CHAPTER I

INTRODUCTION

This chapter introduces the present study, which examines the discourse representing the social and political problems related to the Hajj Stampede of 2015in Mina, Saudi Arabia. This chapter presents the background of the study, the research questions of the study, the objectives of the study, the significance of the study, and the operational definitions of some key terms used in the study.

1.1 Background of the Study

By using language, human can make representation of the world. Human beings can 'generate *detached* representations of things as well as *cued* representations' (Chilton, 2004, p. 18) . Detached representations of the world such as events, actions, and other things can 'occur in the human mind' without a co-present stimulus. That is what van Dijk calls 'mental model representation'. Cued representations can accrue in physical environments depends on stimulus (e.g., inner worlds).

Representation in language is firstly introduced by Ferdinaned de Saussure, a linguist of the modern linguistics where he sees language as a system of representation. Saussure also suggests that language is as a tool of making meaning and representation in many forms such as text and media, this meaning is constructed in and through language, and representation is the production of meaning through language (Chandler, 2002, p. 2). In addition, Saussure divided the board meaning of language into langue, which is understood as a system that enables people to speak as they do, and parole, which is a particular set of produced statements. Discourse in this sense refers to parole that always occurs in time and is

1

internally characterized by successively developing expressions in which the meaning of the latter is influenced by the former. In contrast, langue is abstract.

Representation as a term has a common-sense usage "using a language to say something meaningful about, or to represent, the world meaningfully, to other people" (Hall, 1997a, p. 15) . This means that, representation is essential part of the process by which meaning is produced and exchanged between people in similar or different cultures. Christopher Prendergast, for instance, insists that 'Everything is representable' (2000, p. 1), and many theorists, especially in the later part of the twentieth century, agree that humans have no real access to the world itself; our understanding and experience of the world can only be second hand, mediated through systems of representation (Webb, 2009, p. 2).

Representation is included as an important concern in CDA. Thus, representation as used in critical discourse analysis (CDA) refers to the language used in a text or talk to assign meaning to groups and their social practices, to events, and to social and ecological conditions and objects (Fairclough, 1989; 1995). These two definitions of representation lead us to say that representation is the process of production meaning through language. What people have in their thoughts about people, objects and events is being represented through concepts or mental representation that is based on people's knowledge (VanDijk, 2002, p. 23). Meaning that, language users can make representations of the world's events regarding their knowledge about such events. CDA is one of the main tools to reveal this representation about social problems in text and talk.

Plenty of theoretical and empirical studies have been conducted in CDA. For example, Wodak(1996)provides what CDA is about, arguing that CDA deals with discursive nature of social relations of power as well

as the exercise of power relations. Wodak also examines power in discourse and power over discourse. Similarly, van Dijk (2009)establishes the idea that CDA is an analytical study that examines the way social power abuse, dominance, and inequality are enacted.

There have also been plenty of empirical studies in CDA, which can be applied to any text on any issue. For example, Margaret, Jane, & David (2014) examine the representation of the Middle Age in comedy films in Australia. Representations in speech has also been investigated, for example by Idrus, Nor, & Ismail (2014).

Plenty of studies have also been found concerning representations of various issues in the media. For example, in relation to what van Dijk has established, Costelloe (2014) examines the social power abuse between minority groups and dominant groups in the media in French newspapers; Osisanwo (2016) examines terrorism of *Boko Haram*; Raynor, Matthews, & Mayere (2016) study shaping urban consolidation debate; Jaspal & Nerlich (2014) representation of climate change and Soich M. (2016) examines transvestites. Furthermore, Richardon (2004) examines a discursive representation of Islam and Muslims in British newspapers. Richardson (2007) also conducted a comparative analysis of journalism language in the newspapers. Religious issues such as the representation of Muslim women in western media also have been researched by Sajjad (2013). There is also a study on the representation of the immigration and refugees in media, e.g., Vicsek, Keszi, & Markus (2008); Samuel (2015); and Burroughs E. (2014) in the Uk and Australian written media and the representation of Palastine and Israel in George W. Bush's political discourse studied by Nejad, Shamsaddini, Pandian, & Mahffodh (2015). Nasab & Zohre (2016) and Atai & Mozaheb (2013) examine the discursive micro and macro strategies and the linguistic features of the representations of the negotiations of the nuclear program of Iran in the media.

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Specifically, there is study on the representation of Muslim women in the BBC news by Al-Hejin (2015). The study uses a semantic macrostructures focusing on the semantic keywords and collection integrating them with the approach of critical discourse analysis.

