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University of Southampton

Faculty of Humanities

School of Languages, Cultures and Linguistics

Framing the Hijab: Online News Media Translation as a Subsystem and the Role of (Active) Readers: A Four-layered Conceptual Framework

by

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Thesis for the degree of

Doctor of Philosophy

October 2023

University of Southampton

Abstract

Faculty of Humanities
School of Languages, Cultures and Linguistics
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Framing the Hijab: Online News Media Translation as a Subsystem and the Role of (Active) Readers: A Four-layered Conceptual Framework

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The thesis is primarily driven by a threefold purpose. First, it examines the representations of the Hijab in bilingual Arabic and English digital texts from BBC Arabic and Qantara. Second, it suggests that online news translation functions as a subsystem, mediating between the news organisation system and the readership system, when distributing news through the translated texts and their hypertexts. Third, the research explores the responses of a group of Saudi female readers to the framing of the Hijab in the two online news outlets, and the possible implications of their responses on the future news translations made on the Hijab. To answer the research questions, a methodology of a four-layered conceptual framework was applied to the corpora of selected news translation articles and their hypertexts, containing 308,811 words of 262 digital news articles. The conceptual framework combines two analytical approaches: corpus linguistics and framing analysis of Mona Baker. In addition, it incorporates two synthetic approaches: Tyulenev's approach of translation as a subsystem and Derrida's 'Différance' and 'Afterlife' aspects in translation.

Accordingly, automatic (collocational, concordance) and manual text analysis were applied. The methodology also includes the quantitative and qualitative analysis of the readers' responses to three online surveys, which were administered to bring forth the readers' views about the framing of the Hijab through BBC News in Arabic and Qantara as digital news outlets. Findings suggest that the hijab's representations were found to be framed differently through the two news outlets. Conflict and particularly secularism were prevailing frames across the corpora of both outlets, with some variations in the semantic frames of each and the amount of embeddedness of hyperlinked items adopted by each outlet. The hyperlinked items of Qantara were richer in quality and used more contextually in their translations than those of BBC News, which linked articles primarily by regional coverage rather than topic relevance. However, BBC News in Arabic has been shown to be more adept at reframing hijab within a conflict frame in and outside of its news translation, whilst Qantara excelled more at using hyperlinks to fulfil its purpose of cultural mediation. Given that both news outlets deployed hyperlinks to reframe the hijab within and outside their translations, the premise of online news media translation as a subsystem is valid for both outlets. Nevertheless, the hypothesis of online news translation as a subsystem requires further investigation from a variety of perspectives. Finally, both the qualitative and quantitative results of the readers' surveys revealed that the Hijab was framed

differently in both news outlets based on their topical preferences. However, the readers generally believed that there was no difference in the framing of TTs and HTs on both news sites, except that hypertexts were more thorough and had a less negative tone. They also believed that their views and feedback would have an impact on future translations of both news outlets.

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Research Thesis: Declaration of Authorship

Print name: **Malak Faisal H. Al Sharif**

Title of thesis: **Framing the Hijab: Online News Media Translation as a Subsystem and the Role of (Active) Readers: A Four-layered Conceptual Framework**

I declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
3. Where I have consulted the published work of others, this is always clearly attributed;
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
5. I have acknowledged all main sources of help;
6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
7. None of this work has been published before submission.

Signature:

Date: 08/10/2023

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¹ Chapter (2) sūrat I-baqarah (The Cow) [The Quranic Arabic Corpus - Translation](#)

Definitions and Abbreviations

- BBC News in Arabic A digital news website which branched from the formerly BBC Arabic Television, 'a television news channel broadcast to the Arab World by the BBC' (Home - BBC News, 2022).
- BBCNIA BBC News in Arabic is abbreviated in this research with the initials of the longer phrase.
- CL Corpus Linguistic
- Framing refers to 'the selection and deselection of information and the careful use of the various components of news texts including headlines, subheads, leads and the selection of quotes,' including images and photographs as suggested by Tankard (Valdeón, 2014, p. 56).
- HT The abbreviation of hypertext
- Hyperlinks 'Hyperlinks are a tool to navigate the Web and the word chosen to be hyperlinked often represents the page the hyperlink is linking to' (Fitzsimmons, Weal, Drieghe, 2019, p. 1).
- Hypertexts According to Bondarenko, a hypertext is a term introduced by the scholar, Thomas Nelson in 1960 who defined it as 'a non-sequential writing-a text that branches and allows choices to the reader, a series of chunks connected by links which offer the reader different pathways' (Landow 2006 cited in Bondarenko, 2019, p. 197).
- Hypertextuality According to Riffaterre, in contrast to closed-ended intertextuality, hypertext or hypertextuality is open-ended and ever-evolving (1994, p. 786). Riffaterre distinguishes between them by defining intertextuality as 'a structured network of text-generated constraints on the reader's perceptions, contrary to hypertextuality, which is the reader-generated loose web of free association'. He believes so because hypertextuality is open-ended, it exposes readers to more irrelevant materials, whereas intertextuality orients the reader's experience by excluding irrelevant materials (1994, pp. 781–786).

- Qantara..... A digital news and article project launched by the German broadcaster Deutsche Welle (DW) to bridge communications and dialogues between Europe and the Islamic world and Muslim communities.
- ST The abbreviation of source text
- Subsystem It is a concept or a term that has been introduced by Sergey Tyulenev drawing mainly on the German sociologist, Niklas Luhmann's social system theory in which Luhmann proposed society to be imagined as 'a system consisting of subsystems with their distinct functions', parenthesised by Tyulenev as "function subsystems" (2013, p. 161).
- TS Translation studies
- TT The abbreviation of translated text

Chapter 1 Introduction

1.1 An overview and the contextual background of the research

News translation has transformed the media industry and news reporting, particularly in the digital age of the 21st century. More fundamentally, it has revolutionised the traditional long-held stance in translation studies where translation is considered as a mere transmitter of meaning across cultures. The critical role of news translation in re-framing and re-constructing social reality, and consequently in influencing public readers, has long been a subject of scholarly debate in translation studies and the related disciplines such as applied linguistics, media, and communication studies. In fact, it has been brought to the fore and subjected to several scholarly studies from various perspectives. Most of which have accentuated the element of re-narration and rewriting in news translation; promoting the translation's autonomy and its capability to leverage the dissemination of knowledge, information, and news to a mass audience speaking different languages.

Despite the fact that academic interest in news translation began in the 1980s and 1990s, as stated by Valdeón (2015), and despite the bulk of literature written to date in an attempt to further explore the subject, news translation is still deserving of further investigation. Indeed, a considerable body of literature studies was made on the topic highlighting the need for more scrutiny of the translated news, the role of translation in news production or news translation and its mediating role involving culture, sociology, economy, or politics as well as its impact on the public and the readership (Bielsa and Bassnett, 2009; Baker, 2010a; Baker, 2010b; Conway, 2015a; Conway, 2015b; Bielsa, 2015; Zanettin, 2016; Valdeón, 2017; Almutairi, Al Kous and Zitouni, 2020; Zanettin, 2021; Scammell and Bielsa, 2022).

On the other hand, the choice of debatable cultural topics as the subject of news translation is also worth exploring since it plays a significant role in constructing social reality through news reporting as well as shaping public views on those topics which may potentially extend its influence to shape the political and economic lives of the nations. The Hijab is a case in point as a vital cultural issue in association with the representations of Islam and the Muslim world in the Western news media which is frequently featured on the global news; debatably since the 9/11 attacks on the United States in 2001, and up to the present time that is marked by Covid 19 pandemic, the Taliban's return to rule Afghanistan on August 2021, and French presidential election of 2022.

Therefore, the Hijab imperatively merits further investigation in the context of news translation. Numerous studies have examined the Hijab and Muslim women's veiling historically and socially, including media and news representations; yet the Hijab's representation in news translation is still an understudied topic. According to Al-Hejin (2014), the Hijab is an important news discourse that deserves further exploration to shed light on the practices of journalists and editors when reporting on Muslims and Islam.

On that account, this research is principally driven by the researcher's interest as a specialist in translation studies, and as a potential researcher interested in the sociology of news translation to explore the socio-cultural role that online news media translation can play in shaping, informing, and educating its readers on cultural issues in this global and digital age of the 21st century. More specifically, by conducting this research, it is hoped that a timely social problem, which is related to the linguistic and cultural representations of the Hijab through online news media translation frames², is given due consideration.

The research particularly seeks to investigate digital news translation framing of the Hijab as its central theme. More crucially, it seeks to attempt to explore the role of online news translation as a subsystem in projecting and disseminating specific cultural representations of the Hijab to its readership. In doing so, digital news translation is being viewed and examined from a functionalist's stance, and consequently is presumably envisaged as a functioning subsystem between two larger systems: the system of the news organisation and the system of the news readers. In this research, the investigation of news translation as a subsystem is restricted to the exploration of the hyperlinked items embedded in the translated texts, on the assumption that they function as mediating joints between translated news articles and their hypertexts.

Hence, the researcher hopes to shed light on the inner workings of online news media translation as a subsystem which deems as the principal subject of inquiry in this research. She intends to realise that through the application of a conceptual framework composed of four levels from applied linguistics and translation approaches where corpus linguistics, Mona Baker's framing approach, Tyulenev's concept of 'subsystem' and Derrida's Différance and Afterlife aspects of deconstruction theory are combined to realise the research questions.

² According to Valdeón, frames have been defined by Goffman from a sociological viewpoint as 'principles of organisation which govern events -at least social ones-and our subjective involvement in them' (2014, p. 56).

The conceptual framework was specifically designed to explore the translated news articles assembled from two news portals: BBC News in Arabic and Qantara, and their interactions with their hypertexts, and the potential implications of such interactions on the readership and their interpretations of the translations.

1.2 The importance of the research and its problems

The importance of the research originates from the need to assess and interpret the social-cultural role of digital news translation in influencing their readership; through their framing means of cultural issues of topical and controversial nature such as the Hijab. Having this investigated now is of vital importance than any other time because of the current digital transformation that is influencing many aspects of life including social and cultural. Moreover, it is necessary at present to consider how the relationship between globalisation and news media translation influences the formation of cultural identities and prejudices, as well as the views of the global public on controversial topics where news translation serves as a platform.

Indeed, the three axes of central importance to this study: the framing of online news translation, the Hijab representations through news translation, and the readership of (online) news translation are still understudied areas of research as highlighted in several works (Al-Hejin, 2014; Bielsa, 2015; Chan, 2016; Chesterman, 2017; Davier, Schäffner, and Van Doorslaer, 2018; Pan and Liao, 2020). Thereupon, three research problems have been stated in the following section to investigate the socio-cultural role of online news translation as a subsystem in mediating news about the Hijab to its readership.

1.2.1 First problem: Why is the Hijab important as a research problem?

The Hijab is eminently important to this research as a subject of exploration for three main reasons. Firstly, the Hijab interests the researcher since it has shaped part of her identity and belief as a Muslim veiled woman who grew up in Makkah, Saudi Arabia where the practice of the Hijab-in all its forms- is being observed.

Secondly, the researcher as a usual reader of online news websites and portals noticed that there has been a sense of contextual inconsistency in the use of the Hijab as an Arabic word that appeared seven times in the Quran and its representations in Western news media in general, and subsequently in its news translations. In most Western news reports, for example, the hijab is mixed up with the headscarf, or its meaning is reduced to the dress code.

In other words, the 'Hijab' in news media terms mostly; or rather exclusively referring to Muslim women's dress code or attire or to the headscarf worn by Muslim women; whilst in the Quran, it has been mentioned in seven miscellaneous contexts; only two of which are women-related contexts. That issue has been raised by Amer (2014) through her synthesis of the Hijab as a term in the Quran (with its exegeses) and in the Hadith. It was also highlighted by Elmarsafy and Bentaibi (2015, p. 210) in their study where they surveyed the translations of the Hijab as a term in the Quran and the meanings associated with those translations demonstrating what they described as 'important risks inherent in privileging a putatively all-important referent over several valid signifieds.' It is worth mentioning though that using the word 'Hijab' to refer to the practice of veiling is yet practically valid since it reflects and serves the purpose of screening and covering which is initially denoted by the etymology of the word.

Thirdly and more importantly, the Hijab has been a hot subject in the global news media since the 9/11 attacks on the United States of America (USA) in 2001 until the current time that is marked by the outbreak of Covid-19 (Coronavirus) pandemic commencing on January 2020. Indeed, the Hijab has been tackled and discussed historically and academically as a debatable theme mostly associated with contexts related to Muslims and Non-Muslims relationships, women's oppression, patriarchal cultures and societies, gender inequality, feminism, terrorism, and most recently Islamophobia, immigration to Europe, the Saudi Vision of 2030, and the French election of 2022. Even more recently, it has been brought back into the spotlight by the ongoing demonstrations in Iran since September 2022 following Masha Amini's death, during which the hijab controversy has been the main topic of discussion³.

Nevertheless, there have not been enough and satisfactory studies made about the role of online news media translation, in particular, covering Muslim women and the Hijab representations as a subject of debate in the news whenever Islam and Muslims are in the limelight of the news. Al-Hejin (2014) highlighted that issue pointing out that it is a social problem that needs to be researched especially with the specific stereotypes associated with Muslim women and the Hijab imposed by the Western media. He called for the topic to be researched further stating 'Despite a proliferation of research on Islam and Muslims in the media, very little work has focused on Muslim women, a much-debated social group that merits special consideration' (2014, p. 19).

³ [Rage against the regime: how Iran erupted after the death of Mahsa Amini | Global development | The Guardian](#)
[Iran signals determination to enforce hijab rules - BBC News](#)
[Iranian morality police plan to seize cars of women caught without hijabs \(telegraph.co.uk\)](#)

Accordingly, a gap in the existing literature studies has been identified regarding the Hijab in news translation, and it has been considered as an invitation for further investigation yet to be made on the topic. Furthermore, Al-Kazi and González accentuated, from a sociological point of view, the significance of the hijab as a social and vital discourse, noting that it has been a topic of interest over the last three decades in connection to female Muslim identity and empowerment (2018). Some other studies asserted how veiling has turned to be 'a subject of obsessive attention and excessive interpretation' (Davary, 2009, p. 47; Bhowon and Bundhoo, 2016, p. 30).

Similarly, Wabel (2019), in the context of debates regarding the hijab in a number of European countries, emphasised the need to understand the hijab profoundly in a way that goes beyond the simple concept of clothing, taking into account its cultural significance. He proposed that 'the Hijab has bodily as well as cultural implications,' implying that both the use of the Hijab and the interpretation of its use are socially and culturally embedded (2019, p. 512). Thus, the Hijab is a salient topic of considerable importance for linguistic and socio-cultural research that evidently merits further investigation especially in the news media context and media translation.

Finally, having this topic undertaken by a veiled woman may potentially bring new insights to the relevant fields of knowledge and the undertaking of this research could be legitimised by the familiarity with the practice of the Hijab in terms of the identity, the cultural and social backgrounds embraced by the researcher, following Eco's rule that a thesis topic should preferably be related to 'the political, social or religious experience' of the researcher (Eco, 2015, p.7).

1.2.2 Second problem: The social role of online news translation

The framing of the Hijab through news translation is worthy of closer examination in the context of online news translation for a couple of reasons. First, starting from the premise that translation plays a key role in the production and circulation of global news, online news translation has changed the news industry game in the pursuit of reaching wider audiences and potentially constructing and re-constructing social realities in the minds of their readership. A case in point, the widespread news and translation coverage globally circulated post the 9/11 attacks; even far beyond during the Arab Spring in 2011 compared to the previous news reporting before the digital transformation. That stems from the fact that online news production, display mode and distribution differ sophisticatedly from those of traditional journalism.

Second, the social role or impact of online news translation is not yet fully understood; and thus, further research is warranted, given that much of our knowledge of the world and other cultures comes from mass media coverage (Luhmann, 2007), which includes translations and news translated reports. Recognising that translation-in all its forms- plays a fundamental role in the production and dissemination of knowledge (Baker, Francis and Tognini-Bonelli,1993; Baker, 2018). That is fundamentally pivotal at present where the current digital news production is shifting in paradigm from the older journalistic means; in which "a long-term loyalty" of audiences was prioritised in production, into a more commercial approach 'to secure a constant inflow of user-generated content' as researched and cited by Perez Gonzalez (2014, p. 201).

Contextually, this may well suggest more diverse and widespread news frames of the Hijab to be disseminated through digital news and their translations than those framed by traditional newspapers. Also, it may potentially suggest wider readership and perhaps with higher socioeconomic or educational status than the readership of traditional newspapers. According to Baker. et al. (2013) online news is mostly provided at no charge and assumed to be free to reach a wider audience including international audience (2013, p. 257).

Indeed, there has been a growing body of literature studies and researches which addressed issues related to the distinctions between digital news reporting (including translation practices), production, the impact of immediacy, the shift in the journalist's role, the agency role, news gatekeeping, journalists' perceptions, credibility and reliability of the established journalism and commercial news portals as well as the consumption of the news compared to the counterpart practices in the traditional news (e.g. Huesca, 1999; Hajmohammadi, 2005; Chan, Lee and Pan, 2006; Bielsa and Bassnett, 2009; Schäffner and Bassnett, 2010; Karlsson, 2011; Hoskins and O'Loughlin, 2011; Karlsson 2012; Conway, 2015a; Conway, 2015b; Valdeón, 2015; Bielsa, 2015; Zanettin, 2016; Ferrucci, 2017; Hong, 2018; Pan and Liao, 2020; Bengtsson and Johansson, 2020; Valdeón; 2020, Zanettin, 2021). Nevertheless, the role of online news translation in relation to the Hijab or veiling has not been explored yet to the best of the researcher's knowledge. Hence, the exploration of the social role of online news media translation and its news framing through which the Hijab is being represented are equally important to grow aware of their possible impact on how cultural issues are being framed and displayed to the news readership.

To take up and build on earlier research, House emphasised this role of translation in news production and publications drawing attention to its ever-growing role across international press, social media networks, television and the World Wide Web and Internet (2016, p. 4). Moreover, House highlighted the significant role of translation that has drastically increased as a result of the demands of globalisation and internationalisation at this global age marked by digitalisation (2018, p. 128). Furthermore, Bielsa and Bassnett (2009) and Zanettin (2021) stressed the fact that the very definition of translation has changed at this global 21st century in the news context beyond the interlingual sense since news translation goes through processes of reshaping, editing and transformation to address a new set of readers, and consequently translation itself has become 'inclusive of concepts such as localisation and transediting' along with other concepts such as gatekeeping and domestication that became often synonyms with news translation (2021, pp. 4-42). Moreover, news translation has increased in significance and has become an indispensable part of globalisation. Bassnett emphasised the importance of news translation for globalisation to such an extent that globalisation could not take place without translation (2014, p. 145).

Indeed, this transformation in news translation production in response to globalisation necessities to serve a broader spectrum of readers has coincided with a shift in translation studies towards a focus on the social aspect of translation and the translators. Munday has pointed out that stating; 'since the turn of the millennium, the study of translators and the social nature of translation have become centre stage in translation studies' (2016, p. 236). It should be noted that this sociological turn in translation studies have started to take place since the beginning of the millennium as noted and discussed in the works of Wolf and Fukari (2007); Baker and Saldanha (2011); Bassnett (2014); Munday (2016); Chan (2016); Chesterman (2017) and House (2018).

Therefore, investigating online news media translation in the scope of this research is a timely vital research area, especially at present where globalisation and digitalisation are still dominating over the news and media industry across the globe. Particularly, with the highlights made through some previous studies presented by Conway (2013) and Al-Hejin (2014) in which they drew attention to news translation and its role as a form of cultural translation when reporting about veil and Muslim women. In addition to that, the research particularly aims to investigate hypertexts and embedded hyperlinked words as elements of the online news translation discourse, which may contribute-as this research hypothesises-to enhance the role of online news media translation as a subsystem in this global and digital age.

Actually, the idea of translation as a subsystem has not been explored in the context of online news yet; though the concept of translation as subsystem has been presented theoretically and discussed extensively by Sergey Tyulenev in his works, occasionally with some pedagogical suggestions (Tyulenev, 2009; 2010; 2011; 2013; 2014; 2016). Indeed, much of Tyulenev's works and arguments regarding translation as a subsystem were mainly influenced by the previous works of Luhmann, Lefevere, Hermans, Bourdieu, Schmidt, and other works in relation to functionalism in translation, social systems, systems in translation or the systematic approaches to linguistic or literary studies (See 4). Accordingly, the arguments related to translation and the concept of subsystem are further elaborated in the relevant literature review studies section **Error! Reference source not found.**).

1.2.3 Third problem: The role of the readers

The role of the readership is equally important to this research as the sociological role of translation cannot be evaluated without considering the role of the readership. For this reason, exploring the readership as the recipients of online news media translation is eminently vital since online news media translations were made in the first place to be read by some readership whether small or large. Besides that, news readers are assumed to play a role in the construction of meaning in news interpretation as social agents, whose reading and interpretation of the news texts they read contribute to the social construction of reality through the news media as a platform.

Moreover, the role of the readership in online news media translation is a novel area of study that deserves further research. Conway foregrounded that as a gap in the literature review studies pointing out that 'Although many scholars have argued that journalists adopt an acculturating, audience-oriented approach to news translation, treating it much like localisation, few have examined audiences' actual responses' (2013, p. 998).

⁴ Among the notable works on which Tyulenev built his arguments of translation as a subsystem are Bourdieu's *In Other Words* 1990; Lefevere's *Translation, Rewriting and the Manipulation of Literary Fame* 1992; Luhmann's *Social Systems* 1995; Schmidt's "A Systems-Oriented Approach to Literary Studies." In *Systems: New Paradigms for the Human Sciences*, Gabriel Altmann and Walter A. Koch (eds) 1998 and Hermans' *Translation in Systems. Descriptive and System-Oriented Approaches Explained* 1999.

Additionally, Davier, Schäffner, and Van Doorslaer (2018) suggested researching the responses of news translation audiences and readers because this area is still underexplored with just a few attempts recorded. Furthermore, Scammell and Bielsa's recent study articulated the need to investigate the major "mediating" role played by news translation, as well as the reception of translated news, as they are worthy of further investigation (2022, pp. 1-2).

Hence, this research is taking the initiative to investigate the attitudes of the readership towards new forms of media as highlighted and recommended by Chan: 'to bring translation research in line with current developments in other fields, one should study the reader's relationship not only to translated literature but also to non-literary genres including new forms of media' (2016, p. 152).

On that account, there is an urgent need to study the readers' responses to the framing of the Hijab through digital news translation in order to attempt to account for the social role that online news media translation can play, especially in alignment with the sociological turn of translation studies. Indeed, accounting for the social role of online news translation as a subsystem in the construction of meaning and social reality as perceived and commented upon by the readers is vitally and momentarily important to the field of translation studies and news and cultural translation fields. Moreover, the meaning as well as the social reality that are assumed to be shaped and constructed by the human interactions through the language and the other non-verbal means may potentially be co-constructed by the readers' interpretation in reaction to what has been projected to them as a social reality through the media, for instance, or any other social platform.

For all the previously discussed reasons, this research aims to explore how the Hijab is being represented through the frames of online news media translation. Driven by that aim and based on the surveyed previous literature review studies, the researcher hypothesises that online news media translation serves as a subsystem in its social intermediary role communicating the meaning between the news producers and the news readers. Hence, the research intends to explore online news media translation as a subsystem with a focus on the news framing of the Hijab in these translations and their hypertexts since they are being aligned as part of the translation discourse. Furthermore, the research sets to elicit the perceptions of the readers towards such translations and the framing of these translations hypothesising that 'afterlife' as an aspect does not only lie in the translation and its supplementary hypertexts, but it rather extends to the process of discourse interpretation, including the readers' comments on the translations and their hypertexts as part of the larger discourse of translations.

All that aims to be realised and investigated through the application of a four layered conceptual framework as the research methodology in which multiple theoretical approaches were incorporated to account for the research problems. The methodology is predominantly qualitative in approach with some quantitative components subsumed with the aim to consolidate the discussion of the findings on objective grounds. It should be noted that the decision to use a hybrid methodology can be justified by the sociological nature of the research problems under investigation which revolve around the Hijab as framed through online news media translation and the possible implications of such framing on the readership. It is worth highlighting that investigation news translation through mixed methods, 'multi- and interdisciplinary approaches' or 'the combination and triangulation of data from different studies' has been encouraged as a methodology by translation scholars such as Davier, Schäffner and Van Doorslaer (2018) and Zanettin (2021:187) driven in part by the nature of news translation and the complexities of its contexts.

1.3 The rationale for choosing BBC News in Arabic and Qantara

BBC News in Arabic is an Arabic-language news website produced by the United Kingdom's British Broadcasting Corporation (BBC). It evolved from BBC Arabic Television, which officially launched on March 11, 2008, and is managed by the BBC World Station as the BBC's first publicly funded international television service. Qantara⁵, on the other hand, is a media project launched in 2003 by the German Deutsche Welle (DW)⁶ in collaboration with the Goethe-Institute and the Institute for Foreign Cultural Relations and is funded by the German Foreign Office. The Qantara initiative openly defines its goal, which is to promote conversation with the Islamic world, and it also emphasises that the Arabic word 'Qantara' literally means 'bridge', aiming to foster dialogue with the Islamic world. Because it is operated by DW, Qantara incorporates the DW vision and mission into its introduction, emphasising its German roots representing Germany as a European country that embraces European cultural values, exemplified by the liberal, democratic state upholding the rule of law. Moreover, Qantara represents the Goethe-Institute and the Institute for Foreign Cultural Relations' cultural and educational role in promoting cultural, intercultural, and 'civil-society' dialogue through the delivery of educational and cultural courses and workshops to provide information about Germany and raise awareness about its foreign cultural policy.

⁵ [Qantara.de - Dialogue with the Islamic World](https://www.qantara.de)

⁶ Deutsche Welle (DW) is a state-funded, German international broadcaster.

BBC News in Arabic and Qantara were selected as the digital news sites from which to collect articles for a number of reasons. First, the two online news outlets share some similarities, such as being Western-based news organisations that primarily target Arabic-speaking communities and the Islamic world; they both provide Arabic-language reports and translations, although Qantara also offers English and German/Deutsch translations. Second, their news reports and articles are published for free on their websites for public consumption; as indicated on their websites, they are either publicly funded or funded by governments. Indeed, that would stimulate thinking on each outlet's political affiliation, ideological positioning, and adopted voice or stance depending upon various factors, such as the host nation state or the funder's voice (Kasmani, 2014; Harun and Ismail, 2020), the gate keeping regulations, policy identifications, or editorial guidelines (Hoskins and O'Loughlin, 2011; Cheesman and Noland, 2011).

Nonetheless, in terms of broadcasting, journalistic profile, and publicity, BBC News in Arabic is more well-known than Qantara, and thus, it may have a wider political impact and global reach, given that it is originally part of the massive BBC (British Broadcasting Corporation), a pioneering, well-established news agency known for its leading legacy and expertise in the news and media industry. Furthermore, BBC was once known as "War Propaganda," notably during and after World War II (Jaber and Baumann, 2011, p. 172) which emphasises its impact in international events. Jaber and Baumann presented a historical review of the BBC News Service's active role in the Arab World and the Middle East, especially prior to WWII and since its inception as a radio station, specifically the Voice of Britain in the Arab World, it had significantly influenced the Arab audience and won their trust. It aimed to be the British Propaganda among Arab audiences and consequently its role was enormously influential after WWII until it became known as "War Propaganda". The BBC News Service utilised Arabs' appreciation for oral tradition and their reliance on sophisticated ways and tactics of presenting news by foreign news broadcasters rather than their own local sources to keep them updated about world events at the time. As a result, BBC news was customised exclusively for Arab listeners and consumers, and influential Arab presenters were employed to target an even wider Arab audience (2011, p. 172). From the perspective of the audience, this was proven true, as most of the older generations in the Arab world listened attentively to BBC News radio, notably during global wars or their preludes, which were depicted later in some Arab dramas and documentaries.

According to Dencik (2013), BBC World News is still at present one of the biggest players in global news broadcasting as well as in the global media market in terms of audience reach. Furthermore, it dominates the market in online news media in the UK as reported in *The Guardian* (Greenslade, 2016), and it is known globally as a trusted broadcaster shaping the public knowledge or rather 'a trusted shaper of authoritative agenda and conventional wisdom' (Coleman, Anthony and Morrison, 2009, p. 9). For instance, the contribution of BBC Arabic to the mother corporation was undeniable during peak times in the 1950s, influencing Arab audiences, as Jaber and Baumann argued; however, that influence has indeed declined due to the rise of other news broadcasting industry rivals in the Arab regions, such as Al Jazeera and Al Arabia during the Gulf War, which won the trust of the readers over BBC news broadcasting (2011, p. 172-174). The interest of international news providers such as Russia TV Today, France 24 and DW in delivering news to Arab audiences, on the other hand, has raised the stakes for BBC News in Arabic and the BBC World Service in general.

Nevertheless, following its launch in March 2008, BBC News in Arabic has strategically tried to renew its news production in response to market competition at the international and Arabic national levels, as well as in adaptation to the news consumption habits of Arab readers; However, this has raised concerns about the BBC World Service's various translation policies, as well as its claimed impartiality from state control, which have all been contested at times through readers' emails and comments (Jaber and Baumann, 2011, p. 175- 181). It has been noted that the BBC News website claims a neutral stance with no political leanings; however, this claim can be contested on the basis of what its news reporting has revealed as biases; exemplified in 'the choice of the stories that priorities to the opinions it decides to quote or foreground in a particular article' (Baker *et al.*, 2019, p. 8). Therefore, choosing BBC News in Arabic is important indeed since as Al-Hejin emphasised the production of major news organisations such as the BBC is worth analysing due to its high impact in terms of economic and political power (2014, p. 22).

Qantara, on the other hand, is a novel area of research that, to the best of the researcher's knowledge, has not been explored. As a result, there have been no studies conducted on the topic, making it difficult to evaluate Qantara's performance as a news platform based on archival research. However, because it is run by DW, it may be considered operating in accordance with its news policy and regulations. Accordingly, Qantara's news reporting may adhere to the same or similar liberal and democratic values as DW in its news reporting.

Finally, despite the fact that the BBC News website is one of the world's most widely read and influential news sources, its publications and policies demand further examination. Several academic papers have studied BBC News, but only a handful have focused on its translation as a subject. Furthermore, as Al-Hejin notes the language of the website in any issue has not yet been surveyed on a broad scale or within a corpus-based discourse method, and therefore is worthy of exploration (2014, p. 20). Likewise, because Qantara's news reporting and translations have never been researched, they are worth looking into.

1.4 Boundaries of the research

The research is sociologically driven, as demonstrated by its objectives, and sociologically informed, as supported by the use of relevant theories and the choice of a multi-layered methodology to investigate the research problems. It focuses on hijab representations through the translation of digital news. Two digital news sources, BBC News in Arabic and Qantara, have served as the platform for examining the research problems. Both are initially Western-based and geared toward Arab and Muslim communities. The time frame of the collected corpora of articles is the period post 9/11/2001 to the pre Covid-19 of 2020. The Hijab framing was explored not just through the language of these translations and their hypertexts, but also through the views of their readers, who participated in this research.

In terms of methodological boundaries, the ontological foundation of the conceptual framework of the methodology is shaped epistemologically by functionalism, poststructuralism, and social constructivism. Moreover, the methodology is multi-layered because the nature of the research topic necessitates the combination of methods or paradigms for a more balanced approach that requires the triangulation of qualitative and quantitative analysis to verify the findings for greater reflexivity and to minimise subjectivity and bias as much as possible, given that the researcher is a veiled woman.

In an attempt to achieve validity and rigour, the research instruments are primarily qualitative with some quantitative components. The instruments were computational (collocational analysis and concordance analysis of the compiled corpora of the two news outlets) and manual text analysis of a representative sample of the corpora. In addition, the three online surveys included in the readership study were used to ensure the validity and reliability of the results by exploring the views of 34 Saudi female senior and junior university students in applied linguistics on the framing of the hijab in the news outlets, and its implications for future news translation on the hijab as a topic after a month of online reading activities. It should be noted, however, that the readership sample was circumscribed by geographical and gender limits because it only represents the views of female readers from one location in Saudi Arabia. Furthermore, the researcher and the participants share religious, gender, national, and cultural characteristics as Saudi female citizens. However, the age gap between the researcher and the readers may potentially enrich the findings and their interpretations, given that the readers participating in the research alongside the researcher are witnesses to Saudi Arabia's transformative vision of

2030, which influences many aspects of the kingdom and the Saudi lifestyle, society and economy including the hijab⁷.

1.5 Objectives of the research

The research pursues to investigate the following issues:

- a) The framing of the Hijab through the translations of BBC News in Arabic and Qantara as well as their hypertexts.
- b) Exploring the inner workings of the translated texts discourse as a subsystem, with a focus on hyperlinked phrases and sentences, as well as key titles, statements, or any headings as the links between the translations and their hypertexts.
- c) The role of active readers through the exploration of their perceptions of the Hijab framing through the translated texts and their hypertexts.

1.6 The research questions

Accordingly, in order to guide the research in this quest, the following research questions are considered:

1. How is the Hijab framed and represented through BBC News in Arabic and Qantara's translations and their hypertexts?
2. How do these translations operate as a subsystem through some interactive features in their discourse, specifically embedded hyperlinked words, hyperlinked titles, and phrases?
3. What are the readers' views of the Hijab framing through such translations and their hypertexts?
4. What are the readers' views about the possible implications of their comments and responses on the production of future translations on the Hijab?

⁷ [Saudi Arabia: Prince says women should decide whether to wear robes, face veils | News | DW | 19.03.2018](#); [Saudi women should be able to choose whether to wear head cover or black abaya in public, says Crown Prince \(independent.co.uk\)](#)

1.7 The significance of the research

By using the Hijab as its focus of the study and the key topic to be investigated through the translated discourses of BBC News in Arabic and Qantara, the contributions to news translation and socio-cultural translation studies which this research seeks to achieve are threefold. Two of which attempt to be **knowledge contributions** and the third one is of a **methodological nature**. The first main knowledge contribution is the proposal of viewing news translation as a subsystem operating and mediating between two larger systems, which are the system of news organisation as the sender and the system of the target readership as the receiving system. The second supplementary knowledge contribution is to consider the comments and feedback of the readers as an afterlife element per se in the construction of meaning as part the translation discourse which feeds back into the system of the news organisation in the cyclical communication process between: the sending/news organisation system, translation as a mediating subsystem, and the receiving/readership system. The third main contribution is on the methodological level in which the thesis is proposing the analysis of hypertexts along with the target texts as part of the discourse of news translation in attempt to account for the role of digital news translation as a subsystem.

Overall, the research aspires to contribute to the field of news translation, and most importantly to future research on the sociology of news translation. It hopes particularly to contribute to the relevant literature studies by foregrounding the socio-cultural role of news translation as a subsystem which mediates between two larger systems: the system of news organisation and the system of readership. That is to say, online news translation is ought to be realised as working in systems. Finally, by undertaking this research, it is aspired to enrich the literature studies of cultural translation and news media translation with fresh perspectives on the Hijab as a social-cultural phenomenon and to emphasise the active role of readers in feeding into the system of news media translation with their comments.

1.8 The structure of the thesis

In broad outline, the research is composed of *eight* chapters. Chapter 1 sets the scene stating the three main research problems in a highlight of the importance of the research. Then, it justifies for choosing BBC News in Arabic and Qantara as news translation platforms, it identifies the objectives of the research as well as the research questions, and it concludes with a presentation of the significance of the research and the original contribution to it.

Chapter 2 defines the Hijab linguistically first, and then it presents the previous literature review studies on the Hijab. It also presents the arguments related to the Hijab representations through news media with a focus on some topical associative themes such as conflict and secularism in relation to the 9/11 attacks. Chapter 3 engages more theoretically with the epistemological and ontological roots for the subsequent methodology through a detailed discussion of the theories and approaches by which the research is influenced, namely translation, literary studies, and applied linguistics studies. It starts with definitions of translation in the context of rewriting, and it attempts to fundamentally deconstruct the relationship between the source text and the target text (translation) emphasising on viewing translation and the subsequent digital texts as forms of rewriting. Then, it follows with a detailed discussion of the involved approaches as purposefully combined paradigms, and it concludes with an identification of the gaps found in the previous literature research.

Chapter 4 delineates the methodological approach undertaken to address the research questions through a presentation of the epistemological and ontological stances to account for the four-layered conceptual framework. Afterwards, it justifies the use of Sketch Engine as a tool for corpus linguistic analysis by demonstrating its core functionalities. It then describes the data collection procedure and the obstacles encountered during data collection and compilation, and it establishes the criteria for selecting texts at different levels of analysis. Chapters 5, 6, and 7, on the other hand, present the data analysis findings and discussions of the findings in accordance with the four levels of analysis in the conceptual framework presented in Chapter 4.

Finally, Chapter 8 correlates all previous discussions of relevant findings in Chapters 5, 6, and 7 to the concluding and resolution discussion, and it discusses any potential implications in light of recent research or methodological considerations. More importantly, it demonstrates the significance of the findings and the original contribution of the research. Lastly, it declares the researcher's biases with a statement of positionality, it recognizes the research limitations, and it sets out the recommendations for future studies.

Chapter 2 Literature review studies on the representations of the Hijab

This chapter of the previous literature studies on the Hijab is composed of an introduction, followed by *three* main sections, and a concluding summary of the chapter. The first section is concerned with defining the Hijab linguistically including definitions of the Hijab as a term in the Quran and the Hadith. Whereas the second section mainly focuses on the representations of the Hijab through the coverage of news media, and the controversy over those representations of the Hijab in news media whenever the case is related to Islam, Muslim communities, the Middle East conflicts⁸ or else in the context of international relations between the East and the West⁹. The third section gives a glimpse of the Hijab as an image of otherness since such framing is fundamentally important to uncover any possible links or inherent representations between the past and the most recent representations of the Hijab. Finally, it explores the Hijab in light of the 9/11 attacks and their aftermath, with a focus on conflict and secularism as associative themes.

2.1 Definitions of the word 'Hijab'

2.1.1 The importance of the linguistic definition of the Hijab

Understanding the complexity of the term's use, the various meanings associated with it, and its applications, whether in religious contexts or other relevant contexts such as news media, necessitates a linguistic definition of the Hijab. Furthermore, by examining the Hijab linguistically through definitions, it may be possible to discern the relationship between the linguistic meaning of the Hijab and its use in news media in relation to Islamic veiling or Muslim women representations.

⁸ According to Mona Baker, 'In its broadest meaning, conflict refers to a situation in which two or more parties seek to undermine each other because they have incompatible goals, competing interests, or fundamentally different values' (2006, p. 1).

