Portrayal of Muslim Women by Western Print Media: A Textual Analysis in Feministic & Orientalist Perspective

*Muhammad Ashraf Khan
**Sadaf Zahra

Abstract

Through its technological advancement, mass media controls and reshape human behaviors, thoughts, values and choices apart from reinforcing the racialized discourses into the minds of the audience at an ideological level. This study evaluates the 'delineation of Muslim women particularly in the news magazines Time and Newsweek' generalizing the results to Western print media. Prime objective of the study is to explore the utilization of several implications and associations to portray Muslim women in particular perspective. This census research has used textual analysis to analyze the data for study. The assessment of the study qualitatively revealed that Western print media still practiced the same prejudiced frames to identify Muslim women. Real Muslim women who own Islamic values and their veils with pride were never seemed to be focused as positive subject by the Western print media.

Keywords: Muslim women, Time, Newsweek, Veiled Women, Feminism, Subjugation, Oppression, Western Print Media.

I. Introduction:

Western print media customarily targets the victimization of Muslim women with reference to the Islamic cultures they belong to. News reports repetitively show one dimensional or homogenous demonstration of all Muslim women. These are remembered as 'foreigners' or 'outsiders'[1]. Furthermore, Muslim women who voluntarily wear veil are also drawn out to be completely brainwashed via kind of patriarchal structures of the society[2]. In results, the minds of different groups of the society regarding veiled Muslim women's identity are fixed, unchanged and static[3]. Apart from it, the Muslim women are essentialized in such ways which reveal them as a great threat towards progressive gains adored by the western society[4].

a. Portrayal of Muslim Women in Western Media:

History of prejudiced depiction of Muslim women in western media traces back to the start of 21st century. Western image of Muslims is of backward, barbaric and violent nation directly and this verifies the oppression of Muslim women indirectly[5]. Events like imposition of *Hijab* in Iran and *Burqa* in Afghanistan, Taliban attacks in Afghanistan, Pakistan and other countries on girls' schools, terrorist operations in various countries around the world etc. certified the Western misperception about Islam and Muslims[6].

*Professor, Department of Mass Communication, Bahauddin Zakariya University, Multan.
**M.Phil Student, Department of Mass Communication, Bahauddin Zakariya University, Multan.

The discussion of veil in Western media is directly linked with national interests of Western society. Veil's association with the Islamic oppression by western media is basically intended to save West's hegemony in the world[7]. West has been extremely infatuated with the idea of unveiling Muslim women since many years. Muslim women are viewed as repressed and disowned by their society so they needed to be salvaged by the west[8]. West has been fighting against Taliban in Afghanistan and Iraq from three decades to liberate Muslim women[9].

b. Muslims & Muslim Women in Western Society:

Due to repeated damaging presentation of Islam, people from Western societies perceive Muslims negatively. Muslims in Western societies face high degree of discrimination and hatred on religious and ethnicity basis[10]. They are considered less integrated part of the society or as an 'out-group'[11]. Since the 9/11 and many other terrorist events occurred in Western and European countries, resentment and enmity for the Muslims has been increased[12]. Theories for Cultural Differences and Cultural Integration recommend that immigrants should gradually absorb the values of the host country and become integrated but it is argued that Muslims refuse to abandon their values which restrict their integration in the host country[13].

c. Meanings of Veil:

Western idea about body is that if you have something to display to the world then display it. But the Islamic ideology is not to bring attention to you but to be modest[14]. West associates veil with subjection and slavery instead it serve the purpose of a protecting shield against insulting comments, discrimination and bothersome advances etc.[15]. Hijab covers the physical body of a girl not her mind or intellect. Hijab empowers a woman by enhancing its inner beauty (spiritual) rather than her outer body[16]. West perceives that if a girl wears Hijab, it restricts her social activities but actually it allows her to play vital role in the development of society actively while upholding their self-esteem and modesty[17]. According to Daly[18], Western writers and scholars are inclined towards 'ascribing' their own meanings to veil instead of 'describing' what it means to women who wear it. However, they also believe that all the Muslim women in both Islamic and Western societies, share same purpose of doing veil is 'religious constraint'[19].

