terms of AFFECT defending them and attempting to protect them from racial attacks. The writer emphasized the condition of the Afghani women as unprivileged and, by way of contrast, claimed Muslim women in Australia were capable of leading a successful life. This example appraised Muslims women in the West in general and in Australia in particular in an inscribed manner. The example (A17), on the other hand, appraised Muslims in a negative way in terms of ‘capacity’ as well. The writer as cited the opinion of Jamal al-Din al-Afghani, a Muslim philosopher, to appraise Muslims who were, according to Al-Afghani, backward. The writer opines that Al-Afghani “swung between self-pity about their common plight and [advocating that the] remedy lay in violence”. The writer quoted Jamal Al-Din Al-Afghani who expressed ironical amazement because Krupp's cannon and the machine-gun were invented by the Christians not Muslims. In so many words, the writer patently meant to say that Muslims were supposed to invent such machine-guns

due to the amount of violence they have comprised. This example is likely to evoke a negative judgment of readers towards Muslims who were represented as being violent, aggressive, and leading a warlike life. It should be noted that this example is not treated as a quote because the writer was not reporting a current incident or event. On the contrary, he recalled what Al-Afghani said to emphasize a point. The other two examples as cited in *The Age* (B18) represented Muslims as being unproductive, or ineffectively productive. In the example (B19) Muslims were represented as being likely (and able) to rebel, rise up, or attack the West. In both representations, Muslims are judged negatively by the writers. The latter could well have invoked a feeling of insecurity towards 'IAM'.

The third most significant attitudinal value in the data under inspection was 'tenacity'. The frequency of the negative tenacity values across both periods of time did not change in *The Australian*. By way of contrast, in *The Age* negative 'tenacity' values increased substantially after 9/11; whereas positive judgment was employed only once in the data under investigation. The following examples from both newspapers demonstrate such values:

A18. The West looks at Muslim political systems and shakes its head in despair. In few countries is there a functioning model based on the rule of law, human rights, democracy and political legitimacy (-**ten**, **t**). The closer a system comes to such a model, in Malaysia or Morocco, the less the anti-Western virulence. (Document austln0020010913dx9e000br)

A19. Muslims and Arabs have nobody to blame but themselves for so complete a social and political failure (-**ten**, **t**). (Document austln0020010922dx9m00eil)

B20. Support in Indonesia and Malaysia, which have majority Muslim populations, has been less enthusiastic (-ten). Their response to the American war against terrorism will have a profound impact on their relations with the US. (Document agee000020011011dxac0000x)

B21. But, while European and Asian allies strongly backed America's retaliation, Arab nations were mostly silent or critical (-ten), an indication of the fragility of the coalition America has forged to fight terrorism. (Document agee000020011008dxa90002o)

The examples given above appraised Muslims and Arabs negatively in term of 'tenacity'. They indicated that their social and political system is unreliable, reckless, obstinate, failing, and irresponsible. According to the news writers in the example (A18), this unsuccessful system was the cause of "the anti-Western virulence". The same feeling of hatred was emphasized in the example (A19). All of these aspects would tend to evoke in readers a negative judgment of Muslims as individuals, even while distinguishing them from their governments with which they themselves may not be pleased. On the other hand, the example (B20) from *The Age* suggested that Muslims in Indonesia as well as Malaysia, who once were considered the neighbours of Australia, did not show enough interest in fighting terrorism. The emphasis in this example was put on the fact that the majority of the population in these countries is Muslim. This may underpin the assumption, and suggest that the predominant faith was the reason these states were not being interested in fighting terrorism. In other words, this statement is an implied accusation of guilt. One implication is that if these Muslims were not truly interested in fighting terrorism, they might be interested in supporting it, which in turn may have

evoked the readers' negative judgment of the Muslims in these countries. Likewise, this example may evoke a feeling of insecurity towards 'IAM' as people who are ready to terrorize others. In the second example (B21), the writer emphasized the same idea by characterizing the position of the Arabs toward the war against terrorism as "silent" and "critical". Besides evoking the negative judgment of Muslims, these statements will tend to provoke dissatisfaction with the Muslims' positions as well. In turn, this may provoke further 'insecurity' or at least distrust or suspicion towards those Muslims who, according to the writer, were not interested in fighting terrorism.

The least frequently employed judgmental values in the corpuses under investigation were those of 'normality'. It is also worth pointing out that, due to its relative infrequency, this subtype was not highly significant. As seen from table (6: 4), it is apparent that after 9/11, in *The Australian*, Muslims and Arabs were not appraised negatively with reference to 'normality'. It should also be noted that the 'normality' values in the selected data in particular after 9/11 were all positive, but due to their low frequency they were not primed and hence were unlikely to be effective. The following are instances of 'normality':

A20. Some Muslim women may wear headscarves and pray five times a day, but their lifestyles and interests are no different from those of most Australian men and women (+**nor**, *t*). (Document austln0020010925dx9q000hf)

A21. All but a tiny minority are normal (+**nor**), law-abiding citizens. They no more deserve to be stigmatised as Islamic extremists than Christians in Australia

deserve to be blamed for Irish terrorism. (Document austln0020010913dx9e000c9)

As mentioned above, in the period after 9/11, the number of positive values in terms of ‘normality’ increased, while the negative stances of ‘normality’ decreased. The examples (A20-21) demonstrated how *The Australian* appraised Australian Muslim men and women positively with reference to ‘normality’. In the first example (A20), the writer appraised practicing Australian Muslim women, in particular those who are wearing the headscarf and praying five times a day, as leading a normal lifestyle and having the same interests of the Australian people. In the second example (A21), the writer appraised the majority of Australian Muslims in an inscribed manner as ‘normal’ and not deserving of being denounced as Islamic extremists. As noted earlier, *The Australian* was aware Australian Muslims should not be blamed for what happened in the US. However, this type of attitude was not stressed and therefore not primed in the news discourse under investigation. It should be noted that example (A20) appraises Australian Muslims women positively; yet, the utilization of ‘but’ recalls the widespread counter-expectation that Muslim women who wear headscarves and pray five times a day do not lead a normal life in terms of interest and lifestyle. In terms of the negative ‘normality’ values in *The Age*, they were found at double the frequency of positive values. The following are examples of these:

B22. But America's declared war against terrorism is anything but conventional - with no clear idea of what victory will look like, and great uncertainty (-nor) about how Arab and Muslim nations will ultimately respond to an attack on a Muslim nation. (Document agee000020011008dxa900016)

B23. Even so, the paradox of Islamic reaction (-nor) is that if the calls this week for an all-out jihad (holy war) against America issued by both Taliban leader Mullah Mohammad Omar and Osama bin Laden strike fire anywhere, it will probably be in some of the most pro-Western, pro-American countries, such as Egypt, Jordan, Saudi Arabia, the Gulf states and the Islamic parts of Asia. (Document agee000020011012dxad00011)

The examples (B22-23) given above highlighted contradictions present in Islamic and Arab nations regarding America's attack on an Islamic country and the calls to jihad against America respectively. Both characteristics may provoke feelings of insecurity and incite fear towards 'IAM'. To be more precise, "uncertainty" in the first example (B22) indicated that Muslims may not support this war; on the contrary, they may oppose it. The second example, characterized Muslims ready answer the call to jihad against America as ones who live in pro-American countries whose governments are pro-Western. In this example, *The Age* appears to target individual citizens rather than the governments as anti-American. It has been noted that the newspapers focused on individuals more than governments. This is evident in the case when the governments were portrayed as responsible but Muslims in general were stigmatized instead through the use of terms such as 'Arabs' or 'Muslims'. Undisputedly, by blaming all Muslims for the faults of certain groups, the media succeeded in attaching those groups' attacks and acts to all Muslims. This means that feeling of 'insecurity' towards 'IAM' are more effectively primed, and so are likely to become generally accepted by the public.

### 6.2.3 APPRECIATION

This last section of the analysis focuses on the analysis of stances of APPRECIATION in the selected data. As noted earlier, APPRECIATION is the least frequently represented attitude in the data under investigation. Table (6: 5) below shows how frequently stances of the last subsystem of ATTITUDE occurred in both newspapers over both periods of time. It provides the breakdown of the different subtypes of APPRECIATION over both periods of time and gives the total percentage of the positive and negative stances occurring in both newspapers. It is apparent that each newspaper displayed a different trend in this respect. Yet, it should be noted that there are no significant differences between the frequencies of the values in either newspaper during both periods of time. Similarly put, there are no significance differences between the two newspapers during both periods of time.

**Table 6: 5 Summary of APPRECIATION in both Newspapers**

Subtypes of ATTITUDE	Type of Attitude	The Australian		The Age	
		Pre 9/11	Post 9/11	Pre 9/11	Post 9/11
<i>Reaction</i>	-	4	7	5	4
	+	1	9	2	4
<i>Composition</i>	-	0	2	2	3
	+	0	1	0	1
<i>Valuation</i>	-	2	0	0	0
	+	0	1	0	0
<i>Total</i>	-	2%	9%	7%	7%
	+	0%	11%	2%	5%

Before 9/11 *The Australian* did not express any positive values at all; yet, only 2% of its data expressed negative ‘appreciation’ values. This is insignificant compared to the frequencies of the other subsystems of ATTITUDE. On the other hand, after 9/11, the trend changed. That is, both the negative and positive values increased with positive values were employed more frequently than negative ones. The percentage of the positive

stances in *The Age* increased by 3%; while, negative stances remained constant at 7%. By way of contrast, in *The Age* negative stances occurred more often than the positive stances both before and after 9/11. Nevertheless, the occurrence of positive values doubled after 9/11, whereas the frequency of the negative values remained constant. Yet, due to the paucity of these examples, these changes are not significant. It is also worth mentioning that the increase in negative values in *The Australian* was more consistent than that of *The Age*.