The review of literature shows that apparently there is no single study that uses macrostructures representation in CDA that studies the conflict between Iran and Saudi Arabia in the Hajj issue in the media. The secret opposition between the two countries has occurred for a long time (Amiri, Hassan, & Fereidouni, 2011). Concerning this conflict, media plays a major role in the representation of such contexts. 'Indeed, newspaper articles involve choices, whether explicit or hidden, in terms of covering certain themes, with specific ways of representing them' (Teräväinen, 2014). For example, serving to accomplish the objectives of the parties or institutions they belong to, i.e., Iran and Saudi Arabia. The present study, therefore, seeks to examine the representation of the conflict between Iran and Saudi Arabia about Hajj Stampede of 2015 in media by employing macrostructure analysis developed by van Dijk (1977, 1980, and 1983).

1.2 Research Questions

Based on the background information discussed above, the problems of the present study are formulated in the following questions.

1. How is the Iran-Saudi conflict regarding the Mina Hajj Stampede 2015 represented in the Arab News newspaper?

2. How is the Iran-Saudi conflict regarding the Mina Hajj Stampede 2015 represented in the Tehran Times newspaper?

3. In what ways is the Islamic ideological competition between Iran and Saudi Arabia for taking the Islamic leadership in the Arabic

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world represented in the Arab News and Tehran Times newspapers regarding Mina Hajj Stampede 2015?

1.3 Objectives of the Study

In accordance with the research questions, the present study aims to:

1. Describe how is the Iran-Saudi conflict regarding the Mina Hajj Stampede 2015 represented in the Arab News newspaper.

2. Describe how is the Iran-Saudi conflict regarding the Mina Hajj Stampede 2015 represented in the Tehran Times newspaper

3. Show in what ways the Islamic ideological competition (hegemony) for taking the Islamic leadership in the Arabic and Islamic world being represented in the newspapers regarding Mina Hajj Stampede, 2015.

1.4 Significance of the Study

Based on the research questions and objectives, the researcher hopes that this piece of research will be useful for many purposes as follows:

1. The information generated in the present study may help develop the study of CDA, especially on representation.

2. For those who are interested in linguistic studies, this research may provide useful information for conducting similar studies.

3. The research findings may be useful to those who are interested in the Middle East's state of affairs, especially with regard to Hajj tragedies.

1.5 Definition of Terms

The following paragraphs define the key terms that are going to be used along the research as follows.

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1. Representation

   Representation is defined by linguists like (Hall, 1997a, p. 15) as "using a language to say something meaningful about, or to represent, the world meaningfully, to other people". In CDA, representation refers to the language used in a text or talk to assign meaning to groups and their social practices, to events, and to social and ecological conditions and object (Fairclough, 1989; Fairclough, 1995) Dijk, 2002). Therefore, representation is a linguistic tool that people use to convey assigned meaning of a language whatever that representation such as images, signs and/or words.

2. Ideology

   Ideology is the fundamental beliefs of a group or/and its members, also is a system of social beliefs and ways of thinking (Richardson, 2007). Therefore, ideology as a system of beliefs is shared by a group of people and is the basic of social practice.

3. Macrostructure

   Macrostructure abstract representation of the overall structure of meaning of a text" in other words the general/global meaning such as topic, theme and gist that can be seen through the reading and understanding of text topic (VanDijk, 1980).

4. Proposition

   In linguistics, a proposition is the meaning of a 'declarative' sentence. From the philosophy perspective, a proposition is the sentence meaning with truth-value; it can be true or false. (VanDijk & Kihtsch, 1983, p. 112).

5. Macro-propositions

   Macro-proposition is a proposition that is derived from the sententially expressed propositions of a discourse.

ABDULKHALEQ ALI AHMED Al-RAWAFI, 2016
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6. Macro-rules

   Macro-rules are rules that help to reduce information in the microstructure to form global macrostructures. In other words, by these rules we can delete information that is not relevant, generalize information into supersets, and construct, joint, and substitute a sequence of propositions in a new global proposition.

7. Mina Hajj Stampede 2015:

   This stampede occurred On 24 September 2015, the 10th of *Thul Hajjah,* the Islamic calendar, after the pilgrims returns from Arafat Mountain heading to Mina for doing their stoning of the devil '*rami al-jamarat*'. The Stampede occurred at 9:00am, Mecca time, at the junction between street 204 and 223 as pilgrims were in route to the *Jamarat* Bridge.

1.6 The Outline of the Study

This study is organized five chapters. Chapter one consists of the theoretical background of the study, identification of the study, research questions, objectives of the research, significance of the study, operational definitions, and outline of the study. Chapter two consists of the literature review of the study. Chapter three presents the research methodology. Chapter four discusses analysis and findings of the study. Finally, chapter four summarizes the research findings and presents some suggestions.

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