d. Combating Stereotypes:

Muslim women have made prodigious progress in every sector around the globe yet they face discrimination and racism[20]. Working Muslim women must become the specialists in their arenas and work harder so that their colleagues and society might accept them as true professionals[21]. It is claimed that few socio-cultural hurdles which Arab women face are the root causes on which Western media misperceives the Muslims. Identity and image of Muslim women in particular have been distorted adversely by the Western media. The first image come in the mind of people about Muslim women is heavily veiled and isolated woman[22].

II. Rationale of the Study:

It is eye-witnessing that America very daringly propagates its monopoly to rule over the whole world. This is the reason, it has perpetually been using its all forms of media including newspapers, radio and television as powerful communication tools to make sure the supremacy, it always thirsts for. However, when the Western media is analyzed through its coverage of Muslims, it had terribly been found biased as it demoted the progressive edges of Muslims making them less worthy, on the other hand over projected the marginalized incidents i.e. case of Mukhtaran Mai and Malala Yousafzai etc. Present study scans the published content making use of Feminist sight to analyze how various struggles of women in Muslim society are viewed as fights for rights. Orientalist and Cultural difference glass is also used to identify the differences on which comparisons are made between Western and Muslim societies by Western media.

III. Objectives:

i. To ascertain how Western media reshape the image of Muslim women.
ii. To assess whether Muslim women are given voice to represent themselves or not.
iii. To dig out the hidden meanings concealed in the published content regarding Muslim women.
iv. To examine how Muslim women are discussed in both magazines with respect to the religion 'Islam'.

IV. Literature Review:

Bullock[23] challenged the diminishing notion that veil was the symbol of oppression. Purpose of the study was to emphasize various meanings of the Hijab and reasons to cover perceived and defined by various women to counter this false ideology. By using feminist methodology researcher conducted surveys from the women participants of re-veiling movement to find out the reasons for covering. Some of the reasons identified by the respondents were religious obligation, political protest to discrimination, access to employment and public sphere, combating male harassment, expression of personal identity and to gain respect etc.

Zine[24] examined the politics of representation of Muslim women in Western literature and texts. This study explained the politics of production of knowledge created about Muslim women in Western libraries and found that this knowledge has created the image of Muslim women as forcefully veiled, oppressed, weak and scheduled individuals. The method used for the study includes the examination of the writings of primitive European, regenerated texts and of colonial era. The researcher found that Muslim women were represented in a single undifferentiated category of being oppressed.

Ahmed[25] examined the various competing gendered, racial and regulating discourses such as religion, colonialism and imperialism, representations of South Asian Muslim women in Britain within the context of both media and academic discourses. The purpose of the study was to fill the gaps of previous works and to

add new knowledge on power, race, culture and gender regarding South Asian women. This study suggested that Muslim women were being represented as essential oppressed figures of victimhood and despair and also objectified.

Eid and Khan[26] claimed Western media covered Muslim women as others by using Orientalist stereotypes but despite racial stereotypes of Canadian society, Canadian media was trying to portray the ideal form of Multi-culturalism. Within the broad framework of several theories, this study was the qualitative and quantitative analysis of the content of 8-episodes of 1st season of LMP to find out how Muslims in broad sense whereas Muslim women in specific scenario were shown. Outcomes of the study revealed that LMP presented Muslims as ordinary Canadians with lifestyles shared by all in Canada and Muslim women were portrayed as part of Canadian culture participating in social life normally and were not presented as outsiders or 'others'.

Pichette[27] explored the representations of the Muslim women in Quebec news print media in her dissertation for degree requirement. Main objective of the study was to uncover the underlying meaning of the concept of 'Them' used for the Muslim women by media. The methodology used in the study was the critical textual analysis of the 12 articles of 'Gazette' and 'La Presse'. Researcher found that use of 'them' for Muslim women is inferioritization of the Muslim women and she concluded that Muslim women were marginalized and discriminated for their racial, cultural and gendered identities.