Among the different subtypes, the most prevalent in *The Australian* before 9/11 was 'reaction', while in *The Age* this position was occupied by 'balance'. On the other hand, after 9/11, the stances that were expressed in terms of 'reaction' were among the predominant subtypes in both newspapers. The analysis below addresses some of the most important examples that express values in terms of APPRECIATION from both newspapers before 9/11:

A22. TALIBAN forces have smashed hundreds of bottles of vintage alcohol that survived five years of the regime's harsh Islamic rule (-**reac**). (Document austln0020010829dx8u000dq)

A23. The argument is not that Lebanese culture necessarily promotes rape. Or that Islam is inherently misogynistic. Or, indeed, that immigration breeds crime (-**reac**). (Document austln0020010823dx8o000h3)

From the table and the examples given above, it is evident that the attitudes that were expressed toward Islam, Arabs, and Muslims' culture are based on the new writers' reactions which might stem from the agenda and the ideology of the newspaper. The

example (A22) demonstrates how Islam was ‘appreciated’ negatively before 9/11 from a ‘reaction’ (quality) perspective. To be more precise, Islam in this example was represented as being “harsh” and lacking in gentleness. These ‘appreciation’ values, which were based on the reaction of the writers, presented these qualities and characteristics of Islam as non-negotiable facts. Furthermore, the example (A23) showed negative ‘appreciation’ values concerning Islam and Arabic culture in terms of ‘reaction’ (impact). The writer in this example expressed some points that may induce the appreciation of Islam and the culture of some Arabs negatively. However, it is apparent that the writer was not open to negotiate with readers about the veracity of these ideas. Yet, raising such topics may help the writer to evaluate such cultural attitudes in an implicitly negative manner. A reader may take them as representative of Islam and the Arabic culture such as, seeing as misogynistic or promoting rape, although these are attitudes of which no culture or religion approves.

The following examples reveal a different ideology towards ‘IAM’, which was not highly represented in the data under inspection:

A24. The Government has managed to mobilise and inflame public opinion against Muslims and refugees from the Middle East and Afghanistan. What a triumph of leadership. What a way to try to win an election (-**reac**, *t*). (Document austln0020010901dx91016lp)

B24. [I]t would be regrettable if it were assumed by some people that Islam tolerates violence against women (+**reac**). It does not, however much its teachings might be distorted by some cultures and traditions. (Document agee000020010803dw9n00h5n)

The example (A24) evaluated the way the Australian government won its election during 2001, through mobilizing and inflaming public opinion against Islam and Muslims including refugees who came from the Middle East or Afghanistan. The way of winning the election was appreciated negatively by the writer, a point which can be considered as expressing a positive value towards Muslims in general. On the other hand, the example (B24) in *The Age* appraised Islam by defending it against those who may accuse it of tolerating “violence against women”. Yet, since this tolerance of violence against women was attributed to culture and traditions that had destroyed some of the original Islamic teachings, the second part of the sentence appraised the culture and traditions of some Muslims negatively by showing them as a source of sanctioned violence especially against women. Similarly, this may imply that Islam these days tolerate such things.

As noted earlier, some of the ‘appreciation’ subtypes increased significantly after 9/11. Yet, the most substantial subtype of these was ‘reaction’ in both newspapers. Yet, the increase of the positive stances was more substantial in *The Australian*. The following are instances from both newspapers:

A25. And Islam in Australia has not been aggressive or militant (+**reac**). It has for the most part accepted its place alongside Jews and Christians. (Document austln0020010925dx9q000h4)

A26. The Muslim world has an old and proud culture (+**reac**), but one that has felt under assault from the West for the past century. (Document austln0020010913dx9e000br)

B25. He predicted the Taliban government would fall within weeks and urged Australians not to confuse Afghans with terrorists. Almost everything the Taliban has done has been against the teachings of Islam (+comp). (Document agee000020011008dxa90001w)

The examples given above appraised Islam and its teaching, as peaceful and unaggressive, claiming that the Taliban and their actions were unrepresentative. Accordingly, after 9/11 both newspapers attempted to evaluate Islam positively in an inscribed manner in order to demystify readers about its nature by differentiating between real Islam and the Islam Taliban promotes. It is also worth mentioning that when *The Australian* appraised Islam (example A25); it was the version of Islam in Australia that was appreciated positively not the version of Islam which exists in the Middle East or in any Islamic country. This might give the converse impression that Islam outside Australia could be aggressive and militant. It is also worth noting that in the example (A26), the writer appraised the culture of Muslims positively by describing it as being old and proud. Yet, the writer expresses a belief that this culture had felt under attack from the West for more than 100 years. In this example, the theme of Islam vs. the West emerges once again. The writer implied that the feeling of being under assault may explain why some people from the Islamic world might want to attack the West. Most importantly, this explanation was also an accusation. Differently put, the writer gave a false reason for Muslims to attack the West. In this sense, the writer indirectly confirmed the view that Muslims are violent and might become terrorists. On the other hand, Islam was also appraised negatively in an implicit manner. The following are examples from both newspapers:

A27. The modern Islamic revival has been in contradistinction to the West and its overwhelming influence (**-comp, t**). This has coincided with a feeling of political powerlessness across much of the Islamic world - a feeling that America dictates the agenda and that Western assumptions now order the affairs of nations. (Document austln0020010913dx9e000br)

A28. Islamic radicalism (**-comp, t**) draws its strength from a burning sense of injustice (**-reac**). (Document austln0020010913dx9e000br)

A29. It has made Afghanistan the global capital of Islamic terror networks (**-reac, t**). (Document austln0020010912dx9d000ma)

B26. Fearful of feverish reactions within their own societies, the gathering of Arab and Islamic leaders in Qatar this week stopped short of firm commitments on tackling the menace of Islamic extremism (**-reac, t**). (Document agee000020011011dxac0000q)

B27. The challenge of radical Islam (**-comp**) for the political class in countries as diverse as Pakistan, Saudi Arabia and Egypt and, closer to home, Indonesia and Malaysia, has become a priority. (Document agee000020011008dxa900015)

Generally speaking, the previous examples evaluated Islam negatively in an implicit manner. The example (A27) presents one of the most widespread themes in the media in general. This theme, which was established in the previous chapter and noted above, is the theme of the West vs. Islam. Islam in this example was shown as being in opposition to the West and its irresistible influence. This example suggested Muslims are backwards or uncivilized. It is worth pointing out that in this example the West is made to stand for the bright side of the world, while Islam is placed, to some degree, in opposition as the darker or less bright side of the world. Furthermore, Islam itself is evaluated indirectly as

backward and uncivilized as well. These two aspects are one of the most frequently recurring positions towards Islam in the media. By the same token, in *The Age*, Islam was appraised implicitly in a negative manner by establishing a connection between Islam and a few negative terms, such as “terror”, “radical”, and “extremism”. These terms are undeniably politically and emotionally charged and carry strong negative connotations. Such pejorative terms are used to condemn any threat or violent actions that cannot be justified. By and large, the repetitions and the continuous connections between Islam and such terms may have encouraged readers to associate Islam with such characteristics. This might, in turn, tend to represent Islam as supportive of these negative characteristics. Accordingly, these days, such the terms by themselves can trigger associations with Islam and Muslims even without mention of the words ‘Islam’ or ‘Muslim’. Islam *per se* does not align with these negative connotations, which have come to be associated with it for political reasons. These connotations arise as a result of the collocations employed to coincide with the term Islam (for more detail, see 7.2.2). This may result in an increasing tendency to use Islam to explain any negative action taken by any group of Muslims, potentially delegitimizing any group or Islam *per se*. It is also worth mentioning that such terms have helped to legitimize any action taken against such groups or against Islam itself. In addition, using such phrases has guided a construction of Muslims as terrorists, radical, and extremists.

In short, Islam and Arab’s culture were appraised in both negative and positive manner; however, while the positive stances overweighed the negative ones in *The Australian*, the

comparative paucity of such stances made this finding insignificant. On the other hand, the negative instances outbalanced the positive ones in *The Age*.

### **6.3 Discussion of Findings**

The comparison carried out in the previous sections from the four corpuses established the presence of various attitudinal values, as well as the frequencies, the types that are favoured by the writers of each newspaper and any changes across the two timeframes. The analysis above shows that *The Age* presented highly evaluative versions of the news in particular after 9/11, but *The Australian* employed fewer instances of attitudinal stance than *The Age* in both timeframes. Fig.8.1 below presents a comparative overview of the distribution of attitudinal strategies employed by both newspapers before and after 9/11. A salient finding, as Fig. 8.1 below shows, is that *The Australian* favoured ‘judgmental’ resources in both timeframes; whereas *The Age* employed ‘affectual’ stances as its main evaluative resource. Nevertheless, when the three subsystems of APPRAISAL are compared, the order of frequency in which the sub-types were employed varies in a striking way. In *The Australian*, the frequency ordering is JUDGMENT, AFFECT, and APPRECIATION for both timeframes. On the other hand, in *The Age*, the order is AFFECT, JUDGMENT, and APPRECIATION for both periods of time. It is apparent that AFFECT and JUDGMENT were among the most important resources for expressing attitudinal values in both newspapers before and after 9/11. It is also worth pointing out that *The Age* was far more likely to use ‘affect’ than *The Australian*, particularly after 9/11. Another point to stress is that both newspapers employed APPRECIATION far less frequently than the other subsystems of ATTITUDE. Nevertheless, *The Australian* employed APPRECIATION more

frequently than *The Age* after 9/11. This pattern may show that ‘Islam’ itself was not a major focus of these two newspapers; and this is why it was not evaluated frequently in the selected data. However, it may also show that the news writers purposely avoided expressing appreciation of Islam. This point gains force from the instances in which they negatively evaluated Muslims themselves, as this may imply a negative evaluation of Islam.

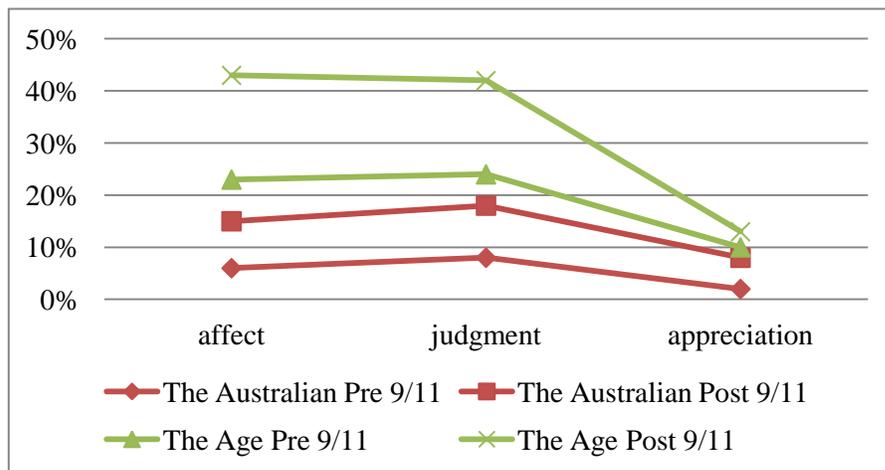


Fig.6.1 Distribution of Attitudinal Stances in *The Australian* and *The Age*

In terms of frequency, the comparison indicates that before 9/11 both newspapers relied equally on attitudinal values. By way of contrast, after 9/11 *The Age* employed almost twice as many of these compared to *The Australian*. Accordingly, this strongly indicates that the version of news represented by *The Age* regarding ‘IAM’ was more highly evaluative than that of *The Australian*. In other words, *The Australian* was less biased than *The Age*. Yet, it should be noted that *The Australian* was more judgmental; whereas *The Age* was more affectual. These differences indicate the kind of the techniques each

newspaper employed might have been calculated to manipulate their particular readership.