⁹ The use of East in this thesis might be defined in geographical and cultural terms as the countries and nations located in Asia including Middle Eastern countries which share some common characteristics in terms of traditions and cultures that is to an extent different from the West in terms of lifestyle and governing political systems. This thesis is to a certain extent focusing on the Middle East which has the largest Muslim-majority countries. Whereas, the West refers to the countries and nations located in Western Europe, the UK and North America, Australia and New Zealand which share as Al-Hejin described it 'broadly liberal democratic, nominally Judeo-Christian and secular' values and cultures (2014, p. 41).

Since the Quran is the sacred scripture of Islam, Amer (2014) and Elmarsafy and Bentaibi (2015) stress the significance of examining the Hijab as a word through the Quran as the primary source for almost anything pertaining to Islamic practices. Furthermore, Mustapha (2011) emphasises the importance of the Quran as a source of authority and an essential part of Muslim religious life. He also states that Hadith and Sunna (the Prophet's own practise) are the second most important sources of authority for many Muslims. From a linguistic perspective, Mustapha illuminates the linguistic and stylistic value of the Quran to the practicing Muslims who speak Arabic highlighting their perceptions; 'linguistically and stylistically, the Quran is viewed by followers of the faith and erudite speakers of the language as the unparalleled masterpiece of Arabic.' Then he points out that some scholars who acknowledged the distinct features of the linguistic composition of the Quran as well as the miraculous nature of the Quranic text led them to suggest that 'the triumph of Islam was to a certain extent the triumph of a language, more particularly of a book' (2011, pp. 225-226). This point of view encapsulates how the linguistic expressions, and the style of the Quran played a major role in the rise and influence of Islam and its implications on the Arabic language.

Furthermore, Ernst states in his argument on the global significance of Arabic language and literature that 'Arabic literature during the Islamic era looks back to both the creation of the poets and the Quran as literary models,' but he clearly acknowledges that 'the Quran has a much wider impact through the daily religious practice of Muslims' (2013, p. 192). Scholarly evaluations of the Quran's linguistic and literary quality may further corroborate the decision to define the hijab first by its occurrence in the Quran as the supremely highest form of the Arabic language cited by many Arabs and Muslims. Given that the Quran has always been linguistically authoritative in the eyes of its readers with regard to observing Islamic practice and faith in general, this demonstrates the Quran's sovereignty over the lifestyles and conduct of believing Muslims, both men and women, including the legislation governing the hijab.

Defining the term Hijab by tracing its occurrence in Hadith, on the other hand, could potentially show or inform about the relationship between the use of the term Hijab and its practice. Accordingly, since Hadith is regarded as the second most important source of religious authority by most Muslims, defining the Hijab through Hadith scriptures may provide vital insights into both the literal and figurative uses of the term.

Kulenovic asserts the Hadith is the second-most important Sharia law. 'The foundation of sharia law, as the holy Muslim law, is made of the Qur'an as the revelation of God's word, and of Hadith and Sunna of the Prophet Muhammad', he states (2006, p. 714). Amer provides another definition of the Hadith, citing Islamic scholar Barbara Freyer Stowasser, who has stated that it is 'both a record of what Muhammad actually said and did and also a record of what his community in the first two centuries of Islamic history believed he said and did' (2014, p. 22). Indeed, the Hadith is the second source of authority for Muslims when it comes to language because most interpretations and exegeses of the Quran use Hadith passages to support or explain what the Quran says.

Baraka and Dalloul emphasise the importance of the Hadith as an important tool to understand the Quran and accordingly is regarded as one of the frames of references for Muslim scholars to deduce the Quran; 'The traditional Muslim school of jurisprudence regards Hadith to constitute an important tool for understanding the holy Qur'an and an essential part of all matters related to jurisprudence' (2014, p. 25). Hence, referencing the Quran and Hadith to understand the linguistic roots of the Hijab—as a term and a concept—is critical for contextualising how it has been framed and reframed in other non-religious contexts such as those related to society, culture, economy, media, and news, etc.

2.1.2 Defining the 'Hijab' through the Quran

Hijab, as an Arabic noun, is mentioned seven times in the Quran, in seven different chapters (See Appendix 1). Most linguistic interpretations of the Quranic use of the word Hijab indicate a barrier or a screen, whether physical or spiritual; visible or invisible. Only two of the seven occurrences address women-related topics, one in relation to the Virgin Mary and the other in relation to Prophet Mohammad's wives. Elmarsafy and Bentaibi (2015) argue in their analysis of the linguistic usage of Hijab in the Quran that the variant meanings given to Hijab as a word or a term are far from the modern referent connected with Hijab as a term. Amer (2014) defines Hijab as an 'umbrella term for what is considered appropriate Muslim dress, referring to both the body cover and all types of hair covers' (2014, p. 11). Furthermore, Amer argues that an examination of the seven occurrences of the term "Hijab" demonstrated that all the occurrences did not address the subject of a dress code (2014, p. 23). Amer notes that the term Hijab was used in relation to women only in two verses or occasions, both of which did not refer to women's clothing or attire. More specifically, Amer points out that the women-related verses

were Q19-V16 in the context of Virgin Mary, and Q33-V53 in the context of 'a screen between the Prophet's wives and other men' (2014, p. 23). (See Appendix 1)

In fact, the word 'Hijab' is not explicitly used in the Quranic verses (Ayat) that legislate the Hijab and directly address the female believers in terms of their dress code and conduct in private and public contexts—specifically, V31 and V60 in Q 24: Al-Noor and V53 and V59 in Q33: Al-Ahzab chapters—which legislate the Hijab and directly address the female believers in terms of their dress (See Appendix 1). However, in terms of modesty, the practice and observation of the Hijab were referred to literally in the aforementioned ayat via some other phrases, and the words are 'Jalabeeb' and 'khimars,' along with some instructive guidelines on how it should be worn (See Appendix 1).

In a similar vein to Amer's argument, Elmarsafy and Bentaibi (2015) confirm that the word Hijab has been extended to social and political contexts through the discursive practises of many exegetes, writers, and translators, where the meaning of the word has become far removed from its denotation in the Quran. Ahmed has already examined the Hijab and veiling in the context of new discourses such as feminism, social reformation, and European colonialism (1992). Her argument is supported by historical facts related to key events in the Middle East such as the influence of Qassim Amin's book, and its debatable implications in the Arab world and Arab press. Ahmed's argument marks the climax of that critical moment in the Arab history saying: 'The battle inaugurated a new discourse in which the veil came to comprehend significations far broader than merely the position of women' (1992, p. 145). This account of the beginnings of social change in the Middle East at that time, involving the Hijab or veiling discourse, may highlight the significance of the veiling as an impactful discourse capable of being used and even shaped to bring about social, political, or economic change.

Mernissi (1992) makes a similar argument, albeit from a slightly different perspective. People in the Western World, she argues, would incorporate religious themes into their daily lives, activities, creative thinking, and impressions of the world around them. They would occasionally do the same in modern contexts such as science, banking, and business. She acutely linked what she describes as the Euro-American situation- in which religious references are being used in daily lives of the Westerners in non-religious contexts-to similar practices that is potentially exercised by Muslims where religion might be deployed 'to promote money-making projects'.

As has been demonstrated previously, Ahmed, Mernissi, and Amer's arguments are consistent with the findings of Elmarsafy and Bentaibi's study of the hijab, which suggest that the word hijab has been loaded with social and political contexts to the point of deviating from its true meaning originating from the Quran and Arabic language roots.

After discussing how Hijab is defined in relation to the Quran, the discourse and context surrounding hijab as a word, term, or concept can be concluded to be linguistically and culturally debatable. This may potentially include the occurrences of 'Hijab' in the context of the Quran, as shown prior through the distinction made between the seven occurrences of the word Hijab in the Quran, which do not directly discuss the dress code of Muslim women in their specific contexts. However, it is worth mentioning that there are other verses in the Quran which address the Hijab as a practice. These verses occur in contexts that directly instruct the Prophet's wives, his daughters, and all believing women to dress and conduct themselves in a specific manner or wear modestly in front of men who are strange to them (See Appendix 1).

Another critical conclusion for this section to consider is that Hijab or the veil as a discourse can be used, deployed, or exploited to serve specific political or economic agendas, as argued by Ahmed (1992), Mernissi (1992), Amer (2014), and Elmarsafy and Bentaibi (2015). Amer (2014) also brings up the issue of governments interfering with the act of veiling or wearing the Hijab, which could have implications for any relevant discourse. She also hints that veiling may not be worn for religious reasons or piety, which may highlight 'women's rights' and 'oppression' as co-current themes. These two conclusions are critical to what this research is attempting to realise when discussing the data analysis findings about the possible social, political, and economical profits that might be gained by framing the Hijab in certain ways through news translations.

2.1.3 Defining the 'Hijab' through the Hadith

The purpose of this section's argument is to define the Hijab through Hadith scriptures, based on online search results for the occurrence of the word Hijab in Hadith scriptures. The argument is based on the search results generated by the SUNNAH.COM website¹² in response to a query made on the word 'Hijab' in order to electronically navigate the Hadith scriptures.

The decision to generate the scriptures from this website was made because it has a massive collection of Hadith from various sources, including what are considered canonical books of

¹² [Search Results - Search Results - hijab \(page 1\) - Sunnah.com - Sayings and Teachings of Prophet Muhammad \(صلى الله عليه وسلم\)](#)

Hadith, such as Sahih Al Bukhari and Muslim's, Al-Tirmidhi, Muwatta Malik, and Musnad Ahmad, etc. Furthermore, because the Arabic source texts and their English translations are aligned on the same page, this website facilitates the process of comparing the Hijab occurrences in the collection of Hadith scriptures. However, it should be noted that the scope of this investigation for the word 'Hijab' in Hadith has not included the verification of the soundness of each Hadith scripture. Aside from that, the website did not include any classification of Hadith based on its soundness, and the Hadith scriptures were categorised based on the reference book and the chapter of the book from which they were extracted.

In the quest to examine the Hadith scriptures, 106 scriptures were automatically extracted after inserting the token query 'Hijab,' then the researcher manually categorised them to extract the salient topic in which the word Hijab was used most. Overall, the findings of the search demonstrate that the word Hijab had been used in different contexts with mostly the same basic signification of 'screen' or 'a curtain' or 'a barrier between two entities, things or parts' and it also occasionally referred to the veil physically or spiritually. The use of the word Hijab in the context of the Verse(s) of the Hijab was prevailing over the other connotations. 54 of 106 Hadith scriptures discussed the observance of the Hijab, or the revelation of the Verses of the Hijab in relation to the wives of the Prophet mostly and the other believing women. The word 'Hijab' showed up in other Hadith scriptures such as 20 times as 'a screened place', 18 times as 'a spiritual screen' in contexts related to God, and 8 times of which in a context related to 'the supplication of the oppressed.' Other meanings with fewer instances of 'Hijab' included 'the act of hiding behind,' 'the light' and 'the placenta-cover¹³'.

In conclusion, such findings may help to explain why the term 'Hijab' as a veil is commonly used by Muslims and non-Muslims to refer to the act or practise of veiling. In other words, the discovery that the majority of Hadith scriptures addressing the Verse of the Hijab may potentially indicate that this context stands out as a prominent frame in circulation. Given that it had been narrated and re-narrated by various narrators and published in multiple Hadith books, that may also explain, to some extent, why the Hijab is regarded as a contentious issue among scholars who are either advocating for or arguing against veiling and Muslim women's rights, as well as those who are counter-arguing against the veil and Muslim women's rights from a different stance.

¹³ Biology Dictionary defines Placenta as 'an organ which is responsible for nourishing and protecting a fetus during pregnancy' (Editors, 2020).

Ahmed (1992, pp. 54-57) and Mernissi (1992, pp. 85-101), for example, discuss the occasion of the Revelation¹⁴ of Ayat al Hijab, the Verse of the Hijab or "the descent of the Hijab," and its subsequent impact as a focal point in subsequent Hijab legislation. Ahmed discusses the Hijab or the revelation of the Hijab verse by tracing back to the occasion or event for which the verse was revealed¹⁵, which is the feast at Prophet Muhammad and his cousin Zeinab's wedding. Ahmed's account is more historical and circumstantial, attempting to prepare her reader's mind to understand the veil in new and modern discourses by first discussing the founding discourses that include this key event as a turning point. She remarks that veiling was not introduced into the Arab world by the Prophet, and it did exist before in some other countries with whom the Arabs were mixing, such as Syria and Palestine. Moreover, she mentions that it even did exist and practiced earlier to some degree in the ancient cultures among Greeks, Romans, Jews, and Assyrians. Nevertheless, she remarks that the practice of veiling had been linked to some social classes whether among ancient Arabs or Non-Arabs. Then, she moves to discuss the circumstances of the Hijab discourse in relation to the revelation of the Hijab verse. Ahmed describes the verse of the Hijab as the beginning of "instituting seclusion" separating the private from the public in the life of Prophet Muhammad as 'the powerful leader of a new, unambiguously patriarchal society' (1992, p.55).

She also notes that the Hijab as a word was only used in contexts related to the wives of the Prophet. She states that the phrase "she took the veil" is used in the Hadith to indicate that a woman became the wife of Prophet Mohammad. She interprets that from that moment on after the Prophet's death- the phrase was incorporated into the Hadith, and then it was continued to be used and circulated. Yet, she highlights that veiling and seclusion were still considered odd to the Prophet's wives at that point before the revelation of the Hijab verse. She wonders how the practice extended to the rest of the community afterwards.

However, Ahmed points out that the practice of veiling was later adopted by the women in some communities especially in the areas conquered by Muslims in which veiling was familiar among the upper classes. She comments all that associated with "the influx of wealth and the resultant raised status of Arabs" and the wives of Prophet Mohammed were looked up to and taken as a role model led eventually to the adoption of the veiling (1992, p. 55-56).

¹⁴ Revelation here means the reasons behind these particular ayat to have come down or in other words to have them disclosed.

¹⁵ The use of the verb (reveal) here is in the sense of (sent down). In the Quranic context, it is believed that the ayat were sent down from the Al Mighty God in a form of (the Revelation to the prophets), or the messages which were sent by God through the angel Gabriel and delivered orally to Prophet Mohammad.

Some important highlights can be drawn from Ahmed's argument in relation to the establishment of the Hijab as a discourse, and how that could possibly be extended to the current representations of the Hijab in the new discourses of news media translation, taking into account the social-economic aspects that may potentially surround the Hijab as a discourse in news media translation. The first highlight is that the Hijab or veiling as a practice has been historically associated with social status. For instance, Ahmed acknowledges that the Hijab or veiling as a practice did exist a long time ago ahead of the Prophet's time; yet she highlights that it was mostly linked or connected to "social status" or as she remarks 'existed in some classes, particularly in the towns.' The second important point that Ahmed emphasises is that it has generally been adopted in conjunction with Muslim conquests and "the influx of wealth and the resultant raised status of Arabs" (1992, p. 55). According to the researcher, Ahmed's highlight may add another economic shade to the already discussed social status aspect in the founding discourses of the Hijab or veil.

Furthermore, Mernissi approaches the Hijab topic—in relation to the Hijab verse—from a different "feminist" perspective. She discusses the Hijab as a concept and practise, paying close attention to the discourse of "the Hijab's descent." She also examines it as a pivotal and contentious event in relation to subsequent legislative provisions and scholarly debates on the Hijab as a topic. Mernissi argues that the Hijab in the context of this verse meant literally a curtain, or a barrier descended between two men, and not between a man and a woman. She elaborates that the Islamic scholars, "the fuqaha" saw a correlation between the descent of the Hijab and two incidents or events that took place at the same time, yet in totally different realms. The first is about God's revelation to the Prophet, which is about the intellectual realm, and the second is about the curtain the Prophet had to lower between himself and the man who was "at the entrance of his nuptial chamber" (Mernissi, 1992, p. 85).

Mernissi points out that the founders of religious knowledge considers Verse 53 of Q33 (Al-Ahzab) chapter as "the foundation of the institution of the Hijab." She even states that fiqh (Islamic jurisprudence) books "always devote a chapter to the descent of the Hijab." She highlights that this verse was not the only one sent down about this event, but its significance stemmed from being the first in a series that, in her opinion, split the Muslim space (1992, p. 92).

In fact, the first part of Mernissi's statement introducing the Verse of the Hijab corresponds with what has been highlighted by Ahmed with reference to the beginning of the institution of the Hijab. It also demonstrates why this verse is crucially elemental in the discussions, arguments, and the circulation of arguments among Islamic scholars and their opponents in relation to the descent of the Hijab as a context. In other words, the Verse of the Hijab still seems to be significantly influencing the practice of veiling as a religious obligation and the core arguments where the Hijab is involved as a discourse. Nevertheless, it should be noted that most of Mernissi's discussion is based on the interpretation and historical account of Al-Tabari, a well-known Islamic scholar and exegete of the Quran. This would mean that her argument might have been solely built on one interpretation of the verse which cited Al-Tabari and potentially undermined the other interpretations. Although Al-Tabari is a well-known and influential historian and Quran interpreter, it is important not to overlook other interpretations of the Hijab verse made by key Quran interpreters such as Al-Qurtubi, al-Shawkni, Ibn Ashur, and other scholarly arguments belonging to the other Islamic school of thought, which were not cited, for a more balanced and further validated argument.

Moreover, several reservations have been articulated by some scholars against Mernissi's argument in terms of her selectivity of the sources of interpretations for both the Quran and the Sunnah, as highlighted by Al-Hejin (2012). For instance, Al-Hejin reports the other female scholars such as Anne Sofie Roald (2002) and Katherine Bullock (2002) criticising Mernissi's selectivity of the sources. According to Al-Hejin, Kanawati (1993) notices contradictions in Mernissi's methodology as she acknowledges the authority of the Quran in obligating the Hijab, yet she argues against its benefits and further argued 'that the Prophet only implemented the practice to appease his companions' (2012, p. 53).

Through the previous discussion of the term 'Hijab' occurrences in the Hadith scriptures, it has been demonstrated that the Verse of the Hijab is a prevalent discourse evidenced by the online navigations of the canonical books of the Hadith whenever 'Hijab' is queried as a word. Moreover, there have been some significant points raised by Ahmed and Mernissi regarding the integration of the Hijab or veil discourse into socio-economic contexts or agendas and the discussion of the Hijab in association with certain socio-economic status. Indeed, more consideration of these themes is required in light of the current economic and political changes. In the framework of this study, such a discussion could reveal how modern representations of the hijab, whichever they may be, relate to the past and the discourses originating from the religious scriptures, specifically the Quran and the Hadith.

2.1 The 'Hijab' representations through news media

In the previous section, the word 'Hijab' was examined in reference to the Quran and the Hadith in an attempt to trace back its roots and to identify the similarities and differences between the past and present usage of the term. This section of the argument focuses on Hijab representations in modern news media discourses. It initially seeks to cover a wide range of representations from various perspectives, yet it occasionally brings to the fore debates and arguments that are more pertinent to the European context, particularly the British context.

Before embarking on the representations, the word 'representation' must be explored and distinguished from 'frame' or 'reframing' as interchangeable words. Poole defines the word representation in relation to her work on Muslim representations in British news media as 'the social process of combining signs to produce meanings' (2002, p. 23). This definition with the word 'social' as a keyword in the process of representation implies that whatever is meant to be represented by combining signs requires collaborative work, and the representation cannot be based on individual work alone.

Moreover, the word 'process' suggests a series of events or procedures directed to accomplish a targeted goal. This may well stress the fact that the Hijab as represented through the language of global news and media must have been carried out through some social cognitive efforts which may be organised through multiple layers of systems. Furthermore, the work must have been achieved in stages with social agents involved in the production of meaning. Therefore, it is crucial to ponder the meaning of 'representation' first before attempting to explore it further and diving into its realms and means.

In contexts related to media and society, the term "representation" has been associated with terms such as "of reality," "as reality," and "(mis)representation", or in a specific sense, it associates with media coverage whether selective, positive, or negative; i.e. Mona Baker (2010, p. 359) describes MEMRI' choice of sources for media reporting and stories as "selective representation of reality", Chomsky (1997) labels the American press controlled by the media and news stakeholders or influenced by the USA government's interests as "representation as reality" and not of facts or true reality (1997, pp. 35-37). Generally, Fairclough points out that 'Representations are a long-standing concern in debates about bias, manipulation, and ideology in the media' compared to identities and relations which received less attention (1995, p. 17). This may well stress the value of looking into representations as platforms to attest to or

demolish any potential bias, manipulation or undercurrent ideology projected through the news, or media discourse.

It should be pointed out that the word 'representation'-in the collective or social sense- may slightly differ from the word 'frame'¹⁶ as they are often used interchangeably. Frames are typically associated with the interpretation of what we see or perceive as a reality, as well as the cognitive processes on the part of both the message sender and receiver, whereas representation refers to what is more forcefully projected as a reality or of reality through a process of meaning-making and meaning production, as well as through systematised social works and efforts. Therefore, representation can be relatively close to the act of reframing more than framing. On the other hand, it has been argued that "reframing" builds heavily on a system of communication, and it is per se a social change or meant to force for a social change. In other words, it can push for a social change if applied effectively through language as suggested by Lakoff (2004, pp. xii-xiii).

To sum it up, 'representation'- in the context of exploring the Hijab through news coverage- suggests a socially formulated and oriented discourse backed up by media controllers as meaning producers, then presented to the public (audience/readers) as social reality in a systematic way as the word 'process' implies. The following arguments elaborate that further exploring the representations of the Hijab or veiling through media and news.

Before exploring how the hijab is represented in the news media, it is worth mentioning that the hijab and veiling have traditionally been featured in news and media discourse as an integral part of a broader representation of Islam as a religion, Muslims, and the Islamic world. Many studies on Islam and Muslim representations in the Western media have addressed or reported veiling or the veil as a key phenomenon and a fundamental gender distinction through which themes of conflict, women oppression, and human rights are of concern (Poole, 2002; Poole, 2009; Richardson, 2009; Baker *et al.*, 2013: 2019). In addition, the fascination with the Muslim veil and the call for the liberation of Muslim women were manifestly used as a pretext for the war on terror legislation, most notably in relation to the United States invasion of Afghanistan after 9/11, which demonstrates that hijab is viewed by the West as a defining characteristic of Islam, and the relationship between Muslim men and women in an Islamic society. It is also indicative of the usefulness of veiling discourse in politics in determining the boundaries

¹⁶ Frames are defined by Lakoff (2004, p. xi) as 'mental structures that shape the way we see the world.'

between what the West regards as violent authoritarian regimes against the West's democratic governments and values.

For instance, Abu-Lughod (2002), Haddad (2007), Ahmed (2011), and Amer (2014) discuss the obsession with the Muslim veil and the Hijab in the context of American news media at the time of the 9/11 attacks in 2001. All of them cite the famous scene of Laura Bush calling for the "liberation" of Afghani women that was foregrounded in the American press and newspapers as part of former USA President George Bush's administration's justification of the American war in Afghanistan (Abu-Lughod, 2002, p. 785; Haddad, 2007, p. 255; Amer, 2014, p. 4).

Furthermore, Ahmed accentuates that veiling, the burka, women oppression, and women in Islam had become "recurring themes" emerging in America and the West in most of the public discourses post the 9/11 attacks. More urgently, the subject of Muslim women and veiling would often be enforced by media and high-level governmental politicians as an affair threatening to American and Western national security and democratic values. She also recalls Laura Bush's statement made in a radio show on November 17, 2001, in which she declared that 'the fight against terrorism is also a fight for the rights and dignity of women.'

In addition, Ahmed underlines an important statement made by Cherie Blair revealing the official British stance on the American war on terrorism, in which concerns were voiced about Muslim women and the need to assist Afghan women in lifting the veil (2011, pp. 194-195). Broadly, the narratives of the press back then as reported were all priming for what was forthcoming as 'a War on Terror'; preparing the American audience, and potentially the international audience in a seemingly deliberate act through Laura Bush calling and the American press representation of Muslim women and veiling as helpless and in need of liberation. It is worth mentioning though that Amer highlights that the obsession with the Muslim veil is not just "a Euro-American phenomenon". She argues that this fixation is similar to that of Muslims themselves, particularly in Muslim-majority societies. She notes that even these societies have also focused on the symbolism and significance of veiled women (Amer, 2014, p. 4).

It is important to note that veiling and Muslim women were Ahmed's primary area of interest, which she explored in depth. She occasionally remarks that her interest in this topic stems from her observation of the expanding presence of the hijab in America and her desire to explain this phenomenon in regard to Islamism and its prospective impact on the United States and the West. Importantly, she gives prominence to the media, particularly (newspapers, television, and

radio broadcasts), in introducing her to all the former and later debates and controversies made in the West about the Hijab, veiling, and the burkas, as well as the subsequent calls for banning or the other related issues as “matters of import to the state.” As Ahmed states, the obsession with veiling and the concerns surrounding it have been 'matter[s] of state in Muslim-majority countries for a long time,' whether in terms of prohibiting it or enforcing it (2011, pp. 195-196).

Indeed, Ahmed's work and interpretation of the hijab and veiling is immensely important, well-founded, and particularly historically informed and socio-politically informed. Nevertheless, it does not address profoundly the news representations of the hijab nor does it offer a methodology to address the problem. It is crucial to highlight, however, that Ahmed's analysis brings to light key facts about the hijab and veil, as well as its political and social deployment as a matter of critical importance to states and countries.

The above set of arguments signifies that the veil or the Hijab has been used by news and media as a key topic in the global news in various religious, cultural, political, and legal contexts. Furthermore, it has been mostly represented in a debatable context, presumably through some social efforts and pressures. Moreover, they emphasise that the role played by the media and the news is momentous in educating, informing, and influencing the international audience (the laymen as well as the scholarly and educators) about the Hijab and the issues related to veiling. Consequently, it is essential to investigate how the Hijab and veiling of Muslim women are represented in the news and media in order to comprehend how the world operates, how these representations fit into the larger scheme of news media control, and what political, social, or economic agendas they may serve.

Nonetheless, it must be admitted that a fair evaluation of the Hijab representations in news and media language is impossible without first deciphering the language of the news in which the representations were produced. In fact, there has been a well-grounded body of literature works emphasising the importance of fathoming the language of news, press, and media as well as the conditions and means surrounding the media production before making judgments on the representations and the framing of issues whether social, political, or economic (Fairclough, 1995; Chomsky, 2002; Richardson, 2007; Poole, 2009; Chomsky and Barsamian, 2014).

Occasionally, attempts have been made to interpret the news and media performance objectively, with the negative representations of Muslims and the veil interpreted as a reflection of the news's overall focus on topics evoking differentiation and division as a commercial strategy to increase newspaper sales or the viewership rate in the case of digital news, or the representations were rather interpreted to express deeper political and ideological right or left-wing stances. For instance, the news tendency to foster "separation, differentiation, and negativisation" has been confirmed through the conclusions of Richardson (2004) and Baker et al. (2019) as a result of their examinations of the Muslim representations through the British press (2019, p. 256). In addition, Baker, Gabrielatos, and McEnery attest that it has been difficult at times, when interpreting their findings, to charge the British news media and press of being deliberately negative in their coverage of Islam and Muslims. They believe that "the indirect forms of negative stereotyping" may have occurred accidentally or unintentionally.

It has been acknowledged that it is a dilemma at times as the news is prone to concentrating on 'stories that involve fear, danger, crime, and conflict. Cases in which Muslims have been involved such as terrorism or wars are therefore high in terms of "news value"' (2019, p. 260).

In a similar vein, Richardson (2007) highly encourages the examination of the practices of news organizations, the production processes involving news values as well as tracking the journalistic objectivity and the structuring of the news that meant to influence its audience. It has also been noted that the news is industry-led which is influenced by the economic and political factors as a result of the relationships between a news organisation and the other industries, organizations, and the governments (2007, p. 222). Accordingly, the production of the news is governed by such conditions which may potentially impact the news organizations and their editorial practices to some degree.

All the above may well indicate that the choice of debatable topics such as veiling and the Hijab to hit the headlines in connection with the 9/11 attacks, terrorism, Islamophobia, or in conjunction to promote or transform the global economy is not single-handedly made or decided by the translator(s), the editors, or the news organization. Such important decisions may have been made through the intervention of the governments and the stakeholders in the media and news industry who would possibly oblige certain political trends to direct the audience in a certain direction to achieve the desired outcome or to benefit financially. Similarly, the selection of news texts to be translated and the manner in which publications are produced, generated, and disseminated (digitally) appear to be the result of high-level group

work in which assisted-machine translation is involved in the production of the translation discourse at various levels.

In recent years, there has been an increasing interest in veiling and the Hijab as a debatable topic in the news media. Moreover, some links have been drawn between veiling and the clash of cultures. The controversy of the Hijab as a subject has been featuring in the global news in the last few decades as one of the religious and cultural characteristics Islamic societies are identified by. Posetti emphasises that the controversy of the Hijab in the cultural context, stating: 'The Hijab debate has come to symbolise the clash of cultures fanned by links between Islamic extremism and 21st-century terrorism' (2006, p. 1). Furthermore, the complexity of the discourse surrounding the representations of Muslims and the veil has been acknowledged before by a range of studies (Poole, 2002; Poole, 2009; Connolly-Ahern et al., 2019).

In addition, Connolly-Ahern and the others highlights that the veil worn by some Muslim women has been a prevailing discourse often discussed as a debatable subject in the 21st century more than any other women clothing item; especially post the 9/11 attacks on the United States of America (2019, p. 852). More importantly in the context of academic research, they point out that although there has been a great deal of literature studies made about media representations of Islam and Muslims, only a few studies considered the depiction of the veil in news approached mostly through context analysis as a methodology (2019, p. 855). This corresponds with what has been highlighted previously by Al-Hejin regarding the scarcity of studies discussing the representations of Muslim women, the Hijab, or the veil in news media in much detail (2014, p. 19).

However, there have been some notable works that surveyed Muslim representations in the global news media or with reference to specific geographic or community contexts exploring Western media discourses on Islam and Muslim women. In these works, the representations of the Hijab, veiling, and Muslim women were scoped broadly or at further length, yet from different perspectives such as in the works of Abu-Lughod, 2002; Poole, 2009; Byng, 2010; Williamson and Khiabany, 2010; Baker, Gabrielatos and McEnery 2013; Amer 2014; Al-Hejin, 2014; Knott and Poole, 2016; Ahmed and Matthes, 2017; Samaie and Malmir, 2017; Bouferrouk and Dendane, 2018; Mustafa-Awad, Kirner-Ludwig and Sawalha, 2019 and Calvo-Barbero and Carrasco-Campos, 2020). Some of these perspectives on veiling and the Hijab are worth contemplating due to their profundity and reflexivity regardless of the declared adopted stances, i.e., feminist's stance.

For instance, Abu-Lughod's argument on the context of veiling is ethically driven from an anthropological stance. She explores the meanings attached to the veiling in the contemporary Muslim world focusing on the narrative of 'War on Terrorism' post the 9/11 attacks. The argument is principally interrogating the ethics of the war on terrorism- as manifested in Laura Bush's speech- in legislating for the American intervention in Afghanistan and using the liberation of Muslim Afghan women as a pretext. The argument emphasises the significance of appreciating diversity among women in the world due to differences in histories and cultures that influence practises and communities. She also notes that different types of veiling have different connotations based on their societies' traditions. She further emphasises that 'veiling itself must not be confused with, or made to stand for, lack of agency' (2002, p. 786).

She elaborates on her observation as an anthropologist that the act of veiling and the manner of covering-at times-may not necessarily be compelled by force, demonstrating in the Bedouin community in Egypt, women would cover in certain ways and in certain contexts voluntarily to show respect to older respected men and express their commitment to 'being moral and a sense of honour tied to the family,' and even in modern contexts, she adds many educated women in Egypt since the mid-1970s started to wear the modern Islamic dress in act of cultivating virtue and expressing piety (2002, p. 786). She argues that the meanings of veiling should not be reduced in interpretation to a lack of freedom or oppression, even if this was the case in some communities such as Iran and with the Taliban regime - conversely to what had previously been the case in secular Iran and Turkey, where veiling was banned, and men were forced to dress in Western-style.

She also calls for a fair stance by not reducing 'the diverse situations and attitudes of millions of Muslim women to a single item of clothing.' She advises focusing more on some critical issues that feminists and other researchers must be concerned with and leave the Western obsession with the veil (2002, p. 786). She finally advocates for a just world: 'a world not organized around strategic military and economic demands', and a more understanding and globally responsible stance attempting to help the Afghan women where their safety and decent living are first priorities rather than focusing on liberating them from oppression in a recall of the colonial stance (2002, pp. 789-790).

While arguing against the purposeful involvement of Muslim women, particularly Afghan women in the framing of the war on terrorism to justify the American bombing and intervention in Afghanistan, Abu-Lughod accentuates that the colonial frame was manifested in the discourse of Laura Bush's speech surrounding Muslim Afghan women. Furthermore, she links that to the

history of colonialism where women and their rights were deployed to justify the colonist's intervention and control over the colonized countries, e.g., British colonialism in South Asia and "the colonial feminism" in the Middle East particularly in Egypt, as named by Ahmed (1992) where the veil was regarded as a sign of oppression. Furthermore, she highlights the economic and strategic military gains as an associative frame in the same discourse, namely Laura Bush's call to liberate Afghan women from being oppressed by the Taliban regime.

Arguably, Abu-Lughod hints that the American government chose to ignore the other voices and criticism made by activists including feminists, and other movements against the government corruption, drugs trade and the violation of human rights in Afghanistan. Their framing of 'the war on terrorism' narrative was centred around the strategic military interests of the American government as well as the missionary calls to liberate the oppressed Muslim women which were under currently led by their political interests and economic gains.

A few critical and valuable points can be deduced from Abu-Lughod's seminal argument in terms of reporting on veiling and Muslim women post the 9/11 attacks. First, she confirms that the discourse of veiling and Muslim women is salient and debatable to the West, particularly post the 9/11 attacks, and it is worthy of discussion within scholarship, media and at the governmental level, too. Then, she demonstrates the image of Muslim women in the West has been always associated with a lack of freedom and oppression that is mostly perceived and articulated from the colonial stance.

In a similar vein to Ahmed (1992; 2011) and Mernissi (1992), Abu-Lughod attests the usability of the veiling and Muslim women discourse to serve political or economic agenda and to gain interests through her discussion of Laura Bush's statement. In spite of the valuable assessment of veiling discourse proposed by Abu-Lughod in her article, one of the limitations with the assessment is that it does not fully cover the cases or narratives of Muslim women in need of saving as suggested by the title since her account is mainly focusing on Afghan women in the context of 9/11 with reference to Laura Bush's speech. It can be argued that a question of the ethics of war narrative would require more than one or two narratives to be contested. For example, Chomsky (2002) argues that the media controls politics and influences the audiences where it serves the interests of the media controllers and stakeholders whether at the level of governments or corporates. He also highlights that the media in the USA manipulated the narrative of war and terrorism should that serve the American government's international relations and interests. Several examples across different historical periods were brought to the

fore in his narrative and arguments to validate the premise of media control and the achievements of media propaganda.

In contrast, a broader perspective has been adopted by Poole (2009). In this work, the Muslim women's veiling is scoped differently in terms of the media coverage with a focus on the representations of British Muslims. Poole is basically interested to address questions related to media representations of British Muslims in British societies from a social stance. She incorporates quantitative and qualitative analysis tools to answer her questions through an examination of the British liberal and conservative press such as *The Guardian*, *The Times*, *Sunday Times*, and *The Observer*.

The outcome of the quantitative analysis has revealed limited themes associated with the British press; yet these themes are more detailed than their global counterpart and they are worthy of a deeper interpretation as she reports, which she thought is significant within the national context; themes related to national identity and inclusivity are salient when representing minority groups and 'equally prominent in the representation of British Muslims' (2009, p. 247).

Among the topical themes identified in the data and the representations of British Islam are themes of cultural differences such as Islam relationships to Christianity and other religions, criminal activities, gender as well as Islam with reference to race relations, as a political and security threat (conflict), and as a threat to values, e.g., education, freedom of speech, ethnic minorities, and adjustment to the culture. In addition, she thinks that the coverage of British Islam in the British press is still increasing, yet it is proportionally smaller than the total coverage of Islam outside the British context.

The quantitative findings were examined further through a qualitative (discursive context) analysis delving into the framing of issues related to Islam in the British press focusing on the period from 1994 to 1997 and the dominant social meaning of British Islam, followed by a study of the audience interpretation of social meanings based on their interactions with the texts. It was reported that discourses would vary if the scope was within the British national context compared to their global counterparts. Furthermore, she reports that issues related to British Muslims are covered more through liberal press than conservative press which had less influence on the way Islam is being reported and the dissemination of ideas about Islam, given the fact that conservative press has a much wider readership, which emphasises Islam as circumstantially foreign to the British culture. She also emphasises the salience of Islam as a religion related to the East compared to any other religion traditionally associated with the East.

A couple of points are worth mentioning here in an appraisal of Poole's work: firstly, Poole foregrounds the influence of the media in shaping, constructing, and limiting the audience's awareness and knowledge about cultural issues, contextually Islam. She overtly stresses that 'the news genre clearly has effects on Islam's representation' (2009, p. 252). Her concluding remarks confirm the desire of the non-Muslim audience to know more about other cultures and sensitive issues, but media information is restricting their knowledge and understanding of Islam (2009, p. 259).

Accordingly, the prominent role of the media (most critically the news) has been brought to the fore in her examination of the British Muslims representations-as a key player whose propaganda and performance orchestrated the legislation of the subsequent wars in the Middle East and the consent of the audience. Issues of projecting dominant ideologies of the elite in societies and power relations through news manufacturing and news production have been discussed to interpret the way of reporting Islam through the British news and media. Poole insists on considering the broader context governing news production before passing judgements about portrayals. At the macro-level, she highlights the significance of ownership structures and the social and economic factors governing the making of the news (2009, pp. 52-53).

Secondly, Poole demonstrates in her presentation how British Muslims and Islam were framed in British broadsheets before and after the 9/11 attacks, despite acknowledging that her data findings are insufficient to define the social meanings of British Muslim representations. Her deep engagement with the data and her synthesis demonstrated extensive knowledge of the British news manufacturing as well as the surrounding historical, social, and economic contexts, and her explanation is mostly evidence-informed, though predominantly confined to the British national context. On that account, her work is fundamental to contextualize the performance of British media and press amid or post-historical events and time periods, and its influence on the audience's perceptions and views towards cultural issues including the representations of Islam within the British national context or abroad.

Nevertheless, Poole's study lacks a full account or discussion of Muslim women's representations or the Hijab in the British media. The reason might have been as a result of her data findings which revealed Muslim women and women, in general, were initially marginalized and underrepresented in the British media coverage compared to Muslim men. Moreover, it has been highlighted that 'women were not represented as figures of authority at all in relation to Islam in Britain', and in topical terms, women were mostly associated with topics and subjects, such as 'personal relationships, education, criminal activity (featured frequently), giving an

indication of the news values that operate with regard to ethnic groups.’ (2009, pp. 90-92). Based on such findings, one could still see a direct connection between Muslim women and conflict that is apparent through the frequent association with “criminal activity” as observed by Poole.