Kabgani[28] by using analytical and social tools conducted critical discourse analysis to explore the hidden biases of the western media in their texts about Muslims and Muslim women particularly. The focus of the study was on analyzing the representations of Muslim women in non-Islamic media because western media were usually accused of presenting racial and ethnic minorities stereotypically. Critical discourse analysis of the newspaper Guardian was conducted within the analytical framework of eleven elements of Leeuwen's theory and Muslim women were selected as target of analysis. Findings of the study concluded that Guardian was not negative towards the Muslim women but yet all the coverage was not neutral or positive.

V. Research Questions:

1. How have different semantics been used in both news magazines to portray Muslim women?
2. Are Muslim women given voice to represent themselves?
3. How is religion of Muslim women discussed in Western print media?

VI. Research Hypotheses:

H1: Western print media is giving more coverage to events of less importance.
H2: Both news magazines give more space to opinions and beliefs of the Muslim women.
H3: Muslim women with respect to the religion 'Islam' are positively discussed.
H4: Western print media is presenting Muslim women as 'others' and segregated part of the society.

H5: Western print media negatively generalizes cultural and individual actions of Muslims with Islamic society.

H6: Western print media don't empower Muslim women to raise their issues.

H7: Positive presentation of Muslim women in Western media safeguards Western' own interests.

H8: Promoting negative image of the Muslim world works as the mirror to reflect Western society positively.

H9: Several connotations used by Western print media depict Muslim women positively.

VII. Method:

Qualitative tool provides a better chance to thoroughly interpret the latent and manifest meanings of the content. Furthermore, qualitative research method (textual analysis) deals with the understanding of the content. This study has used Textual Analysis (Qualitative research tool) to conduct 'Latent' analysis i.e. finding out the hidden meanings enclosed in the published text.

a. Population:

As the focus of the study is to analyze the coverage of Muslim women by Western print media, population comprises all the published content in both news magazines 'Time' and 'Newsweek' within the selected time period of 3-years from 1st January, 2011 - 31st December, 2013. It is a census study processing the entire population. Due to small quantity of published content, no sample is selected.

b. Criteria of Selection:

The criteria for the selection of data to be examined is set as 'all sort of content printed in various sections of the magazines about Muslim women' including news articles, visual images, statements, stories, interviews within feministic perspective only.

c. Textual Analysis:

Critical textual analysis is the most suitable technique to analyze how various texts are articulated and how different meanings are encoded[29]. It is also called semantic analysis which allow researcher to comprehend what is enclosed in text. Well, this chapter applying a number of textual analysis methods offers a qualitative scrutiny of the collected data.

VIII. Findings:

a. Selection of Quotes and Reference to Authorities:

Writers use certain authorities of the society to voice the issues of Muslim women without consulting them directly. As it is endorsed that authors not only utilize specific social actors to sensationalize the issue but also use biased language to seize the public attention[30].

'The Egyptian Winter' for example, illustrated that how the selection of a quote prompt certain ideas for a reader. This article was about the women protesting at Tahrir Square, Egypt during Arab spring. Writer of the article developed a strong sequence of quotes of two women i.e. Wahba (project coordinator at Arab Women

Organization and active member of new social-democratic party) and her aunt Karima (dedicated supporter of Muslim brotherhood), both with different views about protest. Beside them writer included quotes of some other women actively participating in the protest including Bothaina Kamel (contender for presidency), Fariyal Hassan Mourad (lawyer), Tahani el-Gebali (judge) and many more. This article verified the Dijk's assumption about the writers. Though, Muslim women had communicated the reservations but all of them were activists and leaders for women' rights. None of the ordinary Muslim women was directly consulted. Moreover, the selection of quotes and the established sequence fortified the idea that Muslim women were passive victims.[31] Many other articles like *'The princess who tweets for Muslim women'*, *'Egypt's mean Queen'*, *'Exit the Lady'*, *'Toxic Panic'*, *'The price of Sexism'*, *'Thanks for the Revolution. Now go home'* and vice versa, executed the same practice of quoting community leaders. It helped writers to present the issue in particular light effectively.