As noted earlier, another way to examine the analysis of the current data and to acquire a more triangulated view is to utilize the Linguistic Inquiry and Word Count (LIWC) software to calculate the positive and negative emotions in the data under inspection. This can be compared to the analysis in terms of the standard degree of emotions in formal. Table (6: 6) shows the degree in the current data and presents a comparative view that may be ideologically revealing. That is, in respect to the positive emotions in the data under investigation, it is worth underlining that in both newspapers, for both periods of time, positive emotions were less frequently expressed than would be expected by measures of standard frequency in formal texts as provided by LIWC. On the other hand before 9/11 the frequency of the negative emotions in both newspapers was less than that of the average found in formal and personal texts.

**Table 6: 7 LIWC Results of Positive and Negative Emotions in the Data**

LIWC Dimensions	Timeframe	Newspaper	Current Data	Personal Texts	Formal Texts
Positive Emotions	Pre 9/11	The Australian	1.46	2.7	2.6
		The Age	1.89		
	Post 9/11	The Australian	1.67		
		The Age	1.67		
Negative Emotions	Pre 9/11	The Australian	1.54	2.6	1.6
		The Age	1.34		
	Post 9/11	The Australian	2.23		
		The Age	2.14		

Hence, this may shows that such emotions are more likely to be present in such texts but not in newspapers, which are considered to be more formal. Conversely, after 9/11 the

frequency of the negative emotions found in both newspapers increased to almost double that of what is usually expected in formal texts.

#### **6.4 Concluding Remarks**

This chapter has discussed the most salient attitudes in relation to ‘IAM’ found in both newspapers before and after 9/11. The APPRAISAL framework, proposed by Martin & White (2005), proved helpful in revealing the meanings and attitudes which the writers employed. The analysis has covered the three subsystems of ATTITUDE, namely AFFECT, JUDGMENT, and APPRECIATION. To summarize, the analysis of the APPRAISAL framework, conducted on the meso level, indicates that this kind of interpersonal evaluation plays a valuable role in unveiling not only the ideology of writers but also the attitudes that they would like their readers to support. The next chapter re-examines the results and findings of the previous two chapters with reference to attentional semantics which is the final level of discourse, or the macro level according to the tri-semantic framework. The analysis in the next chapter aims to show how the different semantic features analyzed in the previous chapter operate to change the focus of the audience’s attention towards new aspects of the topic in hand, in correspondence with changes in the ideology and agendas of both newspapers over the period of time in question.

**CHAPTER SEVEN**  
**RESULTS PART III: MACRO LEVEL**

## **7.1 Introduction**

The preceding chapters analyzed the first two levels of the discourse, namely micro and meso levels. On the first level of discourse, corpus linguistic (or lexical semantic) features were employed to reveal the ideology that was encoded on this level of discourse. By way of contrast, the second level examined the attitudinal values encoded in the corpuses under investigation. This chapter discusses and expands upon the previous results of the analysis by re-examining and reinvestigating the findings of the previous two chapters in their context to ascertain their ideological impact during the periods of time under investigation. In other words, the findings of the previous analysis on the first two levels are viewed from a different perspective in this chapter, which connects it to the macro level of discourse. In the context of the socio-political events, the analysis in this chapter aims to examine the changes of ideology in terms of attentional shifting. The current study assumes that language and attention are inextricably related. Hence, Oakley (2003) indicates that linguistic constructions are not empty semantic or syntactic ‘vessels’, but operations that make one object more highly noticeable than another, which is considered less important by the writer (p. 5). According to Marchettie (2003), it is pivotal to examine lexical choices in terms of the attentional changes they bring about. In the present study, the lexical choices include frequency, collocations, lexical priming, and attitudes. To sum up, the analysis relies equally on the quantitative and qualitative findings in the previous chapters. The choices that shift attention are the basis of the analysis in this chapter with a specific focus on how readers’ attention after 9/11 was redirected and focused on various aspects of ‘IAM’ that are different from those

before 9/11. This analysis, in turn, unlocks the ideologies implicitly expressed by the texts and the changes in these ideologies after 9/11. Hence, it is important to establish the differences between the references corpus, the one written before 9/11, and the target corpus, the one written after 9/11.

## **7.2 Attentional Aspects of Lexical Semantic Features**

As noted earlier, the analysis on the micro level (see Chapter 5) revealed pivotal aspects to the construction of ‘IAM’ over both periods of time; yet, to get the most out of the analysis, in this section the findings are re-examined in terms of shifting of attention. Accordingly, this section aims at unveiling the attentional aspects of the ideology and their significance during both timeframes and highlighting the impacts of the socio-political events after 9/11 on such linguistic features as frequency of lexical choices and collocations. As seen from the comparative analysis carried out in Chapter 5, all the features of corpus linguistics under investigation showed some crucial changes and shifting of attention, which in turn affected the construction of ‘IAM’ after 9/11.

In respect to the frequency of ‘IAM’, both newspapers displayed a different pattern after 9/11 to the one they displayed before those events. It has been concluded that before 9/11 attention was focused on the terms ‘Arab’ and ‘Muslim’. Hence, both newspapers contained more articles about Muslim-Arab related issues, such as Israeli-Palestinian conflict, and as such ‘Islam’ was among the least frequent lemmas in both newspapers before 9/11. That is, there were fewer articles on the subject of Islam. This phenomenon is also evident in the percentage of values of APPRECIATION, which were examined on the

meso level of discourse. By way of contrast, after 9/11 attention was shifted away from 'Arab', which became the least frequent lemma after 9/11, to focus on the lemmas 'Islam' first and then 'Muslim': 'Islamic, Muslim, Muslims, and Islam' (in order of frequency). It is apparent after 9/11 both newspapers were more concerned with 'Islam' and 'Muslim'; however, they became correspondingly less interested in the term 'Arab'. The fact that these issues (before 9/11) were more related to Arabs than Muslims may explain why the newspapers did not report on issues that were related to the Israeli-Palestinian conflict after 9/11 as they did before 9/11. This lack of interest in 'Arab' is also evident in the collocational behaviour of the lemma 'Arab'. This attentional shifting reflects the ideological shifting as well, and both contributed to the claim that the newspapers had become more interested in 'Islam' after 9/11. Marchetti (2003) explains that by guiding, directing, and piloting the public's attention, a writer can make the public understand his or her intentions, beliefs, ideas, and fears and this can persuade readers to do or not to do something (p. 2). In the spirit of Marchetti's view, it is evident that both newspapers revealed their intentions, ideas, and attitudes implicitly to attract readers' attention to different aspects from those before 9/11, through the frequency of the selected lemmas, collections, and lexical priming. Sherman, Crawford, Hamilton, and Garcia-Marques (2007) argue that priming is one factor that can influence the accessibility of information in memory. They also mention that frequency with which an object has been primed is influential in terms of memory as well (p. 55). In the corpus analyzed, what was primed with reference to frequency and collocations are 'Islam' and

‘Muslims’. Moreover, they were primed in an unfavourable manner due to the negative collocations found with these two terms.

As noted earlier, examining frequency by itself is not sufficient to reveal the ideology of the writers. Hence, collocations should be taken into consideration to explore the semantic prosody of these lemmas. The second corpus linguistic (lexical semantic) feature, which is re-examined in this section in light of the shift of attention away from Arab to Islam and Muslims, is collocation. The collocations or the terms that frequently co-occurred with ‘IAM’ played a crucial role in the construction of ‘IAM’, in particular after 9/11 due to their frequency (see section 5.2.2). In this section the collocations that co-occurred with ‘IAM’ are re-examined with reference to attentional semantics. This is done first collectively, i.e., ‘IAM’, and then separately, i.e., Islam, Arab, and Muslim. Roughly speaking, the newspapers showed changes with reference to the collocational behaviour of the three lemmas, which can be attributed to ideological changes. In a collective manner, as seen from the collocations that coincided with ‘IAM’ in both periods of time, it is apparent that ‘IAM’ after 9/11 were viewed differently. A case in point is the attention of the readers was shifted away from certain characteristics such as ‘neighbour’, ‘Palestine, and ‘Israeli’ to focus on others through the new collocations, such as ‘attack’, ‘extremists’, ‘fighters’, ‘fundamentalist’, and ‘hard-line’, which constructed ‘IAM’ in quite a different manner. The shifting of attention here from ‘neighbour’, for example, to ‘Muslim’ presented Indonesia in a different manner by removing them specifically from the context of neighbourhood to the context of the

attacks of 9/11 or to a lesser degree, to Muslims who were viewed in an unfavourable manner.