In a similar vein to Abu-Lughod’s argument, Poole gives prominence to the 9/11 event as a striking event and its subsequent narrative revolving around Muslims suggesting ‘a new enemy which requires a different kind of war.’ Although she clarifies that the statements made by the American President George Bush and the British Prime Minister Tony Blair post the 9/11 attacks declared a war against terrorism and not Islam, she states that the distinction made in the political discourse does not seem to change the meanings and the values that have been long ascribed to Islam from the past (2009, p. 2). Poole relatedly confirms that the 9/11 narrative about Islam revives Orientalism in perspective, and it substantiates the saliency of Islam in connection with the 9/11 attacks.

Furthermore, Orientalism as a discourse in the representation of Muslims or other minority groups is not just restricted to the 9/11 attacks, but it also exists in the British national context as long as the internal Other is involved. She initially addresses Orientalism as one of her research questions, and consequently, she ends up reporting: ‘This research shows how the discourse of Orientalism has been transcoded and transferred to the internal Other’ emphasising the foreignness of the internal Other (2009, p. 251). Moreover, while reporting the findings in relation to the 9/11 attacks and interpreting *The Guardian's* post-event coverage, Poole draws a link between the Hijab and secularism, considering that the 9/11 attacks prompted more questions on Islam, veiling and a 'fascination about women's desire to wear Hijab' in secular societies following the event (2009, p. 5). This may well reinforce the saliency of ‘Hijab’ as a key topic when the boundaries of ‘secular’ societies are being crossed, and it may indicate the binary relationship between ‘Hijab’ as a religious symbol and secularism. In conclusion, the previously raised arguments of Ahmed, Abu-Lughod, and Poole have demonstrated- to some extent- a degree of commonalities especially with reference to the link drawn between Orientalism and the contemporary representations of Muslims and Islam in the global media (including Muslim women and veiling).

A significant link has been established between the hijab and economic gains, which merits more research in order to determine the usefulness of the veiling discourse in promoting global economic growth and its impact on the societies involved. Moreover, the previous arguments put emphasis on the 9/11 attacks as a historical landmark which forced its narrative on the global media and subsequently the representations of Muslims since the 9/11 hijackers were identified as Muslims affiliated with Al Qaeda. Consequently, examining the Hijab in relation to Orientalism and the 9/11 attacks is vital for decoding how it has been framed in the modern digital news compared to the previous "Other" frames of the Hijab.

Woldesemait (2013) argues that the Hijab or veil as a phenomenon presented in the media through modern Western perspectives cannot be comprehended without understanding the historical roots of the colonial veil, which resulted from the European colonial presence in the Middle East, specifically the British and French. This study of the Hijab in the context of otherness, orientalism, patriarchy, and colonialism has already been articulated in the writings of Edward Said (1997; 2003); Richardson (2004); Ahmed (1992); Ahmed (2011); Poole (2002); Macdonald (2006); Amer (2014); and Murti (2019).

Furthermore, the argument of Baker, Gabrielatos, and McEney (2019), albeit with a focus on the British press, has brought to the forefront and analysed the connection between the past and the present and its implications on the representations of Islam and Muslims in the news. They find a connection between the older and current representations of Islam and Muslims (including Muslim women) in the British press. The link has been found through their interpretation of their findings: 'While the study has drawn conclusions about the early twenty-first century representations of Islam in the UK press, it is more difficult to infer whether this representation is new, or simply a modern version of a representation that has deep historical roots' (2019, p. 230). They also pose a couple of critical questions regarding the recent representations of Muslims and Muslim women in the UK press wondering 'Have Muslims always been associated with extremism and conflict in British journalism?' and more relevantly 'Have Muslim women traditionally been viewed as oppressed? More critically they wonder 'Is Muslim world a historic othering concept dating back over many centuries?' (Baker, Gabrielatos and McEney, 2019, p. 230).

Based on these findings, the exploration of Hijab representations in relation to Otherness should not seem alien to the contemporary representations of Muslim women in the news, especially with the links that had been drawn previously through Said's *Orientalism* (2003) and *Covering Islam* (1997), the works of Ahmed (1992;2011) and Amer (2014) and Murti (2019).

Therefore, exploring the Hijab or veil in relation to the concept of Otherness and the colonial West in the modern news discourse may offer insight on whether the ingrained perceptions of Arabs and Muslims in the West have influenced the present discourse when reporting on the Hijab or veiling or not.

In her discussion of contemporary research on representations of the Hijab in global news and press, Poole emphasises the crucial role of news and media in representing Islam and anything linked to it. She hypothesises that 'the greater the cultural distance between sets of people, the greater the reliance on media information for interpreting Islam'. She predicts that as a result, non-Muslims will get to know more about Muslims through media (2002, p. 26). Indeed, this demonstrates the significance of news and media in the construction of social reality, as well as their role as cultural gatekeepers in orienting and informing their audiences about other cultures, which may imply that news media filter, reshape, and control the experiences of their audience. The arguments that follow discuss how influential the Western news media was in affecting global readers' perceptions of Islam and Muslims immediately after 9/11.

Haddad (2007) highlights that since the 9/11 attacks the American media has increased its coverage of Muslim and Arab women all over the world with themes like liberating women of Islam and counter-terrorism (2007, p. 259). Additionally, the representation of Islam, Muslims, and Muslim women through the coverage of the British media and press has been discussed extensively by Poole, specifically the coverage of *The Guardian* and *The Times* with a focus on the period post 9/11. Poole argues that the media have played a key role at the global level post 9/11 attacks, and she highlights the impact the media can have on the reproduction of political power and the sequence of events (2002, pp. 2-3).

In his work, *Covering Islam*, Said examines how Muslims and Islam were portrayed in the media, particularly the news. In contrast to his previous work, *Orientalism*, which focused more on the past colonial links and their connotations and associations with the East and the Orient, the scope of *Covering Islam* is contemporary and focuses on Western and, more specifically, American reactions to the Islamic world as a result of their exposure to American news and media. He accentuates how Islam has gone misinterpreted and consequently is portrayed and characterized in misleading ways for the consumers of news through media and news coverage in the West, namely Europe and America (1997, p. 656-675).

Since then and especially as a result of the 9/11 attacks, scholarly research and studies have begun to examine the Western news and media portrayals of Islam and Muslims, such as in the works of (Poole 2002; 2009, Richardson, 2004, Baker, Gabrielatos and McEnery 2012, 2013, 2019; Gomes, 2014; Ahmed and Matthess, 2016 and Benzehaf, 2017). Furthermore, Samaie and Malmir emphasise the ideological role that news media can play in projecting ideological representations of Islam and Muslims through discursive strategies which are being 'gradually naturalized and, eventually, presented to the world as taken for granted knowledge' (2017, p. 1352). Moreover, Riggs points up that nowadays whenever news reporting terrorists' attacks, discussions of Muslims and the issue of integration will often be included in the news reporting and consequently the cultural translation that will follow (2020, p. 358).

According to a number of studies, among the most prevalent representations of Muslim women in the international news are tied to violence or conflictual contexts. For instance, Posetti (2006) in her case study on media representations of the Hijab in the Australian context confirms that the representation of Muslim women in the Australian media is regarded as problematic by Muslim Australians. She even reports that the media guide to reporting Islam and Muslims produced by the Islamic Women's Welfare Council of Victoria identified seven characteristics of concern regarding the portrayal of Muslims' especially post 9/11 attacks. Those characteristics include negative associations attached to the Muslim representations among which are themes of violence and threat. Most importantly, Muslim women are stereotypically represented as veiled though a significant number of Muslim women who do not wear any form of veiling. Moreover, she reports that Muslim women are typically presented as oppressed, submissive, and abused (Posetti, 2006, p. 7-8).

Byng (2010), on the other hand, examines media representations of the ideological interests of Western countries in relation to symbolic representations of Islam in public after September 11, 2001. She focuses on the American news through a critical discourse analysis of 72 stories that were published in the New York Times and Washington Post during 2004 and 2006. The stories remarkably have covered timely issues such as the ban on the Hijab in France, the debate of niqab in Britain, and Muslim women wearing the veil in the USA. She presents her findings demonstrating that the United States had the same ideology as France and the United Kingdom despite their different views of religious freedom. That ideological stance as she concludes supports the Western hegemony, values, and interests which create an attitude that is not in favour of Muslim women's veil in public. However, she emphasises that the media is only one venue for imposing the West's ideological perspective (2010, p. 109-124).

Using corpus linguistics and critical discourse analysis, Baker, Gabrielatos, and McEnery (2013) have investigated how Muslims are represented in British newspapers. They emphasise the significant role of British newspapers in promoting national debate among their readers concerning Muslims and Islam, particularly in the aftermath of the 11 September 2001 attacks (2013, p. 255). Their study focuses on the ways that the British press constructed the word "Muslim" within a timeframe between 2000 to 2009. The articles were collected via the online newspaper database, Nexis UK with a focus on Islam and Muslim as key words. Then, they conducted a word sketch using Sketch Engine for the word "Muslim" and found that it is used as an adjective or noun collocates for topics such as conflict, violence, views of Islam in terms of ethnic or national identity, or in general terms of 'homogeneous organised entity with its unique socio-cultural attributes collocate with words such as woman, man, girl, family, youth, etc' (Baker, Gabrielatos and McEnery, 2013, p. 261). Even while efforts were taken to decrease the possibility of researcher's bias, such as the use of a corpus-analysis tool, the researchers could not claim a wholly objective stance at the conclusion of their study. They argue that this is normally the case in social research stating: 'All social research is biased' (Baker, Gabrielatos and McEnery, 2013, p. 274). However, they declare that their interpretations of the findings were led by aspects of their identities such as being non-Muslims and the other cognitive stances humans generally have. They tried to be more reflexive and shared their findings with people from various backgrounds, which as they noted helped them in the process of framing their interpretations.

Their overall conclusion of this study is that the quantitative analysis demonstrates that 'Muslims were frequently constructed in terms of homogeneity and connected to conflict' (Baker, Gabrielatos and McEnery, 2013, p. 275). These findings meet with the equal results of the qualitative analysis as they have shown 'Muslim community and Muslim world frequently represented as distinct; reasonably homogeneous entities that are quick to take offence, in a state of tension with the UK or the West, rather than integrated, contain dangerous radical "elements and are threatened by a backlash' (p. 275). In conclusion, they urge for a greater engagement of critical readership through the internet and social media in order to influence the future publications of the newspapers when reporting on Muslims in the next years (Baker, Gabrielatos and McEnery, 2013, p. 275-276).

Among the important studies that examined Muslim women's representations in the British media context are Al-Hejin's (2014) and Bouferrouk and Dendane's (2018). Al-Hejin conducted a study that surveyed how Muslim women are presented through the BBC News coverage.

He established a purpose-built corpus of 3269 articles collected from the BBC News website. His analytical methods were a hybrid of discourse-historical, socio-cognitive, and socio-semantic approaches to critical discourse analysis, as well as corpus-based methodology.

He is concerned with the semantic macrostructures most likely to be associated with Muslim women, as well as the discursive strategies used in Hijab representations. He expresses his rationale for addressing Muslim women's representations as his research problem, with the goal of researching the subject in response to specific prejudices that Western media appears to reinforce when reporting on Muslim women. His argument was backed up with similar findings of other studies which proved negative representations of Muslim women in the British coverage mostly due to Islamophobia as a threat. Themes of oppression and submission were found in association with Muslim women. It was reported that that previous media studies have shown that Muslim women tend to be depicted as "oppressed" and "passive" (2014, p. 19-20). He emphasises the centrality of Muslim women as a semantic macrostructure in the contemporary media discourse when reporting on Muslims and Islam by a survey of existing literature studies on this topic. According to the results of his research, the prevalent macro proposition regarding the hijab in BBC News reporting is that Muslim women are forced to wear it. This viewpoint, he argues, is founded on the premise that Muslim women are passive, submissive, and unwilling to improve their own well-being. Furthermore, this view implies, as he interprets, that Muslim women need the support of others to overcome this troubling submissiveness. Nonetheless, he notes that there was an occasional admission that Muslim women voluntarily wore the hijab, but that this was associated by one or two negative connotations, such as suffering from false consciousness, refusing to be a part of Western society, expressing aggression and militancy, etc (Al-Hejin, 2014, p. 40).

Another study on Muslim women's representations in the press was undertaken by Bouferrouk and Dendane (2018), with a focus on the burka's representations in the British Daily Telegraph (DT). They used corpus linguistics to examine how the Daily Telegraph, a widely circulated British newspaper, portrayed the Burka, a controversial Islamic veil. The methodological framework was developed in order to do keyword analysis, concordance analysis, and a survey of Burka collocations in the DT. Their findings reveal that the burka had been negatively represented most of the time, and occasionally represented with a neutral tone and rarely with a positive

tone by the Daily Telegraph. The study concludes with a brief discussion, which included the rationale for the study aiming to enrich the literature on such debated topics related to Muslims and Islam representations in the media, particularly in reference to the coverage of Muslim women in Western media since the 9/11 attacks.

The previous exposition of Hijab representations in Western news media, including American, British, and Australian contexts- as cases in point- demonstrates a general tendency toward negative framing of the Hijab or veiling, with occasionally neutral or rarely positive framing, particularly in the aftermath of the September 11 attacks. Furthermore, there have been debates suggesting that the negative representations of the hijab may have resulted from the 9/11 attacks, to assert the secular identity of Western states and societies or out of fear of Islam and a perception that its practises pose a threat to the national security and the cultural identity of the West. Several studies, on the other hand, reach this conclusion that negative depictions may have occurred for commercial reasons and their news value, because the logic of news production feeds on subjects that are considered marketable or sought-after news, such as war, crimes, scandals, and so on. All of these factors contribute to the representations of Muslim women in conflictual contexts or in relation to women's oppression; another frame the Western media maintains when depicting Muslim women, especially in relation to the colonial veil, as suggested by the preceding arguments.

The following section is concerned with hijab representations in discourses and narratives published after the 9/11 attacks; however, it begins with an attempt to delve into the Hijab as an image of Otherness in relation to Orientalism and the colonial veil before expanding on the modern representations of the hijab after 9/11.

2.2 The Hijab representations post the 9/11 attacks

Broadly, the introduction of the concept of 'Otherness' in reference to 'the East' or 'the Orient' including Islam, the Muslim world, and the veil had been proposed by Edward Said in his famous book *Orientalism* (1978). The idea of 'Other' is presented as the counterpart of the West, or in other words; the Orient (the East) as 'the Other' opposite to the Occident (the West) referring to Europe and America. Said argues that this other East is a necessity to the West (Europe).

He elaborates that 'the Orient is not only adjacent to Europe; it is also a place of Europe's greatest and richest and oldest colonies, the source of its civilisations and languages, its cultural contestant, and one of its deepest and most recurring images of the other. In addition, the Orient has helped to define Europe (or the West)' (Said, 1978, p. 9).

This exposition clearly demonstrates the significance of the Other East to the West primarily as a means of self-identification which may potentially include the Western hegemony over the global media and news as platforms through which the West can reflect and project images of itself and the Other. Said has extended his Orientalism argument later in a more 'contemporary' sense in *Covering Islam* where he argues that Islam is being presented through the Western news and media to the Western consumers of news in a way which sustains "hostility and ignorance" (1997, p. 625). This finding is crucial to the discussion of 'Hijab' as an image of otherness since as reported in the previous section 'Hijab' has been linked to 'backwardness' in the Western mind and through the representations of Western news media as highlighted by (Haddad, 2007, p. 257; Ghodsee, 2008, p. 107; Davary, 2009, p. 64-65; Ahmed, 2011, p. 19-20; Al-Hejin, 2014, p. 20; Murti 2019, p. 275).

For instance, Haddad argues that the veil was topical as a modernisation discourse during the first 20th century with the efforts of Qasim Amin in Egypt, Taher Al Haddad and the former president Bourguiba in Tunisia who saw in the veil a cause of backwardness of the Muslim world as it was subdued by the armies of Europe. She also points out that this stance had created a counter-stance, which formed a resistance to the former liberators' stance, led by the Muslim Brotherhood along with some other nationalists who defended the Hijab as a commandment of God and part of the Islamic tradition (2007, p. 275).

What can be deduced from this previous account is that Hijab had been linked to 'backwardness' since the era of European colonialism which to some extent reveal how does the past relate to the present since the association of 'backwardness' and the representation of the Hijab in modern discourses including news reports have been highlighted through the research of Ghodsee, 2008, Davary, 2009, Al-Hejin, 2014 and Murti, 2019. Ghodsee highlights that in the European context, Islam is being perceived by many people as a backward and anti-modern religion. Furthermore, to some Europeans such as the Bulgarians, it is a reminder of the Ottoman rule and the negative side of the Turks.

Therefore, she states that ‘a woman or a girl in a headscarf or Islamic gown was never simply making a fashion statement but embodied the “backwardness” of the East and its supposed subjugation of Muslim women’ (Ghodsee, 2008, p. 107). Furthermore, Davary confirms the colonial European view of the veil as a symbol of ‘backwardness’ stating that clearly: ‘Colonialism and its legacy defined the veil as a sign of backwardness and a symbol of oppression’ (2009, p. 65).

Finally, Murti emphasises that ‘the Hijab has proven to be easy prey for the delineation and consolidation of Eurocentric modernity functioning like the backdrop of the backwardness against which the enlightened nature of modernity can be further accentuated’ (2019, p. 275). All of the previous accounts reiterate that the veil or the Hijab is being mostly viewed or perceived by the Europeans as a sign of backwardness and this has its link to the past European colonialism and its legacy. This could potentially be linked to the previously discussed finding of Baker et al, 2019, which deduces a potential link between past and present patterns of Muslim representations in the British news press (including Muslim women) that are recurrent of some past patterns: ‘Is Muslim world a historic othering concept dating back over many centuries?’ and ‘Have Muslim women traditionally been viewed as oppressed?’ (Baker, Gabrielatos and McEnery, 2019, p. 230). The preceding questions are worth considering and possibly worth incorporating into recent hijab investigations in order to detect ties between old and new discourses of the hijab in order to confirm or contest the existence of the theme of Otherness, which has long been associated with Islam, Muslims, and the veiling discourse. In what follows the hijab representations in the discourses and narratives published post the 9/11 attacks are explored.

To begin with, a large body of literature has been written on the 9/11 attacks and its association with Muslims and Islam. Moreover, veiling and Hijab have been always in the limelight whenever the 9/11 attacks are attributed to Islam, and they have been strategically deployed in the Western media and political discourses legislating the war on terror. Hence, exploring the Hijab in relation to the 9/11 attacks is essential to realise the influence of that on the relationship between Muslims and Non-Muslims, and the relationship between the Western communities and Non-Western communities where secularism, conflict, national and international security and human rights are concerned.

Following the 9/11 attacks, the ideological deployment of Muslim women and the hijab in news and media narratives has been observed and debated through news media and the global press, as well as through academia and the numerous publications in the fields of applied linguistics, cultural and media studies, Islam, Muslim and Non-Muslim relations, and Gender and Feminism studies. The majority of studies on the veiling discourse include a dedicated section for the hijab or veiling in the context of the 9/11 attacks. The establishment of this link between the 9/11 attacks and the hijab is clear evidence of a fundamental shift in veiling discourse between what it was prior to 9/11 and contemporary discourses in which the hijab is ideologically deployed, potentially in the service of political and social means and reforms. A recent case in point is the integration of the hijab as a key point in the debates of the last French elections of 2022¹⁷.

Indeed, since the September 11, 2001, attacks on the United States of America, the hijab has been in the spotlight of global news, particularly in relation to managing the affairs of Middle Eastern countries or at the national security and secular societies levels in Europe and North America. Numerous publications have addressed the subject from various angles, most notably as an integral and inclusive part of the representations of Muslims and Islam in the Western media and press such as (Poole, 2002; Poole, 2009; Richardson, 2004; Baker, *et al.*, 2013/2019; Al-Heijn, 2014).

Those publications were primarily influenced by the intense focus on representations of Muslims and Islam that has been a feature of Western news coverage, mostly in negative terms. The topics which were chiefly associated with the hijab ranging from conflict, terrorism, Islamophobia, women oppression to secularism. Furthermore, all of that coincide with an increase in reporting on Islam and Muslims in the global as well as national press in Western countries following the 9/11 attacks until now, with the most recent theme of 'Anti-separatism' against Islamist extremism in France.

It has been noted that, since 9/11, the narrative on Muslim women and veiling has been "reconfigured" from Orientalist discourse to become relevant to "the new ideological war" (Almila and Inglis, 2018, p. 77). Haddad emphasises how Islamophobia dominated the public scene in the United States as a result of media propaganda promoting the war on terrorism and the subsequent re-Islamization of American Muslim youth. The media obsession with the veil has been discerned ever since, with heated coverage initially calling for the liberation of Afghan women, but the tone was moderated once news reporters began to ponder 'why young Muslim

¹⁷ French elections: Macron clashes with Le Pen over hijab ban (alaraby.co.uk), French election: A vitriolic campaign marked by anti-Islam narratives has left many French Muslims feeling marginalized - CNN

women in the West increasingly began to wear the hijab,' as observed by Haddad (Haddad, 2007, p. 253-255).

According to Ruby, the conflict over veiling and hijab originates from how it is perceived in the West, particularly in the US context, and it is not perceived as a cultural and religious practise, but rather as a sign of belonging to the Other (2018, p. 50). Indeed, Haddad's statement on the reconfiguration of the discourse implies that even with the reconfiguration of the hijab discourse to fit into the war on terrorism campaign post the 9/11, the hijab discourse has yet maintained the ties with the older theme of Otherness. Such realisation may stimulate deeper questions in regard to the other modern themes associated with the hijab post the 9/11 and the implications of that event onward; such as themes of conflict and secularism. This would lead one to ponder: Are those themes modern extensions of the theme of Otherness? Are there any explicit or implicit links that can be detected between them through the examination of news translation, since translation per se played a significant role in the contexts of colonialism, post-colonialism, and resistance to colonialism? Furthermore, does the reception of the hijab through news translation influence the news reporting on it, and in what ways? And how does this come into play in terms of incorporating the hijab into political discourse and enacting laws?

All the above sparks interesting line of thoughts on the frames within which the hijab and Muslim women's veiling is socially debated and contested in the exchange of discourses between the governments/ the states and the public, particularly post the 9/11. Moreover, it illuminates the observer of the global public scene on how the modern hijab and veiling discourse plays a role in arranging the relationship between people in modern societies at national and international levels, and potentially in achieving economic and political gains.

For instance, the discourse of the hijab has been presented differently regionally due to the ideological stances held by the countries involved in the discourse. For example, the declaration of the war on terrorism in the United States following 9/11, the heated debate on the hijab in British broadsheets and tabloids coverage based on right or left-leaning affiliations, and the principle of *laïcité*¹⁸ in France are all worthy of consideration as predominating discourses entailing the hijab as a discourse in the Western news following 9/11.

¹⁸ *laïcité* means literally secularity in relation to the public institutions in France.

The preoccupation with Muslim women's veiling and hijab has been surveyed through the analysis of newspapers and news stories from various countries around the world, such as the United States, the United Kingdom, France, Canada, and so on. A few key studies are worth discussing in support of this proposition. Baker et al. (2019), for example, devote a chapter to the veil of Muslim women, specifically the Burqas of Muslim women and gender in the British context. Their research is inspired by a connection they discovered in the corpus they were studying between Muslim women veiling and 'the Muslim man at risk of radicalization.' According to the British newspapers corpus in 2006, Muslim women appeared more frequently than Muslim men. As a result, their focus was justifiably centred on the heated debate over Muslim women wearing the hijab, which peaked as a news topic in 2006, immediately following an article written on the subject in a local British newspaper by Jack Straw, the Head of the House of Commons at the time. Their study is also interested in the linguistic frames surrounding Muslim women who wear veils (2019, p. 197-198).

Their analysis and conclusion are also validated and supported by the findings of other studies on the topic, such as Al-Hejin (2009), who investigates that in the context of BBC news from 1997 to 2007 concluding that the reporting is primarily focusing on the dress or attire in various forms or the suppression of women's rights, and Byng's study (2010), in which the topic is explored through the examination of 72 narratives from *the New York Times* and *the Washington Post*. Byng's conclusion reveals that, despite differences in religious expression, the three countries view the Hijab primarily from the same ideological standpoint.

The corpus analysis findings of Baker et al. (2019) in relation to Muslim women, on the other hand, have shown that they shared some categories with findings relating to Muslim men as well as some other distinct topical or semantic categories. Similar categories included identity words, reporting and feeling, and locations. In contrast, Muslim women were found to have closely related identifiable categories in relation to the veil, freedom, and oppression. Furthermore, the veil was the most frequently mentioned topic in their corpus of British newspapers regarding Muslim women (2019, p. 201-203).

Their findings show that the word 'veil' is used in their corpus in different references including the variant forms of the garment and whether the body, head and face are covered fully or partially. The confusion between the words 'veil' and the other variant forms of veiling such 'hijab', 'niqab', 'burqa' and 'jilbab' was noted in the analysis, consequently, they discuss how this confusion resulted in 'the conflating different types of clothing together, making them appear potentially equivalent to each other', which as they contemplate would complicate the process

of legislating ban on 'veil' once recommended as the readers would mix it up with one or two of the other garment's forms (2019, p. 204). Their ground of analysis is guided by three perspectives: looking at the veil as a choice or forced decision, how the different veiling garments were described and finally the arguments against the veil were considered.

Their conclusion demonstrates that the practices of Islam including the Muslim women's veil were collectively perceived as part of the bigger perception of Islam as "oppressive and radical" and the anticipation of growing radicalisation among British Muslims. They shared the results of their reading of hundreds of concordance lines on Muslim women which reveal a sense of salient disapproval of Muslim women which was not found as salient for Muslim men. Their concluding remark show that Muslim women were 'stereotyped and problematised in the corpus, because of their religion and gender, in a way that Muslim men were not' (2019, p. 203-229).

Despite their overall conclusion of the corpus, which demonstrated a prevailing negative representation of Islam and Muslims in the British press, they contest their findings, suggesting that newspapers and the press may tend to frame some highly charged topics with news commercial motives in mind. These news commercial values are influenced by factors such as political affiliations (i.e., right and left leanings), held ideologies or stances of the news stakeholders, or an inclination for raising viewing rates through themes evoking "separation, differentiation, and negativization," which Richardson (2004:232) has already highlighted (Baker *et al.*, 2019, p. 256). They conclude that the British press is not solely to blame for such representations of Muslims and Islam, as other factors such as the 9/11 attacks, the 7/7 London bombings, and people who misrepresented Islam through violent acts, as well as some members of the British press, have all contributed to agitation towards Islam in the UK (2019, p. 270).

In the French context, however, the hijab is perceived and negotiated on different grounds. The premises of the ban on the hijab and veiling debates are legally supported by French constitutional principles, exemplified contextually by the concept of *laïcité*, which emphasises the secularity of public spaces, including schools and other public institutions, which should be free of any conspicuous religious symbolism in order to maintain religious neutrality (Fornerod, 2018, p. 53).

Looking more closely at the concept of laïcité (secularism), it came into effect in France following the passage of the 2004 Act, although Laborde (2009) contends that the concept of laïcité as the national ideology in France dates back to the 1789 revolution, and thus it became the official doctrine of France as a republic marking 'the automonoization of the civil government from the Catholic Church,' and subsequently the establishment of the three ideals that distinguish France as a republic: Liberty, Equality and Fraternity.

Laborde clarifies that laïcité is often rendered as secularism, whereas the concept is broader than just secularity, and it rather encapsulates the three ideals of France. Accordingly, she argued that the wearing of the Hijab to school and the controversy of the hijab ban was fiercely debated because wearing the hijab to school clashes with 'the three dimensions of the republican ideal of laïcité (secularism) at once' (2009, p. 5). Hence, she proposes a framework to fathom the concept of laïcité and encourages through her work a proper understanding and interpretation of laïcité in order to be able to deal with the hijab ban as an issue of debate in France. Scott (2007), on the other hand, presents laïcité slightly in a different manner; she identifies laïcité as uniquely French because it expresses France's sense of superiority, and accordingly secularism is practiced differently from elsewhere in the world such as in the USA and other countries. She defines laïcité in the French context as 'the separation of church and state through the state protection from the claims of religion', she contrasts that with secularism in the USA which entails 'the protection of religions from the interference of the state' (2007, p. 15).

Exploring the concept of laïcité through the previous definitions, albeit narrowly, has shed light on the various applications of secularism that are potentially conditioned, determined and differentiated by the held ideologies of each secular country. It may also facilitate grasping the official governmental and institutional stances have they manifest themselves through news reporting. For instance, the French presidential election of 2022 had the hijab as one of the major issues on the agenda for both right-wing and left-wing candidates¹⁹. Macron argued that laïcité does not entail 'fighting against religion' in response to Le Pen's proposal to ban the hijab in public places (Kirby, 2022). The recent debate over the hijab or headscarf during the French election demonstrates its cultural and political significance as a discourse and topic at the national European level.

¹⁹ [French elections: Macron v Le Pen and two visions for France - BBC News](#)

Another example of how the hijab is debated in the European context post-9/11 comes from Germany, which is contextually important for understanding the secular state in Germany and the German perspective on veiling and the hijab and may help contextualise Qantara's framing of the hijab to some extent.

Sinclair (2012) analyses the discourses of the political debates of the parties in Germany regarding the headscarf in the wake of "Case Ludin," which involved a Muslim female teacher, Fereshta Ludin, who attempted to assert her right to wear the headscarf in the workplace by bringing the case to the German courts after her job application was rejected due to her insistence on wearing the headscarf while teaching. According to Sinclair, Ludin's case first made headlines in Germany in February 1997, when educational officials in the federated states (Bundesland and Baden-Württemberg) criticised her refusal to remove her headscarf when she began teacher training. Even though Ludin was permitted to complete her training, this matter sparked an intense national debate in Germany (2012, p. 19).

Sinclair's analysis highlights fundamental issues regarding the hijab's perception in Germany and its incompatibility with the German concept of citizenship or the secular state of German society. In this study, the case is presented and argued with a focus on specific contexts within which the hijab is debated in Germany such as the need to maintain neutrality for the civil service, hijab's association with political extremism, women oppression and immigration which are all important matters to the German secular state.

According to her results, representatives from all five political parties viewed Ludin's refusal to remove her headscarf as a failure to meet the requirements of a German citizen in terms of exemplifying the German secular state and going against the democratic values of Germany, which include neutrality in the civil service.

As a matter of fact, Sinclair considers a well-balanced argument by incorporating Ludin's perspective on the case. She clarifies that Ludin's defence is founded on her right to preserve her personal dignity, since she wears the hijab for personal and religious reasons and not for political reasons. Thus, wearing the hijab is an integral part of Ludin's personal identity, as she asserts. Ludin, as reported by Sinclair, also criticised the stereotyping of veiled Muslim women as oppressed; she viewed this portrayal as another form of women's oppression, denying the right of Muslim women to observe the hijab willingly (2012, p. 22–26).

However, Sinclair's analysis includes other perspectives such as Watson (1994) and Ahmed (2011), which highlight that 'Muslim women's approaches to veiling can indeed have political dimensions that are yet often reconcilable with democratic values' (2012, p. 24). Sinclair argues that the political dimensions of the veiling are indeed particularly conditioned according to the political system in which Muslims are a minority such as the case in Germany. She adds that in such circumstances, the hijab might serve as a sign or way of resistance against negative stereotypes for Muslim women.

More importantly, the analysis of political-party discourses on the hijab is historically informed, as Sinclair discusses the 2004 headscarf legislation and its aftermath, which resulted in the continuation of controversy over the hijab all through the German federated states. She mentions that the heated arguments over the headscarf and hijab since then have revealed that it was contested from a single position that supports the German national identity and secular democratic ideals, neither of which the hijab is a part of. Nonetheless, the escalating debate has led to the recognition of the necessity to build a conversation with and integrating Muslim groups in order to better represent the democratic principles of the German constitution. Therefore, efforts were made by the German government to develop a conversation with Muslim groups in which the hijab issue is tackled. Sinclair recognises The German Islam Conference (DIK), which was launched by the German Home Office in 2006, as an example of these efforts. The German Islam Conference (DIK) is a forum where German and Muslim representative politicians meet with other groups of individuals, such as writers, academics, and imams, to discuss issues between the German government and Muslim communities residing in Germany (2012, pp. 31-32).

She concludes her study by stating that her interpretations of the textual analysis of the political discourses revealed that the debates raised crucial issues regarding the assertion of German national identity and the stereotypical portrayals of Muslims in Germany, which are not limited to the German context, but influence the debates in other European and North American countries as well. It is also noted that the discourses were not restricted to the dress code alone, but also raised worries about national security and anti-terrorism legislation directed at Muslims. Lastly, she cautions against the construction of such discourses and suggests that the hijab and headscarf are but one piece of a larger puzzle (2012, p. 35).

Indeed, Sinclair's study identifies crucial issues and offers a well-grounded assessment of the hijab controversy in the German context. Her findings confirm the earlier stated conclusion of Byng (2010) based on her study findings which demonstrated that the United States had the

same ideology as France and the United Kingdom despite their diverse perspectives on religious freedom. That ideology supports Western hegemony, values, and interests, resulting in a negative attitude toward Muslim women wearing the veil in public. Likewise, the German stance through the analysis of the political party discourses seem to be not in favour of wearing the headscarf in public places, particularly in schools and workplaces. It is worth noting, however, that the German secular stance differs in practise, the degree of tolerance, and perhaps in the premises and enactment of bans from that of France, the United Kingdom, and the United States. More crucially, this study confirms, as has been previously argued and demonstrated by other studies on the hijab, that when the hijab or veiling is debated in relation to secularism in the European context — whether in Germany, the United Kingdom, or France — it is closely linked to conflict, Islamophobia, and terrorism-related concerns.

To conclude with, Sinclair has been able to inform readers about how the hijab is debated in Germany and the foundations of the debates in relation to the German national identity and the secular state values in Germany, but she does not include Qantara as an example of a German government-funded project-launched in 2003- with the goal of fostering a dialogue with Muslims within and outside Germany. Thus, the inclusion of the analysis of Qantara as a platform for a dialogue between Germany and the Islamic world may enrich the literature studies on the hijab's debate in the German context as well as the European context.

All of the above arguments reinforce the significance of investigating the hijab's representations in news reporting and its translations, as such an investigation will not only shed light on the framing and representation aspect but will also help educate on the political stances of the parties reported on and, potentially, the political stances of the media organisations through which the translations are produced and disseminated. For example, BBC News and Qantara both receive government funding, as stated on their respective websites. They do not, however, claim any explicit biases in their governmental positions. As a result, the framing of controversial cultural and social issues through their news reporting merits further investigation because it may shed light on their methods of framing news and translating it, as well as the systematic processes of passing on representations to their readership via their published digital news.

Because their reporting on the hijab has been intense since the 9/11 attacks, scrutinising their news and narratives, particularly through translation, may lead to a better understanding of how the hijab is represented and the most associated themes ascribed to it in the Western news reporting.

2.4 Conclusion

In conclusion, the Hijab has been linguistically explored through a discussion of its occurrences as a word in the Quran and the Hadith. The previous linguistic investigation reveals that the hijab is an inherently controversial subject, both denotationally and connotationally. Likewise, through news and media coverage, as well as scholarship, it has proven to be a contentious context, particularly in relation to Islam as a religion and Muslims as minorities in the West or majorities in the Middle East and some Eastern countries. Furthermore, themes of conflict and secularism are frequently recurring and interconnected in most Western news representations of the hijab.

The Western obsession with the veil has been discussed by Abu-Lughod (2002) and others. Amer has also mentioned other obsessions with the veil (2014). The colonial link has been brought up on several occasions as being preserved in contemporary usages, such as in Laura Bush's statement and other examples given by Abu-Lughod (2002), Ruby (2018), and the veiling discourse and its ties to the colonial past as inferred by Poole (2009), Baker et al. (2019) etc.

Furthermore, Ahmed (1992), Mernissi (1992) and Abu-Lughod (2002), highlight the use of veiling and the Hijab to serve political and economic interests or in money-making projects. For instance, the War on Terrorism in the aftermath of the 9/11 attacks, and the subsequent call to liberate Afghan women are cases of point to illustrate how the hijab as a topic is useful to achieve political and economic ends. Another recent example that it is observed to indicate the value of the hijab economically is the recent integration of hijab into some fashion lines, such as Nike for sports and D&G Abaya collections, and the fines imposed on the full-face hijab or veil in some European countries may be considered as illustrations of the profitability of the hijab economically.

Moreover, the previously discussed works and studies emphasise the political significance of the hijab as one of the important matters to the state as argued by Ahmed, the obsession with veiling and the concerns surrounding it that have been 'matter[s] of state in Muslim-majority countries for a long time,' whether in terms of prohibiting it or enforcing it (2011, pp. 195-196). For example, the hijab has recently emerged in various political situations as an issue of governmental importance. In March 2018, the hijab was discussed in relation to the Saudi Vision 2030 in an interview between the Crown Prince of Saudi Arabia and an American presenter on the CBS show 60 Minutes. In addition, during the last round of the 2022 French presidential election, the hijab ban was one of the most major issues discussed by the candidates.

Nevertheless, it should be noted that incorporating the hijab or veiling as a conflictual theme in global news may happen at times for commercial reasons or for its usefulness as 'news value' and its potentiality to raise the viewer's rate or newspapers sales as a debatable and conflictual theme, an observation and a conclusion that can be linked to the findings of Baker et al. (2019). To conclude with, it should be pointed out that the emerging themes of conflict, women oppression and secularism were found prevailing in most of the Western news reporting on the hijab post the 9/11 attacks as reflected in the findings of the literature reviewed in this chapter. The following chapter will engage with the theories and paradigms that were purposefully chosen to construct the thesis methodology in order to allow for a more in-depth exploration of digital news translation as a subsystem and its hypertexts, as well as the role of readers.

Chapter 3 The literature review on translation and the other relevant theories

3.1 An overview of the theoretical background

This section of the literature review establishes the theoretical foundation for the research and specifies the relevant key terms and concepts as part of the theories and stances used to explore the research questions. In addition, it sets the boundaries of the research in terms of the theoretical framework and the operationalisation of the concepts of theories involved, and it presents the scope of the research by identifying the gaps in the previous literature studies in the conclusion.

Accordingly, the methodological approaches combined in the conceptual framework are principally drawn from social constructivism, functionalism, and post-structuralism (specifically some aspects of deconstruction theory) as the overlapping epistemological and ontological stances of this research. Broadly, epistemology (in the translation context) is defined by Pym as 'the study of the ways knowledge is produced, in this case is the construction of meanings on the basis of the text to be translated and the purpose to be achieved' (2014, p. 88), and ontology in the social sense refers to the ways through which the translation or any related object under the study is researched and analysed. Ontology in the social research context is defined as 'the way the social world is seen to be and what can be assumed about the nature and reality of the social phenomena that make up the social world' (As cited in Saldanha and O'Brien, 2013, p. 10). In further detail, the research is investigating online news media translation influenced by the stance of social constructivism in which language is being considered as a social practice, and thereupon online news translation could potentially influence or contribute to the social construction of reality; presumably as perceived by the readership of news translation.