Therefore, *'Answering a Bullet'* directly quoted Humaira Bachal and Khalida Brohi to spotlight their life, oppression, struggle, the hostility they face and the way they tackled these problems. Writer in this article also arranged quotes in a series which enhanced the point that Muslim women are being oppressed and the West encourage those Muslim women fighting against oppression courageously.[32] Similarly, *'Ferocious Feroz'*, *'The Rebirth of Maryam Nawaz Sharif'*, *'Media Mavens'*, *'The Incredible Sherry'*, *'Their Winsome Ways'* and many more articles included series of direct quotes of Muslim women. Using these practices, Western print media claims that it records their issues by directly consulting them. But, only in few articles like *'Rebellions behind the veil'*, *'Agony of Injustice'* and *'I pray my daughters have life like mine'* stories of ordinary Muslim women were discussed.[33]

In-depth analysis of the articles condemned the idea that Western media empower Muslim women to voice their concerns. The fact is that Western media directly quoted only those Muslim women who had high social status to express their opinions, beliefs regarding different aspects of the society and additionally, to represent problems of other general Muslim women.

b. In-group Designators & Positive Self-Presentation:

In-group and out-group social statuses are assigned to people on the basis of their ethnicity, race and culture. Entitling people with in-group designators refers to creation of two groups of 'we' and 'they', which are mutually exclusive in nature, by dividing the world through artificial boundary. The terms 'we' and 'us' are explained as in-group designators while 'they' and 'them' as out-group designators[34]. It is further argued that people with in-group membership are more positively attributed than out-group members[35].

Bullock[36], Shirazi[37]; Zine[38] and many more researchers proved that Western media presented Muslim women as segregated and isolated part of the society. Western media used 'we', 'us' and 'ours' for Western women while 'they', 'them' and 'theirs' for Muslim women to emphasize this isolation.

Comprehensive examination of the articles proved the above assumption about portrayal of Muslim women in western print media. Through underlying and apparent meanings, writers of the articles offered an explanation that women in West enjoy absolute freedom but women in Muslim countries are still struggling for it since many years but there is long way to go.[39] This clearly gave positive impression of the west to the reader whereas Muslim world was portrayed negatively i.e. Muslims got conservative and Muslim women were enslaved.

Excerpts from many articles evidently showed the comparison between American society and Eastern society. For example, in an article named *'Born-again Feminism'* writer in the whole article used 'us' and 'we' to indicate Westerns and presented Muslim women as a separate group[40]. Furthermore, writer repeatedly signified that Western society which respected, encouraged and empowered women while women in Muslim world lacked rights and respect[41] and they were not even considered as part of their own society[42]. Not only this article but most of the authors used 'we, us, our' for Western society and women while 'they, them and theirs' for Muslim world and women, particularly who were fighting courageously for their freedom[43] were inspired by the women in West[44].

This study inferred that Western media presented Muslim women as segregated portion of the society where they were not only different from Western women but also were disowned by their own society. Both the news magazines reinforced the superiority of Western culture and values by highlighting the negative points of Muslim world.

c. Code Words:

Specific words are used to mean something else i.e. words that enclose some hidden meanings, indications and associations[45]. These are acceptable tags used in place of direct words. Mostly the purpose of using these words is to characterize certain common ideas associated with different people. As it is explained that media endorsed racism, discrimination and sexism through code words[46].

For example, *'Enveloped'* was a term used in articles to describe Muslim women. It was a negative code word which referred to the attire Muslim women wear i.e. Hijab (headscarf), Niqab (veil) and Jilbab (gown). Western society misperceives covering with oppression and submission of Muslim women by their religion. While some Muslim women wear Hijab as religious obligation and many cover themselves as it offers them respect, self-esteem and security. Numerous researchers like Hoodfar[47,48], Ruby[49] and many more conducted researches to explore the differences in the perceptions of veil by Western society and Muslim. These researches proved that there was a great contradiction between the understandings of veil on both sides. But still by associating veil with subjugation Western print media reinforced Western stance that Muslim women needed to be 'rescued' and 'liberated'. Within the same context they were labeled as *'threatened'*, *'restricted'*, *'victimized'*, and *'marginalized'* to emphasize their repression and misery.