It is important to mention that there are major differences and changes in the ideology of each newspaper after 9/11. Although before 9/11 *The Australian* employed some collocations, namely ‘countries’, ‘group’, ‘jihad’, ‘militant’, ‘Taliban’, and ‘world’, that remained important to the construction of ‘IAM’ even after 9/11, the increase in the examined terms that contributed to the ideology was significant after 9/11. This was extremely likely to attract readers’ attention to ‘IAM’ in such a way as to create and reinforce a negative and collective impression. In a similar vein, *The Age* used a number of significant collocations before 9/11 that reveal the ideology of the newspaper, for instance ‘countries’, ‘group’, ‘Israel’, ‘states’, ‘women’, and ‘world’ that increased after 9/11. Many of the negative collocates were not as frequent as they were in *The Australian*. Accordingly, the ideology of differences and separation, which was present in both newspapers before 9/11, dominated after 9/11. Both newspapers employed terms such as ‘countries’, ‘community’, ‘group’, ‘nations’, and ‘world’, more frequently after 9/11, which helped to separate Muslims from the rest of the world, representing them as the ‘Other’ more definitively. It should be noted that the frequency as well as the strength of association of such collocates increased after 9/11. As noted earlier, ‘IAM’ were unfavourably presented in *The Australian* before 9/11, but such a presentation was not present in *The Age* until after 9/11. This is evident in the new negative collocations that coincided with ‘IAM’ after 9/11, which were not in use before 9/11. To summarize, it has been concluded that the negative and associative collocations prevailed in the corpora

after 9/11; however, each newspaper had its own stand. *The Australian* used negative collocations more frequently than associative collocations after 9/11 (see Table 5:13). On the other hand, *The Age* utilized associative collocations more than negative collocations during the same period of time. Yet, in both newspapers negative and associative collocations were among the most frequently employed types of collocations that coincided with 'IAM'. Both types of collocations represented 'IAM' in an unfavourable manner and as being the 'Other'.

As mentioned above, it is also important to examine the collocations that co-occurred with each lemma separately in order to reveal the newspapers' implicit ideologies. Before 9/11 neither newspaper focused specifically on any aspect of Islam, which may reflect the positive (or neutral) stand of the newspapers towards Islam during that period. Yet, after 9/11 attention was directed towards certain crucial aspects that are pivotal to the representation of 'Islam'. Hence, it can be argued that the ideology of each newspaper changed with reference to Islam after 9/11. This post 9/11 ideology was revealed through the employment of a number of the collocations with 'Islam' on the part of each newspaper. *The Australian* did not employ any significant terms before 9/11. On the other hand, *The Age* employed two different significant terms, i.e., 'radical' and 'fundamentalist'. However, after 9/11 *The Australian* employed significant collocates to its ideology such as 'fundamentalist', 'militant', and 'radical'. The attentional aspects of these terms indicate the new ideology of *The Australian* after 9/11. As for *The Age*, the only change that took place was indicated by the employment of the term 'militant', which replaced the term 'fundamentalist'. This new term demonstrates the new

representation of Islam as it reflects the attacks. This attentional aspect that newspapers focused on after 9/11 shows the warfare aspect of Islam, which became prominent through collocates such as ‘Taliban’, ‘terror’, and ‘fighter’. That is, Islam in the discourse after 9/11 shows a fighting disposition in both newspapers. Another observation to note is that both newspapers highlighted fundamentalism (in the case of *The Australian*) and radicalism (in the case of *The Age*), a significant misconception about ‘Islam’. Needless to say, these similar terms were discussed and foregrounded continuously after 9/11.

With reference to the term ‘Islamic’, on the other hand, the ideologies of both newspapers showed different trends. *The Australian* was relatively consistent with its previous position regarding the term ‘Islamic’ after 9/11. Before 9/11, *The Australian* utilized crucial terms, like ‘guerrilla’, ‘hard-line’, ‘jihad’, ‘militant’, ‘terror’, and ‘regime’. However, this pattern was emphasized and increased after 9/11 through the frequent employment of (new) collocates that contribute to its ideology such as ‘extremism’, ‘fantasy’, ‘fascism’, ‘hardline’, ‘opposition’, and ‘Taliban’. Nevertheless, a change of the ideology was more apparent in *The Age*, which became obvious when a comparison is carried out between the source and target corpuses. Before 9/11, *The Age* employed mainly associative collocates and to a lesser degree negative collocates with the term ‘Islamic’, namely ‘countries’, ‘group’, ‘fundamentalist’, ‘jihad’, ‘militant’, and ‘Taliban’; whereas after 9/11 more negative terms appeared, namely ‘extremist’, ‘fighters’, ‘opposition’, ‘Jihad’, etc. However, the number of the negative collocations was fewer than the ones employed by *The Australian*. The collocations before 9/11, which helped in creating the ‘Other’, were not particularly as frequent as the negative collocates after

9/11. Hence, when these collocations are compared among themselves, the change of the ideology is striking. That is, it is clear *The Age* shifted away from constructing 'IAM' as the 'Other', to focus attention primarily on an unfavourable image of Islam. Another difference in the ideologies of both newspapers can be retrieved from the new versions of 'Islam' that were constructed after 9/11. After 9/11, *The Australian* shifted attention away from a collective image and ideology of 'Islam' to an ideology that established differences between versions of 'Islam'. The adjectives *radical, extremist, fundamentalist* were set against 'moderate' implying that Muslims could be divided into either 'radical' or 'moderate'. *The Age*, however, offered a different type of shifting. 'Islam' was not predominately constructed as the 'Other'; rather attention was predominantly focused on one aspect leading to the narrow identity construction of radicalism and extremism in Islam. As noted earlier (see section 5.2.2), by acting coercively through offering a single viewpoint, *The Age* made it difficult to its readers to assess 'Islam' from different perspectives and thus formulate a more objective view of Islam.

The second lemma to be considered here is 'Arab'. In this case, the attentional shift in the ideology of the newspapers was evident in two ways. Firstly, the collocates before 9/11 were mainly of the collective and associative category; and secondly, there were fewer collocates coinciding with the terms 'Arab' and 'Arabs' after 9/11. The lack of collocations with the lemma 'Arab' reflects the lack of interest in representing Arab. This is supported by the low frequency of the lemma 'Arab' in both newspapers.

Last but not least, taking into consideration that the lemma ‘Muslim’ was among the most frequently employed lemmas in the corpuses under investigation over both periods of time, this lemma was as interesting as the lemma ‘Islam’. Re-examined in terms of attentional semantics, shifts of attention representing ideological changes regarding the lemma ‘Muslim’ become clear through an examination of the collocations that coincided with the terms ‘Muslim’ and ‘Muslims’. Before 9/11, *The Australian* employed one collocate (L1) with the term ‘Muslim, i.e. ‘military’. On the other hand, after 9/11 *The Australian* reconstructed the image of ‘Muslim’ focusing attention on different negative aspects through the employment of the following collocates, ‘extremist’, ‘fundamentalist’, and ‘radical’. In addition, *The Australian* utilized the term ‘moderate’ with ‘Muslim’ as well. It is apparent that the militant aspect of the representation of Muslim disappeared after 9/11. However, this aspect was represented through the image of Islam. The attention changes in *The Age* were more striking. Before 9/11 *The Age* focused on establishing two versions of Muslims, namely ‘radical’ and ‘moderate’. On the contrary, after 9/11 *The Age* changed this attention and focused it on one version only, i.e., ‘radical and militant’ version of Muslim. The attentional and ideological changes resemble the one that took place concerning the representation of ‘Islam’ in *The Age*. It might be assumed that *The Age* viewed ‘Islam’ and ‘Muslim’ similarly; hence, they were represented in the same manner. That is, the newspaper reconstructed Islam and Muslim after 9/11 with a premier focus on the fighting disposition, from the perspective of the newspaper. It is evident that this lemma underwent some minor shifting indicating changes of ideology as seen by different patterns of collocations (for more detail, see

Chapter 5). It should be noted that after 9/11 both newspapers focused primarily on the reconstruction of 'Muslim' as being the 'Other' by associative collocations such as 'community', 'countries', 'group', 'nation', and 'world'. Second, the attention of the readers was attracted also to a rather hostile image of 'Muslim' through the use of terms such as 'extremist', 'terror', and the like. This is evident in the employment of negative terms or the increase of the strength of the association between the term 'Muslim' and the negative collocates that were already in use before 9/11. In respect to the third point, each newspaper showed a different shift. *The Australian* shifted attention away from a collective ideology and identity construction of 'Muslim' to a broader ideology of differences among 'Muslims', where 'radical' was pitted against 'moderate'. On the other hand, the pattern of differences among Muslim continued after 9/11 in *The Age* through the employment of both 'radical' and 'moderate'; yet, the term 'radical' was employed more frequently (with stronger association) than 'moderate'. It should be noted that the term 'moderate', but not 'radical', co-occurred with the lemma 'Arab' in both newspapers. It is also worth pointing out that the fact that in *The Australian* Muslims were no longer referred to as neighbours after 9/11 also indicated some essential ideological changes concerning the representation of 'IAM'. In this case, the construction of the 'Other' was further established by avoiding mention of the neighbourhood relations that had been ideologically present before 9/11. This deletion constructed an ideology of differences between 'US' and 'Them'. *The Age* did not employ this term during both periods of time. In short, the ideology of differences and the identity construction was clear in the discourse of both newspapers after 9/11.

### 7.3 Attentional Aspects of Attitudinal Positioning

As stated earlier, the analysis conducted on the meso-level (see Chapter 6) unlocked crucial aspects in the representations of ‘IAM’ as it was found during both periods of time. It should be recalled that the analysis showed the different and most common subtypes of ATTITUDE writers employed to express their attitudinal positioning towards ‘IAM’ in both timeframes (for more details, see Section 6.2). In the previous chapter, a comparison was carried out to highlight the ideological differences between the corpuses of both newspapers over the two periods of time in terms of attitudinal values. However, the analysis in this section attempts to reveal the attitude and stance of the newspaper by examining the shifting of attention in response to the attacks of 9/11. To be precise, this analysis is conducted on the macro level of discourse by exploring the role of ATTITUDE in the corpus under investigation.

In terms of the subsystems of ATTITUDE, neither newspaper exhibits an abrupt change in the ideology. That is, before and after 9/11 the two pivotal subsystems of ATTITUDE were JUDGMENT and AFFECT in *The Australian*. On the other hand, in *The Age* the most frequent subtypes were AFFECT and JUDGMENT. After 9/11 these two subsystems of ATTITUDE continued to prevail but at a higher frequency. On other hand, the relevant subtypes of each subsystem, namely AFFECT and JUDGMENT, remained constant. Both before and after 9/11, writers frequently expressed feelings of ‘insecurity’ and ‘dissatisfaction’ towards ‘IAM’. Undisputedly, this pattern increasingly dominated after 9/11 in the corpuses under investigation. Therefore, a shift in ideology was not found in either the subsystems or the subtypes of the attitudinal positioning that the writers utilized

to express their attitude. However, as stated earlier, the shifting of attention was related to the issues discussed (or the socio-political context) in both timeframes in the selected newspapers that attempted to construct the image of 'IAM'.