Another epistemological stance that is guiding the research is post-structuralism which is not only interested in investigating the text-which they initially subscribe multiple meanings to, but it is rather more interested in exploring and critiquing the social systems that produce language, text, or the object under investigation (potentially include translators, editors, news agencies and organisations, etc).

More importantly, post-structuralism has greatly enriched and contributed to language and discourse studies in terms of the exploration of identity, gender and social relations including power relations and practices and the use of language as a key player in those social interactions. It also encourages the re-framing of issues with reference to language and discourse analysis since it sets out to investigate issues such as power relationships and identity through linguistic practices which makes its approaches methodologically promising to achieve the objectives of this research.

A third important stance that is influencing this research is functionalism or particularly functionalism in the context of translation. Broadly, functionalist approaches view translation as a communicative act in which the meaning has a function as highlighted by Schaffner, and in their view of the translation, functionalists are 'focusing on the function of texts and translations' as noted by Zheng (Schaffner, 2011, p. 115; Zheng, 2017, p. 623).

It is hoped that by combining the three stances, the way will be paved for a more socio-culturally informed investigation of the researched problems, given that online news translation is a social and communicative event produced to communicate a message into a language other than the source language of the original text and to a readership whose cultures may differ from the culture of the news source. On a more sophisticated level, it is argued that online news translation functions mediately and systematically as a meaning/message carrier between two existing social systems: the news organisation system and the readers' system. Therefore, defining the three stances is essential for facilitating understanding of the subsequent explanation of the theories and aspects of the theories involved.

According to Verenikina, social constructivism in its roots goes back to the work of Lev Vygotsky and his theory which was built on Jean Piaget's idea of the child as an active learner, yet with an emphasis on the role of social interaction as a key component of the learning process (2010, p. 17). However, in the social science context, social constructivism can be defined as a theory that emerged from the perspective of what contributes to the social construction of reality as suggested by Berger and Lukmann (1966).

Galbin (2014) defines social constructivism as 'a theory of knowledge of sociology and communication that examines the development jointly constructed understanding the world.' She comments that social constructivism has multiple versions and perspectives which may vary according to the writers and their emphasis. Indeed, Galbin stresses occasionally the group, community, people's role in the construction of artefacts as part of the creation of social reality or in the creation of artefacts as a result of the social interactions of a group or a community. She also discusses the other perspective of social constructivism in the educational context emphasising the role of group work and interactions in individual learning (2014, pp. 82-83).

Seale has given another definition for social constructivism linking that to phenomenology and describing the starting point of social constructivism as 'to enquire into the way people, through their acts, their conversations, their cultural products, and activities, actually create their world and the things in it, from what would otherwise be the undifferentiated matter of the world' (2018, pp. 15-16). Such definition brings attention to the applicability of social constructivism to examine online news translation as a socio-cultural product that is liable to construct meaning and social reality in the eyes of its readership.

On the other hand, poststructuralism- as a school of thought- is defined by Palumbo as 'a philosophical current that sees language as indeterminate and uncontrollable, a source of potential meanings that ultimately lead to the constitutive instability of the signifying process.' He elaborated further that meaning to post-structuralists is 'relational, i.e., not inherent in linguistic symbols, and differential' and in the deconstruction terms, he emphasises 'the meaning of a given word only refers to another word, and this, in turn, leads yet to another word, starting an indefinite chain of signification that never arrives at a core or centre' (2009, p. 87).

Moreover, post-structuralism is defined and traced historically by McNamara as "a series of related intellectual developments" that emerged in France in the 1960s as a radical reaction to the dominating structuralism in the French intellectual scene during the 1950s and 1960s of the 20th century. McNamara considers the French philosophers Jacques Derrida and Michel Foucault as prominent poststructuralists; Derrida through his critique of the works of structuralists and his deconstruction theory, and Foucault through his notion of discourse and

his arguments which brought to the fore the critical role of linguistics and behavioural sciences demonstrating their role in relation to power and ideology²⁰ (2012, p. 474-475).

Functionalism in the context of translation has been extensively discussed by Christiane Nord in several contexts related to Skopos theory, Action theory or the concept of loyalty, and the concept of functionality in translation (Nord 1991;1997; 2002; 2018). Indeed, it has been presented before in academic arguments related to Skopos theory and text typology by the pioneering German functionalists: Katharina Reiss and Hans Vermeer (Schaffner, 2011, pp. 115-121), (Shi, 2014, p. 90), (Munday, 2016, pp. 113-138) (Zheng, 2017, pp. 624-626). Schaffner defines functionalist approaches in a broader sense as the approaches in which translation is regarded as 'an act of communication and understand the meaning in terms of function in context'; and in specific terms, she states that these approaches define translation as 'a purposeful transcultural activity and argue that the linguistic form of the target text is determined by the purpose it is meant to fulfil' (2011, p. 115). Nevertheless, from a sociological point of view and in light of Meron's²¹ three postulates of functionalism, Tyulenev comments 'it cannot be assumed that all social activities are functional and in the same way for all units of a particular society.' He also believes that a phenomenon which appears functional to one social group may be termed dysfunctional by another (2014, p. 135).

Consequently, the combinability of paradigms or the triangulation of methods, whereby different social groups participate in a study of a social phenomenon, may be a more effective way to ensure that a social phenomenon is not examined or analysed from a single perspective or using a single method that requires additional verification. The following argument of the literature review studies demonstrate the applicability of the included stances to this research by introducing and discussing them in relation to the involved theoretical approaches.

²⁰ According to Sergey Tyulenev, ideology as a term was coined by Destutt de Tracy (1755-1836), a French Enlightenment philosopher. The term essentially means the study of ideas as opposed to metaphysics. In other words, the study of fundamentals of reality; transformation of the experience of reality into the realm of ideas (2014, p. 140-141).

²¹ Robert King Merton is an American sociologist who is a pioneering figure in modern sociology. His three postulates of functionalism are functional unity of society, universal functionalism and indispensability.

3.2 Translation and news translation as a rewriting

3.2.1 Defining translation

Translation as an interdisciplinary field is defined by Baker as 'a discipline which has to concern itself with how meaning is generated within and between various groups of people in various cultural settings, and with what impact on society' (2011, p. 4). Nonetheless, Baker asserts and cautions that translation as a practice is characterised by its polarity, in that it can serve as a bridge across languages, communities, and cultures, or, if misapplied, it can demolish, sow manipulation, and produce conflicts between societies and cultures. Baker suggests that this may be prevented by enhancing translators' awareness of ethics or the codes of ethics to which they must adhere (2011, p. 8). In a similar vein, House emphasises the very consequential role of translation in the cross-cultural interactions briefly by considering translation as 'an act of communication across cultures' (2018, p. 20). More specifically, translation has been defined as "a linguistic-textual operation" in which a text in one language is reconstructed and re-contextualized in another language, with the transfer influenced not only by linguistic factors but also by extra-linguistic factors. Functionally, the social role of translation in context is thought to be to serve as a platform to detect unequal power relations and tensions in contexts, rather than to 'mediate and resolve conflict' (House, 2014, pp. 1-5).

Translation scholars, in fact, have always perceived and classified translation in the socio-cultural context differently, and certainly not in terms of equivalence. Pym argues in his definition of cultural translation that translations in this context are not being viewed as "finite texts" which makes it appropriate to address problems in the fields of postmodern sociology, cultural hybridity, migration and postcolonialism, etc. Nevertheless, Pym in his extended definition of cultural translation focuses on the process of translation rather than the product rationalising that 'there is no start text and usually no fixed target text', and thus what is more important is the processes, not the products (2014, p. 138).

Drawing on perceptions of translation as a crucial sociocultural practice that can significantly influence and shape societies by conveying meaning, the practice of translation and consequently the product as the target text must be investigated and researched further to determine how influential they are in informing and shaping readers' perspectives on global and cultural issues.

In order to explore and understand translation as a practice, translation should be defined first from a procedural perspective as a process, which may facilitate exploring the final product of such procedure, namely translation as a product. House defines translation in procedural terms as ‘a procedure where an original text, often called “the source text” that is replaced by another text in a different language, often called the target text’ (2018, p. 9). Whereas translation is defined by Munday as a process between two different written languages that involves the changing of an original written text, namely source text (ST) in the original verbal language that is source language (SL) into a written text, which is the target text in a different verbal language, namely target language (TL) (2016, p. 8).

Both definitions by House and Munday substantially ease defining and perceiving translation as a product indicating elements of change and replacement of an original source written text into another written text in a different language. Such definitions and conceptualization of translation as a process and consequently as a product may shed light on the type of relationship that ties the source text to its translation in terms of autonomy and dependency. This could be linked to House’s note of Derrida’s call for the need to deconstruct the dichotomy of “original” versus “translation” (House, 2018, p. 41). In other words, translation should be viewed as an independent text that still maintains the ties with the preceding source text(s), yet it is capable of transferring and generating meanings independently. Accordingly, the next section sets out to deconstruct the relationship between the original (ST) and its translation (TT) through a discussion of Derrida’s deconstruction with reference to translation studies.

3.2.2 Deconstructing the relationship between ST and TT

For the purpose of deconstructing the relationship between the ST and the TT, there has to be a reflective account of what ties the target text as a translation to its original source text in the first place. In other words, it is worthwhile to consider the type of relationship that binds translation to its source text in terms of status, dependency and ultimately autonomy.

Before embarking on a discussion of that matter, it may be worth recalling first how translation was perceived as a myth by both the West and the East which might help envisage its status in East-West dichotomy. Chesterman (2017) characterises distinctively between the myths of translation in the West and the East; where the former caused the long-standing perception of translation as 'the Fall from the paradise of perfect communication, by failure; it is always second-best, never as good as the original', while the latter has been linked to

'the idea of rebirth, spiritual progress: as a soul returns to live again in a new body.' Chesterman concludes: 'so a text may be born again in a new language, and perhaps in a form that in some way better than its previous existence' (2017, p. 7). Indeed, this mythological characterisation of translation by Chesterman is seemingly analogous to House's and Munday's most recent practical definitions of translation in terms of marking change and replacement as mandatory factors when the meaning takes off from the source text to land into its target text or the translation. At the outset, this may help to realise the supposedly symbiotic relationship between the source texts as originals and their target texts as translations as suggested by Kruger (2004).

Furthermore, all the above perceptions accentuate the notion of having two structures (forms) as components of a larger discourse. Two different structures; one written structure (form) in one language as a replacement of a former written structure (form) in another language signifying the autonomy of each structure. The notion of having two structures of a larger discourse to communicate the intended meaning is an indicator of each text's autonomy as both texts operate within their own language systems and cultures. Notwithstanding the proposed notion of autonomy, the same factors of change and replacement suggest dependency of the source texts on their target texts to carry the meaning across, and beyond into the receiving language and culture.

In other words, the notions of "change" and "replacement" in the previous definitions may suggest that the source text has not fulfilled its purpose or function yet, and thus it relies on the translation as a replacement for fulfilling that purpose in the target language and for the target language culture. This indicates a need to discern the relationship between the source texts and their translations not necessarily in dichotomous terms, but rather on a reciprocal basis.

Among the translation stances, which approached the relationship between the source texts and the translation with doubts and uncertainty (in opposition to the concept of equivalence), is Derrida's deconstruction theory. Pym defines deconstruction as 'an indeterminist approach that accepts that all translation involves transformation' (2014, p. 86). Having it defined as such reinforces the interdependence between the source text and the translation, or else more precisely, "the symbiosis" between the two texts (Kruger, 2004), yet it brings translation to the forefront as the outcome of the transformative process or the act of transformation. That fairly postulates the autonomy of a translation from its previous source text; concurrently, it indicates the ties that the translation keeps with the texts from which it has been transformed.

For that reason, deconstruction theory is liable to accommodate the multitude of meanings that the translation as a transformed version or a rewriting of previous texts may generate, and consequently invites to perceive the relationship between all the texts involved in the process as complementary to each other. Moreover, since deconstruction belongs to poststructuralism, it acknowledges the re-framing processes that translation or language at large can be subjected to in order to impose specific political or social ideologies.

Notably, deconstruction as a demanded stance in translation studies has been recognized by Kruger (2004) and subsequently by House in the context of researching social-cultural translation, while Derrida's original appeal to deconstruct the dichotomy of "original" versus "translation" is recalled (House, 2018, p. 41). According to Sikirivwa (2020), Derrida coined the term "deconstruction" in response to Martin Heidegger's German word "destruktion," which means destruction or de-construction. Sikirivwa, on the other hand, points out that Derrida preferred to apply deconstruction rather than destruction to textual readings because his intention was initially to engage critically with textual readings and to invite more interpretations of texts stimulated by what the context can offer. Furthermore, Sikirivwa notes that defining deconstruction was difficult even for its creator, Jacques Derrida, who 'has never given an authoritative definition of it' (2020, p. 44).

As a matter of fact, deconstruction has been assumed to be a practice or an approach that is not considered as a theory; since according to Pym it fundamentally builds on uncertainty, and it is not composed of stable concepts as a theory should be. Therefore, it is regarded by Pym as 'a set of critical ideas based on the work of the French philosopher, Jacques Derrida' (2014, pp. 105-106).

Nevertheless, the possibilities that deconstruction is offering to translation studies are broadly prolific in terms of meaning generation at the level of text and context as well as at the level of interpretations of the translations themselves and the accompanying texts. However, if the boundaries for meaning generation and interpretations were not clearly determined, such an approach could appear equivocal. Indeed, this classification of being more of an approach rather than a theory may shed light on its indeterminacy as an approach. Thus, researchers and practitioners might feel wary to incorporate aspects of deconstruction methodologically or ontologically to account for and interpret the researched issues in their domains unless their research boundaries are set clearly. A key concern with Derrida's deconstruction has been the uncertainty that may emerge from the indeterminacy of meanings as well as Derrida's approach in articulating his thoughts on the subject, which Wight criticises.

From a critical realist's stance, Wight points out; 'if clarity were to be achieved then deconstruction would be falsified, hence there is a real incentive to be imprecise' (2004, p. 203). Despite the aforementioned concerns, relatively few works have addressed the application of deconstruction theory in the context of translation, such as Littau (1997), Kruger (2004), Chapman (2016), and in part with reference to the application of Baker's narrative account (Aminzadeh and Anari, 2018). These works explore translation in the literary context, with a focus on viewing translation as a rewriting or re-narration of "an already pluralized original," as Littau notes (1997, p. 81).

Hence, the application of deconstruction themes in an attempt to account for social and cultural representations through translation as a linguistic platform may give an insight into the social role of translation within a given system; a task that is affiliated with poststructuralism as McNamara highlights among its concerns; 'An analysis of the way in which systems involve relationships between or among categories within the system is one of the main tools of social critique in post-structuralism' (2012, p. 477).

The initial advantage of deconstruction to this research is that it permits viewing translation, and news translation in particular, as a transformation or rewriting of previous texts; ergo, the translation can be investigated without reference to the source text. Moreover, deconstruction reckons on intertextuality to demonstrate that a text under examination is a trace of previous texts; or in other words, it is interconnected with other texts or discourses, and the meanings a text carries may produce layers of other meanings as Edwards points out.

Remarkably, Edwards, whilst discussing the value of poststructuralist and deconstructionist stances in viewing the concept of text and the applicability of that viewing on hypertexts, he brings to the fore the similarities between the concepts of 'intertextuality' and 'hyper textuality' in reference to discourse, while browsing the line of thought of Jay David Bolter's as a deconstructionist (1994, pp. 242-243). Accordingly, the translation of news would be assumed to claim authority over its boundaries, and then that would mean it can generate multiple meanings and interpretations that extend beyond the translated text; themes that were initially proposed by Walter Benjamin in *The Task of the Translator* (1923) and developed and introduced later by Jacques Derrida as deconstruction theory.

Interestingly, Derrida summarises his deconstruction theory by quoting the French philosopher Montaigne's words 'We need to interpret interpretations more than to interpret things' (As cited in Derrida, 1978, p. 278). This quotation abridges Derrida's deconstruction theory by attributing a value to interpretations of some source text, implying the primacy of interpretations over the things being interpreted in the first place.

It also emphasises two facts that are relevant to translation as a written discourse or an interpretation of previous writing. Firstly, it sheds light on the status of translation as a transformation of an original that should not be underestimated or regarded as a second-best option. Secondly, it foregrounds the importance of viewing translations as texts that can carry more meanings than those to be found in their originals. Analogously, the same could also be applied to the hypertexts as generated from their digital news translations; ergo, the two aspects of Derrida's deconstruction theory: 'Différance' and 'afterlife' manifest themselves as promising approaches in the attempt to account for news translations and their hypertexts as 'the interpretations' of preceding source texts.

In fact, this call for subjecting interpretations to be studied more than the things they emerged from significantly resonates with Chesterman's Eastern mythological stance of translation as a form of resurrection with a sustained afterlife aspect. Formerly, the afterlife aspect in translation had been proposed and discussed first by Walter Benjamin, whose ideas in *The Task of The Translator* have often inspired post-structuralist scholars including Derrida.

Benjamin's argument on translation proposes that the importance of translation comes in the first place from its ability to provide "an afterlife". Benjamin's premise has been made primarily on the translation of literary texts although he concludes that 'all great texts contain their potential translation between the lines; this is true above all of sacred writings' (Bullock and Jennings, 2002, p. 263). Drawing on that, Derrida extends the viewing of translation as 'an afterlife' where he proposes the multiplicity of meaning and consequently the interpretation of the translation message through 'Différance', and the potential 'afterlife' of translation which might be found in the translation itself or the other supplementary notes or texts written about the translation. Benjamin's concluding remark is worth considering for its own sake, particularly because it introduces the concept of the afterlife. He postulates that afterlife potential or translation potential is manifested in all great writings, including news, media articles, and their narratives, which are thought to have been published with the intention of having an impact on their readership or audience.

Drawing on Benjamin's conclusion, the label of "great writings" may potentially refer to the influence of news media writing, especially given that the media has been described as the 'Fourth Estate' or 'Fourth Estate of the Realm'²² once in history. Having been described as such, the power of the press and the influence of its writings on society are maximised and linked to command, authority, and consequently greatness in effect.

All that may lead one to consider that news reports and potentially their translations including the digitally emerging texts as hypertexts have this afterlife potential based on the premise of being 'great' in effect. This may potentially contribute to revolutionise the traditional view of translation as a subordinate text to its source or original text. Especially with knowing that Derrida's way of looking into language as a site for the violence and ideology comes from his realisation that violence and ideology resides within language, and they initially use language as their platform to incarnate.

Derrida's perspective as part of the post-structuralist's stance regarding language and ideology has been tackled by McNamara showing how Derrida would look for 'the origins of violence not simply in the usual social structures but in the unacknowledged, buried assumptions and cultural legacy of philosophy.' She further elaborates in a socio-cultural sense 'violence lies deep in the assumptions of societies and cultures and the language that embodies them' (2012, p. 478).

Accordingly, translation in general and news translation particularly are potential sites of conflict and violence. Furthermore, translation proves to be a vital platform for framing, reframing conflict as well as in the re-narration of conflict, resistance and political activism as proposed by Baker on several occasions, and she emphasises occasionally that the role of translation is not restricted only to re-narrate and reproduce texts, but goes further in constructing cultural identities through the engagement in the act of framing and re-framing or re-narration of the cultural encounters (Baker, 2010/2013; Baker et al., 2020).

On the basis of Baker's previous statement, it is reasonable to assume that translations can be used to communicate frames of conflict and resistance, as well as to attempt to represent the assumptions of societies and cultures or to influence their reactions and perceptions on specific

²² The term "Fourth Estate of the Realm" was proposed by the 19th century historian Thomas Carlyle, who attributed the term to the Anglo-Irish intellectual and statesman Edmund Burke. Burke initially focused on the power of the press in the mediaeval era (Amodu, Usaini and Ige, 2014, p.3). It should be mentioned that the other three estates of the realm in modern times refer to power systems represented in the government in terms of legislation, administration, and the judiciary. Notably, the power of journalism or the press as the Fourth Estate has been presented and discussed with reference to democracy as an important part of it.

topics, which are mainly of a conflicting nature. The fact that the criteria for selecting news and information are based on preferences for topics about conflict, surprise, and norm violations (Luhmann, 2007) or in terms of news values that lean towards topics marked by negativity, consonance, or the unexpected, etc. for audience-engaging and commercial reasons (Richardson, 2007) validates and supports this assumption. The deconstruction of the relationship between news translation and their preceding originals or the other texts emerging from them (or ascribed to them) can therefore contribute to a better understanding of how cultural issues are framed through the language of translation in comparison to the other texts and whether this framing is consistent across all texts and their contexts.

Kruger supports adopting Derrida's deconstruction theory and related practices as an effective analytical tool in translation studies (2004). The significance of Kruger's argument to the deconstruction of ST and TT springs from Derrida's theory itself in relation to translation practices. Kruger explores the opportunities offered by this theory and advocates incorporating Derrida's insights to the process of translation. However, Kruger criticises the obvious indeterminacy of Derrida's theory in terms of the endlessness and limitlessness of meanings, as this may conflict with what he calls 'conventional notions such as equivalence and faithfulness in translation'(2004, p. 49).

It should be noted though that Kruger still sees tremendous value in applying Derrida's deconstruction theory in translation practices. Indeed, Derrida's deconstruction theory when applied to reading, writing and, (ultimately) translation as a process, which requires engaging reading and writing per se, gives prominence to text and its context as self-contained. It posits that 'there is no outside-text' (il n'y a pas de hors-texte), which, according to Kruger, implies 'there is nothing outside the text'. In fact, the French famous proposition was translated by Davis in English to mean that 'meaning cannot be extracted from and cannot exist before or outside of a specific context' (Davis 2001, p. 9 as cited in Kruger, 2004, p. 49). Through this premise, Derrida emphasises the autonomy of a text and its context in relation to reading, writing, translation, and even the interpretations of translation. In continuation of Benjamin's concept of afterlife in translation, Derrida instead views translation as "a life afterlife" as opposed to life after death, as highlighted by Chapman (2016).

With his focus on the text and its context, Derrida accentuates the life of the text, its sufficiency and its sustainability for the reading and interpretation experience. This is also applicable to translation- as proposed by Derrida- in terms of being a carrier of life and a producer of life per se. Such a perspective of translation may support the argument of this research emphasising the afterlife of news media translations and supposedly its hypertexts in the digital sphere.

However, the risk of deconstruction theory comes from questioning the authoritative centre or the origin which at some point would make both the translators and the readers sceptical of the facts as originated or emerged from the centre, and ultimately doubting the centre itself.

Derrida's theory comes with the very purpose of shaking things from inside, questioning hierarchical relationships in terms of superiority and subordination. There is always room for doubt in Derrida's deconstruction approach; what looks as the origin and the centre may lack centre as he declares 'the concept of centred structure is, in fact, the concept of a play based on a fundamental ground, a play constituted on the basis of a fundamental immobility and a reassuring certitude, which itself is beyond the reach of play'. Then, he later asserts the importance of the supplement of that centre which he perceives as 'the result of a finitude; the result of a lack which must be supplemented' (Derrida, 1978, p. 278-290). So, in other words, Derrida proposes the lack of centre even for the source text or the original text of a translation which would lead the readers to ponder if the source text had initially resulted from a preceding text, or perhaps from a series of texts as occasionally suggested by some of Derrida's readers.

Discussing the application of deconstruction theory is invaluable and promises more productive translation if translation as productive writing underpins 'the power to activate hidden traces, ensuring the survival of the original at the same time as the translation issues from it,' as Kruger perceives through Derrida's lenses (Kruger, 2004, p. 68). Kruger's initiative and keen approach, as well as Chapman's application and extension of Benjamin's and Derrida's afterlife thoughts in reference to translation, are deserving of recognition as important works toward constructing a firm and sound argument of how translations can serve as containers of afterlife thoughts, emphasising their autonomy and the source texts' reliance on them for survival.

Kruger, in his argument, calls for using Derrida's deconstruction, his notion of Différance, and the play of traces as powerful analytical tools in reading, writing and the practices of translation with sharpened awareness; yet acknowledging the plurality of meaning as most likely to be existing owing to the continual processes of reading, writing and the transfer of meanings in translation. Kruger's approach is restricted to be applied to the process of translation rather than the product driven by the fact that translators are assumed to be good readers ahead of any

cultural mediation practice, namely translation. So, they must be aware of the gaps and traces that are to be there in both source and target texts armed with their knowledge of source and target languages and cultures. He finds in that realisation of gaps and traces in ST and TT through the translator's 'acute awareness of context and its subjectivity' an invaluable opportunity to exploit deconstruction in the practice of translation (2004, p. 49).

Indeed, Baker's arguments on conflict reframing in translation and re-narration highlight this recognition and awareness of subjectivity in the translation context, emphasising the need to delve deeper into translation practises and products beyond equivalence measures. In conclusion, Kruger's argument would have been more useful if it had included procedural steps on how to make use of Derrida's theory effectively. Nevertheless, his argument concludes with an emphasis on translation as a productive writing, a theme that is great in Kruger's appraisal of Derrida's deconstruction as it encourages to look outward the translation where meanings can be multiplied and extended.

Regarding the afterlife concept, Chapman (2016) takes a more specific, innovative, and detailed approach, combining Benjamin's and Derrida's afterlife ideas and incorporating them into his argument and his three-parameter model of history, language, and textuality, which he has designed specifically as a framework for this argument. He begins with the premise that 'all literature is subject to "afterlife," a continuous process of translation', driven by two intriguing research questions: the first is how texts demonstrate this continuous translation, and the second is how texts should be read if they are understood to be perpetually in translation (p. 5). Chapman's entire argument revolves around something found in the textuality of the literary texts along with history and language parameters, which all collaborate in producing an afterlife that causes texts to escape textuality and afterlife till they can no longer be translated. Through the last four chapters of his thesis, he proposes a model of textuality that perceives literature in terms of being open to endless potential for translation. According to Chapman, Afterlife can be seen through Derrida's description of the state of tension within a text, which can be called "survival" or "living on" as Derrida's equivalent of afterlife. Chapman connects this to textuality, redefining afterlife as the tension between translatability and untranslatability (2016, p. 9).

The above discussion of Kruger's and Chapman's works foregrounds the importance of Derrida's call to deconstruct the dichotomy of original and translation and to rather perceive them as a finitude and its supplement which makes the relationship between the source text and its translation chiefly symbiotic. Moreover, Kruger's argument encourages the reader to rethink

translation as a practice directed outwards and not inwards as it has been long viewed and exercised within conventional logocentric approaches, as Kruger referred to. It also paves the way to explore the afterlife potentiality of translations when functioning as authentic texts influencing their readership without their source texts present in the scene (Kruger, 2004).

Thus, despite all the criticism and the challenges posed by the application of poststructuralism approaches (including Derrida's deconstruction and the influence of Benjamin) in applied linguistics as discussed by McNamara (2012), it is worthwhile to consider the application of Derrida's deconstruction theory and its afterlife aspect in translation studies, more aptly, in exploring news and media translation. In conclusion, Derrida's deconstruction aspects: Afterlife and Différance are both compatible in some ways with how news translation is structured to influence readers and audiences at large, as well as with translation's ability to lend itself to further and extended narratives within and outside its discourse. In the section that follows, arguments in support of the view that translation is rewriting are presented, along with the acknowledged limitations of this viewpoint.

3.2.3 News translation as a rewriting

To facilitate the perception of news translation as a rewriting, perhaps it is better to begin with an exploration of news translation as a debatable subject within translation studies. Then, the concept of rewriting is defined and presented, in relation to its founder, the translation theorist André Lefevere. Following that, it is discussed in relation to recent arguments about news translation, particularly the lack of source texts, and the consequent need for interdisciplinary methods and methodologies to account for news translation and its underlying complexity. Finally, the role of news agencies as 'the patronage' in the production of news translation as a rewriting will be briefly explored in relation to globalisation.

It is worth noting, however, that even on a small scale, such exploration of news translation is still limited due to the fact that news media (including translation) is an inherently complex and arduous undertaking, and mass media and news production have always been known for their complexity and breadth as fields of research; and since news translation is an integral part of news production, it is not exempt from this complexity. This complexity of news media and mass media; and subsequently news translation has been occasionally accentuated in the works of scholars who were more closely involved with news and media discourse (Luhmann, 2007; Bielsa and Bassnett, 2009; Schaffner and Bassnett, 2010; Valdeón, 2020a; Valdeón, 2020b).

Indeed, the volume of previous and current literature works published to account for news reporting and production, as well as journalistic translation, is clear evidence of this complexity that is always requiring further attention and investigation. In fact, several publications have undertaken the mission of demystifying this complexity in the production of news including its translation, as well as its publication, distribution, and reception from a variety of perspectives. Such works address critical issues related to the complex work of news and journalism variously; broadly, in connection with the engineering of opinion or consent²³ as in Chomsky's works (Herman and Chomsky, 1988; Chomsky, 2002) or in exploration of the reality of mass media and news reporting through layers of systems including institutions of society (Luhmann, 2007), or in relation to the language of news media and journalism and their effect in shaping social reality as well as its perception (Richardson, 2007).

For example, the role of news media in influencing its readership's views or in shaping global events has long been debated in news media and translation studies scholarship from various points of view. Richardson (2007) points out that the power of journalistic and news language can influence how social reality is shaped and perceived by shaping the readership's views of that social reality. He stresses the role of journalistic practices and the language used in enforcing social change through 'shaping understandings, influencing audience attitudes and beliefs, and transforming the consciousness of those who read it and consume it' (2007, p. 29). Fairclough emphasises the importance and power of the media, which can affect 'knowledge, beliefs, values, social relations, and social identities' (1995, p. 2).

Clark highlights the importance of the news industry in this endeavour, saying, 'the news industry effectively educates citizens, shapes public attitudes, and stimulates political action' (2012, p. 532). This would imply that the news publication is not only influencing and educating its readers, but it is also stimulating the scrutiny and investigation of its production and processes. Consequently, the urge to investigate news production may have developed as a political reaction to its content and the outcome of news reading given the fact that the relationship between the news and its readers is mutually complex and news producers primarily build their business on their audience.

²³ the engineering of opinion or consent is a theme incorporated by Chomsky (2002) in his analysis of global news, focusing mainly on USA press and media control (2002) to elaborate how media and news reporting establish a well-functioning propaganda system through its reporting to influence the opinions of the audiences on crucial events for the common ground as decided by the Elite in the society, who wields political power, controls the economy, and controls the wealth of nations.

Particularly in the case of news translation, Baker (2006) has affirmed on various occasions the case of selective appropriation of textual material as made in the media and news where translations are tailored and rewritten to serve different agendas whether political, economic, social, or cultural- and potentially to address particular target readership. Baker's statement demonstrates how translation is an indispensable part of news production and news industry, and thus its activities lend themselves to the complex system of news media to achieve desired ends. Baker, for example, discusses the role that news translation can play in the globalisation of local news as well as the localisation of global news, and how news globalisers such as CNN and Newsweek and other news outlets are investing in news translation to accelerate their newspaper sales and enter new markets through adaptation to new readership and market requirements (2014: 20). Moreover, Bielsa and Bassnett highlight the critical role of news translation in globalisation in depth, providing valuable insights into the practices of global news agencies in news production and the construction of "new realities" (2009, p. 2). This emphasises the potential effective role of news translation in constructing reality, including social reality, cultural identities, and interactions, as well as in reframing realities and establishing new realities.

Actually, news translation-as a research subject- has emerged as a result of scholarly discussions and arguments that persist to stimulate scholars and researchers to rethink news translation as a form of rewriting, recontextualisation, or as an edited version of an original or, at times, as a completely transformed text whose source is either unknown, lacking, or rather emerged from multiple source texts. The call to rethink and visualise news translation as a rewriting has been occasionally reiterated in a number of publications (Baker, 2006; Conway and Susan, 2006; Bielsa and Bassnett, 2009; Schöffner and Bassnett, 2010; Bassnett, 2014; Bielsa, 2016; Zanettin 2016, Baker, 2019; Zanettin, 2021).

Translation, in fact, contributed to the birth of journalism since the 17th century in Europe, and it has been part and parcel of the media and journalism business ever since, despite the fact that news translation was not given due attention by journalism studies, and its significance was not recognised until recently with the emergence of Journalistic Translation Research (JTR) in the 1990s to the present time (Valdeón, 2015: 634-640; Valdeón, 2017:253).

Even in the field of translation studies (TS), news translation is still considered a promising area of research that is far more worthy of investigation. Baker in her discussion of the new approaches in translation and interpreting studies has brought to the fore that the scope of the studies in both fields in recent years has been seeking to broaden its scope that was mainly

focused on the textual material as an object in examining the practices and the process of translation and interpreting. She points out that this has broadly influenced the way the translation is being perceived and defined, and subsequently the definition of translation itself has gone far to include 'a wide range of activities and products that do not necessarily involve an identifiable relationship with a discrete source text' (Baker, 2014, p. 15). As a matter of fact, Bielsa and Bassnett, and then Schäffner and Bassnett, had previously emphasised that research into news translation strategies has not been investigated enough "in depth and breadth" despite the already existing global interest in investigating media communication and the transfer of news (Bielsa and Bassnett, 2009, p. 10; Schäffner and Bassnett, 2010, p. 9).

In a similar vein, Caimotto and Gaspari highlight that the news genre has started to be of interest lately as an undertaking for investigation in translation studies. This late interest in news translation has been justified to defy institutional boundaries. Furthermore, they note that in recent years, the analysis of news translation has been one of the most interesting research topics in the field of TS (2018, pp. 206-207). This has been confirmed by the previous works as well as the ongoing research and studies, which continue to explore news translation from a variety of angles and which, in turn, benefit from the multidisciplinary methods, diverse approaches and the triangulation of data that continue to enrich the field of translation studies as Zanettin remarks (2021:187).

Bielsa characterises news translation as 'a largely invisible and understudied process' that deserves further examination despite the vast amount of literature on the subject. She sees this as a great opportunity for investigation, given that news translation is known for the invisibility of its process and activities within news production, which may require blended methods and paradigms to account for their activities. Bielsa emphasises that, noting, 'its inquiry necessarily implies a movement beyond established academic discipline' leaning towards interdisciplinary research (2016, p. 197).

In addition, Zanettin (2016) draws attention to the unnoticed process of recontextualization and transformation of texts in news media translation, and he asserts the need to scrutinise the activities and the translated texts, particularly the choice of words in the news media, as they have a significant impact on the local and foreign policies of countries. The influence of news translation on political decisions and international relations should not be ignored (2016, p. 314). Furthermore, Zanettin emphasises the significance of translation in news production, stating that it plays a crucial part in 'public diplomacy or soft power' (2021, p. 53). Accordingly,

the practices and activities of translation cannot be underestimated and should be attentively observed by both media policymakers as well as the public.

In the past decade, a substantial body of literature has attempted to delve deeper into the subject of news translation from a variety of standpoints, including text-oriented studies, gatekeeping, publication and reception, and user-oriented research. Some of these studies are socially motivated to examine the role of news translation in cosmopolitan openness to other cultures (Bielsa, 2015); or the argument that news translation is trans-framing in mediating the news as opposed to the previously assumed role of trans-editing (Liu, 2017, p. 461), confirming the ideological role that news translation can play in reframing foreign news (Shahi and Talebinejad, 2017); Or else, in the context of reframing news translation to affect a particular target readership (Qin and Zhang, 2018); or demonstrating that re-framing in news translation is conditioned and influenced by variables such as 'institutional protocols, generic constraints, target readership, and culture' (Wu, 2018, p. 271).

Other studies have been more concerned with the gatekeeping role and the ideological and political stances which may influence the positioning of the translators and their translations in news production. The re-positioning of news translators in affiliation with their institutional role and the political stance of the news organisation they are translating from has been argued (Pan and Liao, 2020). More substantially, the gatekeeping role of news translation as a 'first-level gatekeeping mechanism in news production' is discussed and supported by the evidence of ideological collaboration between the news media production and the government, which was observed to have influenced the reframing of the translated news (Valdeón, 2020).

Also, the mediating role of translation has been studied in relation to the gatekeeping process in private and public institutions, including journalistic translation (Valdeón, 2021a); news translation and its intersections with journalism, communication, sociology, and intercultural studies (Valdeón, 2021b); as well as the mediating role of news translation in cross-cultural communication and how it is seen by the reader was also studied with a focus on the reception of the readership (Scammell and Bielsa, 2022). All the aforementioned works would lead one to believe that news translation is a controversial subject because it is more than just a text transferred from its source language; it is a rewriting that can powerfully construct and reconstruct social realities, frame and reframe conflict, and political and economic relations at the national, international, and global levels.

André Lefevere (1992) introduces the concept of rewriting in translation studies in a predominantly literary context in which Lefevere analyses and evaluates literary translation through the exploration of its systems where ideology and poetics are assumed to be governing the translation of literature. However, Lefevere emphasises the applicability of the rewriting concept to all genres including translation in other fields such as the media.

In his introduction of the concept of rewriting, Lefevere focused on certain aspects that tend to characterise the translation as a rewriting and distinguish it from its original literary work. These include the manipulation it entails; the ability to reach out beyond to the non-professional readership, 'as the majority of readers in contemporary societies'; and consequently, the ability to make the originals survive, considering that most of the non-professional readers access the original literary works by means of rewriting more than they would by reading the originals. Furthermore, he encourages studying the rewritings as they are deserving of observation to uncover how the process is conducted; 'who rewrites, why, under what circumstances, and for which audience' (1992, reissued in 2017, p. 5).

When news translation is thought of as a form of rewriting, all these concerns are valid. The underlying complexity of news translation, the social systems it arose from and operates within, and all the previously discussed debates leads one to regard it as a text of equal or greater importance than its source text(s). The issue of the lack of source texts in news translation or its instability, the (in)visibility of translation, or the viability of news translation for analysis has been subjected to scholarly debates. This has been the subject of debate between supporters and opponents of the concept of equivalence in translation studies. The conclusion is that news translation should be thought of in terms of adaptation, transformation, re-contextualization, and rewriting, and not necessarily in terms of equivalence with its source texts. For instance, Conway (2005) argues that the notion of equivalence in news translation is 'deceptive' drawing on Walter Benjamin's suggestion of 'differing', which entails the idea of extended and rather different meaning. She points out that even at the level of wording, words in news translation are generative and 'accumulative' through the use and the reuse' (2005, pp.2-5).

As a matter of fact, the issue of the status of source text in terms of equivalence has been a primary and controversial subject, contributing to the shift toward other approaches to investigate the target text and target language while taking stylistic and functional equivalence into account. Among these approaches is the use of corpus linguistics to analyse translated texts

and discourse (Baker, 1993: 235-236), in the field of translation at large, not only in the context of news translation.