Likewise, *'warriors'*, *'fighters'*, *'brave'*, *'strong'*, *'rebellion'* and vice versa were used by both magazines to describe those Muslim women who fought against their so-called subjugation by their religion. Western society claimed to be the No. 1 activist of women' rights and Western print media admired and glorified these Muslim women in such a way that benefits Western interests. Analysis of different articles published in both magazines demonstrated Muslim world as uncivilized, vicious and wicked which had been enslaving their women but Muslim women were raising their voices against this ill-treatment. Their own society denounced them but Western society honored such women.

On the other hand, Western print media misinterpreted those Muslim women who were conservative in their religious beliefs as *'terrorists'* and *'jihadists'*. Both magazines criticized such type of women and presented them unfavorably. They were represented not only as assisting their terrorist husbands and brothers but also taking active part in such practices.

d. Associations, Generalizations and Metaphors:

These are language semantics which mediate the hidden information in content between the writer and reader. All these are used to communicate the shared understanding of the idea to readers by making comparisons. It is endorsed that these semantics are not mentioned in the content directly but are latent meanings which readers presume[50].

For instance, the frequently used idea in articles was *'Veil'*, not only the face covering but the whole attire. It intended to make comparisons between the images of Muslim women and Western women. It contrasted different Muslim women as well. It was mainly associated with the suppression of Muslim women. And its biased use in articles was aimed to provoke the negative image of Muslim women in readers' mind. Negative words like *'black bed-sheet'*, *'cloud of fabric'*, *'shroud'*, *'wrapping'*, *'envelope'* and many more were used by writers to identify the outfit of Muslim women. Readers could easily imagine Muslim women as covered from head to toe in their gowns and veil which showed their oppression and misery. This could make readers to associate the negativity of veil with Islam.

Through their writing language, writers of both magazines presented twisted pictures of Muslim women i.e. they were not allowed to participate in the society, they lacked basic and social rights, they were not given voices, and if they fought they were given punishments etc. Culture-based certain issues of women in few Muslim countries were straightforwardly generalized to all Muslim women in the world e.g. driving was banned in Saudia, legal age of marriage for girl in few Muslim countries, divorce issue in Iran, problem of girls' education in Pakistan etc. were generalized as the denial from Islam and its teachings. This justified the Western hatred for Islam and Muslims, and also maintained its superiority on the basis of its modernity and secularism. On the other hand, views of some Muslim women who followed Western women, who were secular or wanted freedom from their cultural compulsions, were also generalized to all Muslim women.

e. Tone:

It is defined as the attitude of writer towards the subject of the story which is generally communicated through the selection of words and the language used. Tone of the article has significant effect on what reader perceives about the subject[51]. As the unit of analysis of the present study was a 'complete paragraph', tone of each and every paragraph of all the articles was evaluated.

Table 5.5.1: Cumulative Paragraph Frequency in Newsweek and Time with their 'Tone' Aspect:

Magazine	Positive	Negative	Neutral	None	Total
Time	4 0.31%	130 10.19%	12 0.94%	51 4.00%	197 15.44%
Newsweek	13 1.02%	498 39.03%	9 0.71%	559 43.81%	1079 84.56%
Grand Total	17 1.33%	628 49.22%	21 1.65%	610 47.81%	1276 100%

This table indicates that articles selected for analysis contain total 1276 paragraphs. Time included 197 paragraphs about Muslim women in 3-years, out of which percentage of negative paragraphs (10.19%) was much greater than 4% of none, nearly 1% neutral and least 0.31% positive ones. However, no. of paragraphs related to Muslim women in Newsweek was 1079 (much greater than that of Time), of which large number of paragraphs mentioned Muslim women with no reference to Islam (almost 44%), but the no. of negative paragraphs (39%) was slightly less than it. As table shows, percentage of positive paragraphs was 1% and 0.71% for neutral paragraphs.