Examining the sources of insecurity towards 'IAM' and consequent expressions of dissatisfaction after 9/11 showed that these were different from those given before 9/11. Before 9/11 both newspapers discussed related issues to 'IAM' in terms of insecurity regarding their relationship with Israel/Jews and the Arab-Israeli peace treaties. Accordingly, the perceived source of threat was geographically confined to one region. Insecurity stances were revealed by connecting 'Arabs' and 'Muslims' mainly those who are living in the Middle East to "violence", "hatred", and "uprising". Yet, it is worth pointing out that in these examples not all 'Arabs' and 'Muslims' were constructed negatively. Unsurprisingly, after 9/11 the feeling of insecurity increased. In addition, the feeling of 'insecurity' after 9/11 was no longer restricted to one region. On the contrary, the attention of the readers was shifted away from the Middle East and the Arab-Israeli peace treaties, and attention was focused on an attitude of insecurity towards Muslims themselves. In other words, a feeling of insecurity was not only intensified but expanded to construct Muslims in a general global way regardless of a region or an issue. The construction of anti-American violence and hatred in Muslim countries including Muslim Asian countries existed in the corpuses after 9/11 focusing the readers' attention on a new aspect that is crucial to the new construction of 'IAM'.

Another significant subtype of AFFECT to be re-examined is 'dissatisfaction'. As mentioned earlier, neither newspaper changed in respect to the subtype of ATTITUDE they frequently employed. Dissatisfaction values were predominant across both periods of time. However, there was a shift in attention in terms of the sources of dissatisfaction. Before 9/11, the source of dissatisfaction was also related to the Israeli-Palestinian and Jews/Arabs conflict in general and the position of Arabs towards Israel in particular. On the other hand, after 9/11 the feelings of dissatisfaction were directed towards different issues, namely the racist behaviours of some Australians towards Muslims in Australia, the position and the policy of the Arab governments, and, most importantly, the negative feelings Muslims and Arabs have, for instance "resentment", "anger", "outrage", and the like. The last source of dissatisfaction is bi-directional. That is, besides expressing perceived feelings of dissatisfaction, such an attitude was likely to provoke feelings of insecurity as well as negative judgments in readers regarding 'Muslims' and 'Arabs'.

The second prevailing subsystem of ATTITUDE is JUDGMENT. Among the three subsystems JUDGMENT was the one that dominated in the corpuses under investigation across both periods of time. The employment of negative stances of JUDGMENT after 9/11 was consistent with an ideological pattern that existed before 9/11. Although there were minor differences between the ideologies of each newspaper, before 9/11 writers in both newspapers expressed their judgmental values largely in terms of 'propriety' and 'tenacity'. These two patterns continued after 9/11 with the new addition of a third subtype of JUDGMENT, namely 'capacity'. These three subtypes existed in both newspapers at various frequencies and minor differences. However, these differences

indicated crucial dissimilarities between the ideologies of the two newspapers. In respect to *The Australian*, judgmental values showed a crucial shifting of attention after 9/11. That is, before 9/11 *The Australian* employed only negative stances towards 'IAM' by connecting them to violence and extremism. By way of contrast, after 9/11 the ideology of the newspaper moved to some extent towards a more positive perspective as can be seen by its employment of a few instances of positive judgmental values. It is apparent that the proportion of positive stances is similar to those of the negative stances. Hence, in terms of JUDGMENT, *The Australian* can be said to have attempted to be reasonably balanced. Yet, a closer look at these positive stances revealed that these positive values were largely directed to Australia, the Australians, and, to some extent, Australian Muslims rather than Muslims in general. Furthermore, the change of the ideology that took place was primarily evident in a decrease in the instances of negative stances towards 'IAM'. On the other hand, *The Age* showed an intensification of the ideological pattern prevalent before 9/11 and a significant increase in the frequency of three prevalent subtypes of JUDGMENT was found. Unlike the pattern found in *The Australian*, a slight increase in the positive instances in *The Age* was not significant. That is, the domination of the negative values continued after 9/11.

Lastly, APPRECIATION was the least significant subtype found in both source and target corpuses. The frequency of the positive and negative instances did not show any significant ideological changes and shifting of attention. However, it is worth mentioning that *The Australian* attempted to employ more positive stances towards 'Islam' than *The Age*. In *The Australian*, an insignificant number of negative stances and no positive

values were employed in the least before 9/11. However, after 9/11 positive values were utilized. This shows that the newspaper was more inclined to praise 'IAM' positively in terms of APPRECIATION. On the other hand, *The Age* showed fewer changes than *The Australian*. That is, the frequencies of the negative stances in both periods of time were the same and the increase in the positive values after 9/11 was not crucial to the construction of 'IAM' after 9/11. It should be noted that in neither newspaper the positive values of APPRECIATION cannot be read effective in terms of creation of balance. This is due to the high frequency of the negative stances with reference to the three subsystems of ATTITUDE.

As noted earlier, priming and frequency are one of the factors that influence memory information accessibility (Sherman et al., 2007, p. 55). On the other hand, Sherman et al. (2007) argue that attitudes and stereotypes, which are often triggered, are more accessible than those that are less primed (p. 55). Hence, the frequency of expressed attitudes, according to Albarracin, Wang, Li, and Noguchi (2008), are crucial because they frame the public's perceptions of social reality and influence social behaviors as well (p. 19). In addition, Prislun and Crano (2008) claim that the function of attitude can go beyond evaluation, since some attitudes may guide and predict behaviors as well (pp. 9-10). In a similar vein, Fazio (1990) argues that the notion of attitude directs behavior either through unplanned or intentional processes. Therefore, attitude can be manifested in one's feelings, beliefs, and behaviors (Fazio & Olson, 2003, p. 124). Furthermore, Forgas and Smith (2007) explain that interpersonal behaviors frequently demand one to go beyond the given information, because they rely on associations (p. 158). In the spirit of

the argument presented above, the importance of any subtype or subsystem of ATTITUDE stems from its effect on interpersonal behaviors or reactions. That is, an acquired attitude may affect behaviors. As seen from the analysis in the previous chapter, it is apparent that the most prevailing frame that reconstructed 'IAM' in both newspapers was unfavourable. However, the most frequently expressed attitude in both newspapers was not hostile or aggressive towards 'IAM'. Rather it was expressed in terms of 'insecurity' as a result of 'IAM' being constructed negatively as violent and extremist. Associating 'IAM' with insecurity feelings may result in defensive or aggressive reactions and behaviors. Undisputedly, this attitude of insecurity may influence the behaviour of the readers. In other words, in terms of the attitude-behavior relation, the social interactional meaning of the negative construction of 'IAM' in the current corpuses is bi-directional. First, triggering feelings of distrust, fear, and insecurity may play a large role in making the public feel that they are incompetent and helpless to face this threat; hence, they might feel they are victims. If such a mind-set is developed from reading the newspapers, it may have helped in establishing or deepening defensive attitudes and reactions, which may in turn lead to discrimination and lack of empathy that can drive the 'Other' away. The Parliament of the Commonwealth of Australia (2006) declares that a damaging consequence of the many terrorist attacks that took place in different countries was the intensified prejudice attitude towards Arabs and Muslims in Australia (pp. 23-24). Second, these feelings of insecurity might result in alienating Arabs and Muslims further increasing and heightening the feelings of fear and insecurity within Arab and Muslim communities who bear the brunt of the consequent discrimination.

#### **7.4 Discussion of Findings**

As van Dijk (1990) puts it, the social aspects of representations are not only a result of the cognitions. They are also learned, modified, and used in social contexts (p. 166). Hence, discourse analysis can be a powerful tool to uncover hidden messages, strategies, and structures of social representations (van Dijk, 1990, p. 165). As noted earlier, the discourse of SRs (and construction) has its own complexities and it needs to be addressed in a more inclusive way that examines its various levels to isolate the crucial features, in particular when a change takes place. Accordingly, the present study has sketched a discourse analytical model that puts a premium on investigating different levels of discourse and connecting them to the higher level of discourse, or the situational context, in order to reveal the implicit ideology as well as the SRs of 'IAM' as portrayed in the data under investigation. The current study has employed a tri-semantic framework that is constructed from different linguistic theories, namely lexical semantic features, the APPRAISAL theory, and attentional semantics. These tools have been employed on different levels of discourse. These three analytical frameworks represent three subtypes of semantics, namely lexical semantics, interpersonal semantics, cognitive semantics respectively. Despite of the fact these different analytical frameworks are drawn from different areas of linguistics, they can all be related at the macro level of discourse. On the micro and meso levels of the study, the frequencies of linguistic features employed in news discourse as well as the stances employed to evaluate 'IAM' were shown to attempt to focus the attention of the readers on certain aspects. These aspects may frame readers' minds to adapt the (new) ideology of the newspapers. Sherman et al. (2007) explain that

language is a pivotal medium in the creation of public opinion and guarantees different readings of and conclusions from the same information (p. 50). They further argue that linguistic framing may influence both what is remembered and how well it is remembered (p. 50). Thus, framing, as Lakoff (2004) defines it, is the process of making language fit in one's worldview. Needless to say, ideas and beliefs are important; however, language is the medium of these ideas and belief (p. 1). According to Sherman et al. (2007), different framings result in different understandings of the information presented; hence, each framing leads different interpretations, inferences, attitudes, beliefs, and decisions on the part of those who receive the information (p. 49). To be more precise, in order to change frames, salient aspects of the information need to be highlighted leading to different interpretations and inferences. Therefore, memory of specific information or interpretations tends to be heightened or suppressed (Sherman et al., 2007, p. 49). Framing messages or events with a focus on gains versus losses (Tversky & Kahneman, 1981), positives versus the negatives (Rothman & Salovey 1977), or to promote or prevent certain outcomes (Higgins, 1998), have all been shown to have effects on the subsequent judgment and decisions of the readers (Sherman et al., 2007, p. 49). Accordingly, the analysis of the data under inspection has shown that the corpus and interpersonal linguistic features employed on the micro and meso levels of discourse might frame the readers' minds differently, to think differently after 9/11. Thus, we can argue that readers may act according to the new frame. More simply put, before 9/11 the frame focused on 'Arabs' and then 'Muslims'. During that period of time, it can be argued that based on the frequency of examined collocations, and the percentage of the

instances of APPRECIATION 'Islam' was not an important (or problematic) issue. On the other hand, after 9/11, both newspapers exploited terms that mostly appeared after 9/11 to collocate with 'Islam' and 'Muslim', increased the frequency of the two lemmas 'Islam' and 'Muslim', and utilized more frequently the subtypes of AFFECT and JUDGMENT. It is notable that the newspapers in the corpuses under inspection avoided the undeniably a sensitive issue of evaluating Islam itself. Therefore, the newspapers revealed their attitudes towards 'Islam' indirectly by judging Muslims and expressing feelings towards Muslims rather than Islam. In so doing, the newspapers succeeded in attracting the public's attention to both Muslims and Islam. Furthermore, by categorizing the world into Muslims and non-Muslims in the news discourse, the newspapers might have indicated indirectly that the problematic issue is not with Arabs or non-Arabs, but it is with Muslims regardless of their nationality. This point is evident in a number of findings discussed earlier.