When it comes to the translation of news, various issues related to news translation and their contexts beyond the lexical level have been addressed, such as the lack of source texts, their instability, and the (in)visibility of news translation, which would make it difficult to identify translations as translations. For instance, Davier, Schaffner, and Van Doorslaer (2018) argue that several critical issues associated with news translation, such as "the multiplicity of source texts, and consequently the transformation procedures during translation," or "the multi-authored nature of journalistic target texts," have all been the subject of scholarly research. However, they have proven methodologically problematic for news translation researchers (p. 157).

Likewise, Zanettin identifies the lack or (in)stability of source text and the invisibility of news translation as two significant concerns. Zanettin observes that the difficulty in identifying a source text may have stemmed from the fact that 'a piece of news may incorporate information originally released as multilingual versions by a news source as part of their communication strategy' (2021, p. 71). Zanettin also reiterates how translation is overlooked in journalistic writing despite being a crucial component of news production, a factor that has contributed to the invisibility of news translation (2021, p.74). In light of addressing these concerns, Zanettin offers the phrases domestication, transediting, gatekeeping, and localization, which are frequently associated with news translation procedures and practices (p.76).

By presenting these terms, he aims to inform the audience about how news translation functions inside the journalistic and news production industries. Zanettin introduces domestication and localisation with definitions that were quite similar, even though domestication theoretically preceded localization in translation studies. Both phrases refer to the process of tailoring a text to meet the needs of a certain group of readers in the target culture. Localization focuses more on the processes of news production and the technical aspects of adapting the news for specific audiences.

Transediting, on the other hand, is the process of using cutting and editing to change a text into its final form. While gatekeeping is typically associated with news agency controllers and institutions within a hierarchical system, it can also involve group work as well as individuals working within a complex system, as the concept and operation of gatekeeping has evolved from "linear gatekeeping," which was prevalent before the World War II era, as noted by Zanettin (2021, p. 84).

Consequently, it is crucial to investigate the role of news agencies or patronage in systems using Lefevere's terminology, particularly in light of the demands of globalisation in the contemporary time. Within the context of the evaluation and analysis of literary works, Lefevere first introduces the concept of "rewriting" together with another significant concept (the patronage system). However, he does so without losing sight of their relevance to other types of writing, such as media and other forms. That has been substantially manifested through the key terms and themes he incorporates effectively to demonstrate that the act of translation and, consequently, its final product are just a form of rewriting orchestrated by different cultural actors and acts, all of whom play a part in the constitution of the new narrative of a literary work. He gives an example of the significance of rewritings in the context of literature highlighting that 'they have become the lifeline that more and more tenuously links "high" literature to the non-professional reader.' He elaborates on that 'the non-professional reader increasingly does not read literature as written by its writers, but as rewritten by its rewriters' (Lefevere, 2017, p. 3).

Indeed, this may signify the cultural agency in the act of rewriting and translation as a form of rewriting, too. Palumbo highlights that translation is regarded by Lefevere 'as one particular form of rewriting', and so just like any other forms of rewriting; translation is governed by the control of patronage. Patronage is another term proposed by Lefevere which is also defined by Palumbo in reference to Lefevere as 'the power (persons, institutions) that can further or hinder the reading, writing and rewriting of literature' (Palumbo, 2009, p. 83).

As a matter of fact, Lefevere sets the scene for the definition and conceptualization of 'Patronage' through an initial discussion of systems first. He introduces the concept of systems by attributing its inception to the Russian formalists who in turn initiated the discussion of systems into modern literary theory. He cites Steiner's lines through which culture is defined as 'a complex "systems of systems" composed of various subsystems such as literature, science, and technology' (Lefevere, 2017, p. 9).

In the act of defining patronage, he first defines the word system first in a neutral and descriptive way as 'a set of interrelated elements that happen to share certain characteristics that set them apart from other elements perceived as not belonging to the system' (2017, p. 9).

Lefevere's examples are all literary based, yet by analogy, these examples can be relatable to other systems. Lefevere, for instance, portrays the literary system from within, noting, 'the professionals are the critics, reviewers, instructors, and translators.' On occasion, they will censor literary works that are too plainly at odds with the conventional ideals of what literature (its poetics) and society should be (its ideology) (2017, p. 11). Furthermore, Lefevere defines patronage as the second control factor functioning mostly from outside the (literary) system. The list includes people and institutions ranging from kings, rulers, and governors, a religious body, a political party, a social class, a royal court, publishers; and last but not least, the media, news, and larger TV cooperations, who can further or prevent the reading, writing, and rewriting of literature. According to Lefevere, patronage is usually concerned with the ideology of literary works more than their poetics, and it has the power to delegate authority to the professionals who are in charge of the poetics (Lefevere, 2017, p. 12). Perhaps it is worth mentioning that such introduction to the concept of patronage reveals Lefevere's influences by the polysystems and social systems theories as highlighted by Sergey Tyulenev. In his argument about social systems and translation, Tyulenev traces back to the earlier Systematic Thinking and he highlights that Lefevere was inspired by the system thinking of polysystem theorists, including the German literary systems theorist Siegfried J. Schmidt²⁴. Tyulenev notes that Schmidt himself was influenced by Niklas Luhmann's Social Systems theory (2013, p.160). This highlight by Tyulenev revealing the roots of Lefevere's rewriting theory could potentially demonstrate the underlying influences of post-modernism on translation studies, which encompasses all these stances. Moreover, postmodern philosophy, according to Niu, is characterised by Derrida's deconstruction theory and its application to translation studies. This has led to the expansion of the field of translation studies, and the paradigms in translation studies have begun to shift from the Structuralism Linguistic paradigm to the deconstructionism paradigm and the cultural turn, which has involved a greater emphasis on cultural schools' theories such as polysystem studies, translation norms theory, and rewriting and manipulation theory (Niu, 2017, p. 686-687).

Both Tyulenev's take on the influences of polysystem and social system theories on Lefevere's rewriting theory; and Niu's perspective of the influence of post-modernism and deconstruction on translation theories (including rewriting theory following the cultural turn) demonstrate the strong ties across the post-structuralist paradigms.

²⁴ Siegfried J. Schmidt was a German Scholar of Philosophy, literary studies, hermeneutics, linguistics, and media studies. He is regarded as a pioneering figure in establishing radical constructivism as a new paradigm in the academic landscape of German-speaking countries.

In other words, this shows that most of the stances influencing this research are branching from the same source, that is post-structuralism which supports the viewing of translation as an autonomous discourse capable of generating meanings and more meanings; possibly loaded with ideologies across the systems it operates within including inner and outer systems (the patronage) in the context of news media. Thus, the concept of patronage is important to this research and the context of news translation, particularly to facilitate the investigation of news translation activity as a subsystem. The scenario in relation to the news media would probably include a similar list of professionals who work and operate within a complex layer of social systems. A news agency, including translators, journalists, editors, news organisations, and machine translation, can collectively and individually play a crucial role in the construction of meaning and news making, gatekeeping, and dissemination of news translation within this multidimensional layering.

In the twenty-first century, globalisation has been one of the forces that revolutionised the news and media industries. In collaboration with Bassnett, Bielsa has already launched an extensive discussion about news translation in a global context. In their argument, they concentrate primarily on analysing the relationship between translation and globalisation, as well as the crucial role and practice of global news agencies in news production and the construction of "new realities". In their analysis of news journalism, translation, and globalisation, they highlight several substantial issues that can be summarised as follows:

(1) Bielsa and Bassnett (2009) note the interconnectivity between globalisation studies, media studies, sociology, and translation studies; and the need to conceptualise the role of news translation by acknowledging its operation within the wider contexts of those fields.

(2) The significant role of translation as an integral part of journalism and journalistic work and its vital role in the dissemination of global news by providing several "local versions of international events" (pp. 57, 59 and 115).

(3) The global dominance of the English language has significantly influenced the processes and production of global news through global news agencies, according to Bielsa and Bassnett. However, this global dominance of English has increased the demand for translation, as audiences seek to obtain news in their native languages.

(4) The link between globalisation and Westernization, and its implications on the work of news agencies in general and the work of news agencies as translation agencies. Bielsa and Bassnett bring to the fore Boyd-Barrett's take on the study of news agencies, which confirms that

globalisation is Westernization, and they even cite him stating that 'News agencies contribute to the homogenization of global culture in form and in source, while greatly multiplying the texts available within these standardised discourses.' They also agree with other studies that emphasised the global dominance of Anglo-American culture and ideology in the global news industry. (pp. 29–36).

(5) The powerful role of news agencies in the transmission of global news via a complex set of procedures that include translation and the ongoing processes and procedures of editing as part of the journalistic process. Moreover, their policies of hiring journalists who should be (preferably) multilingual, aware of translation strategies and procedures, and skilled in other fields such as web localisation, are part of the required skillset a journalist is expected to be good at. This point is crucially relevant to the patronage concept in news translation and the multiple layers of systems within which news translation operates.

(6) The invisibility of translation as well as the translator in the news production-in spite of their key roles.

(7) Most importantly, they accentuate the crucial role that news agencies have been playing in challenging the interlingual definition of translation through the act of rewriting and transformation of the texts subjected to translation to have them specifically tailored for their target audiences.

Also, they point out that news translation can be regarded similar to interpreting in terms of "domesticating the foreign for a target audience", which may entail reshaping the material and prioritising clarity of the message for a specific set of audience or readers regardless of "the structures of the original" (Bielsa and Bassentt, 2009, p.16).

On a final note, they explicitly state that even 'in the absence of an original, news translation intervenes to rewrite a text for a new public, a text which is specifically redesigned for the target readers, and which often resembles a new text rather than a translation' (Bielsa and Bassentt, 2009, p. 114).

More importantly, they stress that translation in the context of news is not translation as generally perceived. They elaborate further, saying 'the fact that there may not even be an original calls the very idea of translation into question', referring to the continuous editing, reshaping, and transforming processes the originals might have been subjected to in order to end up producing a translation that meets the readers' needs. However, they highlight that this has been the subject of debate, stating that 'there is a translation dimension when a story is told

in one context and then retold for other readers in a different language elsewhere' (Bielsa and Bassentt, 2009, p. 132).

Similarly, Caimotto and Gaspari describe the process of translating news texts as 'a complex phenomenon carried out along with rewriting and editing.' They also discuss the challenges posed by the characterization of news translation which the researchers are dealing with such as: 'the identification of a source text and a target text that is hard, given the huge amount of editing that typically characterizes the production and circulation of multilingual news; the notion of fidelity or loyalty is called into question; and the neutrality of the investigator is put to the test due to issues of bias and ideology in (translated) news' (2018, p. 206-212).

From the above arguments, some important conclusions might be drawn in relation to what this research is trying to propose as one of its key argument points, which is to conceptualize news translation as a rewriting. What has been concluded in relation to the emergence of news translation studies and its surrounding contexts from the above arguments can be summarized as follows:

- a) News translation is a promising field in Translation and Media studies; yet it has to be explored further and a clear and rather inclusive definition of news translation is still needed beyond the interlingual sense.
- b) News translation is yet a complex and divergent field potentially encompassing linguistic, cultural, and social aspects as well as actors that all play a part in the production and circulation of news events locally and globally. Thus, it may require to be investigated and researched through interdisciplinary approaches and paradigms, a perspective supported by several scholars such as in the works of (Davier, Schaffner, and Van Doorslaer, 2018; Zanettin, 2021).
- c) Translation has been a cornerstone in the production and dissemination of global news events. It is rather a key player for news journalism and media aligning with globalisation. Bielsa and Bassnett emphasise that 'globalisation has caused an exponential increase of translation' (2009, p. 31).
- d) English language dominance as a lingua franca influencing news production and circulation globally through the rules and tactics as set by news agencies even if the news is still in high demand of being translated and reported in the local languages of the target audience as people prefer. Moreover, Westernization of the global news or Western control over the news and media production globally is a mark of Western hegemony. This may suggest that news

gatekeeping is controlled by Western news agencies even if the reports are being translated to Non-Western local languages.

In conclusion, it is hoped that viewing news translation as a rewriting will set the tone for perceiving and understating the active role of news translation in framing and reframing the meaning and functioning as a subsystem mediating the social and cultural interaction between the sender (potentially the journalist, the translator, the editor, or the news organisation and agency in general) and the receiver, as the public and the readers of those translated texts.

3.3 Corpus Linguistics approaches (CL) in TS

This section presents the incorporation of corpus linguistics into translation studies. It first distinguishes between the terms: 'corpus' and 'corpora,' and then it discusses the importance of incorporating CL into TS, particularly in the analysis of news translation.

First of all, the words 'corpus' and 'corpora' must be explained in relation to translation studies since this research is geared towards and committed to contributing to translation studies in its remit. The word corpus is defined by Kenny as a collection of texts that are objected to literary or linguistic investigation.

She further elaborates that in relation to contemporary corpus linguistics 'such collections are held in electronic form, allowing the inclusion of vast quantities of texts, and fast and flexible access to them using corpus-processing software' (2011, p. 59). On the other hand, the word "corpora" has been defined as the plural form of corpus by House who in turn defines the word "corpus" in the context of translation studies as 'a body of computer-readable texts analysable (semi-) automatically and sampled in a principled and transparent way' (2018, p. 113).

The incorporation of Corpus Linguistics (CL) approaches to translation studies started as a new paradigm in 1998 as noted by Munday in his introduction of corpus-based translation studies. Munday traces back the roots of the approach and explains how it was initially built on the previous works of John Sinclair²⁵ and his team on the COBUILD English Dictionary as a project launched at Birmingham in the UK which goes back to the 80s of the 20th century. Both Kenny and House credit Mona Baker with being the first to introduce corpus linguistics to translation

²⁵ John Sinclair was a linguistic scholar who was regarded as one of the founding fathers of Corpus Linguistics.

studies, thereby unleashing its potential in the field (2011, p. 59; 2018, p. 113). Whereas Munday attributes the act of introducing corpus linguistics to TS to the late Stig Johansson²⁶ who pioneered that first in Oslo (2016, p. 291). Besides that, Munday still recognises Mona Baker's significant contribution to the subject, particularly in terms of her examination and emphasis on the typicality of the language of a corpus of translated texts in comparison to the language of non-translated texts. Munday then expands on the importance of the corpus linguistic approach to translation studies, stating that 'The main reason for using computer corpora was the quality of linguistic evidence, particularly on collocations and typical uses of lexical items, vastly superior to the analyst's intuition' (2016: 291).

As a matter of fact, Baker has led the arguments supporting the incorporation of corpus linguistics in translation since the 1990s of the last century. She believes that CL is an effective linguistic tool to examine large corpora of translations or any language-related object and enables the analyst to discover how the examined object is different from any other object of study in a cultural setting. She specifically advocates for this approach in line with the emergence of approaches which undermine the value of source text (Baker, Francis, Sinclair and Tognini-Bonelli, 1993, p.235-237).

Furthermore, Bernardini and Castagnoli highlight the importance of corpora for translator's training and education as well as the translation practices through a discussion of the reviewed scholarship on the topic. They accentuate the value of the hands-on building of corpora which the translation educators and researchers may undertake as part of the practice. According to Varantola (2003) as cited by Bernardini and Castagnoli the practice of constructing the corpora is a learning opportunity by which the practitioners become engaged with their texts and reflective about their data. This may also help them becoming equipped with the skillset needed to handle corpus building and data resources management as the outcome of their own building of the corpora. They point up the value of corpora and the corpora construction to the profession and practices of translation as part of translation toolkit, yet they warn that this may only be achievable have the obstacles of time and search skills requirements removed first (Rodrigo, 2008).

²⁶ Stig Johansson was a Swedish-Norwegian linguist.

Moreover, House appraises the use of corpora in translation in terms of its ability to 'lift the results of the analyses of individual texts on a more general level' and in its potential to add more reliability and validity to the results of analyses (2018, p. 114). Characteristically, House summarises the three corpus types for translation studies which were originally introduced by Mona Baker (1993;1995) in three categories:

'Comparable corpora consisting of two collections of texts in the same language: one corpus consists of original texts in the language in question and the other consists of translations in that language from a given source language or languages; Parallel corpora consisting of original source language texts in one language and their translated texts in another language; Multilingual corpora consisting of sets of two or more monolingual corpora in different languages built up either in the same or different institutions on the basis of similar design criteria' (2018, p. 113-114). However, House (2018) notes that this division proved ineffective and was subsequently reduced to two widely accepted categories: comparable and parallel corpora. House's remark on the act of restricting corpora classifications to two categories, eliminating multilingual corpora, implies that multilingual corpora pose a challenge to translation and interpretation studies.

Caimotto and Gaspari in turn have dedicated an article to studying the challenges and possibilities of corpus linguistics when applied to news translation, linking that to critical discourse analysis too. Their findings and reflective exploration of studies made on the topic reveal that analysing news translation through corpus-aided tools can be difficult, complex, and challenging since news translation is "heavily mediated and edited in various ways," which might potentially complicate the establishment of parallel corpora. They emphasise this complexity, pointing out that 'the tendency to mediate news texts "heavily" entails that an attempt to create and analyse parallel corpora of news texts would normally pose a number of complex challenges to the TS scholar that are not encountered when working on more traditional and straightforward parallel corpora' (2018, p. 210).

This finding indeed supports what has been argued before in the context of viewing translation as an independent text based on the poststructuralism stance(See 0), and it may well validate the discussion of news translation as a rewriting and an afterlife in its own(See 3.20).

3.4 Framing and the importance of framing in news media

This research aims to define frames and framing within the context of their contribution to the construction of social reality and within the context of news framing. Framing is defined by Stephen D. Reese as the interaction between the incoming message structure and the psychological characteristics of the receiver (D'Angelo and Kuypers, 2010, p. 22). Accordingly, frames may be simplified in the definition given by Lakoff as 'mental structures that shape the way we see the world' (2014, p. xi).

Lakoff has given a famous example that simplifies the notion of framing through the proposition "Don't Think of an Elephant." This frame of an elephant, as elaborated by Lakoff, creates a mental image of a big animal with large, floppy ears and a trunk, and not any other animal or creature. At the same time, the warning not to think of an elephant will invoke the elephant frame and force the listener or recipient to do so. Another important definition of frames is presented broadly by Stephen D. Reese on social grounds. Reese prefers to think of frames as 'organising principles that are socially shared and persistent over time, that work symbolically to meaningfully structure the social world' (See Reese in D'Angelo and Kuypers, 2010).

Framing in the context of translation is defined by Baker in reference to social movements context as 'an active strategy that implies agency and by means of which we consciously participate in the construction of reality' (2006, p.106). Framing and its downstream models or applications have long showed how powerful and impactful they are in handling and further generating discussions related to mass media effects on individuals and society, news manufacturing, politics and shaping public opinion (Kuypers, 2002; Lakoff, 2006; Scheufele and Tewksbury, 2007; D'Angelo and Kuypers, 2010; Baker,2010; Rathje, 2017).

Most importantly, the power of framing and frames can play a critical role in shaping the reasoning of both individuals and groups as readers and receivers of them through news, press, and mass media, as highlighted and warned of by Kuypers (2002), Lakoff (2006), Rathje (2017), and Qin and Zhang (2018) in an attempt to raise reader and public awareness of the power of frames in news and politics. From House's perspective, the significance and relevance of frames to translation studies can be understood as cognitive frames that move in tandem with texts and discourse worlds whenever texts are transferred in time and space (2016, p. 76).

In fact, House defines frames in the context of translation and links that to her definition and explanation of overt and covert translation. She has crafted the definitions of both covert and overt translation inspired by Goffman's concept of "frame" (1981 as cited in House, 2016). According to House, a frame 'operates unconsciously as an explanatory principle, i.e., any message that defines a frame gives the receiver instructions in his interpretation of the message included in the frame' (2016, p. 76). Therefore, understanding frames and their means of framing in designing and manufacturing news media is essential for understanding their inner workings in the translation of news media and substantially the news discourse. Moreover, frame theory and translation studies have not paid sufficient attention to the role of online news media translation in transmitting and generating frames, as highlighted by Shahi and Talebinejad (2017) in their study investigating the ideological role of selective translation in the reconfiguration of news frames. In addition, Qin and Zhang (2018) emphasise that relatively few studies have focused on the framing of translation.

At all levels, the discussion of news framing theory is a broad, generative, and relatively complex subject. Whether at the frame-building subprocess level, where journalists are audiences for the framing as projected on them through sources' frames, or at the level of the publishing norms as part of the social structures. Or at the level of journalists' reliance on such buildings to continue framing and reframing their news reports. Not to mention, the role of the readers as social actors in the act of receiving and possibly reframing the frames on the other side of the fence. Thus, framing and reframing are integral to the news reporting process. Indeed, scholars in frame analysis and news framing theory from sociology, mass media communication, political and cultural communication, and journalism have examined all of the above and more at length (See in Entman, Kuypers, and Reese in D'Angelo and Kuypers, 2010). The primary focus of this research, however, is on Baker's approach to framing and reframing in the context of translation, as discussed below.

3.5 Baker's reframing in the context of translation

The application of framing is a key aspect in Mona Baker's introduction of her narrative theory to translation studies. The argument of framing analysis, while incorporated into narrative theory, has been originally intended to demonstrate the value of narrative theory to translation studies, particularly in relation to identity constructions and the social and cultural implications of narratives, as well as the reframing of narratives within the context of translation. The incorporation of framing in particular was necessitated by the interdisciplinary nature of Baker's

work, since Baker's work is socially motivated on the grounds that interpreters and translators actively participate "in the construction of the political and social reality," and thus their narratives and re-narratives are evaluated not only on their linguistic merits, but also on how they ignore, alter or reframe "the contested aspects" of the narrative as they appear in the source text (Baker, 2007, p. 151; Baker, Kim and Zhu, 2020, p.111).

Notably, the argument is primarily impelled by Baker's dissatisfaction with some theoretical approaches in translation studies in which the interplay between dominance and resistance-as exercised by translators through the translated texts-has not been adequately explained, case in point, Venuti's domestication and foreignization and Norm's theory. Therefore, Baker proposes the application of narrative theory and framing in response to certain unsatisfactory theories, including norm theory and Venuti's domestication and foreignization.

According to her, these theories did not address the social and political implications of translation and the possible manipulation that occur when narratives are translated. Notably, these theories of translation do not fully examine the interplay between dominance and resistance as practiced by the system governing the production of translated news and media publications. Accordingly, Baker is interested to examine conflict as reframed by the translators and interpreters as social actors in the context of translation. In reference to translators and interpreters, she developed the term "framing" to illustrate how the same narrative might be framed differently by different narrators (2010, p. 113).

Baker's approach to framing is based on narrative theory, but it also incorporates other socially informed aspects of framing analysis, with a focus on activist discourse and the performance of translators and interpreters, as well as their potential manipulation when rendering the message through their narratives. She draws attention to some of the framing sites in and around the text where re-framing can occur, and she backs up her argument by showing examples of translations between Arabic and English in the context of conflict and the war on terror. Her exploration covers widely different narratives from different sites such as the web-based Middle East Media Research Institute (MEMRI), the Arabic translation of Huntington's *The Clash of Civilizations*, English translations of Osama bin Laden and English subtitles of a documentary film shot in Arabic about Jenin in the Occupied West Bank (Baker, 2010, p. 113).

Baker in this work could locate the sites of the frames within and around translation through linguistic devices such as tense shifts, deixis, code-switching, and the use of euphemisms and through paralinguistic devices such as images, intonation, typography, visual source, layout, etc (2010, p. 113). Most importantly, she notes that translators and interpreters can exploit features of narrativity such as temporality, relationality, selective appropriation, and casual employment as strategies to frame or reframe a text or utterance for the targeted addressees. Baker (2010) concludes her argument highlighting that the role of translators and interpreters in the cultural translation should be viewed as complex and active, embedded in concrete political reality.

The features of narrative can be summarised as follows: Temporality implies that every narrative relies on a sequence as "an organising principle in interpreting experience"; that is, every element of a narrative, including the events, characters, and relationships, must be sequentially placed in a context (Baker, 2019, p. 51). Relationality, on the other hand, only indicates that 'it is hard for the human mind to make meaning of isolated events that are not established as a narrative' or, alternatively, that 'every event should be interpreted within a larger configuration of events' (2019, pp. 61–67). Whereas selective appropriation implies that in order to construct a story, there must be some sort of filtering or sorting of what should be included and what should be excluded from the events that would constitute the narrative.

To develop a narrative, there should be "evaluative criteria" to guide the selection of events (2019, p. 71). Lastly, casual employment is when the readers or viewers of a narrative are allowed to evaluate and 'weigh and explain occurrences as opposed to merely listing them.' So, according to Baker, employment is when two individuals agree on a set of facts or events but differ strongly on how those events should be interpreted in relation to one another (2019, p. 67). Baker argues that narrative features can be deployed by translators and interpreters in the body of their translations or around the translation.

The merit of Baker's framing approach to this research lies in two prospects. First, it emphasises the power of framing in cultural and political translation as a means by which translators, as social actors, shape political or social reality through the use of language and the selective appropriation of texts. Second, it demonstrates how frames can be positioned and designed around and within translation. This enables analysts to explore the fluidity of news framing and frames, as emphasised by Entman and others, who locate them not just within texts, but also 'within audience members, news organizations, news sources, news texts, and more heuristically, within the culture in which news is constructed' (D'Angelo and Kuypers, 2010, p. 2).

Furthermore, Baker's detailed explanations of sites and framing strategies from MEMRI and other sources are crucial for underlining the significance of incorporating paratexts and footnotes as framing devices in translation along with the other linguistic units. For instance, in her MEMRI example, she shows how the Arabic and English translations of the linked video clips and video links are another way to frame the information. Baker also discusses how paratexts and footnotes as part of the translation layout and discourse can be used as significant framing sites in translation., whether in physical books or digitally, stating; 'Apart from images, captions, and the manipulation of titles, paratexts are important sites of framing in book translations' (2010, p. 121).

In the context of framing and reframing, Batchelor highlights the significance of paratexts to framing in relation to Baker's narrative approach as well as in agency in translation. She credits Baker's call for the importance of the close analysis of paratexts incorporated in translations as they are instrumental 'in the construction of narratives in and through translations' (2018, p. 35). Moreover, she emphasises the importance of investigating paratexts in translation from every angle as an understudied area that merits further study, despite her recognition of the framework proposed by Genette²⁷ and other scholars in this regard and their engagement with paratexts offering adjustments and expansions in light of new technology and the digital revolution (Batchelor, 2018, p. 40). This suggestion, together with Baker's previous comment regarding paratexts, support considering hypertexts in the digital news environment as frames with the power to generate further frames.

This notion of framing in translation may support the argument of this research, which seeks to view and examine hypertexts and embedded hyperlinks in the body of translation as potential frames in translation, which have the ability to generate more frames. This may also pave the way to seeing online translations and their source texts and hypertexts (paratexts) as collaborators in order to make translation function as a subsystem of a larger social system.

Baker's approach is centred on translators as active social actors who, through language and extra-linguistic means, frame and reframe texts as they translate and produce them for a specific group of addressees. However, Baker, in her examination, looks at the translations as a product of those translators and potentially the agencies they work for. This may suggest, from the researcher's viewpoint, that translation as a text and a product can be viewed as a frame of

²⁷ The French literary critic and theorist, Gérard Genette is the founder of the term paratext which was proposed for the first time in his work *Introduction à l'architexte* (1979).

reference discourse that can be revisited to reveal something about the activities of translators and possibly their adopted ideologies.

Regarding the applicability of Mona Baker's framing approach, initially, the value of Baker's framing approach derives from its functionality in viewing media and news translation in terms of re-narration and rewriting of events, and consequently identifying cultural representations and identity constructions through the narrative and re-framing of the news within the context of translation. In her argument, Baker was compelled to include social approaches along with narrative theory in her argument to enhance her application of narrative theory in an effort to account for the metalinguistic and associated social attributes that require a more in-depth understanding of the texts and contexts of translations under investigation.

Both Baker's approach and this research approach share a number of key features. First, the interest in news framing as a platform and the investigation of news framing devices, such as footnotes and metatextual aspects which corresponds to Derrida's 'Différance' and afterlife arguments, as well. Second, the subject of investigation is the same which is the translated texts. However, the scope and premises of this research differ from those of Baker's. Third and most crucially, Mona Baker has studied conflict and secular frames, and this research is interested in them because the results of the data analysis demonstrated that they are prominent discourses associated with the Hijab representations (5.5).

By contrast, Baker's approach is different from this research approach in a few respects. First, the scope and application of Baker's study involve examining the complex role of translation, translators, and interpreters and grounding them in concrete political reality. Baker applies narratology or narrative theory, along with some socio-linguistic approaches, in order to demonstrate how the translators' ideological stances would be manifested not only across the texts with which they are working, but also within the same text and the sites around it. Whereas this research does not employ narrative theory; rather, it essentially integrates Baker's framing argument with other approaches. Second, Baker's analysis is based on physical books and a few digital sources, but the data set used in this research is exclusively digital. Significantly, this research investigates framing devices differently than Baker's by concentrating more on hypertexts as metatext devices, corresponding footnotes and endnotes, headlines of the news, etc., in the physical book version. It should be noted that Baker's evaluation of the audio-visual translation materials includes a digital examination of the subtitles of the investigated television shows.

However, it should be noted that Baker's approach has been criticised for not accounting of what translation is rather than what it is capable of or the way it operates. Baker's re-narration and the application of socio-narrative theory are characterised by 'its pragmatism and its emphasis on the specific and changing over the abstract and constant,' as highlighted by Sadler (2020, p. 103). The focus of Baker's approach engages more with what translation does and can do than what translation is, as Sadler elaborates.

In conclusion, this, together with Baker's explanation of reframing in translation, may help to highlight the role that translation can play as a subsystem, as it is capable of acting as a communication event in principle. Baker's seminal approach reintroduces narrative theory in a new light, focusing on the social side of translation through the conduct of translators and interpreters as they deal with contested parts of the narratives they are dealing with as translators.

3.6 News translation as a 'subsystem'

To begin with, it is necessary to clarify exactly what is meant by "subsystem", the term "subsystem" suggests-a smaller system that exists and operates between two or more larger systems whose relationship to them is symbiotic as the prefix 'sub' alone suggests in the sense of being 'secondary' and 'beneath'. By way of analogy, the concept of subsystem acts similarly to the concept of subcontractor²⁸. Technically, a subcontractor is a corporation or individual hired by the contractor to accomplish a portion of the project for which the contractor lacks sufficient time. The comparison with the subsystem in news translation is based on the fact that news translation is largely invisible and the majority of translation activities are performed by multilingual journalists and reporters or by other mechanisms, such as in-house translators, freelance translators, or editors who may use machine translation.

Before discussing the concept of subsystem in translation studies, it is vital to emphasise the importance of conceptualising translation as a system-based process. Viewing translation in general and news translation in particular as operating (in the sense of rendering, transferring, and mediating) between different linguistic and cultural systems suggests a high level of regulated activities that cannot be managed individually and must be constructed collectively. As a result, it is expected that the collaborative effort will be hierarchical.

²⁸ <https://www.gov.uk/government/publications/construction-industry-scheme-cis-340/construction-industry-scheme-a-guide-for-contractors-and-subcontractors-cis-340#twoten>

In fact, the concept of subsystem in translation studies was first introduced by Sergey Tyulenev (2014), who suggests translation should be viewed as a subsystem controlled by a larger social system. In his presentation of translation as a subsystem, Tyulenev is mainly influenced by the works of the German sociologist, Niklas Luhmann²⁹, and particularly Luhmann's social system theory and aspects of functionalism.

Based on that, Tyulenev argues that 'translation has always been implicitly or explicitly associated with structures larger than itself, which was considered as a factor in the exchange between languages, cultures, or semiotic domains' (2013, p. 160). Additionally, he characterises translation as a social system or, within the framework of a larger social system, it functions as a subsystem (2014, p. 132). He emphasises that translation, as a subsystem, can allow the larger system or any of its subsystems to engage across boundaries with the external environment due to its interactive cultural communication facilitating aspect (2014, p. 133). Most significantly, he explicitly promotes that translation, along with interpreting, can be regarded 'as either an action or a contributor to action', especially influencing at the social level, as he thinks translation or interpreting 'enables or facilitates social interaction when social phenomena and/or actors cannot interact directly' (2016, p. 18).

Indeed, the issue of viewing translation as a system has received a significant deal of critical attention, notably in conjunction with the sociological approach in translation and in the literary and cultural translation fields. As noted by House, Even-Zohar's polysystem theory is a leading theory in that regard since 'it views literature as a system functioning largely in the larger social, literary and historical systems of the target culture' (2018, p. 37). This has developed later as descriptive translation studies in which the idea of viewing translation in systems flourished through multiple works presented by Gideon Toury, Chesterman, and the Manipulation School, yet more earnestly, through the works and publications of Theo Hermans (Munday, 2016; House, 2018). Munday concludes his discussion of system theories by posing a crucial question regarding the viability of applying system theories to non-fictional translation genres such as journalistic and technical translation (2016, p. 196). This question suggests a scarcity of research and applications of systems theories to nonfictional translation, particularly journalistic translation. Likewise, it encourages academics to investigate news translation when functioning within systems. Therefore, the research ultimately seeks to contribute to the field of cultural translation and news media translation by illuminating the mediating role of news translation as

²⁹ Niklas Luhmann is a German social theorist, sociologist and philosopher who proposed and developed the social system theory.

a subsystem operating within two socio-cultural systems in the communication cycle between the sender system (news organization) and the receiver system (the readers).

Navigating translation as a sub-system in online news media discourse may disclose, even on a small scale, how a larger social system or social orders operate and influence translation and, consequently, the frames as they are generated and produced through translation. Tyulenev asserts that translation and interpreting can be considered 'either an action or a contributor to action,' with a particular impact at the social level, as he believes that translation and interpreting 'enable or facilitate social interaction when social phenomena and/or actors cannot interact directly' (2016, p. 18). This call to view translation as a subsystem ascribes some indirect power to translators as social actors and players within the system, which aligns with Baker's argument of reframing conflict in translation, as she emphasises the role of translators and the choices they make deliberately in translation through selective appropriation and other framing strategies.

To elaborate on the concept of translation as a subsystem, it may be best to begin with Tyulenev's definition of translation as 'an interplay between the individual and collective aspects' (2014, p.17). This definition may stress that translation is a social activity of language with the ultimate purpose and function of mediation. It also suggests that translation plays a significant role in the relationships between the individual, who may be a translator or a reader, and the collective, which could be a collection of translators, editors, institutions, agencies, or readers. It may also relate to the cultural and sociological background of translators, as well as the individualistic characteristics of their personalities, which may affect their translation activities and, consequently, the translation products they produce.

Littau confirms such perspective of translation in the context of postmodernity by defining translation as 'characterised by in-betweenness: caught as it is between the demands of the source system and that of the target system, the demand to make familiar that which is other and to do justice to the other as other, to mediate meaning and negotiate the very instability of signification, translation is always a hybrid' (1997, p. 1). This definition, which depicts translation as caught between two languages and cultural systems and as constantly hybrid, emphasises translation's intertextuality when mediating as a subsystem through transferring meaning between the source and target systems.

Littau highlights that 'the translated text in that sense 'flaunts and re-emphasises the intertextual basis', always bearing the marks of (at least) two writers, always bearing the traces

of other texts and contexts' (1997, p.1). Littau's remark reinforces that translation is a rewriting. Therefore, it is practical to view news translation as a rewriting, perhaps resulting from a sequence of preceding writings.

Tyulenev (2014) proposes, in a more technical sense, to consider translation as a subsystem based on its functionality to meet social needs as a mode of communication. Tyulenev's argument, which explores the social functionality of translation, is influenced by certain aspects of functionalism in sociology. To investigate the social functionality of translation as a subsystem, he begins with a perspective of translation as a system influenced by the Social Systems Theory of German sociologist Niklas Luhmann.

According to Chesterman (2017), Hermans (1999) and Poltermann (1992) had applied Social Systems Theory to translation studies. From the perspective of Luhmann, Chesterman defines society as being composed of differentiated systems (the law, the church, politics, etc.), each of which is composed of acts of communication. These communications are the fundamental building blocks of society (2017, p. 311). Then, Chesterman defines "translation event" in the light of Luhmann's notion of society as a communication which is an element of translation system. Yet, he asserts that translation system consists of more than just translation events and acts. He further explains that 'it also contains statements about these events: discourse on translation, including such texts as translation reviews, prefaces, and other paratexts; and other scholarly texts on translation: all these feed into the system, reflecting it and affecting it' (2017, p. 311).

Chesterman sees in these supplementary elements the potentiality to reveal something about people's perception of translation which in the researcher's point of view supports the analysis of hypertexts as paratexts that operate within and outside the boundaries of translation discourse. This resonates with Tyulenev's description of the inner working of the systems when he describes how they are separated from their environments by boundaries, but still keep their communications inside between their elements and they can still interact with their environment across the boundaries (2014).

In the exploration of translation as a system and a subsystem, Tyulenev seems to be more occupied with the exploration of Luhmann's social system theory and application in translation than Chesterman through the number of articles he wrote about the subject and his two books, *Applying Luhmann to Translation Studies* (2011) and *Translation and Society* (2014).

According to Tyulenev, Luhmann's Social Systems Theory permits us to view translation as a social system or as a subsystem if we were to consider translation in the context of the entire social system. Tyulenev highlights that Luhmann thought of the social system as an entire system with interrelated elements, and the system is connected to outer environment, yet they are separated by a boundary and the environment is everything that is not a system. Tyulenev simplifies that through a biological analogy in which one's body interacts with its environment and its skin is the boundary between the organs and the outer world (2014, p. 132).

Tyulenev begins associating the vision of translation as a system to the functionalist vision of society claiming that specific needs are met by the functions of subsystems. Consequently, Tyulenev ends up defining translation as 'one of these subsystems which allows the overall system or any subsystem within in it to interact with the environment', with the claim that translation paves the way for the interactions across the boundaries (2014, p. 133). Based on the above discussion, this research tries to show that online news media translation is not just a text that can be examined in isolation from its bigger discourse which emphasises its intertextuality defined by Richardson (2007) as a concept based on the notion that texts cannot be viewed or studied in isolation since they are not produced or consumed in isolation (p. 100).

Indeed, the value of recognising news translation as a subsystem derives from the need to realise the collective complex system of the news industry and other social systems within which news translation operates. The proposal to treat news translation as a subsystem presupposes the realisation of translation as a system or its operation inside systems. Moreover, this approach is sociologically informed as it takes into account that news translation builds on the communicative aspect among social actors such as the news producers and the news readers. Furthermore, this research argues that the usability of the concept of subsystem stems from its ability to affirm the process of rewriting, and consequently it consolidates the notion of reframing since it supports viewing translation as part of a larger system or a series of systems in which translation operates and singles itself through its ability to transfer the meaning from SL into TL culture and readership.