Table 5.5.2: Muslim Women with reference to Islam in Time:

Time	Positive	Negative	Neutral	None	Total
Articles	3 1.52%	120 60.91%	11 5.58%	37 18.78%	171 86.80%
Interviews	-	3 1.52%	-	7 3.55%	10 5.08%
News Stories	-	1 0.51%	-	2 1.02%	3 1.52%

News Statements	1 0.51%	4 2.03%	-	4 2.03%	9 4.57%
Pictures	-	2 1.02%	1 0.51%	1 0.51%	4 2.03%
Grand Total	4 2.03%	130 65.99%	12 6.09%	51 25.89%	197 100%

Above table depicts the respective division of paragraphs in different Time sections on the basis of Tone. Out of total 171 paragraphs in article segment, 61% were negative, 19% were none (no reference), nearly 6% were neutral and positive were just 1.52%. In interviews, 3.55% paragraphs were none while 1.52% were negative. 1% paragraphs of news stories were none and around 0.5% were negative. In News statements, negative and none paragraphs were equal at nearly 2% and only 0.51% were positive. Whereas, 1% pictures' paragraphs were negative, neutral and none were equal at 0.51%.

Table 5.5.3: Newsweek' Paragraphs about Muslim Women with relation to Islam:

Newsweek	Positive	Negative	Neutral	None	Total
Articles	13 1.20%	446 41.33%	7 0.65%	359 33.27%	825 76.46%
Interviews	-	34 3.15%	2 0.19%	151 13.99%	187 17.33%
News Stories	-	12 1.11%	-	18 1.67%	30 2.78%
News Statements	-	3 0.28%	-	29 2.69%	32 2.97%
Pictures	-	3 0.28%	-	2 0.19%	5 0.46%
Grand Total	13 1.20%	498 46.15%	9 0.83%	559 51.81%	1079 100%

This table shows around 41% paragraphs of article section in Newsweek were negative, 33% fell in none category, nearly 1% paragraphs favored Islam while in 0.65% paragraphs it was neutrally discussed. In interview segment, 14%

paragraphs were none; approximately 3% negative and 0.19% were neutral. Almost 2% news stories were none and 1% were negative. On the other hand, 3% news statements and 0.19% of pictures were none, furthermore percentage of negative paragraphs equaled at 0.28% for news statements and pictures.

The analysis inferred that although no. of paragraphs with no reference[52] was a little bit less than negative paragraphs but it could be concluded that both news magazines mainly presented Islam negatively. It was easily presumed that culture was not responsible for the vicious treatment of Muslim women in the society but their religion was.

f. Wordage:

Wordage is defined as the quantitative tool to count the persistence of the particular words in the content[53]. In its qualitative form, it allows researchers to identify the latent meanings in the content[54].

Keeping in mind the topic and the objectives, certain terms like *'Terrorist'*, *'Jihadist'*, *'Segregated'*, *'Veiled'*, *'Victimized'* and *'Fighting'* were identified and all the published content within the selected time period for the research was scanned to count the frequency of these words and to dig out the alternative terms used for these words, furthermore, it was also intended to comprehend the underlying context in which these words were used.

Wordage List:

Frequency of the words is counted to ascertain the patterns in the text and also to contextualize the words[55]. For example, for the term *'Victimized'* several alternative terms like *'attacked'*, *'wounded'*, *'shot'*, *'attempts on life'*, *'targeted'*, *'suffered'*, *'sentenced'*, *'killed'*, *'tortured'* and so on were used. All these words were used in a context presenting Muslims as uncivilized and religiously extremists who torture and kill their women for their honor. In various articles like *'Answering a Bullet'*, *'Lessons from Pakistan'*, *'Toxic panic'*, *'Saving Malala'*, *'The girl from Swat flogging'*, *'The girl who changed Pakistan'*, *'I don't feel safe'* and many other articles, several incidents of violence against Muslim women were reported e.g. attempt on Malala Yousafzai, Mukhtaran mai case etc. This presented the wrong picture of Muslims to the readers that Muslims are barbaric to their women.