Cognitively speaking, the selected newspapers employed the linguistic features that have the potentiality to manipulate their readers. One strategy used is messages based on fear, anticipation, and anxiety. The results of the attitudinal analysis as well as the collocational behaviour show that potentially fear-arousing messages are prevalent in the corpuses under investigation. This is evident in the frequent use of the negative collocations, on the micro level of discourse, and the 'insecurity' stances, on the meso level of discourse. Such communication, which was based on fear arousing messages at both levels of discourse, is considered to be the most effective type of communication. It has been claimed that fear messages are usually utilized to change attitudes and

behaviours (Dillard & Anderson, 2004; Green & Witte, 2006; Ruiter, Abraham, & Kok, 2001). Janis and Feshbach's (1953) study proves that fear appeals in propaganda are considered to be persuasive. The same is true with repetition (Cacioppo & Petty, 1979). Accordingly, the combination of the repetition of the negativity concerning 'IAM' on both levels of discourse may help make the discourse more effective, persuasive, and manipulative. This may partly explain the changes that took place in the attitudes of some people towards Muslims and Arabs which extended in some cases to verbal and physical assaults and attacks on Arabs and Muslims.

In so many words, the analysis is two-fold. Specifically of importance to the present study is to stress first the social interactional meaning of the negative construction and the social representation of 'IAM', which might be shown not only in the changes that took place in the ideology of the newspapers but secondly it attempts to account for potential attitudinal changes among the readers of these two newspapers and their reaction towards 'IAM', in particular after 9/11. While feelings of insecurity were dominant before 9/11, they were not acted upon in the same way the behaviours observed after 9/11. It seems that such a feature is more effective after 9/11 as a result of the attacks of 9/11 that might empower as well as justify such attitudes. It is also worth repeating that before 9/11 fear messages and the threat source were confined to the Middle East; hence, feelings of safety and security were widespread in Australia itself. On the other hand, after 9/11 fear messages and the threat source were generalized to cover almost the whole world or at least the places where Muslims reside. Accordingly, feelings of safety and security were minimized, specifically in countries and places where Muslims live. In brief, the analysis

in this section has investigated how changes in the selected linguistics features can reveal implicit changes of the ideology of the writer, which in turn may direct the attention of the readers to new areas and, at the same time, distract it from previously highlighted aspects.

### **7.5 Concluding Remarks**

To sum up, the current chapter has re-examined the data analyzed previously on the macro level in terms of their attentional changes. The aim was to link the selected linguistic features to the overall socio-political changes seen after 9/11. The chapter has also attempted to elucidate the importance of the attentional aspects of the linguistic features under consideration in the way ideology is viewed, with particular focus on the ideology that operated behind the representation of 'IAM' before and after 9/11. The findings of shifts of attention have exposed how after 9/11 readers' attention was focused on specific aspects of 'IAM' at the expense of others. In this way, it has unveiled ideological changes affecting the image of 'IAM' in Australia after 9/11. The next chapter is the concluding chapter and it summarizes the findings, makes suggestions for further studies, evaluates the employment of the tri-semantic framework, and discusses the limitations of the present studies.

**CHAPTER EIGHT**  
**DISCUSSION AND CONCLUSION**

## **8.1 Introduction**

The purpose of this chapter is to summarize and discuss the results of the previous analysis with reference to the research questions (see, Section 1.4), the literature review, and other existing knowledge. It is important to recall that the current study has two aims. That is, it was conducted to examine the representation of ‘IAM’ in selected newspapers while evaluating the proposed theoretical model at the same time. Thus, in this chapter the model is audited and its usefulness and shortcomings are evaluated as well. In addition, the chapter points out some of the research limitations of the study and offers some suggestions for potential future research on media representations.

## **8.2 Discussion of the Findings**

As noted earlier, the present study aims to contribute to the field of CDA in general and media discourse more specifically by proposing the tri-semantic framework and exploring the area of ‘IAM’ representation in the media after 9/11. In so doing, this study employed various theories from different fields within linguistics to gain a wide perspective from which to understand the construction of ‘IAM’ and the linguistic factors that played a crucial role in their representation in Australian news discourse. In the present study, the selected corpuses of texts were compiled from data produced before and after 9/11. The different corpuses were analyzed separately.

To highlight the key findings of the analysis of these corpuses and evaluate the utility of the theoretical model, a comparative analysis was conducted. The corpus of data that appeared before 9/11 served as a reference corpus against which to compare the second

corpus, thereby highlighting the significance of the changes. The analysis of the data showed that lexical choices played an important role in discourse in general, and in revealing the ideology of the writers in particular. It should be noted that the writers' ideology or agenda more often than not echoes and (is part of) the ideology and the agenda of the newspaper agency. By investigating linguistic features such as collocation and attitudinal stances, analysis also revealed how events, participants, and objects could be re-lexicalized in a manner that evokes and reconstructs either a positive or negative image or diminishes a previously established negative or positive image.

An important finding in the current study is that in the discourse under investigation, there were two versions of ideologies operating on two different levels of discourse independently, namely on the micro and meso levels, at the same time during both periods of time. That is, ideology is manifold and has different levels just as discourse. One of them is stable and dominant (on the meso level) and the other one is dynamic and changing (on the micro level). It should be mentioned that the context of the ideology on the meso level changed after 9/11 with an increase in terms of the examined linguistic features. In more detail, this study argued that changes of the lexical semantic (descriptive) features on the micro level are crucial to the ideology. Being easily recognizable, the changes on this level may have significantly influenced the public. On the meso (evaluative) level, however, the ideological bias is often more hidden. Thus, it needs some further examination to be uncovered. It should be mentioned that even if the ideology on this level is not recognized, it is always influential as media discourse more

often than not “[m]edia influence, and hence power, is therefore usually indirect” (van Dijk, 1995e, p.32).

After 9/11, the ideology that operated on the micro level changed in both newspapers through the employment of a number of significant collocates to the ideologies. On the other hand, the ideology on the meso level remained constant, regardless of the increase or decrease in the attitudinal values. However, the socio-political events changed the context of the ideology on this level. This finding may explain and justify why some of the previous studies claim that the ideology after 9/11 was a continuation and the other studies that state that the ideology after 9/11 was formed after 9/11.

The two versions of ideologies uncovered in the data under investigation are discussed below in more detail. Both the micro and the meso level ideological contents are discussed below with reference to its socio-political context, i.e., the macro level. In other words, as Grewal (2008) suggests, “[t]he meso and micro-levels of analysis help to reinforce the arguments presented in the macro-level analysis” (p. 112).

### **8.2.1 Micro Level Findings**

As stated above, while little was found to have changed in terms of the representation of ‘IAM’ on the meso level of discourse, there was a critical ideological shift on the micro level of the discourse. The ideological changes unveiled were significant particularly in the increase in the frequency of ‘IAM’ and its collocations, a crucial appearance of new collocations, and an equally important decrease in certain other aspects. On the basis of the current analysis, a number of points may be highlighted. The terrorist attacks of 9/11

changed the social as well as the political context of 'IAM'. Thus, the prevalence of the issues in terms of the collocations that were discussed with reference to 'IAM' before 9/11 decreased greatly. On the other hand, new issues related to 'IAM' emerged after 9/11, which represented 'IAM' differently.

In respect to the frequency of the three lemmas (discussed in Chapter 5) the findings showed a preponderant focus on the lemma 'Arab' followed by the lemma 'Muslim' before 9/11. In addition, before 9/11 the Israeli-Palestinian conflict was a recurring theme. After 9/11 this issue was not treated extensively. This is apparent in the decrease of the frequency of the collocate 'Israel'. Hence, these newspapers greatly focus public attention on 'Arabs' before 9/11. By way of contrast, after 9/11 attention was redirected largely to the lemma 'Islam' followed by the lemma 'Muslim'. It was also noted that the new issues were mostly related directly or indirectly to the attacks of 9/11 and the policy of the government of the Middle East. It is also worth pointing out that the governments of the Middle East were commonly referred to by the term 'regime'. The changes in the context redirected the public's attention and focused it on different aspects such as, but not limited to, 'terrorism', 'the war on terror', and 'the hostility of Islam to Western values'. Accordingly, 'IAM' might have been represented in a manner that coincided with the dominating news of the 9/11 attacks and the anxieties these attacks generated. This change of focus contributed to a new representation of Islam as (a problematic) issue. It is also worth mentioning that readers' attention was distracted from Arabs, as the lemma 'Arab' decreased significantly after 9/11.

With reference to collocations, the linguistic aspect that played a secondary role in the representation of 'IAM' was related to the two terms 'moderate' as opposed to 'radical'. These characterizations offered more than one way of viewing 'IAM'. In regards to 'Muslim' after 9/11, *The Australian* seems to have offered a balanced perspective by presenting two images that could apply to people in general and are not restricted to Muslims only. Nevertheless, the negative terms that were employed far outweighed the positive ones in frequency. On the other hand, the analysis of the two lemmas 'Islam' and 'Muslim' confirmed that these two lemmas have become ideological categories in news discourse but with some differences. That is, the lemma 'Islam', which was not of any importance before 9/11, assumed a central place in both newspapers. Additionally, 'IAM' were constructed differently before and after 9/11 on the basis of their collocations.