It is beneficial to view news translation as a subsystem, as this will stimulate the thinking and visualising of it as functioning between two larger systems that claim a degree of governance over translation mostly through production means and feedback, although feedback is possibly governed, in effect, by the production and news organisations. This also encourages one to consider the significance of paratexts, hypertexts, and hyperlinks as part of the translation discourse in the case of online news media translation, especially with the view of translation as

a subsystem that permits interactions between other subsystems and the overall system and even further across the boundaries if readership were to be considered as an outer environment and not part of the entire system.

To conclude this section, to the best of the researcher's knowledge, the notion of translation as a subsystem in online news media translation, in particular, has never been investigated before, which indicates a gap in the previous literature. Most of the research conducted in the previous literature studies has approached the inner working of translation with other descriptive terms such as framing, ideological positioning, dynamic digital translation, or multimodality, but not in terms of functioning as a subsystem.

3.7 The significance of hypertexts and hyperlinks

Rost defines hypertexts technically as an informatic tool that connects multiple texts automatically and instantly (2002, p. 3). He also defines a hypertext as 'a multilinear discursive construction based on the interconnection of digital text blocks' (2002, p. 2). In addition, Littau provides a detailed definition of hypertexts stating: 'Hypertexts are visual texts which contain prompts in the form of hyperlinks, allowing users to navigate their own pathways through a given text or corpus of material to create networks with other related texts or images, each link leading to another, ad infinitum' (2006, p. 55). Whereas, Fitzsimmons, Weal, and Drieghe (2019) define hyperlinks as a tool for Web navigation. The purpose of a hyperlink is to link one piece of information to another, perhaps on a separate page of the same website or it would link to a totally different website (Fitzsimmons, Weal and Drieghe, 2019, p. 1-2).

Any discussion of hypertexts and hyperlinks in the translation of online news media must also consider them as elements of news production and translation discourse and production. Bielsa (2016) describes news production processes as encompassing of 'a whole series of linguistic transformations, ranging from the use of verbal accounts and visual information to textual transfer from one language into another' (2015, p. 197).

Drawing on the notion of linguistic transformation, Littau also emphasises the fact that translation in the age of postmodern production is no longer a mere reproduction of the original but is rather subject to a reconceptualization marked by being always hybrid as "the rewriting of an already pluralized original". In that sense, Littau highlights the operative aspect of translation drawing on the notion of textuality in the hypertext as presented through the theories of Roland Barthes, Michel Foucault, and Jacques Derrida (1997, p. 81).

Littau believes that in order to investigate what she terms 'the radical possibilities offered by a hypermedia context for translation studies,' one must first examine the theories that anticipated the shift from intertext to hypertext, which gave prominence to the translation and its readership in the production of multiple readings. In her investigation of the theories, she explores Barthes's theory, introducing the concept of the author's death and Derrida's deconstruction theory aspects, such as Différance. Notably, she discusses Derrida's anticipation of alternatives to the printed book, such as hypertext, which, according to Littau, fulfils many of postmodern theory's promises (1997, p. 91).

The above discussion resonates with the poststructuralist stance this research tries to build on epistemologically as well as ontologically; especially with the aim to explore Derrida's notion of afterlife and Différance in the context of online news media translation and through the reception of its readership. Therefore, this research proposes the analysis of hypertexts - as shown in the methodology section - viewing them as part of the discourse of online news media translation and as an important component in the production of translation.

To the best of the researcher's knowledge, the analysis of hypertexts in an online news media translation context has never been applied before, and it could be a novel approach to translation studies. However, there have been numerous studies on the effects of hypertext in fields such as journalism, media studies, education, computer science, etc., such as Livingstone (1999), Sahin and Alsancak (2011), Chang, Southwell, Lee and Hong (2011), Abdi (2013), Choi and Lee (2013), and most recently Fitzsimmons, Weal and Drieghe (2019).

As a matter of fact, the study of hypertexts as part of news translation discourse and production is crucially vital to understand the representations of the Hijab in news translation from a broader and potentially comprehensive perspective which may bring new insights to the study of news translation as well as news framing studies.

In their evaluation of Poole and Richardson's approach (2006), Baker et al. emphasise the significance of researching not only the articles themselves, but also 'the multiple processes of production and reception, since these can provide insights into the representations found' (Baker, Gabrielatos and McEnery, 2019, p. 19). This could be connected to Fairclough's 'useful working assumption that any part of any text (from media or otherwise) will be simultaneously representing, setting up identities and setting up relations' (1995, p. 5). All the above encourages the investigation of hypertexts and hyperlinks as potential sites for framing and representations of beliefs, ideologies, or identities.

Rost believes hypertext's contribution to the creation of meaning to be crucial. According to him, an "ideal hypertext" can play a significant role in digital journalism as it allows an extension of intertextuality, which in turn can offer new ways of news content access and promote interactivity; and consequently, grants the reader more power in the construction of news (Rost, 2002, p. 3). Thus, it is worthwhile to explore hyperlinks and hypertexts as part of news translation production.

As previously mentioned in relation to the concept of subsystem, examining hypertexts and hyperlinks is useful for uncovering any underlying ideological beliefs in news translation as well as proving their ability to generate further frames. In terms of how meaning is communicated and transferred through hypermedia, which is distinctively different from the printed mode and whether in the context of news translation or other settings, it would also prove what Luhmann had previously theorised when he says: 'In this computer world, it is not the case that one sentence follows another. Instead, there is a piece of information, followed by a spectrum of references to other information that comes with it' (Luhmann, Baecker and Gilgen, 2013, p. 232). Luhmann and Littau argue that the reading experience and exposure to information through hypermedia differ significantly from the printed version. Nonetheless, Littau utilises this in her discussion of reading theories and in reference to poststructuralism. On the other hand, Luhmann foresees a social dilemma as a result of the abundance of digitally projected content that may misinform more than it enlightens. Consequently, the reader's experience and the construction of meaning will differ, which will have an impact on the cultures that receive information through this mode of communication. For all that, hypertexts merit further exploration, especially as an integral component of contemporary news translation.

3.8 Derrida's 'Différance' and 'afterlife'

The scarcity of research on the role of readers as the targeted users of online news media translation suggests a gap in the literature of translation studies. A recent study (Scammell and Bielsa, 2022) reveals this gap in the translated news literature, highlighting the need for more research in the field of news reception. Theories from a variety of fields, including literature, mass communication and media, news media, and sociology, might inform the study of the role of online news media readership. This section's argument attempts to draw on Derrida's aspects of theory: "Différance" and "afterlife" for the purposes of answering the last two research questions.

Chan comments on the reader's reception in translation stating, 'translation theorists have always had a place for the reader in their ruminations.' He goes further emphasising the importance of studying 'the reader's relationship not only to translated literature but most importantly non-literary genres, especially new media forms' (2016, p. 152). Littau brings to the fore in her discussion of Barthes' and Derrida's theories, which have contributed to the shift from intertext to hypertext, Barthes' anticipation of "birth of the reader" as a result of the "death of the author". Littau reflects that 'the reader is no longer the discoverer of the author's intentions and meaning, a mere consumer of work, but is allowed the pleasure of breaking open the text to produce a multitude of different (re)readings, that are in effect rewritings of it' (1997, p. 82). This gives the reader prominence as one of the most significant interpreters of the text, as he or she is able to develop additional meanings through the act of reading and is therefore capable of constructing new meanings and re-writings of the supplied reading text.

Littau also draws a connection to translation, commenting that Barthes' announcement of the death of the author, with its anticipation of the birth of the reader, might represent the birth of the translator in the sense that his act of rewriting the original becomes his birth. In addition, she extends on Barthes by stating that this reader-translator would no longer consider the text as sacred but rather as a resource that 'encourages a multiplicity of rereadings' (1997, p. 83).

To Littau, this exposition of Barthes marked a shift towards intertextuality and hypertext, along with Derrida's deconstruction theory applied in translation, notably and particularly the notion of Différance. Différance can be defined as a concept proposed by the French philosopher Jacques Derrida in which he incorporated two significations: "to differ" and "to defer" to come up with the concept of 'différance' in French (Derrida and Allison, 1973, p. 129).

Littau elaborates on the significance of Derrida's Différance to translation stating, 'it is the very term which signals not the opposition between two terms, be it the opposition between two languages, or two texts, but the shifting relations within each relation, and moreover, within "each term"'. She comments on this further in terms of intertextuality, noting that "a text is an intertext and that is a trace of other texts," i.e., this text is a translation of other texts (Littau, 1997, p. 83). In relevance to translation studies, Littau highlights that translation researchers such as Godard and Venuti are much influenced by those theories of Barthes, Derrida and others. Consequently, they draw attention to the original text's potential for proliferation and the transformative power of the translator and the process of translation (p. 86).

All the above raised notions of intertextuality, hypertext and Différance would pave the way to explore “Afterlife” in online news media translation consumption. “Afterlife” has been defined through the work of Chapman (See 0). Also, it has been presented in the work of Littau discussing Derrida’s work “Living On. Border Lines”. Littau believes that the typography of Derrida's work foresaw alternatives to the printed book, such as hypertext. "Living On. Border Lines" combines parallel texts on the same page. So, as Littau notes, Derrida's "Living On" shared a page with "Border Lines", the footnote text; being written in above and below margins where the remarks overlapped one another to create a new textuality through typography (1997, p. 90).

Littau thinks Derrida has anticipated the presence of a translator and, thus, a reader, particularly with his implicit and explicit inquiry of whether a work can truly have recognisable borders, or a single author as opposed to several authors. Littau believes that Derrida's sceptical concerns have not only questioned textuality, but also "the apparatus of writing," which is the physical object of the printed book. According to Littau, this signifies the importance of hypertext in Derrida's work (p. 90).

Remarkably, Derrida’s comments and feedback addressed to his translator of this book and his offer to write the translator’s note himself might be regarded as ‘afterlife’ in the sense of Derrida’s “Living on”. Therefore, the research views ‘afterlife’ in the discourse of online news media translation influenced by the works of Derrida, Walter Benjamin’s thoughts on the task of the translator, Littau (1997) and finally, Chapman (2016), whose PhD was originally centred on Benjamin and Derrida's works, with a focus on afterlife in literary translation.(See 0).

Because of this, online news media translation in this research will be seen as "reading products" with the potential for multiple readings suggested by the layout and discourse design, where hypertexts are placed on the right or left side of the webpage, or sometimes above or below the page, like in the footnotes on the websites under study, BBC and Qantara. The potentiality of a multitude of readings, re-readings and consequently rewritings is suggested by the etymological roots of Différance in terms of different and delayed meanings, and it subscribes to ‘afterlife’ in terms of Derrida’s remark on that as “living on” and “survival”, which suggests in a sense something left for the readers to pick up on and possibly to feed into.

The interactive comments space is one of the ways through which online translation readers can provide feedback. However, the online news media translations examined in this research do not include reader comments, which were not present on the websites in the first place. As a

result, the data for the readership section was built using a customised "audience/readers design" created by the researcher for a specific type of English- and Arabic-bilingual readers (4.4.9). Through this design of readership, the researcher hopes to fill in the gap of literature review studies that require studies to be made on the active role of news translation readers. (See in methodology 4.4.9).

This sheds light on Chesterman's argument about the lack of research studies on translation reception as he believes translations are not just consequences but rather acts that produce effect. He states 'translations themselves (and other texts etc.) affect the discourse of translation, which is both affected by, and itself affects, the public image of translation and the habitus of translators' (Wolf and Fukari, 2007, p. 179-180). Hence, this research focuses on some research studies in which the target readership is assumed to be active and news media translations are tailored and reframed specifically to address the target readership. Accordingly, it is better to start first with a definition of 'active audience'.

According to Croteau and Hoynes (2014), there are three primary ways in which media audiences can be viewed as active; one way is through individual interpretation of media products, the second way is through collective interpretation of media products and lastly through collective political action. Based on the above definition and the limitation posed by the lack of readers' comments, the reader/audience design specifically for this research presupposed that the participants would act as active readership. Their engagement with the reading tasks has enhanced their experience as the readers, and consequently has been reflected in the participants' and readers' individual responses to the research surveys and their own interpretations of online news media translations collected specifically for this research.

Qin and Zhang (2018) show examples in their study in which the translators had to reframe the target texts on Snowden's case for the target local readers in a different way than that for overseas readers in order to engage them in the translated narratives. This has been discussed within the context of framing and reframing drawing on Baker's selective appropriation and labelling as aspects of the narrative theory (2006). Their study has resulted in proving the point that the reframing of the narrative is not just influenced by the agenda of

the news agency or that of the news organisation - who happened to be sharing the same ideology as the study concluded - but rather by their target readership and other aspects like the political situation and the political position of the news agency. In conclusion, this research- guided by the above surveyed literature review studies- aims to answer the four research

questions with the assumption that online news media translation is functioning as a subsystem in its mediatory role and further through its hypertexts juxtaposed within the same translation discourse. This research explores the role of readership in reaction to such an assumption. More specifically, the conduct of readership study was investigated see the readers' interpretations of the frames through which the Hijab is being presented in the translation and the possible implications of the reader's interpretations on the future production of such translations.

3.9 Conclusion

In conclusion, the review of the previous literature studies has resulted in locating and identifying four research gaps; three of which are substantial gaps in the body of knowledge and the last one deems to be a methodological gap.

The three knowledge gaps and the methodological gap are outlined as follows:

- a)** Addressing the representations of Muslim women as a social group in the media that has not been enough surveyed (Al-Hejin, 2014) with a focus on the Hijab representations on digital news translation.
- b)** Addressing the role of readership in online news media translations. Chesterman indicates a lack of research studies on translation reception (Wolf and Fukari, 2007); Chan highlights the need to study the readers of non-literary forms of translation such as media (Chan, 2016) along with (Scammell and Bielsa, 2022) who stress the need to study the reception of news translated.
- c)** Most importantly and to the best of the researcher's knowledge, addressing online news translation as a subsystem through some features in the translation discourse like hypertexts and hyperlinks is an area of a study which has not been investigated before. This knowledge gap in particular might be the original contribution this research hopes to contribute to translation studies and future research on the sociology of translation. Especially through the proposal of analysing hypertexts as part of the discourse of online news translation.
- d)** The methodological research gap, which the research aspires to address, has to do with the application of some aspects of Derrida's deconstruction theory on examining some layers of the discourse of online news translation as a product, particularly in the context of hypertext and readership. Calls for such an approach in translation have been expressed prior by House (2018) and Kruger (2004) who call for the application of deconstruction theory and its aspects in analysing the process of translation. Littau paves the way to a certain extent through her discussion of Différance and afterlife in the context of hypertext and reading (1997).

Moreover, Chapman (2016) investigates the concept of afterlife in translation as a product though in the context of literary translation. Last derivative research gap, this research is trying to address is related to the aspect of 'afterlife' as perceived through readers' feedback and interpretation of online news translation discourse. Finally, Littau (1997) and Chesterman (2017) have both inspired the researcher to hypothesize that the readers in their comments can feed into the system of translation. The comments made by Littau and Chesterman were discussed prior in this review of literature studies. See (Chesterman, 2017, p. 311) and (Littau, 1997, p. 82 and p. 90) (See 3.8).

Chapter 4 Methodology

'Here, then, is my one piece of advice: When theorising translation, when developing your own translation theory, first identify a problem—a situation of doubt requiring action, or a question in need of an answer. Then go in search of ideas that can help you work on that problem. And be prepared to change everything. There is no need to start in any one paradigm, and certainly no need to belong to one' (Pym, 2014, p. 160).

4.1 An overview of the chapter

This chapter consists of six main parts. It begins with a brief introduction to the chapter and a rationalisation of the combinability of paradigms. Then, it follows with an exposition of the epistemological and ontological roots that inform the conceptual framework and the methodological approaches incorporated into it. After that, the four-layered conceptual framework of the methodology is presented in detail, preceded by two models to illustrate the dynamic discursive practices within the translation discourse. Subsequently, the data set is described as a whole, starting with a presentation of Sketch Engine as the corpus analysis tool and an indication of the time span within which the Hijab frames are explored. Then, the data gathering process is described. In addition, the text selection criteria for both TTs and HTs are outlined, as well as the obstacles faced throughout. The chapter ends with a discussion of how the readership study was set up, a reflexive note on the positionality of the researcher, and a conclusion.

4.2 The rationale for the combinability of paradigms

This research has drawn on multiple theoretical approaches and aspects of theories from different yet closely related disciplines. As a result of combining multiple methodological approaches, a four-layered conceptual framework has been constructed. These approaches are respectively, corpus linguistic analysis, Mona Baker's news framing approach, and Tyulenev's proposal of translation as a subsystem from the field of translation studies, as well as Différance and afterlife from Derrida's deconstruction theory. All of them have been discussed in depth in Chapter 3 of the literature studies review (See 3.1).

Generally, the decision regarding the combinability of paradigms may be justified by the sociolinguistic and cultural nature of the Hijab, which is presented and framed through another sociolinguistic and cultural platform, the discourse of news translation. The use of "combinability of paradigms" or "bridge concepts" in translation studies and research has been a demanded stance whenever social or cultural issues arise (Wolf and Fukari, 2007, p. 30; Tyulenev, 2014, p. 192; Chesterman, 2017, p. 307). Furthermore, Saldanha and O'Brien advocated for an "interbreeding" approach in translation studies to gain a more comprehensive and nuanced understanding of the item under study (2013, p. 3).

In fact, there have been relevant studies in the field of translation or social and cultural sciences in which multiple concepts and approaches were bridged to solve or treat the surveyed research problems. By drawing on the concept, Baker has been able to present her approach to narrative theory and framing in the context of translation and conflict by incorporating Foucault's discourse, Barthes' myth, and Goffman's framing work, among others. The combinability of paradigms was integral to have her research discursively justified. Baker demonstrated the limits of her application of narrative as informed by social and communication theory rather than narratology or linguistics. The thing that was required due to the nature of her investigation (2006, p. 3-5). Similarly, Mishra used feminist criticism, Edward Said's critique of Orientalism, and postcolonial discourses as her theoretical framework to investigate Saudi women's representations in the American press and then compare them to those of American women in the Saudi press (2007, p. 259-260). Most importantly, Al-Hejin's works (2014; 2012) are among the key studies that have informed this research in terms of scope (focusing on Muslim women representations in the news) as well as comprehensive methodology (combining different paradigms to investigate those representations). Al-Hejin (2012) called in his work for a comprehensive methodology to investigate how Muslim women are represented in news media because there has been no such undertaking.

As a result of deep reflection on previous studies that investigated socio-linguistic or socio-cultural problems, the decision to combine paradigms was influenced by three key reasons. First, it was essentially obligated by the nature of the identified four research questions which are multifaceted in orientation being respectively text-oriented, context-oriented, and then participant-oriented. Second, and most importantly, the decision was influenced by the researcher's perception and realisation of news media and news translation as an inextricably complex system in which ideology, politics, governments, religion, and potentially other factors

play an important role in shaping public opinion, as highlighted and discussed previously in the studies of (Al-Hejin, 2012; Al-Hejin, 2014; Luo, 2014; Bielsa, 2015; Ewart, Pearson and Healy 2016; Zanettin 2016; Liu, 2017; Samaie and Malmir 2017; Shahi and Talebinejad 2017; Mustafa-Awad, Kirner-Ludwig and Sawalha, 2019). Additionally, Yang and Chen in the context of their study (2018) implicitly highlighted the importance and the value of having a dynamic multi-factor model or framework to well investigate the framing of controversial international issues in which ideology and power are being deployed. Their rationale is that such complex framing of those issues cannot be solely determined by a single predictor and thus a multi-factor approach or framework is sought after to handle such cases (2018, p. 401). More relevantly important, Al-Hejin (2014) created and proposed his interdisciplinary methodological approach considering that as 'novel' in being 'exhaustive to identify salient and underreported issues related to Muslim women representations in the news discourse' (2014, p. 19). Third, the complex interconnections observed between the texts in the collected data, specifically the translated texts and their hypertexts, which occasionally includes the source texts as hypertexts, guide the choice of blended paradigms. This finding, particularly at the pre-data collection stage, had a significant impact on the choice of methodology. In light of the foregoing, and in order to investigate the multi-layered research questions, the researcher had to create and propose the four-layered conceptual framework to explore the research questions. The section that follows introduces the conceptual framework by highlighting first the epistemological and ontological stances which inform this thesis.

4.3 The epistemological and ontological roots of the research

This research is epistemologically influenced by the previous literature studies that have been made in reference to social constructivism and post-structuralism (See 3.1) to help understand and explain the role of language and translation in the construction of social reality. Likewise, approaches from post-structuralism and functionalism are important to this research because they go in the direction of exploring the social-cultural context and nature of translation in general and online news media translation in the scope of this research. Therefore, the research is operating and situating itself within the triangulation of social constructivism, post-structuralism and functionalism as its influencing paradigms and frames of reference.

One of the primary reasons for selecting social constructivism and post-structuralism as paradigms and methodological approaches for this research is that they are not only concerned with discovering translation internally within its textual parameters, but are also interested in the knowledge systems from which the translation discourse emerged, as introduced by House in the context of translation, noting that the main objective here is 'to discover and unmask ideological twists' (2018, p. 40). Moreover, the functionalist view of translation as a social practise serving a function is valuable to this research. An excellent example is Nord's debate over what constitutes functional translation. According to her, in order to demonstrate that a text has a function, we must 'rely on the audience's being willing to cooperate in a given situation', otherwise, we would never be able to make sure if a text achieves a function (2002, p. 34). Nord meant to highlight the fact that translation deems functional when its communicative aspect is recognized, and functionality as she states 'is not an inherent quality of a text. It is a quality attributed to the text by the receiver, in the moment of perception' (2002, p. 34). Based on that premise, the readers' perception is vital and equally significant to the functionality of translation.

In addition to what has been proposed about the importance of functionalist approaches to translation, Tyulenev suggests that 'if translation is seen as performing a function, then the functionalist paradigm is implied' (2014, p. 126). Hence, this research views translation as a discourse from a functionalist perspective, not a formalist one, because functionalists are more concerned with the social aspect and function of translation than formalists are. The difference between formalists and functionalists has been highlighted by Richardson where he demonstrated how a discourse of language is being viewed by each party stating that formalists view discourse as 'language above sentence', while functionalists are more concerned about how language is being used and deployed. Richardson thinks that the view of discourse from a formalist perspective ignores the social aspects that inform the way human beings use and interpret language. Since this research aims to interpret how translation as a form of language functions in a society, it will adopt Richardson's preference of the functionalist approach to a discourse which encourages the study of discourse as 'language in use' (2007, p. 23).

Consequently, the research has attempted to answer the research questions ontologically by exploring purpose-built corpora of online news media translations and hypertexts as traces of what is presumed to be a social construction of reality or as objects of the social world. The role of readership is also investigated using a group of female Saudi participants who engaged in 4 weeks of assigned reading activities.

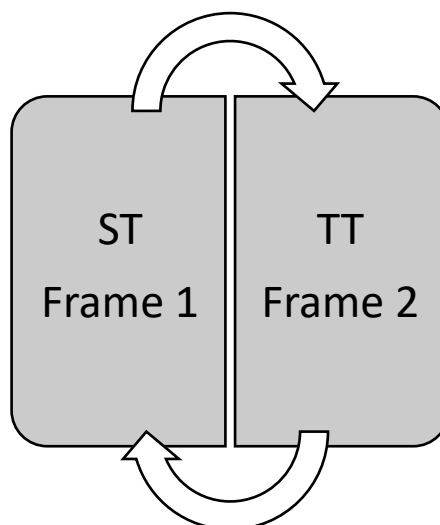
In the sections that follow, the methodology is illustrated through the presentation of the four-layered conceptual framework, along with a note on the compatibility of blended approaches wherever possible. In addition, the process of data collocation, the selection criteria for the corpus linguistics analysis tool, and the articles, as well as the obstacles encountered throughout, are explained in further detail.

4.4 The conceptual framework of the research methodology

The methodology in this section, as demonstrated by the four-layered conceptual framework (Figure 3), is intended to address the four research questions through a close examination of the assembled corpora of translations as target texts and their hypertexts from BBC News Arabic and Qantara, as well as the responses of the study's participants as the readers. Before proposing the conceptual framework, two models are introduced to help readers visualise the dynamic movement or discursive aspect of frames within a given discourse. The two models have been incorporated to emphasize the symbiotic relationship between the three texts as well as the discursivity of the frames, ergo the translation practices within a given translation discourse. Consequently, the complexity of the translation discourse necessitates the combinability of paradigms in the subsequent conceptual framework. The two models are shown respectively through Figure 1 and Figure 2. Both models were drawn from the discussion and the internalization of the literature review studies presented previously in Chapter 3

Model 1 in Figure 1 Model 1 of ST and TT as Frame 1 and Frame 2 Figure 1 indicates the symbiotic relationship between the source text and the target text. At the same time, it proposes both texts or discourses as bigger frames feed into each other through their symbiotic relationship (See Figure 1).

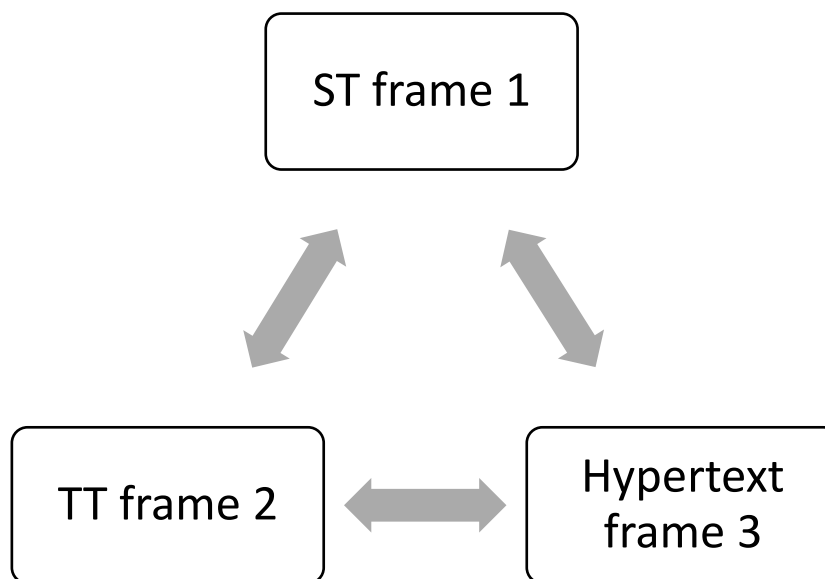
Figure 1 Model 1 of ST and TT as Frame 1 and Frame 2



Model 1 precisely relates to the argument regarding the symbiotic relationship between the source text (ST) and the target text (TT); illustrating how they are linked in a symbiotic relationship—as demonstrated by the arrows in Figure 1—while also serving as independent frames capable of generating frames from within themselves (at the text level) and outside of themselves (at the discourse level). This model may aid in conceptualising TT words as traces of ST words. Moreover, it indicates that TT as a whole text can be regarded as a trace of its source text ST or potentially of a series of preceding texts. This is fundamentally reinforced by the post-structuralist perspective that regards translation as a rewriting (0) and the concept of Différance.

On the other hand, Model 2 elevates the symbiotic relationship by incorporating a third dimension, which is represented by the embedding of a third text or discourse, namely the hypertext (HT) that is prompted by the hyperlinks. The hypertexts in turn serve as joints embedded in the TT allowing for more discursive discourse and dynamism between the realms of the three texts: ST, TT and HT (See Figure 2)

Figure 2 Model 2 displaying ST, TT and HT as frames

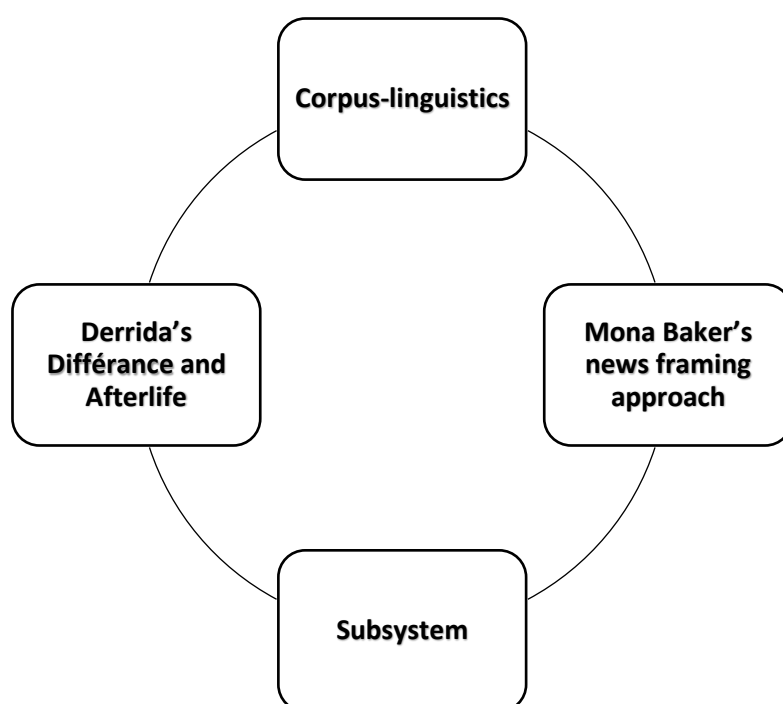


Model 2 indicates that TT/frame 2 serves as a rewriting of ST/frame 1. On this premise, the target text should be viewed as frame 2 for the backgrounded ST/frame 1. Then, it is presumed that the words of frame 2 (TT) are traces of their STs. Consequently, TTs are assumed to be extended frames of their STs, and they also lend themselves to their hypertexts, as hypertexts remain an integral component of the overall TT discourse. Hypertexts (HTs) are thought to be frames in their own right, but their framing is assumed to be extended from the frames of TTs or backgrounded STs through hyperlinks. This would lead one to envision hypertexts as frame 3 and compare them to TTs as frame 2 (See Figure 2). In Figure 2, STs as frame 1 are backgrounded since they are not available, but their traces are assumed to be found in TTs as frame 2 merited by the communicative act of translation, and the hypertexts are functioning as frame 3. The relationship is assumed to be symbiotic and cyclical between the three frames as indicated by the arrows. This may well signify the aspect of intertextuality which builds on the discursive nature of the news discourse.

The four-layered conceptual framework as illustrated in Figure 3 primarily employs qualitative methods in which the quantitative components are subsumed aiming to arrive at some objectivity when analysing results. Broadly, the first two layers of the framework are analytical, whereas the last two are synthetical. The analytical layering builds on Corpus Linguistics to answer the first question, and Mona Baker's approach of reframing in the context of translation

to answer the second question partially, while the synthetical layering is informed by the concept of translation as a subsystem to complement answering the second research question drawing heavily on Tyulenev's works, and finally Derrida's Difference and afterlife concepts to account for the last two questions concerning the readership. The employed approaches should operate as compatibly as expected since they are mostly informed by functionalism and poststructuralism as their ontological and epistemological bases 3.1).

Figure 3 The four-layered conceptual framework



Diving into the details, the first layer of Corpus Linguistics (0) aims to explore the framing of the Hijab in the articles compiled from the two news outlets. That exploration was conducted by the aid of corpus linguistic analysis tool, that is Sketch Engine. Two functionalities of Sketch Engine: collocational analysis and the concordance lines, were applied to answer the first research question. The application of Baker's approach of news framing in translation (3.5)- as the second layer of the framework—was intended to partially answer the second research question by focusing on the interactive characteristics of the translated texts, which are presumed to be functioning as a subsystem via their framing sites and the hyperlinked items embedded in them which connect them to their hypertexts. The concept of "subsystem" was essentially adopted as the third layer of the framework to provide a synthetic response to the second research question, with an emphasis on the mediating role of online news translation.

Finally, Derrida's Différance and Afterlife (See 3.8)-as the fourth layer of the framework-were meant to answer the third and fourth research questions, with a focus on the social aspect of online news translation and its potential afterlife. This was applied by looking at how readers responded to the online surveys, followed by a synthesised discussion of the findings.

4.4.1 Sketch Engine key functions and their implementation

Sketch Engine is a leading corpus tool which is comprised of two parts: one for browsing corpora and the other for building and managing corpora. It has been used in lexicography and language research since 2004 (Kilgarriff *et al.*, 2015). Sketch Engine provides a number of features that enable language analysts and scholars to construct their own corpora and to explore their corpora and other corpora for analysis. The key functions of Sketch Engine include Word Sketch for collocational analysis and Concordance lines.

Sketch Engine (SE) was chosen as an online corpus analysis tool due to its promising functionalities and features, such as the word sketch function, which facilitates the exploration of collocations and word combinations based on a word's grammatical and collocational behaviour, and the concordance lines function, which displays a key word in context. In addition, Sketch Engine provides 500 ready-to-use corpora in 90 languages. It specifically supports the languages used in the research, which are English and Arabic. Sketch Engine was utilised by pioneering researchers in the field of Corpus Linguistics: Paul Baker, Costas Gabrielatos, and Tony McEnery, which may add to the credibility of Sketch Engine as a corpus tool. The functionalities of Sketch Engine include not just the ability to identify collocates, but also the ability to specify their grammatical relationship. Baker notes that this is essentially what Wordsketch accomplishes in Sketch Engine (Baker *et al.*, 2019). Moreover, the first level of analysis in this research had to deal with large amounts of data that was incomparable by default, necessitating the incorporation of a leading corpus linguistic tool, such as Sketch Engine, to deal with the compiled articles that were incomparable as corpora. As a result, the use of Sketch Engine was intended to facilitate the first stage of linguistic analysis, which focuses on Hijab collocates as nouns and adjectives, as well as the subsequent generation of concordance lines, which aids in the identification of contextual framing.

Word Sketch is one of the most important functions of this corpus tool for investigating a word or lemma. The developers of Sketch Engine described Word Sketch as a core functionality that provides an abundance of information on the word being searched or sketched (Kilgarriff *et al.*,

2014). Word sketch automatically generates data that displays the most important or strongest collocates of the searched words or lemma based on their grammatical relationships.

Word Sketch is a one-page summary of a word's grammatical and collocational behaviour and it is the function which gave Sketch Engine its name (Kilgarriff *et al.*, 2015, p. 66). The importance of a word sketch functionality stems from its ability to identify and cluster the most frequent and salient patterns associated with the searched word/lemma based on its grammatical relations. This function was first used in an important study by Baker, Gabrielatos, and McEnery (2012: 2019) on a relevant subject. In their study on Islam and Muslim representations in the British press, the function was used to address a general question: 'How are Muslims and Islam represented in the British press?' Their application of word sketch for collocational analysis and concordance of the lines using Sketch Engine was justified, as they pointed out, it makes sense to first examine how "Muslim" and "Islam" are actually represented in the corpus (Baker, Gabrielatos, and McEnery, 2019, p. 35). Accordingly, they made use of this functionality which they defined as 'a relatively recent concept in corpus linguistics that identifies and groups together the salient lexical patterns of particular words within different grammatical structures' (2019, p. 35).

It should be noted that the use of word sketch involves a collocational analysis of the searched term based on two statistical values: frequency and typicality scores. The frequency and typicality notions have been differentiated in terms of 'strong collocations' and 'weak collocations' of the searched word through Sketch Engine website. Frequency has been associated with 'weak collocations', whilst typicality has been associated with 'strong collocations' and has also been characterized as 'focusing on non-predictable collocations' (Sketch Engine analysis *et al.*, 2020).

In fact, using the word sketch function to generate the Hijab collocations in the corpora and to determine the strength or weakness of a collocation based on the frequency and typicality scores of the searched word or lemma is effective for demonstrating how the word Hijab is framed and characterised throughout the corpora. In addition, the identification of the most frequent words is essential for synthesising the answer to the question 'What is the corpus about?' This was the second question Baker and the others had regarding their corpus as they sought to expand their scope in order to identify the most common topics and contexts within which Muslims and Islam were framed. Consequently, they had to consider the most frequent nouns, adjectives, and verbs in their corpus and then group similar words and terms together to determine what the predominant themes were (Baker, Gabrielatos and McEnery, 2019, p. 35).

Another core function of Sketch Engine that is deemed crucial for gaining a deeper understanding of the generated data is concordance lines. The function of concordance lines was simply described as the next query that a user would be interested in knowing after applying the word sketch function, as Kilgarriff et al. (2014) pointed out: 'When looking at a word sketch, a user often wants to find out more: where and how' (2014, p. 10). Consequently, the significance of concordance lines derives primarily from their ability to demonstrate how a term or key word can be used in context and in relation to other words. Moreover, concordance analysis has been encouraged on the basis of minimising the researcher's bias as a method when a large amount of data is being processed 'this approach can be seen to minimise the researcher bias by grounding the initial analysis in the manifest content of the texts-that is, in the content as it has been written or spoken by the producer, rather than it has been read by the researcher' (Seale and Fran, 2018, pp. 407–408). Accordingly, the functions that were mainly deployed to generate and analyse data at the first layer of the framework are the collocational analysis and concordance lines, replicating the good practices of Baker et al. (2012:2019); Alghamdi (2014); Al-Hejin (2014); and Bouferrouk and Dendane (2018), where corpus analysis was applied to analyse news content about the Hijab and the representations of Muslims in the media.

Despite the above argument demonstrating Sketch Engine's ability as a corpus tool, it is important to recognise the capability and limitations of a language corpus tool. For instance, Hunston drew attention to the fact that a corpus tool displays what is already present in the language being treated, but it provides a new perspective on what is already known: 'a corpus does not contain new information about language, but the software offers us a new perspective on the familiar' (2002, cited in Evison, 2010, p. 122). Evison elaborated on that point, stating that in order to get this new perspective, the first steps of analysis would typically require significant processes performed by the corpus. These processes include the generation of frequency lists (either in rank order or alphabetical order) and the generation of concordance lines that show the context in which particular items or words appear (2010, p. 122).

It should be noted that Kilgarriff et al. highlight that the Sketch Engine's generation of concordance lines will result in each line being a fragment of text, not a complete sentence, and stripped of its context, thus it is not a self-contained piece of language. In the context of their study, they suggested the students to perform more work in gathering more interpretive clues. (Kilgarriff *et al.*, 2015, p. 66).

On that account, the data was analysed based on its relevance to the context of the Hijab/Hijab and veil as lemmas and based on what was generated by Sketch Engine through the application of Word Sketch function looking into those lemmas, and the findings were sorted primarily by frequency and typicality scores, and the sentences containing the word Hijab were analysed using concordance lines. In conclusion, this could potentially justify incorporating Mona Baker's framing analysis 3.5)-as the second stage of analysis following the corpus linguistics analysis- to delve into the texts in which the word (the) hijab was used. Baker's approach as well as the other layers on the conceptual framework, are indeed required in order to make sense of the examined news media context and to capture more clues for further interpretation.

4.4.2 The time span for examining the frames of the Hijab

First, all of the selected articles from both news sources were published on different dates. The period from post-9/11 2001 to April 2020, the COVID-19 era, is the time span over which the methodology was applied to investigate the hijab frames. There are three reasons underlying the choice of this time span. First, both the beginning and end dates of this timeframe are globally significant events in the history of the 21st century.