Furthermore, for *'Segregated'*, terms like *'marginalized'*, *'denounced'*, *'discriminated'*, *'restricted'*, *'barred'*, *'submissive'* and vice versa were used denoting that Muslim society disown their own women. On the basis of this segregation, Western society also discriminate the Muslim women because Western society empower women and provide them with complete freedom while women in Muslim world lack basic rights. Therefore, the women who fought, words 'struggle', 'stand up' and many others were used to identify their struggle whereas these women were entitled with terms like *'icon'*, *'hero'*, *'heroine'*, *'symbol'*, *'brave'*, *'strong'*, *'warrior'*, *'ferocious'*, *'challenger'* and *'firebrand'* etc. It was intended to signify that Western society honors such women who fight for their rights and raise their voices against this subjugation. The consequences endorsed that through negative

meanings packaged in flattery language, western media spotlighted Muslims as appalling.

IX. Discussion:

The textual analysis demonstrated that basically such Muslim women were presented as the progressive and liberals who denied revering in front of oppression and West honored & rewarded these women, on the other hand unfavorably presented oppressed women, subsequently, it helped Western media to compare the Muslim world and Western society with respect to status of women. Illuminating certain problems of Muslim women repeatedly, resulted in creating worthy image of West to the world. So that the assumptions 'Western print media is giving more coverage to events of less importance' and 'Promoting negative image of Muslim world works as mirror to reflect the Western society positively' were sanctioned.

Purpose of conducting textual analysis was to answer the question 'how have different semantics been used in both magazines to portray Muslim women'. Code words and the wordage unveiled that the Muslim women were victimized, segregated, marginalized and deprived of their basic rights while those women who tried to make their lives better were being identified as heroines, symbol for others, brave, strong etc. Afshar[56], Ruby[57] and many others stated that Western media presented Muslim women as marginalized and oppressed emphasized by this study too.

The quotes representing views and opinions of Muslim women were selected and arranged in articles in order to apparently verify western' claim to empower the Muslim women but when the analysis was done it was discovered that Western media continued the practice of consulting specific authorities to represent the general masses. Furthermore, the in-group designators used in text displayed that Western print media negatively used 'they' for Muslim women and mentioned Western women using 'us'. In this way, both news magazines compared both societies and by negatively portraying Muslims created favorable image for West in front of world.

Moreover, the associations, metaphors and the generalizations demonstrated that print media still presented Muslim women as covered from head to toe and they were labeled as wrapped, enveloped, shrouded, cloaked etc. but there found an interesting fact that both news magazines generalized few incidents of violence to all Muslim nation just to prove their claim that Muslim women needed to be rescued and liberated just like Western women.

Some tentative statements were developed earlier and the results approved the statements 'Western print media is presenting Muslim women as 'others' and segregated part of the society', 'Positive presentation of Muslim women in Western media safeguards Western' own interests' and 'Western Print media negatively generalizes cultural and individual actions of Muslims with Islamic society' whereas rejected 'several connotations used by Western print media depict Muslim women positively'. Kabgani[58], Eid & Khan[59] and so on argued that

Muslim women were considered as an out-group and were depicted as less integrated with the society, therefore present study also supported this argument.

Findings concerning 'are Muslim women given voice to represent themselves' were exhibited as writers mainly included views and opinions of authorities in their articles but actually the ordinary women was not given voice to raise their issues instead Muslim women who had good social status were selected as their representatives. Hence the pre-developed tentative statements **'Western print media don't empower Muslim women to raise their issues'** and **'Both news magazines give more space to opinions and beliefs of the Muslim women'** were accepted markedly.