The collocational behaviour of each lemma changed according to the change of the frequency of the lemmas. Consistent with the previously found patterns, in both corpuses fewer collocations co-occurred with the lemma 'Arab' than with the other two lemmas. On the other hand, the lemmas 'Islam' and 'Muslim' attracted more collocations that were not in use before 9/11. Specifically, their positioning was complicated after 9/11, by an increase in terms related to emotion and attitude. Furthermore, the analysis of these two terms showed that their construction after 9/11 was based on the creation of a far more terrifying 'Other' and the recurring connection between these two lemmas and the attacks of the 9/11. This collocational behaviour indicates the significance of these lemmas in terms of ideology.

Both terms attracted a number of collocations, which were categorized into a number of sets. The prevalent sets in the data were 'excessive level', which constructed 'IAM' as being violent, and the 'set of members', which constructed 'IAM' as the 'Other'. 'IAM' were also primed in terms of 'negative' and 'associative collocations'. These four sets showed how 'IAM' in general and 'Islam' and 'Muslim' in particular were primed in the data under inspection. It is worth mentioning that the themes of 'Otherness' and differences were found consistently representations of 'IAM' in both newspapers.

Poynting and Mason's (2007) study also indicates that in Australia there was a transition with reference to a number of identities, including a transformation from an attitude of racism towards Asians and Arabs to racism towards Muslim. The present study is also congruent with Mahony's (2008) study in which the ideological changes in the representation of Indonesia were evident in the employment of terms like a 'Muslim neighbour', which refer to Indonesia while strongly connecting it to 'Islam'. The present study found that Indonesia was referred to as a neighbour before 9/11 but an Islamic or Muslim country afterwards. Both newspapers shifted away from narrow (nationalistic) identity constructions towards a rearticulated ideology of similarities in which Muslims from different races and nationalities were all included in the same category explicitly typecasting them by their religion. This new construction portrays Islam as a problematic factor uniting these different people. Needless to say, if one word, such as 'Islamic', is used to characterize all Muslim countries, the nuances among them that make such a huge difference to the real life of Muslims are partly lost. Such a loss might have led to crucial misconceptions.

On the other hand, Muslim Australians were intentionally represented (on the micro and meso levels) in a positive way after 9/11. To address the persistence of the disconnection between Muslims who are Australian and those who are not, the two newspapers were inclined to employ the terms ‘Australian’ with ‘Muslim’. The two newspapers under investigation shifted away from narrow identity constructions, determined by the religion, towards a rearticulated ideology of differences, i.e., Australian Muslims as opposed to non-Australian Muslims. This construction may help in building new internal identity constructions and separation in the mind of the readers. By the same token, Muslim Australians were intentionally represented in a positive way after 9/11. It is important to mention that this kind of construction existed on the micro level before 9/11. However, it increased on the micro level and was rearticulated on the meso level as well.

In respect to the available literature before 9/11 (reviewed in Chapter Two), the current study produced similar results to those of Rane (2000) who finds Islam and Muslims are misrepresented in the Australian news media. Similarities between findings and this study include the depiction of Muslims in stories about war and conflict and the employment of some derogatory terms for instance “extremists” and “terrorists”, specifically in *The Australian*. This is evident in the strength and the frequency of collocations that co-occurred with ‘IAM’ before 9/11.

In addition, H and S Mohideen (2008) conclude, “Islam and Muslims are assigned dangerous labels to scare non-Muslims and to incite the latter to attack the former on the street, in the bus, the plane, in their places of worship and their homes” (p. 79). They

explain that a number of pejorative terms coincided with Islam such as ‘Islamic terrorism’, ‘Muslim extremists’, and ‘Islamist’. According to H and S Mohideen (2008), these terms struck fear in the public’s mind (p. 73).

As stated earlier, the role the media plays in society is crucial to framing how the public may react to a specific event or threat (‘Review of’, 2006, p. 30). Furthermore, previous studies have recognized that media interest in Muslims increased substantially after the attacks of 9/11, while at the same time prejudiced attitudes toward Muslims and Arabs in Australia increased significantly as well (p. 30). Mirza (n.d) argues that misrepresentations of Muslims and Islam in media might be a result of the media lacking acceptance of ethnic differences. He believes that the media is responsible for creating the public panic around the attacks (p. 2). Additionally, Ally (2010) points out that fear was instilled among the public towards Muslims by linking the terrorists’ attacks and Muslims in news discourse. Hakim and Harris (2009) note that after the attacks of 9/11, the media became more interested in ‘Islam’ and ‘Muslims’ in Europe as well. Indeed, the growing interest in ‘Islam’ and ‘Muslim’ was not confined to Australian newspapers. In short, the results of this study revealed that on the surface, the most superficial level of the discourse, there were some significant changes. However, on the meso-level the ideological pattern that existed before 9/11 was maintained. Yet, it should be noted that this happened in a changed context. This new context had its own impacts on the ideology (see section 6.3).

### **8.2.2 Meso Level Findings**

In regard to the analysis of the meso level, the present study revealed a trend in both newspapers' discourse to maintaining an ideology and an attitude toward 'IAM' that was present before 9/11. The most prevalent subtype found in both newspapers over both periods of time was 'insecurity'. The domination of 'insecurity' is an overt xenophobic attitude in news discourse. That is, the data under inspection has been shown as likely to evoke insecurity by representing 'IAM' as a threat. This could promote xenophobia towards 'IAM'. Besides the negative collocation discussed above, the emphasis upon and exaggeration of an attitude of insecurity arguably would have increased a feeling of fear among the public towards Muslims and Islam in particular. It is true that anti-Muslim sentiment existed before 9/11 in both newspapers; however, the outbreaks of such sentiment in news discourse was increased a fortiori after 9/11, strongly suggesting that Muslims are the 'Other'.

Comparing the findings of the current study to those of the studies in the literature review (see Chapter Two), a number of striking similarities have emerged. In terms of the overt sense of fear and insecurity which constructed the 'Other', Hakim and Harris (2009) indicate that the feelings of insecurity among the public increased concerning Muslims once it became a prominent topic in media. It should be also recalled that Abu-Fadil (2005) points out that the coverage of media with reference to Islam was imbalanced, unfair, and unsuccessful (p. 1). The imbalanced media coverage is evident in the relative frequency of negative to positive collocations and attitudes that accompanied 'IAM'.

Richardson (2004) asserts that British Muslim communities are not present in the news coverage except in negative contexts. In addition, Loersch (2002) argues that the attacks of 9/11 made the contrast between the East and the West more prominent. Rouquette and Rateau (1998) explain that SRs (i.e., social representation) direct one's experience, modulate behaviours, and shape the values of certain objects or subjects (as cited in 10<sup>th</sup> ISCR, 2010, p. 4). Thus, when exposed to such discourse, the public may react in an aggressive manner both verbally and physically. Without doubt, SRs play a broad role in shaping the social thoughts, ideas, and beliefs. In fact, they constitute a central pattern of sociability (10<sup>th</sup> ISCR, 2010, p. 14).

In short, the similarities of the current with the previous findings indicate that the study has applied a comprehensive, practical, eclectic, and multidimensional model to analyze discourse in general and news discourse in particular. It has also shown how image construction may convey in part the ideology of the writer and thus influence the reader. PJCIS (2006) recognizes the right of media to operate in an environment of freedom of speech. Nevertheless, the media has the responsibility that their reports should not incite hatred or prejudiced attitudes towards the 'Other' ('Review of', 2006, p. 32). The following section evaluates the most salient theories applied in the analysis to find correlation between these theories and the topic under investigation.

### **8.3 Evaluation of the Theoretical Model**

As stated above, the current study has partly focused on the development of a new theoretical model, using the approaches of corpus assisted discourse analysis and critical

discourse analysis. In the review of the literature conducted on Muslims' representation after 9/11, several theories employed by analysts in their examination of this problematic issue were discussed. It was noted that much of the current research in this area has only used one theory as a framework for each study. To correct any bias implicit in applying only one framework, the current study used a triangulated and integrated eclectic model based on various dissimilar linguistics theories.

This model identified three main levels and dimensions, (micro, meso, and macro level) and (lexical, rhetorical, and cognitive dimension) respectively. This eclectic model has also been proposed to address media representations and it can address all three levels and dimensions proposed in Chapter Three Part III. In addition, comparative analysis was implied at the macro level where the focus is on identifying shifts in attention and changes in focus, as a tool to uncover the writer's ideology.

This section aims at auditing and illustrating the model's usefulness to the field of discourse analysis in general and 'IAM' representations in particular. It aims to assist in refining the connectivity of concepts in the model, and to enable a discussion of the relationship of the results of this model to existing knowledge. This allows for an evaluation of the current model for future research and practice.

As noted earlier, the model used in the current study is a descriptive-evaluative model (see Section 5.2.2). It enables a description of the corpuses in lexical and evaluative terms and evaluating the context and the ideology that operates behind the discourse as well. In addition, the present study has shown that the model is dynamic, correlative, interactive,

and tri-directional. In other words, the model has flexibly adopted theories from different fields of study, while applying each framework only to the appropriate level of the discourse. Furthermore, these different theories employed correlate and interact successfully with each other, which in turn indicates that the three levels of discourse can be investigated in an integrated manner.

With reference to the tri-directional nature of the model, it attempts to view discourse from three directions on each level of discourse based on the theories that are combined in the model. The current model reflects the complexity of media representation, particularly in terms of its operation of ideology. In other words, this model represents the holistic nature of ideology in discourse, while showing how it operates on different levels of discourse. Because there is continuous interaction between the three levels, none of the levels, upon which ideology may operate, is privileged. Hence, one strength of the framework is that the ideological aspects of the discourse in this study can be conceptualized, in a holistic manner. In other words, the model is faithful to the nature of discourse, which is a single entity with interrelations between its different levels.

This holistic model reveals the media representation and its ideologies, which are considered a complex social phenomenon with multi-layers. Fig.3.3.1 visually represents (see Section 3.3.3.1) the three hierarchical interrelated levels model of which discourse is comprised according to the model. Reading in a bottom-up manner, the micro level represents the lower level of the discourse on which the linguistic features captured by corpus linguists can be identified. On the other hand, the meso level is higher and more

complicated in terms of linguistic features, such as attitudes. Highest level of the discourse is the macro level on which the previous two levels interact and where they can be correlated. It should be noted that the third level is cognitive and always in dynamic complex interaction with various social factors. This model has offered an immense scope for cognitive comparison that was based on revealing the ideological changes leading to shift of attention. It is worth pointing out that this subtype of semantics needs to be backed up by further studies in order for it to be fully developed and explored.