The impact and repercussions of the September 11, 2001 attacks have been extensively and diversely studied in academia and beyond, primarily in regard to Islam, Muslims, terrorism, the West, and the Other. For instance, Riggs (2020) emphasised the relevance of the 9/11 attacks as a disputed subject that has generated "a wealth of knowledge" in fields and studies connected to terrorism, counter-terrorism, immigration, integration, and security (2020, p. 360).

Consequently, 9/11 was discussed in relation to framing, frames, Islam, Muslims, the veil, the West, and the Other such as in the works of (Said, 2001; Conway and Bassnett, 2006; Macdonald, 2006; Haddad, 2007; Ajrouch, 2007; Poole, 2009; Byng, 2010; Ibrahim, 2010; Lakoff, 2011; Lakoff, 2014; Aziz, 2012; Shaw, 2012; Everett *et al.*, 2014; Everett *et al.*, 2014; Ewart, Pearson and Healy, 2016; Knott, Poole and Taira, 2016), etc.

Moreover, the majority of the legislation and bans issued on the hijab or any part of Muslim women's veiling, such as the full-face veiling or burqa, through the EU court or in some European countries such as France, Germany, Belgium, or in other parts of the world, took place after the 9/11 attacks and are still in effect today³⁰ (See 2.2).

³⁰ [Burqa bans, headscarves and veils: a timeline of legislation in the west | Islam | The Guardian](#)

Similarly, the current COVID-19 pandemic or Coronavirus is immensely significant as a global pandemic with far-reaching effects at all levels; socially, politically, economically, culturally, and most importantly, endangering human lives worldwide, including those of citizens and immigrants (World Health Organization, 2020; Atkeson, 2020; McKibbin and Fernando, 2020; Legrain, 2020; Frantzman, 2020). Furthermore, as reported by the mainstream media and a number of research papers, the rising COVID-19 epidemic is present in situations involving the Islamic world, Islamophobia, and Muslim women and the veil (See Perrigo, 2020; Hasan, 2020; Piela, 2020; Fadel, 2020; Janjua, 2020; Ahmed and Memish, 2020).

The second reason for choosing this particular time frame is that such a long-time span may help in tracing any possible consistency or shift in the targeted social, cultural, or ideological representations of the Hijab through framing, particularly in light of Lakoff's assertion that the power of frames in politics cannot be immediately overcome and that the development of frames requires time and effort. The third reason for selecting this time period is to demonstrate through the production and reading of internet news media translation that ideologies take time and need time to become entrenched. The following section describes the data and the process of data collection in further detail.

4.4.3 An overview of the data

The data as a whole is considered secondary data, with the exception of the readership study, which is composed of three online surveys that are considered primary data sources. The data can be divided into two categories: digital articles obtained from two digital news outlets for computational and manual analysis; and qualitative and quantitative responses to the three online surveys.

4.4.4 The process of the data collection

The collection of data had occurred in three phases. The initial phase of data collection involved the selection of translated texts and their hypertexts for corpus analysis. The second phase of data collection was the selection of the translated articles and their hypertexts for manual analysis and for the reading activities related to the readership study that followed. After obtaining ethical approval from all gatekeepers, including ERGO approval from the University of

[European Companies May Ban the Hijab at Workplaces Under Certain Conditions, Top Court Rules \(forbes.com\)](#)

Southampton, the third phase of data collection involved the design of three online surveys and their guided reading activities in order to conduct the study that involved human participants as readers. The third phase ended with the collection of reader responses after three online surveys were conducted (4.4.9).

The first phase began by navigating the websites of BBC News in Arabic and Qantara, looking for translations and applying a set of searches for any translated article written about the Hijab by primarily entering the lemmas 'Hijab', 'the Hijab', and 'veil' as key words in the search boxes of the two news outlets in both Arabic and English. However, the compilation process had to be optimised, and the gathered articles were sorted based on specific criteria.

The criteria for sorting the collected articles and identifying them as translations had to be rationalised and supported by the argument presented in the literature review studies. In this light, online news media translation was viewed and presented as a form of rewriting that has the potential to be an afterlife discourse in its own right, drawing heavily on post-structuralism stance as a paradigm (See 3.1, 3.20).

Accordingly, the researcher distinguished the articles that had been previously classified as translated texts from those that did not appear to be translations based on specific characteristics that were visible in the selected texts, and based on these characteristics, the articles were determined to be translations. These characteristics include phrases from the larger discourse contexts of these texts at the level of the text, web page, or website. For example, BBC News in Arabic provided these pieces within the context of a collection of brief translated texts from international and global news, as they made that clear in their presentation of the articles. Therefore, the translated text on BBC News in Arabic would begin with an opening sentence in Arabic indicating the source in the form of one of the following phrases: *as/according to The Guardian*, *as/reported by the Daily Mail*, etc. (See Appendix 2).

In contrast, Qantara published its translated articles on its website as translations using many embedded hypertexts throughout its webpage. The hypertexts feature the source text, or another version of the translated text provided in other languages, coexisting on the same page with country flag icons indicating, for instance, that an English translation is also available for a German source content translated into Arabic. In some of the older translations presented on Qantara, the footnote would include the names of the author, translator, and editor (See Appendix 2).

The phase concluded with the collection of the translated articles for each of the two news outlets that had been properly installed in Sketch Engine. Thereafter, a corpus of translated articles was created for each news outlet, and all the articles were labelled for easy retrieval. Similarly, the hypertexts were compiled and installed in Sketch Engine and a number of corpora was constructed for each news outlet. During the compilation process, however, hypertexts were chosen based on different criteria than those used before for translated texts. The following section provides context for the decision-making process regarding hypertexts.

4.4.5 The criteria for selecting hypertexts

According to Littau, hypertexts-unlike printed and published texts- 'are virtual texts which contain prompts in the form of hyperlinks, allowing users to navigate their own pathways through a given text or corpus of material to create networks with other related texts or images, each link leading to another, ad infinitum' or endlessly (2006, p. 55). Consequently, the process of selecting hypertexts as emerged from the discourse of the translated texts was guided first by the visual perception of the researcher as the first reader of the articles in the digital environment. Littau highlighted this visual effect on the act of reading stating; 'media technologies have altered not just our relation to writing and reading but our perception of the world, perhaps even, as theorists of new media would suggest, perception itself (2006, p. 3).

However, the researcher had not relied solely on her perception as the first reader of the articles. Therefore, the criteria for selecting hypertexts had to be established in order to minimise any potential act of 'selective exposure'³¹ that may have resulted from the researcher's first exposure to the online news articles. Hence, the decision-making process was mainly influenced by prior research in which hypertexts and hyperlinks were debated as topics and researched, as demonstrated in the previous literature review (See 3.7) and the following argument.

This is exemplified by the work of Rost, who established a criterion for an ideal hypertext with the following definition: 'an ideal hypertext for digital journalism which allows an extension of intertextuality, offers new ways of access to the contents, promotes interactivity and therefore, gives the reader more power in the construction of the news' (2002, p. 3). This definition made the researcher think that any hyperlinked instructive phrases or title headings that happened to

³¹ The concept and theory of Selective Exposure had been discussed by Choi and Lee (2013) in their study entitled 'Cross-Cutting Effects of Hypertext Navigation on the Convergence of Attitudes'. They were trying to explore 'whether online news readers' selection of news is determined by their preheld attitudes' (2013, p. 375).

be on the same page in the translation discourse—either on the right and left margins of a translated article or as footnotes— were connecting the digital texts in an extending act of intertextuality.

Consequently, when selecting hypertexts, the researcher deemed relevant any phrase or sentence that was hyperlinked and coexisted on the same webpage within the translation discourse. Priority would be given to hyperlinked phrases or sentences if they were coloured differently, highlighted, or embedded in the translated texts, or if the relevance to the Hijab as a topic was evident through the wording and presentation of the hyperlinks regardless of their location on the webpage.

Moreover, The Fitzsimmons, Weal, and Drieghe (2019) study on the effects of hyperlinks on reading texts has influenced the decision-making process and legitimised the emphasis on embedded coloured (mostly blue) hyperlinked words or phrases when they appear in the body of translated texts. This study demonstrated that the hyperlink on a word indicates the importance or significance of that word and encourages the re-reading of the hyperlinked content, even if the hyperlinked word occurs infrequently in the text (2019, p. 16).

In fact, the selection of hypertexts was determined not only by previous studies in the literature review, but also by other factors such as the following:

- a) Priority was given to any embedded coloured (mainly blue) hyperlinked lexical items in the body of the translated text (TT) or any hyperlink embedded as part of the TT discourse, whether on the left or right margins or in a footnote of the webpage (See Appendix 3).
- b) The relevance of the hyperlinked phrase or title to the key topic, the Hijab as indicated by the TT, while yet being directed by the instructive phrases on the web page, such as 'to read more on the topic' or 'more stories or news to read', etc. (See Appendix 3)

However, it is worth noting that the researcher identified the corpora within a specific timeframe from Post September 2001 to April 2020; however, the HT corpora collected were not displayed sequentially in a linear order in terms of time. This means that, unlike printed news, which is published in a linear chronological order in which time can be rationally and consecutively recognised as past, present, and future, online media news or digital news has its own logic, which may be influenced by how it is constructed through algorithms.

Accordingly, the TT and HT articles would coexist in the same webpage and within the same translation discourse, yet they would be archivally time spaced in publication. For instance, one article has been published in the present whereas its hypertext was written a decade ago. Oblack (2005) pointed out that to understand the logic of online media, we need first to understand 'a set of aspects suggested by Dahlgren (1996) related to the computer-mediated communication that is crucial in the development of an "online media logic" which are multimodality, hypertextuality, interactivity and archivality' (2005, p. 93). In addition to hypertextuality, Oblack included archivality in the list that governs the logic of online media, which could imply that online news typically operates differently than printed news, even in their means for showing archival publications. This was emphasised as a characteristic of hypertexts by Littau, who noted how this would affect the reading experience and make those who read them on the screen read the texts intensively as well as extensively. According to Landow (1992) as cited by Littau (2006):

'Although we read a given block of texts on the screen in this way, we do not proceed through sequentially, as if it had a beginning, middle, and end; rather, the hypertext reader moves "multi-sequentially," jumping from one reading unit (called a "lexia") to another, each textual segment joined to the other via hyperlinks, thereby producing ever new and unexpected connections between texts' (2006, p.55).

After compiling all TTs and HTs, the articles were uploaded to Sketch Engine, and then corpora for each news outlet and text type were constructed. The following section describes the compiled corpora.

4.4.6 The construction of Sketch Engine corpora

The researcher constructed a purpose-built corpora of online news translations and their hypertexts to explore the research problems. The corpora can be seen as specialised and multilingual (Arabic and English), and the language of digital news is the genre.³² **The corpora** contain 308,811 words from 262 digital news articles selected from BBC News in Arabic and Qantara websites that address the Hijab entirely or partially between 9/11, 2001 and 2020. In further detail, the corpora subjected to analysis are composed of five separate corpora: two corpora of BBC News in Arabic and three of Qantara corpora.

³² Tony McEnery presented types of corpora among which he classified studying the language of newspapers as a genre within a specific timeframe and a place as "specialised corpora" when compared to larger "general corpus" such as the British National Corpus (BNC).

BBC News in Arabic corpora has one corpus for TTs and the other for their HTs, whereas Qantara has one corpus for its TTs and two corpora for their HTs considering that Qantara is providing English translations for their Arabic source texts. The corpora size is illustrated in Table 1 below.

Table 1 Number of words and articles in each corpus generated through Sketch Engine

Data set	No. of words	No. of articles
Corpus 1 BBC NEWS in Arabic (TT)	23,925	29
Corpus 2 Qantara (TT) in Arabic	45,736	30
Corpus 3 BBC News in Arabic (HT)	14,913	24
Corpus 4 Qantara (HT) in Arabic	201,555	162
Corpus 5 Qantara (HT) in English	22,682	17
Total	308,811	262

As indicated in Table 1, the two TT corpora have almost the same number of articles as samples; since the quantity of the TT articles was initially conditioned in accordance with pre-determined selection criteria; that was to collect from BBC News in Arabic first before the other less well-known news outlet, Qantara. In addition, it was also conditioned by the classification of the articles in terms of their relatedness to the Hijab as well as their suitability to be classified as translations. Despite the similarity in the two TT corpora size, Qantara TT articles differ considerably in terms of containing more words than those of BBC News in Arabic.

Indeed, this could be attributable to a range of variables, such as each news organization's vision and mission, editorial decisions, or the ostensibly envisioned target audience. Furthermore, the BBC News in Arabic ST source was occasionally referred to, but the TTs lacked their STs. Whereas in Qantara, the majority of the HTs in English are the English translation or version of the Arabic articles in the TT corpora, so the total number of HT articles compiled from Qantara is significantly greater than those compiled from BBC.

It should be noted that all of the articles were chosen initially based on the results of a navigational search query in which the word Hijab or the Hijab was entered into the search box of the targeted online news outlets, with the intent of extracting translated articles or reports specifically on the Hijab or related to it. Consequently, concentrating on the Hijab as a key word

in the collected data was the first logical step towards gaining a deeper knowledge of how it is framed in those articles. The section that follows specifies the criteria for selecting articles for manual analysis.

4.4.7 Characteristics of the chosen articles for manual analysis

The second phase of data collection was based on the choice of translated texts and hypertexts for manual analysis in order to answer the second research question. The texts selected for manual analysis at this stage were chosen to be as fairly representative sample of the corpora as possible. Two criteria were applied. First, the articles were selected from spaced time points taking into consideration Lakoff's comment that establishing frames take long time. Such selective criteria may reveal the change and evolution of the hyperlink embedding density and other paralinguistic characteristics in digital texts over time.

Second, to ensure topical and regional diversity and representativeness of sampling, articles covering the hijab from various perspectives were given preference in selection. The embedded hypertexts, in turn, were chosen based on their embedding position and topical relevance. The selection process began with the translated texts, and the selection of hypertexts was mostly based on their embedding position and topical relevance in accordance with the stated selection criteria above. Likewise, the same criteria were used to select articles for the participants to read. Subsequently, four translations and eight hypertexts were selected from every news source (See Appendix 4 and Appendix 5).

4.4.8 The challenges faced during the process of data collection

In accordance with Al-Hejin's recommendation in his conclusion that 'analysts are strongly advised to conduct the manual analysis before the automated one in order to avoid being influenced by the latter' (2014, p. 39), the researcher conducted a brief manual analysis on the data collected from the two websites prior to the automated one. The purpose of the initial survey of the collected data was to gain a qualitative understanding of the contexts and patterns most likely associated with the Hijab, as a keyword in the query. The researcher then began to compile the data into Sketch Engine in preparation for the collocational analysis of the Hijab and its quantitative results. The process of collecting data, classifying the articles, and then compiling them into Sketch Engine, each in its proper location, was laborious due to several obstacles.

The first obstacle was the difficulty in identifying and recognising digital news genres as clearly as self-standing translations and not as news reporting. This was primarily due to the amount of editing and post-editing to which a news translation text is most likely subjected, which ultimately leads to perceiving it as a news report. This issue has been resolved by the identification and perception of news translation and digital news translation as forms of rewriting, based on the previous discussions of (Bassnett and Leferve, 1998; Conway and Bassnett, 2006; Bielsa and Bassnett, 2009; Caimotto and Gaspari, 2018; Zanettin, 2021) and the other relevant literature review studies that adopt a post-structuralist stance (See 3.2 and 0).

The second obstacle was the difficulty in determining which hypertexts should be picked and then appropriately prepared for data analysis as the counterpart to their selected translated texts. This obstacle was initially caused by the visual presentation of the hypertexts alongside the translated texts in the digital news environment of the two news outlets. In other words, hypertexts were placed differently on each news website by embedding hyperlinks in the body of the translations, in the right or left margin, or as footnotes. There was variation between TTs and HTs in terms of article size, structure, presentation, and content. In order to overcome this obstacle, the researcher had to establish and specify the criteria for selecting the hypertexts that either emerge from the translated texts or coexist on the same webpage (See p. 119).

The third and last obstacle was encountered during the installation of the hypertext files into Sketch Engine. The two news websites reuse some of the hypertext articles. However, when these articles were uploaded to Sketch Engine, their words were not counted, and the word count calculation resulted in a zero. This could mean that Sketch Engine does not count the words of a text that has been reused.

Therefore, all the articles whose words counted as zero were excluded from the corpora. This obstacle demonstrates the challenges that a scholar or researcher in translation studies may encounter when dealing with corpora that cannot be considered merely parallel in the traditional sense, nor comparable, because the hypertexts compiled are not identical in size, layout, or even content to their counterparts (the translated texts); moreover, those hypertexts would include multimodality aspects such as video clips or images that are not present in the translated texts. Such challenges have been addressed, or rather raised, in works such as Littau (2016), Caimotto and Gaspari (2018), and Zanettin (2021), where the impact of cultural, global, and technological shifts was highlighted as influencing the process of news translation production and dissemination (See 3.2 and 3.7).

Thus, the researcher opted to apply the first stage of the methodology's multi-layered framework using only the compiled articles in which all the words were computed using Sketch Engine and excluding all the articles that did not meet the criteria. The following section presents the final phase of data collection involving human participation in reading tasks and surveys. The purpose of incorporating the readership study with the other quantitative component into the thesis was to triangulate at the level of data analysis in order to validate the subjective qualitative analysis and reduce subjectivity as much as possible.

4.4.9 The study of readership

This section presents the part of the research that focuses on participants as active³³ readers of news translation. The study was conducted after receiving ERGO approval from the University of Southampton (license number 53577.A2) and the approval of the other involved gatekeepers from outside the university. **The study** mainly consisted of three online surveys and reading activities designed to allow the participants to engage with the news translated articles and their hypertexts prior to responding to the three online surveys³⁴(See Appendix 5).

The surveys were administrated on weekly basis over the course of one month. The three online surveys consisted of a total of 12 questions, including 6 quantitative questions based on 5-point Likert scale: (strongly agree, agree, neutral, disagree and strongly disagree), and 6 qualitative open-ended questions. In fact, the inclusion of the 5-point Likert scale statements allowed the researcher to view a wider range of responses in terms of the comparability of the findings, as opposed to having only yes or no as response options. Also, the purpose of these closed-ended statements was to validate the results of the qualitative data analysis through statistical quantification. The purpose of the qualitative open-ended questions, on the other hand, was to get readers to share their thoughts and reflections in their own words.

The rationale for implementing a survey-based study design for readership is supported by Sun (2016), who noted that surveys are the most common empirical research method in social sciences and the humanities for collecting data about a sample of human participants through a series of focused questions. Sun divided the data collection mechanisms applied in surveys into

³³ The assumption of active readers is informed by Croteau, Hoynes, and Milan's notion of active audiences (2011), in which they propose viewing media readers as active and not passive 'granting people some power and agency in their use of media' (p. 256).

³⁴ It should be noted that the original plan was to cover the responses to reading the materials gathered from three online news outlets: BBC News in Arabic, Qantara, and MEMRI. However, MEMRI as a news outlet, its reading materials, and its survey were removed following the completion of data collection to allow for a more focused interpretation of the data.

two categories: standardised interviews and self-administrated questionnaires (p. 269). Sun concluded by advocating the use of surveys in translating and interpreting research in order to better understand and explore the participants' attitudes, opinions, beliefs, and interests. Furthermore, he believed that this method would enrich the field of translation and interpreting studies by providing new perspectives on existing research questions, raising awareness of new research avenues, enhancing researchers' understanding of the profession, and reaching beyond the ivory tower (2016, p. 276).

The sampling strategy for recruiting participants as active readers was determined by characteristics such as bilingualism, specialisation, and willingness to participate in a four-week study in which individuals were required to read articles and then complete a 40-minute survey on a weekly basis. **The participants**, who agreed to take part in the study, were enrolled in three translation courses as part of a Bachelor of Science in Applied Linguistics program. They were female Saudi students in their third and fourth years of studies in the Applied Linguistics department of Yanbu University College (female campus), Saudi Arabia. The students were informed through the leader of the courses about the study before its commencement. They were also encouraged to participate voluntarily with the offer of participation bonuses and the opportunity to attend a session on research proposal writing once the study was completed.

Accordingly, the study was conducted with the assistance of the translation course leader from Yanbu University College, who acted as a liaison between the researcher and the participants using a virtual learning environment called Schoology as a virtual platform to post the links to the reading materials as well as the online surveys. After a month of weekly reading assignments, the participants completed three online surveys on articles from BBC News in Arabic and Qantara TTs and HTs.

The study was carried out between January 31 and February 28, 2021, lasting one month. During the allocated weeks, the participants were asked to read four translated texts from each news source, followed by eight hypertexts from the same online news source. The participants were then required to answer a 40-minute survey by the end of each week in which they were to share their views regarding what they had read and inferred from the articles. The final week of the study did not require any reading assignments, but the participants were encouraged to reflect on what they had read in the two online news media outlets throughout the previous weeks. After the reflecting exercise, participants were asked to complete the final survey.

It is worth mentioning that during the study's design and its implementation, a range of technological tools were used to facilitate communication with the participants as well as for creating online surveys, data collection of the responses, and subsequent data analysis. The technological tools were Schoology³⁵, iSurvey³⁶, and Microsoft Excel.

Schoology was chosen because it is a user-friendly, virtual learning platform that is well-known among the participants, the course instructor, and the researcher. According to Irawan, Sutadji, and Widiyanti (2017), Schoology is a free web-based education application that provides a virtual learning environment in which teachers can provide digital courses to students.

Schoology is integrating several social media features, such as the Facebook interface and features, to enhance the user's experience. Students are able to access this application via the Schoology website on the internet or by downloading as an application on their mobile devices. A Learning Management System is deployed by Schoology (LMS) that enables educators to deliver instructional materials, organise the learning process, and assess the learning process (2017, p. 3). For all the features mentioned previously, Schoology was a safe online place for the reading activities. It was where the instructions and links to the articles, as well as the links to the three online surveys, were posted by the course instructor as the facilitator. In addition, the online surveys were created using iSurvey software, which is GDPR-compliant and supported by iSolution at the University of Southampton in the United Kingdom. In addition, some iSurvey functionalities were utilised during the preliminary analysis of the participants' responses. Finally, Microsoft Excel was used to enhance the reporting of findings and to provide illustrations.

Following the completion of the study, some limitations were identified. For example, the participation rate was high in the first week of the study, with 69 counted participations, but dropped in weeks two and three, culminating in only 36 counted participations. This could be due to external factors, such as the students' involvement with other assignments and tests relating to their major at the time the study was conducted. Or, it may be due to internal factors related to the design of the study, such as having to read the articles and then answer a 40-minute online survey with 12 qualitative and quantitative questions after each reading session. The subsequent section is the chapter's conclusion, which reviews the conceptual framework of the methodology and includes a note on the reliability and credibility of the approach.

³⁵ [Schoology Learning | PowerSchool](#)

³⁶ [iSurvey - Online Questionnaire Generation from the University of Southampton \(soton.ac.uk\)](#)

4.5 Reflexivity and positionality of the researcher

Before attempting to position myself and reflect on how the conduct of this research shaped my research identity, it may be more appropriate to first define the words positionality and reflexivity. According to Jacobson and Mustafa (2019:11), positionality is a complex conceptual component of reflexivity, and positionality in reflection is difficult to attain because identities evolve through time. To facilitate the analysis of the researcher's subjectivity in relation to knowledge production, positionality requires the recognition of historical factors that regulate one's position within social structures (Reilly, 2017, p. 1). On the other hand, reflexivity to Goldstein is meant 'to bring awareness to oneself as a participant in the research' (2017, p. 149). It is believed that reflexivity is a continuous process of "multifaceted nature" as 'it involves critical attention to personal, interpersonal, methodological, and contextual factors that influence the study being conducted' (Olmos-Vega *et al.*, 2022). Consequently, addressing positionality first ensures greater reflexivity by recognising the dynamics of cultural and social influences, and their impact on the research and the development of its processes and context.

To begin with, being a veiled Muslim Arab woman from Saudi Arabia has been a great asset and advantage while conducting research on the hijab, given the cultural and religious congruence of the researched subject with my own background.

Growing up in Makkah, the holiest city in Islam, where the first revelations of the Quran occurred, and where I was first acquainted with Muslim women wearing the hijab, from those in my own familial and community circles to pilgrims from all over the world wearing different styles of hijab gathering in Al-Masjid Al-Haram (the House of God in Makkah), has played a major role in introducing me to the religious, cultural and social construct of the hijab.

Furthermore, the fact that I was taught about the legislation of the hijab through the reading of the Quran and the Sunnah during my school years, as well as my later extensive reading of Islamic religious texts, has enabled me to some extent to better understand how the teaching corresponds to the practice of observing the hijab. Having internalised and contextualised all that in Makkah, with its rich history, geographical location, and cultural diversity, provided me with a significant advantage in terms of positionality, allowing me to become more acutely aware of my identity, affiliation, and surroundings within Muslim societies and outside.

The decision to investigate this within the context of digital news translation was made a few years before embarking on the PhD journey because of my critical observations of digital news translation, particularly in topics related to the perception of Muslim women in the West, given

that the hijab has always been a subject of dispute and popular discourse at the international level, whether through history, politics, or other discourses. Once the decision was made, I experienced an array of emotions, including apprehension and uncertainty. Subsequently, more challenges were predicted, owing to the fear of subjectivity—as the research would be carried out in a secular university in a Western country—and the dread of handling a religiously based topic that is inherently arguable.

Then, when I began investigating and reading about the topic after delving into the previous literature review, I found that my initial impressions of the Western ideological stance on the hijab as represented in the news media were relatively consistent with the findings discussed in the previous and existing literature reviews. Nonetheless, having that rigorously and critically scrutinised was uneasy, and reading and writing on the arguments concerning the hijab and veiling were all intellectually and emotionally demanding, notwithstanding the great educational value that such an endeavour produces.

One of the reasons for the previously expressed unease, I believe, was the unfamiliarity with the intensity of debating veiling and the hijab in the West, whether through media or academia, particularly seeing how one is perceived from an outside culture, mostly within arguable context in the West. Subsequently, I realised I had moved beyond the passive reader's point by entering the realm of critically evaluating debates and arguments as a researcher, in which I began to see my cultural identity in a new light, on a larger scale, with non-Muslim societies involved in the discourse. Accordingly, there was a transition in self-perception from being a veiled woman in a Muslim-majority country to being a veiled woman researching the hijab in a Muslim-minority country. As a result, a new space for the growth of my identity as a researcher came about where balanced judgement was expected, and this has been crucial in guiding my subsequent reflexivity. The second reason for the unease was the analysis of reader responses, which revealed similar dissatisfaction with how Muslim women and the hijab are represented in the digital news translations and hypertexts of both news outlets, mainly in a negative light.

On the other hand, conducting this research has been a learning experience in all respects. It has contributed to my understanding of the European secular stance and how the hijab is viewed and argued within European and, more broadly, Western contexts, particularly with respect to secularism contextually and historically, and the different secular stances adopted by each state's case. Additionally, the fact that this study took place in Britain, a Western country with a distinctly different cultural background from Saudi Arabia, where most Muslim women wear hijab, was a significant advantage in terms of facilitating the development of self-awareness and

cultural awareness by offering a diverse set of cultural contexts and social interactions in which the hijab is only observed by a minority of Muslim women.

Indeed, conducting this research has been invaluable in broadening my perspective and constructing a knowledge scaffold on the hijab in the context of the news media, my reading of the Quran's interpretations, and beyond. This may pave the way for future research on the hijab and veiling, including a more in-depth and well-grounded discussion of Ayaat al Hijab in the Quran, especially in the Al Noor and Al Ahzab chapters.

4.6 Conclusion

The conceptual framework may not be the optimal approach for solving the research problems, but it promises to be feasible since it was built on the assumption that it is a viable approach, taking into account the triangulation of data and methods or interbreeding as required. Moreover, it combines important approaches that are all needed to deal with data at both the macro and micro levels during the analysis, so that the problems being investigated can be explained as fully as possible.

Corpus linguistics, for example, gives quantitative values to improve qualitative interpretation; it provides the big picture of the framing within the collected articles; and it helps identify the semantic categories of the frames. Whereas Mona Baker and Derrida approaches help us understand the socio-economic roles that news translation can play in promoting ideological positions and, as a result, in exercising political and socio-economic power through the way they frame the text and the areas around it, or through meta text, such as footnotes, endnotes, headlines, font size and colour, and, especially in the digital sphere, hyperlinks.

Importantly, the value of visualising online news translation as a subsystem- in its core mediating role- stems from the need to acknowledge that news translation results from a complex layer of structured and systematic work, and that news translation, even as a re-writing, is only an integral part of a complex whole in which readers and news organisations both contribute to the construction of news. The chapters thereafter present the results of the data analysis, followed by discussions and interpretations of the findings in an attempt to address the four research questions.

Chapter 5: Corpus analysis of (the) Hijab in the compiled corpora

5.1 An overview of the chapter and the corpora

The specific objective of this chapter is to examine lexically and semantically the framing of the Hijab in the data gathered for analysis using the corpus analysis tool, Sketch Engine (SE). Then, it aims to report the key findings followed by a discussion to answer the first research question that is essentially text-oriented: *How is the Hijab framed and represented through BBC News in Arabic and Qantara's translations and their hypertexts?*

The chapter begins with a review of the previously reported statistical description of the corpora size in Table 1. It also reports the results for an initial word sketch of the word Hijab and the other related terms across the compiled corpora in order to validate the decision of focusing on (the) Hijab as a key word in the corpora (See Figure 4 and Figure 5).

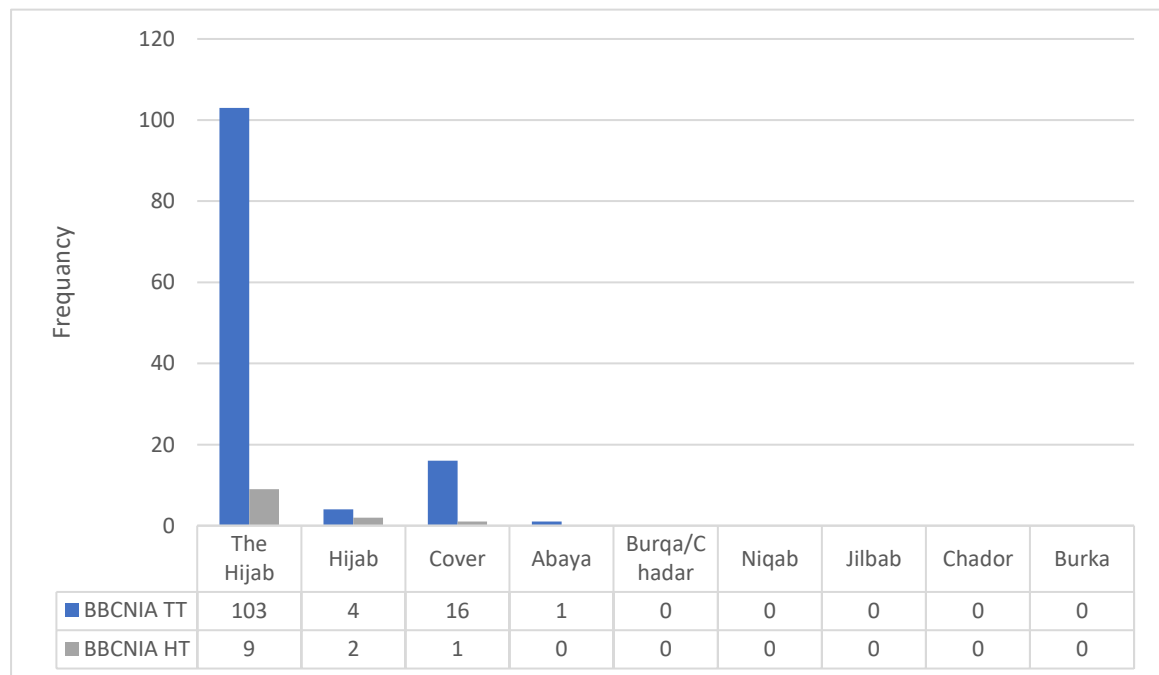
The analysis of the data in this chapter was carried out using two core SE functionalities: collocational analysis (at the semantic and lexical levels) and concordance lines (operating on syntactic level and context level). Both operations were performed using a word sketch³⁷ on Sketch Engine. The collocational analysis function was used to analyse the Hijab frames at the lexical and semantic levels, with a focus on the generated frequency and typicality scores (saliency) to elicit how frequently the word (the)Hijab occurred in the corpora compared to its saliency. It was also used to examine the framing of the Hijab by looking at the words that surround it to uncover any potential semantic groupings where patterns could emerge suggesting specific topical themes. The concordance line's function, on the other hand, was used to help find out how the Hijab works as a key word in the context (KWIC), with the goal of figuring out how it was used in a certain situation at the time. Thus, the significance of the concordance function lies in emphasising the syntactic behaviour of the Hijab as a noun or a noun phrase within a sentence or paragraph, given that collocations cannot be properly interpreted apart from the contexts in which they occur.

³⁷ A word sketch is a functionality on Sketch Engine which processes collocations and their surrounding words.

Examining the syntactic behaviour of 'the Hijab' via concordance lines is, indeed, required to ensure as accurate as possible better understanding of the representations around the word 'Hijab' and the surrounding topical themes suggested by the semantic groups.

The process of quantification of the Hijab as a lemma in Sketch Engine began with using the basic query tap in Sketch Engine (SE) in order to word sketch each of the following nine lemmas separately in all five corpora. The nine lemmas were respectively the Hijab الحجاب, Hijab حجاب, Cover/headscarf (الرأس) غطاء, Abaya عباءة /عباية, Burqa/Chadar بوركه /شادر, Niqab نقاب, Jilbab جلباب, Chador شادور and Burka برقع. The rationale for including the results of the word sketch for the Hijab and all the other related lemmas was primarily informed by Al-Hejin's annotations on the other common terms/lemmas referring to the Hijab that mostly tend to appear in English news discourse (2014, p. 41). Accordingly, the word sketching of the other lemmas was a prerequisite for the sake of verifying that the word (the)Hijab is the prevalent veiling term used in referring to the practice of veiling as embraced by Muslim women publicly, and the physical reality of the term that is mostly referred to in global news discourse. Figure 4 and Figure 5 show the frequency values of the nine lemmas in BBC News in Arabic and Qantara corpora of TT and HT articles as generated through Sketch Engine.

Figure 4 The frequency of all Hijab related lemmas in BBCNIA (TT) and (HT) corpora



As illustrated in Figure 4, the words Hijab and the Hijab are frequently used in BBC Arabic news reporting. It was found 103 times in the TT corpus and 9 times in the HT corpus. Predictably, the Hijab is higher in the TT corpus than the HTs due to the initial selection criteria for the TTs articles. In the BBCNIA TT corpora, the word headscarf (or, more literally, the cover) occurred more often than the word Hijab, preferring to collocate with the word 'head'. Furthermore, it appeared in either militant or confrontational contexts, such as court, law, and religion.

The other veiling terms, on the other hand, were not found at all in the compiled corpora from BBCNIA, except for Abaya, which remarkably appeared once in the TT corpora collocating with the two adjectives 'black' and 'long' to signify a conditioned visit to Saudi Arabia by a British reporter to meet the Saudi Crown Prince. As shown in Figure 4, BBC News in Arabic prefers to use (the)Hijab as a term over the other veiling words to report on Muslim women dress or the practice of veiling.

Figure 5 The frequency of all Hijab related lemmas in Qantara (TT) and (HT) corpora³⁸

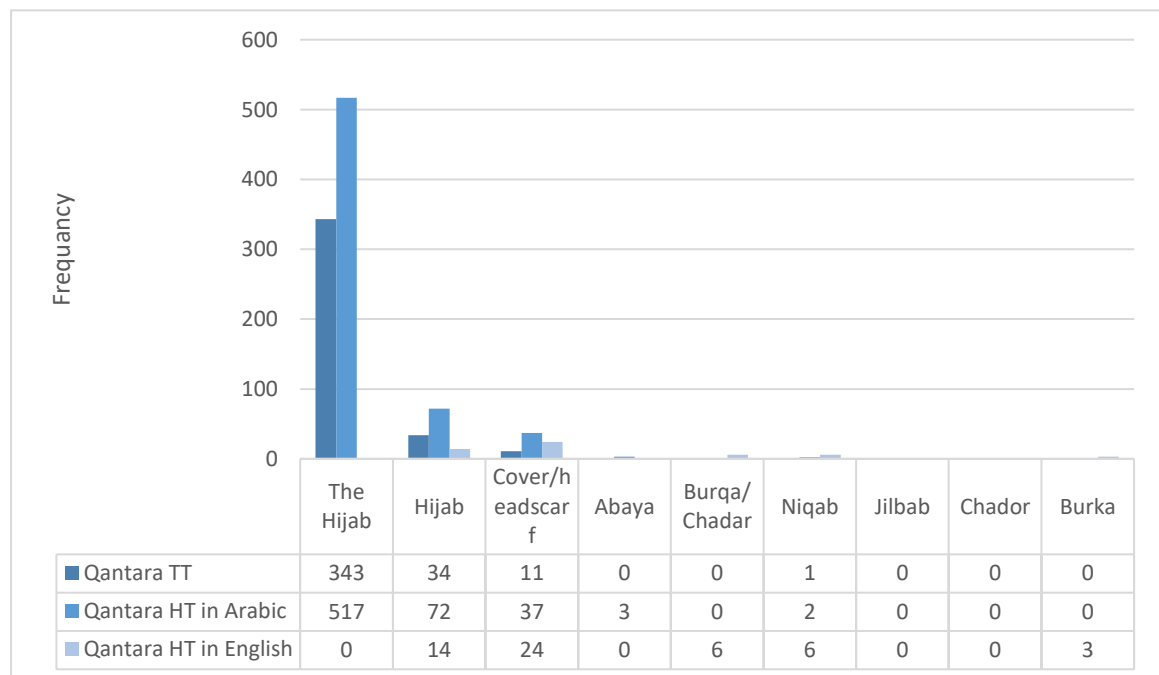


Figure 5 compares between the frequency values of the 9 lemmas across Qantara corpora, and the data table in the bottom half of the chart shows the frequency of each term in each corpora

³⁸ A quick investigation into Qantara HT in English was implemented to elicit the frequency of the word veiling compared to the word Hijab in the HT in English corpus since they tend to be used interchangeably. The results indicated that veiling appeared only 3 times in the corpus compared to Hijab which appeared 14 times as indicated in Figure 5 indicating a preference to use the word Hijab over veiling.

compiled from Qantara as generated through SE. It was evident as shown in Figure 5 In the BBCNIA TT corpora, the word headscarf (or, more literally, the cover) occurred more often than the word Hijab, preferring to collocate with the word 'head'.