Analysis regarding 'how is religion of Muslim women discussed in western print media' illustrated that Time maintained the same 'Negative' tone while discussing Muslim women with respect to 'Islam' all through the selected years whereas Newsweek exceptionally mentioned Muslim women with no reference to their religion but the percentage of 'Negative' tone used by Newsweek throughout 3-years was just slightly less than that of 'None' tone. A hypothesis was developed earlier as 'Muslim women with respect to the religion Islam are positively discussed' henceforth it was disapproved. This study evidently supported the findings of Bullock[60] and vice versa that according to Western media, religion 'Islam' was the main reason of oppression and subjugation of Muslim women in the context of veil, rights and other issues.

X. Conclusion:

As it is all accepted that western media works on certain agendas to prolong its dominancy over less developed countries or nations. However, it has got vicious and nasty about Muslim society as a whole or it's any specific component i.e. presenting Muslim women more bitterly than any other group or class in the world as previous researches also divulged several evidences to endorse this allegation on western media. As far as this investigation was concerned, after reviewing its qualitative part which comprehends different words, frequencies, alternative terms and its underlying meanings, it could be concluded that western media had shown a very serious effort to disparage the Muslim world by putting its women in such a fabricated frame which strongly condemned the Muslim society in its ways of dealing with them. However conversely, it highly regarded the western society which not only appreciated Muslim woman who struggle for their rights but also left no stone unturned in upgrading them like other women of their own society.

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[31] "You are raised to believe that you are less than a man" says Wahba "in the street, at home, at school: you're always seen as less".

She also says "Although women are in the street, they are excluded from the decision-making".

"I think we are going backward, not forward, women face a terrible danger" says Fariyal Hassan Mourad.

[32] "Men just want to treat women like an animal in our society, and they feel if the women are educated, they demand their rights" says Bachal.

Chinoy says "We cannot allow fear to take over our lives. If we choose to stay there, we must fight every single day"

Angelina Julie donates $200,000 for Malala, and Hillary Clinton praises her courageous fight for education against Taliban.

[33] "We know the opportunities won't come voluntarily".

"Now we know what's happening in the other world, after all, if women can compete publicly in Iran (in baggy trousers and headscarves, to be sure), why can't Saudi women do likewise?"

"We want choices: we want to work or not, drive or not, shake hands or not"

"Why would I want to drive? In Islam it is a man's responsibility to drive his wife and children"

"Women are being bypassed for promotions and appraisals, just because they are women".

"Driving means access, mobility and empowerment, and from there we can chip away at the bigger issues. If we can drive, anything is possible".

"What these women are doing is brave and what they are seeking is right" says US secretary of State, Hillary Clinton.

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[39] Afghanistan's women may be punching out a few small spaces for themselves in sports, in television or in business. But they are still a long way away from enjoying the independent lives most women take for granted in the West".

[40] While we Westerners have never had to contend with a Taliban or a theocratic state that treats women as subhuman, we are reminded that the rights we take for granted are not exactly growing mold".

[41] "If you're a girl in Iran, you can legally be married at 13; a Bahraini girl can be married at 15. An Egyptian woman can't work the night shift by law. An Omani or Saudi businesswoman can't get a passport without permission from a male family member. A Yemeni woman can't leave her house without an escort or permission from a male family member. And across the region, aspiring female entrepreneurs have more trouble setting bank loans than their brothers do".

"Outside the home Lulu and her daughters shroud head to toe in shapeless black abayas that are akin to wrapping oneself in a black bed-sheet".

[42] "Somewhere between the abayas of Abu Dhabi and the pistol-packin', 'man-up' mamas of Wingnut, America is a strong, compassionate, heroic womanhood of which we can all feel a part and be proud sisters".
"She won the President's National pride of Honor award in 2005 but she is hardly a household name in her home country and viewed by Pakistani critics as an outlier".
[43] "But as Sughar grew into a full-fledged operation that sells fashion accessories made by tribal women and works to liberate more of them around the country".
[44] "Sent for a year by Aramco to Boston, she had another eye-opener. She rented her own apartment, drove her own car, and no longer needed her father's signature to travel. Returning to Saudi Arabia was a painful lesson".
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