Of specific relevance to the current study is that the proposed model is bi-directional. That is, the changes in the discourse could be a result of the ideology that is intentionally employed in discourse, which in turn affects social factors. On the other hand, these changes could be a result of social factors, which affect the different levels of discourse and direct the discourse at different levels. In sum, reality may change discourse or, discourse may change reality. Thus, the proposed model is an attempt to address the complex integrative interaction between these three levels and the fact that discourse both produces and is produced by social factors.

The current findings support the current analytical framework and substantiate its usefulness to study and evaluate the ideology of any writer, which is usually hidden on one particular level of discourse. The results of the present study also suggest that additional linguistic features might be added to the model to more fully uncover ideology linguistically hidden on one of the levels of news discourse.

To summarize, the heterogeneous nature of the model enabled the researcher to find the level on which ideology may be operating, address the interaction among and within levels of discourse, and finally address complex and dynamic issues such as social and media representations. It integrated specific theories within the broader view of discourse offering a multi-factorial model in order to examine the SRs in general and ‘IAM’ in particular. It has become clear that the proposed model could be employed to generally scrutinize the ideology of any writer or field of discourse; and where source and target corpuses are compared, it can reveal the changes as well. The model represented an attempt to view discourse more holistically and develop models that can address the complexity of ideology and other social phenomena. This model is promising because it offers for a way of studying and viewing ideology from different dimensions in a comprehensive manner. However, one study is insufficient to establish the effectiveness of any model. However, it should be mentioned that if the current model is deconstructed, the starting point and the key component is the levels of discourse that are applicable in different fields to examine different types of discourse.

#### **8.4 Suggestions and Limitations**

The premise of the model is that different theories can be combined to study ideology from different perspectives. Through examining the data, several areas and new problems that could be challenging issues for future investigations arose. These issues are addressed below. This model presents a framework rather than a fixed model. As noted earlier, the present study examined the Australian news discourse on ‘IAM’ before and after 9/11 on three levels of discourse to reveal more about the ideology that operated

behind the image of ‘IAM’. For this purpose, the tri-semantic framework was employed to examine the three different dimensions, namely the lexical, interpersonal, and cognitive dimensions of this ideology. It goes without saying, different theories and linguistic features can be examined employing the same tri-semantic framework. Based on the field of the theories, the title and the nature of the model will change. For example, through employing pragmatic and semantic theories, the model can be a ‘tri-pragma-semantic model’ and the like.

The data that was comprised of articles published before 9/11 in the current study was used as a ‘reference corpus’ to make a comparison with the target corpus and unlock the changes that took place on the construction of ‘IAM’ after 9/11. The timeframe of the present study is limited to one year before 9/11 and one year after 9/11. However, a study with a larger data and timeframe may reveal more about the relevant ideology of the newspapers. The suggestions and limitations below are presented starting from the micro level of the model and proceeding to the macro level.

Beginning with corpus linguistics and the lexical features examined on the micro level of discourse, this study investigated the significance of the frequency of lexical choices, collocations, and lexical priming. Examining discourse means examining language in use; and it is for that reason corpus linguistics has been a helpful tool. It has led to insights that went beyond the realms of the selected lexical features examining ideological patterns in the current dataset. This is evident in the results that were reached to after the analysis (for more detail, see Chapter 7). This study was limited to the typical

linguistics features of corpus linguistics. Yet, there are some crucial linguistic features or lexicogrammatical features that would be worth studying, such as phraseological patternings of words and idiomaticity as well. Furthermore, the study was limited to nominal and adjectival collocations. However, if verbal collocations had also been included, more may have been revealed about the ideology that operated behind the construction of 'IAM' in particular after 9/11. In addition, studying the collocational behaviour as well as priming in terms of synonyms and antonyms might be useful in viewing the ideology from a different perspective. Examining these aspects could also contribute to the understanding of the connotations behind such choices. Apart from corpus linguistics features, there are many other interesting linguistic features in the field of pragmatics, syntax, and stylistics that could be investigated on this level to reveal more about the ideology and the construction of 'IAM' using the tools of corpus linguistics.

As for the APPRAISAL framework, the current study has covered the three subsystems of ATTITUDE, namely, AFFECT, JUDGMENT, and APPRECIATION. Unveiling the different interpersonal meanings of news discourse revealed the different ideologies operating behind, and covered and expressed by the lexical choices. This framework also helped to uncover the interpersonal meanings that went beyond the mere reporting of events. Hence, it is explicitly acknowledged that the present study is limited to ATTITUDE, which is only one subsystem of the APPRAISAL framework. Accordingly, a more comprehensive analysis that goes beyond these resources is required to jointly examine and investigate ENGAGEMENT and GRADUATION, the other two subsystems of the APPRAISAL framework, in order to present a broader perspective on how 'IAM' were appraised in mass media

discourse in question. Future research adopting the other two subsystems of the APPRAISAL theory framework is encouraged to elucidate how 'IAM' were appraised. To sum up, the limitations and the further research ideas pointed out above indicate possible future projects that are a direct continuation of the work conducted in this study.

### **8.5 Concluding Remarks**

The main assumption in the present study was that media representation of 'IAM' influenced how the public perceived and constructed Islam and Muslims in particular after 9/11. It is indisputable that values, ideology, and attitude can be transmitted by language. To be more precise, linguistic choices in any media discourse can reveal the ideology of the writer and in turn influence the public's perception of a specific issue or a group of people. It was concluded that the media discourse on 'IAM' investigated in this study is stereotype-oriented and ill-informed at the same time.

Beyond the controversy of the representation of 'IAM', in particular after 9/11 attacks, the use of the tri-semantic framework to examine other kinds of ideological content in discourse is suggested and encouraged by the success of this study. The application of this model could potentially help in identifying the ideologies encoded in any discourse. Nevertheless, more use and evaluation of this framework is required to prove its pertinence and utility, and to establish confidence in it and mitigate its limitations. In the current study, the potential benefits of expanding the linguistic features and levels of discourse that have been examined underpin the process of discourse analysis. Such research may help in eliciting the measures by which linguists and discourse analysts

view and examine discourse in general and the ideological content encoded therein. Last but not least, the findings of the present study have shown that a triangulated approach to media representation studies can provide far-reaching insights for discourse analysts.

By way of summary, the objectives of this study were firstly to evaluate the theoretical model and to revise it if needed, and secondly to assess the ideological content of the two Australian newspapers. This last chapter correspondingly summarized the findings of the study addressing the questions that arose in the first chapter. It also evaluated the proposed model in this study, and finally pointed out some of the limitations of the present study, making some suggestions for further studies. It is hoped that the results of this study will help to inform the debate over the representation of 'IAM', specifically after 9/11.

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## **APPENDICES**

**A) The Australian Newspapers Codes of the Selected Articles**

**A1) Before 9/11**

**A2) After 9/11**

Document austln0020010804dwbg00wrx	Document austln0020010914dx9e00002
Document austln0020010804dwbf00wpw	Document austln0020010913dx9e000gv
Document austln0020010804dwbf00wov	Document austln0020010913dx9e000c9
Document austln0020010804dwbf00wml	Document austln0020010913dx9e000bx
Document austln0020010804dwbe01410	Document austln0020010913dx9e000bv
Document austln0020010804dwbe013xu	Document austln0020010913dx9e000bu
Document austln0020010804dwbe013tv	Document austln0020010913dx9e000br
Document austln0020010804dwb013sj	Document austln0020010913dx9e000bp
Document austln0020010804dwb013nr	Document austln0020010913dx9e000bj
Document austln0020010804dwb013nn	Document austln0020010913dx9e000b8
Document austln0020010804dwb01413	Document austln0020010913dx9d00009
Document austln0020010804dwb013rl	Document austln0020010913dx9d00006
Document austln0020010804dwb013dn	Document austln0020010913dx9d00003
Document austln0020010804dwb013y9	Document austln0020010913dx9d00004
Document austln0020010804dwb9013jq	Document austln0020010913dx9d00001
Document austln0020010804dwb9013dg	Document austln0020010912dx9d000n2
Document austln0020010804dwb8013bh	Document austln0020010912dx9d000n1
Document austln0020010804dwb8013ab	Document austln0020010912dx9d000n0
Document austln0020010804dwb80138m	Document austln0020010912dx9d000mx
Document austln0020010804dwb80138g	Document austln0020010912dx9d000md
Document austln0020010804dwb80138c	Document austln0020010912dx9d000mb
Document austln0020010804dwb70136s	Document austln0020010912dx9d000ma
Document austln0020010804dwb70135v	Document austln0020010912dx9d000m9
Document austln0020010804dwb70135t	Document austln0020010912dx9c0005u
Document austln0020010804dwb6012xz	Document austln0020010912dx9c0005n
Document austln0020010804dwb6012xi	Document austln0020010912dx9c00005
Document austln0020010804dwb40130w	Document austln0020010912dx9c00004
Document austln0020010804dwb4012sp	Document austln0020010911dx9c001vf
Document austln0020010804dwb4012sm	Document austln0020010911dx9c001pr
Document austln0020010804dwb3012qb	Document austln0020010910dx9b000yg
Document austln0020010804dwb3012p7	Document austln0020010910dx9b000sj
Document austln0020010804dwb3012p9	Document austln0020010920dx9k0000k
Document austln0020010804dwb1012fq	Document austln0020010920dx9k00002
Document austln0020010804dwb1012e3	Document austln0020010919dx9j0005m
Document austln0020010804dwb1012cl	Document austln0020010918dx9j001g0
Document austln0020010804dwav012aj	Document austln0020010918dx9j001a8
Document austln0020010804dwav0129m	Document austln0020010918dx9j00194
Document austln0020010804dwav0128i	Document austln0020010918dx9j0018t
Document austln0020010804dwav0127y	Document austln0020010918dx9j0018r
Document austln0020010804dwav0127l	Document austln0020010918dx9j0018r
Document austln0020010804dwau0126p	Document austln0020010918dx9j0018p
Document austln0020010804dwau0122h	Document austln0020010918dx9j0018o
Document austln0020010804dwau01228	Document austln0020010918dx9j0018n

Document austln0020010804dwau01223	Document austln0020010918dx9j0018l
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**B) *The Age* Newspapers Codes of the Selected Articles**

**B1) Before 9/11**

**B2) Before 9/11**

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