Figure 5 of Qantara corpora reveals that the word (the)Hijab was prevailing across Qantara in Arabic TT and HT corpora as the frequencies of both words: Hijab and (the) Hijab were significantly higher than the other lemmas. In contrast, in the HT corpora in English, the word 'headscarf' was used more frequently than Hijab, as shown in the bottom table of the chart in Figure 5. It may well be the case that the target readership for Qantara in English might not be familiar with the Hijab as a veiling term, or it may be rather attributable to how it is mostly perceived and recognised in European societies, since the Hijab is mostly associated with the image of a Muslim woman wearing it on her head.

Figure 5 reveals that words like burqa, niqab, and burka were used in Qantara's English discourse, but they were rarely used in the Arabic versions of Qantara TT and HT articles. Looking into the contexts in which these words were used revealed that they were used in political and contentious contexts, most notably in relation to European courts, schools, and women's rights activism, or secularism in Tunisia. Aside from the controversies surrounding veiling as a discourse, it is possible that the English language style of news reporting required specificity and precision, so words such as niqab and burka appeared more frequently in the English corpora, or they might have been incorporated in the context with the other hijab terms for emotive purposes.

In broad terms, a key finding may be assumed from what has been illustrated- in Figure 4 and Figure 5 - is that (the) Hijab is favoured and most commonly used by both news outlets when reporting on Muslim women over the other veiling terms. However, this finding may not be generalizable; rather, it may be contested given that the compilation process was initially guided by the word 'Hijab' as the key word to be sought. It is worth mentioning, however, that when attempting to collect data using alternative veiling phrases, the trails and outcomes were not as abundant as when searching for the term (the) Hijab. Thus, in comparison to the other veiling lemmas, that could be an indicator of the viability of the word (the)Hijab to generate more articles and discourse on the veiling topic. This finding may contribute to partially answering the first research question in terms of which veiling term or word is preferred and most used in framing the Hijab as a religious and cultural symbol. The sections that follow will present the operational steps used for collocation and concordance analysis, as well as the key findings for each corpus analysis, followed by a discussion of the results for each section.

5.2 The operational steps for collocation analysis

The following collocational analysis was mainly influenced by Baker's guidelines (2006, p. 119-120). The steps for implementing collocate analysis were modified slightly in accordance with the main objective of this research and its conceptual framework. Furthermore, it should be noted that some terms used in the analysis were derived from Baker, Gabrielatos, and McEnery's (2019, pp. 35-66). The operational steps are as follows:

1. Establishing the corpora.
2. Selecting a search term with the understanding that it can be expanded to include plural forms, other spelling forms of the term, other relevant terms or proper nouns, or, in this case, the preceding definite article in Arabic (Al)Hijab; where (Al) functions similarly to (The) in English.
3. Compiling a list of the collocations in the corpora.
4. Determining how many collocates from each list are worth investigating. The selection can be made based on what the researcher wants to look into based on the top 10 or 30 strongest collocates or so. (Some proper nouns and grammatical pronouns can be excluded if they deem not important).
5. Grouping the collocates 'semantically, thematically or grammatically' if feasible.
6. Generating concordance of the collocates and observe patterns in the context. This as noted by Baker should enable the analyst to detect dominant discourses surrounding the subject.
7. Looking into contesting discourses through concordance lines which oppose the dominant reading of the searched term is recommended.
8. Examining the other concordance lines that do not contain collocates to see if they support or contradict the collocational analysis findings.
9. Creating a synthesis of how the collocates are connected to one another.
10. Attempting to explain why certain discourse patterns are associated with collocates and relating this to larger issues such as text production and readership.

To conclude with, it is worth reminding that the first two steps were previously implemented during the data collocation phase (See p. 109) and (p. 121).

5.3 Corpus-analysis results on (the) Hijab in BBC News in Arabic (BBCNIA) TT and HT Corpora

5.3.1 The collocational analysis of (the) Hijab in BBC News in Arabic (TT corpus)

As previously stated, the search query for the word Hijab entailed looking at the word Hijab twice: once with the Arabic definite article (Al), whose English equivalent is (the), and once without (Al). The sections that follow compare the results of the collocational analysis for both categories of TT and HT across the corpora.

5.3.1.a The collocational analysis of 'Hijab'

The word sketching of both words in BBC News in Arabic (TT corpus) revealed that the word Hijab appeared only 4 times in the corpora, whereas the word (the Hijab) appeared 103 times in BBCNIA (TT) corpora. When the Word Sketching Difference functionality was added to compare both lemmas/words in the corpora, the collocates were grouped into grammatical patterns or frames³⁹ as generated by SE to indicate the grammatical behaviour of the two lemmas in their contexts. **Figure 6** below shows Sketch Engine has grouped the collocates of the lemma 'Hijab' into six grammatical patterns or frames. The two frames or grammatical patterns were assigned for verbs. Other two for nouns which come right or left to the word 'Hijab' in context. Lastly, two other groups in which any phrase whether noun, verb, adjective, prepositional phrase or a punctuation that comes immediately right or left of the searched lemma was tagged.

³⁹ Grammatical patterns or frames refer to **the tables** which are generated by Sketch Engine when applying the Word Sketch function to search a lemma. These grammatical frames or patterns are being automatically displayed as a one-page of corpus-based summaries of a word's grammatical and collocational behaviour. The view of the tables can be customized into visualization displaying the data through pie charts. Moreover, SE can show frequency scores or typicality scores of the word sketched lemma jointly or separately on the grammatical frames (the tables).

Figure 6: A screenshot of the collocational behaviour of 'Hijab' as a lemma in BBCNIA (TT corpus)

verb_left	verb_right	noun_left	noun_right	nextleft	nextright
تودع حجاب , بينما تودع	حظرت حظرت حجاب	المسلمات حجاب المسلمات	مريم مريم ميرزاخاني دون حجاب	المسلمات حجاب المسلمات	حظرت حظرت حجاب
قال حجاب , و قال	تفعل تفعل لو حظرت حجاب	الراس حجاب الراس	ميرزاخاني ميرزاخاني دون حجاب	الراس حجاب الراس	دون دون حجاب
	ترتدي ترتدي حجاب	البلاد حجاب , بينما تودع البلاد	دون دون حجاب	دون دون حجاب	ترتدي ترتدي حجاب
			سيده سيده ان ترتدي حجاب		
			الرياضيات الرياضيات مريم ميرزاخاني دون حجاب		

In fact, this grouping can reveal interesting corpus information concerning associative themes. For example, the nouns 'the head' and 'the Muslim females' appeared only once in the corpus, indicating that they are not as frequent as the prepositional phrase 'without' or the noun 'Mirzakhani'⁴⁰; however, they are deemed salient collocates based on their typicality scores, and they present Hijab in some specific contexts, such as using the term Hijab to refer to the headscarf as a garment and relating only to Muslim women.

Overall, the results of word sketching 'Hijab' in this corpus have shown that the noun 'Hijab' was found to collocate the most with the prepositional phrase (without), appearing two times in the corpus with the highest typicality score of 11.8 when it collocates next to the word 'Hijab' in Arabic. Likewise, the name of Mirzakhani is collocated twice with the lemma 'Hijab' in this corpus, yet it is less salient than the phrase (without) scoring 10.3. The three verbs تودع (to say goodbye/farewell), حظرت (banned), and ترتدي (to wear/she wears) were also notable collocates with 'Hijab', albeit their occurrences were less frequent. However, the verb 'banned' was more prominent when it followed the word 'Hijab', as demonstrated by its score of 12.7 in Figure 6.

⁴⁰ Mariam Mirzakhani, the well-known and highly esteemed Iranian Muslim mathematician, who was not wearing the Hijab.

When similar items were clustered in Sketch Engine for this query, the results showed that the two terms (without) and the name of Mirzakhani predominated by appearing twice in this corpus for the lemma 'Hijab'. In fact, when the two cases were explored further by reading their sentences or concordance lines, it was found that the prepositional phrase (without) collocated with Hijab only in the context of Mariam Mirzakhani. This may demonstrate the significance of the topic: women's oppression in Iran. It may also highlight secularism as a frame and a major theme in the corpus, particularly in the light of the contexts in which the words "banned," "the Muslim females," "to wear/she wears," and "the head" featured in relation to the wearing of religious symbols in Europe.

5.3.1.b The collocational analysis of الحجاب 'the Hijab' as a lemma

The word sketch of 'the Hijab' generated 103 occurrences of the lemma 'the Hijab' in Arabic BBC News (TT corpus). Sketch Engine organised the collocates of this lemma into nine grammatical patterns. Two groups of verbs, two groups of nouns, two groups of adjectives, one group of conjunctions, and two groups (a collection of nouns, adjectives, prepositional phrases, and other language particles, including punctuation marks) representing collocates that immediately precede or follow the searched lemma. Table 2 below shows the list of the most important collocates of the Hijab as a lemma in the corpora based on the highest values of frequency and typicality scores generated for this lemma. For the full display of the generated 9 grammatical patterns (See Appendix 7).

Table 2 a list of the most important collocations of the Hijab in BBCNIA (TT) corpora

No.	The collocate	The English translation for the collocate	The frequency value	The typicality score value
1	ارتداء	Wearing	28	12.4
2	ارتداء الحجاب	Wearing the Hijab	15	9.4
3	ترتدي	She wears	9	11.4
4	يرتدين	They wear	6	11
5	الإسلامي	The Islamic	6	11
6	فرض	obligation	5	9.6
7	منع	Preventing /Banning	4	10.1
8	المرأة	The woman	4	9
9	المدارس	The schools	3	9.3
10	العمل	Work/workplace	3	9.1
11	المسلّمات	The Muslim females	3	9
13	أماكن	places	3	9.6
14	الرموز	symbols	3	8.9
15	الجيش	Military	3	8.7
16	سبب	reason	3	8.4

17	النقاب	The Niqab	2	11.8
18	الإجباري	The compulsory	2	10.6
19	الكامل	The whole	2	10.5
20	اليهودية	The Jewish	2	10.4
21	الدينية	The religious	2	10.1
22	القلنسوة، رمز	Symbol, hat	2	9.3
23	شأن	issue	2	9.1
24	الفتيات، القضية، حق	Girls, case, right	2	8.4
25	خلع، فصل كوماندوز، طفلة	Take off, separate/segregate, Commandos a female child	2	8.5
26	النزاع	The conflict	2	8.4
27	النساء	The women	2	8.3
28	إيران	Iran	2	7.9
29	شأن	Affair or issue	2	9.1
30	قرار	Decision	2	8.1
31	تقول	says	2	7.3

The results have shown that the gerund form 'ارتداء' 'wearing' was found as the most frequent and salient collocate with the noun 'the Hijab'. It appeared 28 times in the corpus, 23 times of which it came right before 'the Hijab'.

Moreover, it hit the highest typicality score in this corpus of 12.38. It also appeared in the verb form; 9 times as 'she wears', 6 times as 'they wear', with relatively high typicality scores indicating their salience, and 2 times as 'we wear'. This indicates the saliency of the word 'wearing' in this corpus as a noun and a verb, too.

In order to get more sense of this occurrence, the sentences that include the noun 'wearing' were checked through the concordance lines functionality. It was found that the phrasal noun 'wearing the Hijab' appeared mostly in conflictual or debatable contexts to refer to the act of observing the Hijab. Words like "banning," "obligating," "preventing," "oppressing," "refuse," and "resist" were common in the contexts of this searched lemma. The contexts varied in scope from Middle Eastern, Turkish, Iranian, and Palestinian contexts to wider global contexts, including Europe, specifically in the British and French contexts.

Other salient collocates of 'the Hijab', though less frequent than "wearing" are: "Al niqab", which appeared twice as a conjunction to the word the Hijab, and the adjective collocates "the Islamic", which appeared six times. Moreover, other sets of salient adjectives such as "the compulsory", "the whole", "the Jewish", and "the religious" were found to collocate with the Hijab twice in the corpus with relatively high typicality scores, yet they appeared and scored less in saliency than the previous words associated with Islam or Muslim females. Interestingly, words such as "work" and "schools" or "public places" as places or institutional entities appeared as collocates in the corpora, mostly in contexts related to the European Court, companies, and the debates over wearing hijab in the workplace or schools.

Moreover, the occurrences of words such as "right", "case", "issue", "affair", "decision" and "the conflict" may potentially evoke themes of dispute and split opinions over the Hijab, which to an extent confirms its controversiality as a topic in the news. On a marginal note, the occurrence of the verb "says" in reference once to *The Sunday Times* and once to *The Observer* as news platforms, which BBC News in Arabic is sourcing for its reports, may potentially reveal something about the political affiliations of each news outlet and possibly in relation to the extension of framing through the translation discourse. It could also refer to the reporting or utterance of phrases or verbs that are frequently used in news reporting, such as says, states, or reports.

Overall, the most prominent collocates of the Hijab in this corpus appeared mostly in conflictual contexts. Associative themes included 'women oppression,' 'women rights,' and 'women resistance against oppression', primarily in the Iranian context, but also in the Palestinian context, though to a lesser extent. Similarly, 'Secularism' appeared to be a topical theme in this section of the TT corpus, mostly in contexts related to Europe and Turkey. Indeed, 'Secularism' is more prevalent in the results of word sketching 'the Hijab' than 'Hijab' alone, given that the lemma 'the Hijab' occurred more frequently in this corpus of TT than 'Hijab' alone without the definite article (Al-/the) in Arabic. Furthermore, the Hijab in the context of Secularism was found to be conflictual or debatable especially when collocated with words such as 'military', 'Commandos', 'schools', 'ban', 'niqab', 'places', 'work' and 'symbols'.

Before proceeding to the collocational analysis of (the)Hijab in BBC News in Arabic (HT corpus), this section can be summarised by stating that Hijab was mostly represented in BBC News in Arabic corpora (TT corpus) in a **conflictual or debatable context**, whether in relation to **women oppression, women rights, or secularism**. In conclusion, the word (the) Hijab was found to collocate the most with the gerund form 'wearing' or the phrasal verbs 'she wears', 'they wear' in reference to the practice especially by the Muslim Females since the words 'the Islamic Hijab' and 'the Muslim females' occurred in the corpora with a relatively high typicality scores proving their saliency. Moreover, the Hijab was found to collocate with some prepositional phrases, verbs, adjectives or nouns associated with or pertaining to **conflict and oppression** such as 'without' 'banning', 'to ban', 'to prevent', 'the compulsory' or in relation to religions, specifically 'Islam'; e.g. The Islamic Hijab and the Jewish hat as religious symbols. Another interesting finding is a key proper noun mentioned in the TT corpus; that is the name of the Iranian mathematician *Maryam Mirzakhani* in the Iranian context which brings **women oppression (in Iran)** and **Secularism** to the fore as frames associate often with (the) Hijab through the news framing of Western media along with other Middle Eastern contexts.

Secularism was also suggested as a topical theme in the European context in relation to work conditions, law, and schools in accordance with the secular state principles commonly adopted in Europe. All of the previously discussed findings can be validated further later by analysing concordance lines.

5.3.2 The collocational analysis of (the) Hijab in BBC News in Arabic (HT corpus)

5.3.2.a The collocational analysis of 'Hijab' as a lemma

The same query was applied to word sketch the lemma 'Hijab' in Arabic in the hypertext corpora of BBC News in Arabic. Sketch Engine grouped the collocates in 5 grammatical patterns, mostly noun collocates (See **Figure 7**). The noun 'Hijab' appeared only 2 times in this corpus and it was found to collocate with other nouns evoking a conflict theme. The nouns 'the victim' الضحية, 'snatching' انتزاع and 'the attackers' المهاجمين; all appeared once in terms of frequency, yet they deem to be salient for their high typicality scores. They similarly scored 13.40 in the corpus which is higher in comparison to the other slightly more frequent nouns such as 'head' رأس, 'above' فوق and 'someone' أحد.

Figure 7 A screenshot of the collocational behaviour of 'Hijab' as a lemma in BBCNIA (HT) Corpora

Pattern	Collocate	Frequency	Typicality Score
verb_right	حاول	1	11.8
noun_left	الضحية	1	11.8
	فوق	2	11.6
	رأس	2	11.4
noun_right	المهاجمين	1	11.8
	النتزاع	1	11.8
	أخذ	2	9.7
	سحب	1	9.5
nextleft	الضحية	1	13.4
	ها	1	7.2
nextright	المهاجمين	1	13.4
	النتزاع	1	13.4

Looking at the context of the nouns found to collocate with Hijab revealed that it discussed an attack on a veiled woman in London in September 2016. This means that the conflict theme is still prevalent, but only in relation to the British context, and the BBC appears to have reported it in a neutral tone.

5.3.2.b The collocational analysis of 'the Hijab' as a lemma

Exploring the collocational behaviour of 'the Hijab' by word sketching it resulted into 9 grammatical patterns or frames generated by SE for this lemma, mostly noun collocates, then verbs collocates, the least are adjective collocates patterns and one conjunction collocate pattern (See Figure 8).

Figure 8 A screenshot of the collocational behaviour of ‘the Hijab’ as a lemma in BBCNIA (HT corpus)

verb_left	verb_right	noun_left	noun_right
يظلم 1 12.4 ...	ترتدي 3 12.7 ...	الوجه 1 11.4 ...	ارتداء 2 11.3 ...
يكشف 1 10.5 ...	بات 1 11.8 ...	رمز 1 11.4 ...	الحظر 1 11.2 ...
	تحظر 1 11.3 ...	مكاسب 1 11.4 ...	حظرا 1 11.2 ...
		كوسيلة 1 11.4 ...	فرنسا 3 10.9 ...
		المدارس 1 11.0 ...	ظهور 1 9.9 ...
		تحقيق 1 11.0 ...	حين 1 9.9 ...
		المرأة 1 10.8 ...	وجيتو 1 9.8 ...
		مع 1 6.7 ...	

adj_left	adj_right	nextleft	nextright
ديني 1 12.7 ...	تلفزيوني 1 12.7 ...	يظلم 1 11.8 ...	ترتدي 3 12.9 ...
		كوسيلة 1 11.8 ...	ارتداء 2 12.3 ...
		الذي 1 8.6 ...	بات 1 11.7 ...
		. 2 7.6 ...	ان 1 6.6 ...
		ب 1 6.4 ...	ب 1 6.4 ...
		في 1 5.9 ...	و 1 5.2 ...
		و 1 5.7 ...	

conj
اي 1 14.0 ...

The results have revealed that the conjunction (or) is the most salient collocate of the noun ‘the Hijab’ owing to its typicality score that is 14.0 though it appeared only once in the corpora. Interestingly, when the sentence which has this conjunction was checked, this conjunction was found to collocate with the noun Hijab in reference to the banning of any religious symbols in the French public schools. This may shed light on the saliency of the Hijab in this context since it is mentioned first on the list of the banning religious symbols. Other salient collocates were the verb phrases: ‘she wears’, ‘it does injustice’ and ‘it became’, though ‘she wears’ is more salient and frequent than the other two verbs by occurring 3 times in the corpus while the other verbs occurred once. Looking into the sentence where the verb phrase ‘she wears’ occurred, it was found that this verb collocate was used to refer to Maryam Pougetoux.⁴¹

Moreover, ‘she wears’ typically scored higher as 12.7 and it scored even higher as 12.9 when came next right to the noun ‘the Hijab’. Generally, when the sentences which included the three verbs were read to get a sense of their meanings, the three verb collocates were about the debate over the Hijab in France.

⁴¹ the elected president of the Sorbonne branch of the national student union (Unef)
<https://www.theguardian.com/commentisfree/2018/may/28/union-leader-maryam-pougetoux-france-hijab>

In addition, the two adjectives 'televised' and 'religious' were found to collocate with the noun Hijab once for each; yet they have relatively high typicality scores which is 12.7, and they both came in a context related to Pougetoux, too. Moreover, the noun 'wearing' was found to collocate with the Hijab twice with a relatively high typicality score of 12.4, and it was in the French context of banning religious symbols. Other relatively salient collocates of the Hijab in this corpus are the following nouns: 'means', 'the face', 'symbol' and 'gains'; they all scored 11.4 appearing only one time in the corpus. The noun 'means' was found to score higher as 11.8 when came next left to the noun Hijab in the sentence. Looking into the context of the noun 'means' revealed that it was also used to refer to Pougetoux along with the noun collocate 'gains'. Whereas the other noun collocates 'the face' and 'symbols' were used in the French context related to the ban of religious symbols in the public places and public schools respectively.

On a final note, the noun 'France' was found to collocate 3 times in the corpus similarly to the verb 'she wears' which made them both the most frequent collocates of 'the Hijab' in the HT corpus. However, in terms of saliency, 'France' scored 10.9 which is less than the typicality scores of the verb collocate 'she wears'. This may indicate that the French context is a key context in this corpus; however, the act of 'wearing the Hijab' which contextually refer to Pougetoux is more prevalent in this corpus as a key topic than the former even though Pougetoux's last name appeared once in the corpus with 9.8 as its typicality score.

Overall, the results of the collocational analysis of the Hijab in BBC News in Arabic (hypertexts corpus) revealed that 'secularism' appeared to be a salient frame, particularly in relation to the French context addressing the ban of religious symbols in French public schools, and then, to a lesser extent, addressing the case of Maryam Pougetoux, her act of wearing the Hijab, and her representation of the national student union in a secular educational institution in France. Furthermore, the verb collocates 'it does injustice' and 'she wears,' as well as the noun collocates 'means,' 'gains,' 'symbol,' 'face,' 'France,' and 'Pougetoux,' may suggest a theme of conflict, given the contexts in which they occurred.

Finally, it should be noted though that the number of (the)Hijab occurrences in BBC News in Arabic (HT corpus) might not be significant or important since the HTs may not necessarily written about the Hijab in the first place. They are being either embedded in the discourse of the digital translated texts or happened to be coexisting on the same page with the translations as further suggested readings. Nevertheless, examining the occurrences of (the)Hijab in the HTs is still important and crucial to understand framing and translation as a subsystem in the larger context of digital news production and digital journalistic and cultural translation.

In conclusion of this section, the word (the) Hijab was found to collocate with nouns or verbs evoking a **conflict theme** such as the victim', 'snatching', 'the attackers' when the hypertexts of BBC News in Arabic were surveyed. It was also found that adjectives relating to religion and public discourse demonstrated their saliency as collocates of the Hijab, too. One more interesting finding is the occurrence of Maryam Pougetoux as a key proper noun along with France which were both collocating with 'the Hijab'. Consequently, all that may emphasise and feature **Secularism, conflict, and oppression** as salient bigger frames or prevalent discourses tending to associate with the Hijab through BBC News in Arabic reporting.

5.3.3 Concordance analysis of the Hijab in BBCNIA (TT) corpora

Following the examples of Bouferrouk and Dendane (2018) and Baker, Gabrielatos, and McEney (2019: 123-153) of concordance lines analysis, this step of analysis seeks to expose the discourses revolve around (the) Hijab as a key topic in the digital translated texts and their surrounding hypertexts via a closer examination of the word '(the)Hijab' at the sentence level. The main goal of this analysis is to answer the first research question by exploring the frames and representations of the Hijab through the texts under consideration, which aligns with the previous corpus analytical steps. Furthermore, examining these concordance lines allows the analyst to interpret the searched word and observe its syntactical behaviour. Furthermore, it enables the analyst to check the overall context where the searched word stands as a key word.

5.3.3.a Concordance analysis of the lemma 'Hijab' in TT corpus

Applying the simple query to concordance the lemma 'Hijab' in Arabic in the TT corpus of BBC News in Arabic, only 4 concordance lines were generated where the word 'Hijab' حجاب appears as a key word in the context. In Figure 9 below, the 4 lines are shown followed by the analysis of the findings.

Figure 9 Concordance lines of 'Hijab' in BBCNIA (TT corpus)

	Details	Left context	KWIC	Right context
1	bbc.com	مظهرهن ل تظهر صورة عالمة الرياضيات مريم ميرزاخاني دون	حجاب	, بينما تودع البلاد فقيدة ها التي توفيت عن اربعين عاما و الما
2	bbc.com	ي , حيث نشر صورا حديثة على انستغرام ل ميرزاخاني ب دون	حجاب	, وقال " رحيل مريم ميرزاخاني , عالمة الرياضيات الايرانية و ال
3	bbc.co.uk	تريات . ادافع ب المطلق عن حق ابة سيدة ان ترتدي	حجاب	الراس . <s></s> اما فيما يتعلق ب النقاب الكامل , فارتداؤه
4	bbc.co.uk	ن تمنع المدارس اي رموز مسيحية تماما ك ما تفعل لو حضرت	حجاب	المسلمات . <s></s> و تقول الاندبندت ان زعيم الجالية الكاز

Lines 1 and 2 in Figure 9, both address the same topic which is the death of Mariam Mirzakhani, the well-known Iranian mathematician who was not wearing the Hijab as highlighted

in the translated report. BBCNIA sourced the British *Guardian* for this news as mentioned in the opening line of the translated report. The scope was clearly the Iranian communities as a Muslim and Middle Eastern country. Whereas, Lines 3 and 4 tackle the Hijab in two different topics although both topics were discussing the Hijab in the European context.

In Line 3, BBCNIA sourced *Lancashire Evening Telegraph* for an article written by the former British Foreign Secretary Minister and Member of the British Parliament, Jack Straw, addressing Muslim women who wear the niqab; whilst Line 4 tackles the debate over the banning of wearing religious symbols in the German schools and the interference of the Vatican in opposition to the state's decision.

Looking closely into the syntactical structures of the previous concordance lines may reveal more about the word 'Hijab' as a noun and its collocates in the contexts, where they occur. For instance, the phrase 'without Hijab' appeared in Line 1 and Line 2, but this repeated occurrence of the collocation conveyed slightly different news items about the same person, Mariam Mirzakhani, whom the news is reporting on. In Line 1, the word 'Hijab' as a noun was collocated with another word/preposition 'without' in Arabic, and it came in a context that describes how the official Iranian newspapers paid tribute to Mirzakhani by exceptionally publishing her picture without Hijab against the strict rules and norms regulated by the Iranian state on women's dress code in Iran.

In Line 2, the word Hijab as a noun preceded by the prepositional phrase 'without', but this time it came in a context related to the Iranian president paying special tribute to Mirzakhani by posting recent photos of her on his *Instagram* page. Moreover, Line 2 included a quoted statement by the Iranian president paying tribute to Mirzakhani which Line 1 lacked.

Overall, in concordance lines 1 and 2, a frame of **women oppression** by the Iranian government or regime is shown through the emphasis on using the collocation 'without Hijab' to highlight that Mirzakhani was worthy of a different and exceptional treatment than the other Iranian women merited by her great scientific credentials and achievements. To a lesser extent, secularism may emerge as a theme in the news headline honouring Mirzakhani as the queen of Math. To elaborate, using the word 'queen' in the headline would imply an invisible crown of science to indicate Mirzakhani's excelling in science, which would appear- in this context- as the counter secular of the hijab worn on top of the Muslim woman's head. It would also imply that science is superior to religion.

On the other hand, Line 3 and Line 4 show the key word 'Hijab' in two different contexts generated from two different texts. In Concordance Line 3, the word Hijab as a noun was preceded by the phrasal verb 'she wears'. The word 'Hijab' was also collocated and followed by another noun 'the head'.

The context was a translated report from *Lancashire Evening Telegraph* which included an article written by the former British Foreign Secretary Minister and Member of the British Parliament, Jack Straw, addressing Muslim women who wear the niqab. Line 3 shows a translated statement of Mr Straw where he expressed his total advocacy of the right of any woman who wishes to wear the headscarf, yet in the second part of the statement he refrained from expressing the same opinion towards wearing the niqab. Overall, this concordance line demonstrates that wearing Hijab as a headscarf is more accepted and supported by Mr. Straw as a woman's right in his opinion than wearing the niqab, albeit he said that wearing the niqab does not violate any law. Line 3 may suggest to a certain extent a frame of '**secularism**' and '**womens' rights**', too.

In Line 4, the word Hijab as a noun was preceded by the phrasal verb 'if it was banned', and it was collocated and followed by the plural noun 'the Muslim females'.

The phrase 'Hijab of the Muslim females' came as the last part of the first sentence in Line 4, which is an excerpt of two long sentences from a BBCNIA translated report. The translation sourced *the Independent* for this news. Line 4 starts with a verb phrase stating that the schools ban any Christian symbols in the same way as they do to the Hijab of Muslim females. The second sentence continues to report from *the Independent* yet quoting the words of the leader of the Catholic community in this part of the sentence. Looking into the context of Line 4, it shows the case from slightly different angle than how it might have come across through the previous syntactical analysis. The larger context of Line 4 shows two different perspectives of the Hijab within the European context as reported by BBCNIA.

The first stance was the German head of state who suggested the ban of Christian symbols in the German schools in a similar manner to the ban of the Hijab of Muslim females in the schools. The second opposing stance to the former was taken by the head of the Catholic community in Germany who criticised the ground of comparison as he thought the Christian religious symbols such as the Cross and the veil of the nuns are part of the German culture. This concordance line demonstrates that Hijab of Muslim women is still a debatable topic in the European context. It also evokes **secularism** as a salient frame associated with the Hijab in the European context, specifically in relation to the secular state values.

The word Hijab was associated with Muslim females, which suggests that the Hijab is a religious symbol that is **exclusively Islamic**, and it does not belong to the European culture and state values. It may also suggest to a lesser extent **monoculturalism** as a frame although not as salient as secularism.

5.3.3.b. Concordance analysis of the lemma 'the Hijab' in TT corpus

Using a simple query to concordance the lemma 'the Hijab' in Arabic in the TT corpora of BBC News in Arabic, 103 concordance lines were generated in which the word 'the Hijab' occurred as a key word in the context, implying richer sites of framing and potentially more frames. In order to come up with a manageable yet a representative sample of this corpora, the researcher applied a Sketch Engine function called 'get a random sample' to this corpus in order to reduce the amount of concordance lines to a manageable number for analysis without compromising its representativeness of the sample.

Sketch Engine made this function available, and it is left to the researcher to decide on the number of lines. Then, SE will be randomly selecting the lines from all parts of the corpus. The researcher was initially influenced by a similar decision made by Baker, Gabrielatos, and McEnery when they applied the function of random selection on Sketch Engine in order to generate concordance lines for the purpose of further testing their hypothesis about a finding related to the phrase "Muslim community" (Baker, Gabrielatos and McEnery, 2012, p. 268-277). Hence, the researcher decided to apply random sampling and setting the value to 20 instead of defaulted value of 200 to reduce the number of lines to 20⁴².

After reducing the number of lines to 20, the researcher grouped them into semantic themes based on patterns discovered in the contexts where the word "the Hijab" appeared in the corpora. The concordance reveals a variety of different occurrences of the word the Hijab in various contexts. First, the lines that are most likely to display a specific semantic theme were carefully examined before being labelled into a semantic grouping based on geographical and regional associations. Overall, the semantic topics found in this corpus ranging from **secularism, oppression and compulsion, women's rights, and opposition**.

42 According to Sketch Engine user manual, the lines generated will stay in the same order as they appear in the corpus. However, it was pointed out that to generate a different sample, the value should be reset and so a completely different sample will be generated. Having said that, the generated sample will keep being representative of the corpus.

As shown in **Error! Reference source not found.** below, across the 20 randomly selected concordance lines, the word 'the Hijab' occurred in contexts related to 'secularism' in several regional settings including Turkish, British, French and German contexts or more relevantly in the European context. Also, it has been used in contexts related to 'women's rights' and 'women's oppression' in relation to Muslim and Non-Muslim communities.

Figure 10 A random sample of the concordance lines of 'the Hijab' in BBCNIA (TT corpus)

1	<input type="checkbox"/>	bbc.com	ن . <S></S> و دافعت نسرين عن النساء في تحديهن ل فرض الحجاب في الاماكن العامة . <S></S> و سجت نسرين العام الماضي
2	<input type="checkbox"/>	bbc.com	مويل عمل ه في الرابعة و عمل ه الخاص . <S></S> طفلة ب الحجاب <S></S> و نتقل الى صحيفة التايمز و تقرير ل دومينيك كنيا
3	<input type="checkbox"/>	bbc.com	فون بعدا جنسيا على طفلة في الرابعة . <S></S> المرأة ترتدي الحجاب حتى لا ينظر ل ها الرجال . <S></S> كيف يمكنك ان تندمج و
4	<input type="checkbox"/>	bbc.com	ك ان تندمج في المجتمع ان كان لديك طفلة في الرابعة ترتدي الحجاب ؟ " . <S></S> و انتقدت شايبستا غوهير , و هي رئيسة جمعية .
5	<input type="checkbox"/>	bbc.com	بدات ان ب اماكن نا التردد على اماكن نستطيع في ها ان ننزع الحجاب و نمارس الرياضة و نستمتع ب الشمس " . <S></S> في العاد
6	<input type="checkbox"/>	bbc.com	ة السعودية لا يرتدين الحجاب , و كيف قالوا ل ها , يمكنك نزع الحجاب لا داعي ل ه " . <S></S> و اشارت الى ان ها ذهبت الى المراك
7	<input type="checkbox"/>	bbc.com	ي ب السماح ل الشركات ب فصل المسلمات اللواتي يرتدين الحجاب في اماكن العمل , قرار " س يحول الحجاب الى رمز ل المقاو
8	<input type="checkbox"/>	bbc.com	ناومة " . <S></S> و قالت عمراني ان قرار المحكمة اكد ان منع الحجاب يمكن ان يتم فقط ك جزء من قرار اعم و اوسع يمنع ارتداء الره
9	<input type="checkbox"/>	bbc.com	ل و ان تنسحب من اجتماع مع رجل دين بعد خلاف ب شان الحجاب " . <S></S> و يقول س يدج ان مارين لوبان , . <S></S> عيما
10	<input type="checkbox"/>	bbc.com	حكوميين في فرنسا , يحظر علي هم ارتداء الرموز الدينية مثل الحجاب و غير من الرموز و الشارات الدينية , و يجري تصنيف هم على
11	<input type="checkbox"/>	bbc.com	م القادمة ل الشطرنج في ايران ل ان هن س يجبرن على ارتداء الحجاب . <S></S> و تقول الصحيفة ان لاعبات الشطرنج استنكرن اخ
12	<input type="checkbox"/>	bbc.com	هر , بينما تضطر النساء في ايران , ب حكم القانون , الى ارتداء الحجاب . <S></S> و تساءلت ماسيه لماذا تقوم السياسيات اللائي يق
13	<input type="checkbox"/>	bbc.com	ا: تم الغاء الحظر على البوركيني خلال اقل من شهر , بينما بقى الحجاب اجباريا على اكثر من 37 سنة ؟ <S></S> ل ان الكفاح و الاحتج
14	<input type="checkbox"/>	bbc.com	جاب الاجباري " . <S></S> و اضافت " يقول المسؤولون ان (الحجاب اجباري) ب القانون , و علي نا ان نحترم ذلك . <S></S> لقد ك
15	<input type="checkbox"/>	bbc.co.uk	ك هو الجنون ب عين ه ؟ " <S></S> و تقول الصنداي تايمز ان الحجاب ممنوع في المكاتب العامة في تركيا و في المدارس و المستش
16	<input type="checkbox"/>	bbc.co.uk	ن في ترجمة المواد الطبية . <S></S> و اضافت ان النزاع حول الحجاب يعكس خلافا متزايدا داخل تركيا بين الاسلاميين و العلمانيين
17	<input type="checkbox"/>	bbc.co.uk	عيقة قائلة ان حوالي ثلثي السيدات و الفتيات في تركيا يرتدين الحجاب و لكن قيام رئيس الوزراء ب ترشيح وزير الخارجية الذي ترتدي
18	<input type="checkbox"/>	bbc.co.uk	الانكليزية الكاملة و تربية الزوجين في بريطانيا كاملا من جهة و الحجاب من جهة اخرى . <S></S> لكن السبب الرئيسي كان ان ني شح
19	<input type="checkbox"/>	bbc.co.uk	لمت ل ه . <S></S> لكن هل تعتقدون ان القران يطلب ارتداء الحجاب ؟ <S></S> قلت ان ني لست خبيرا لكني سمعت علماء مسل
20	<input type="checkbox"/>	bbc.co.uk	ارها الامني الفاصل و اخلاء عدد من المستوطنات . <S></S> الحجاب <S></S> قالت صحيفة التايمز في عنوان داخلي ان الجدل ال

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The noun phrase 'the Hijab' was shown with an emerging conflict frame or a debatable topic frame throughout the concordance lines in Figure 10, primarily secularism across a range of topics. For example, a frame of conflict or a heated debate over the Hijab manifests itself in Lines 1, 5, 11, 12, 13, and 14, which discuss The Hijab was primarily used in the Iranian context, though the discourses in which it was used differed. These lines mostly discuss the Hijab as being obligated by force through the Iranian authorities, and they also demonstrate the counterargument expressing the **resistance** of some Iranian **women claiming their rights** not to wear the Hijab by force.

Overall, Lines 1, 13, and 14 are more intense in their criticism of Iran's forced Hijab laws than the other less intense Lines 5, 11, and 12, despite the fact that all of the previous lines contained verb or adjective collocates of the Hijab that are deemed to be violent, such as 'Imposing the Hijab' in Line 1, 'force them to wear the Hijab' in Line 11, 'they are forced by law to wear the Hijab' in Line 12, the Hijab is 'compulsory' in Lines 13 and 14.

Furthermore, the contexts reported are more conflicting emphasising frames of **women rights** and **resistance** against the oppression of the Iranian government and the leading religious figures in Iran. To a lesser degree, Lines 5, 11 and 12 debated for the same rights, but in slightly different contexts. Remarkably, Line 11 presented a frame of **secularism** through reporting (The queens of chess-as they were described by BBCNIA) or female players threatened to boycott the Chess World Championship taking place in Iran over the forced Hijab laws. According to reports, the female players were showing their support for oppressed Iranian women while also emphasising their own freedom through this act.

Lines 2, 3, 4 and 20 basically discuss **the debate over female children and Muslim schoolgirls wearing the Hijab** in the British context, and in Line 20 a link is being drawn between the British and the French debate over the Muslim schoolgirls wearing 'the Islamic' Hijab in the public schools. Whereas, Lines 2, 3 and 4 refer to a debate over a female child photo wearing the Hijab in a book for children as reported in *the Times*. Line 2 shows the word 'female child' as a collocate of the Hijab, whilst Lines 3 and 4 show the verb 'wear' collocating with the Hijab once preceded by the word 'a woman' and the other by 'a female child'. A closer examination of these concordance lines reveals that the theme of sexism prevails here over secularism because words and phrases like 'men,' 'not to be seen by men,' and 'fit into society' surround the Hijab, implying—as the longer article initially argues against—the stereotyping of Muslim women as obligated to wear the Hijab from an early age, and the inclusion of photos of a female child wearing the Hijab in a book for children which would reinforce sexism as a theme.

On the other hand, in Lines 7 and 8, **secularism** is emerging as a frame since the Hijab is presented in the European context in relation to the ban of wearing the Hijab or any religious symbols in the workplace by the European Court of Justice. Words like 'they wear,' 'Muslim women,' and 'in workplace' in Line 7, and 'banning' and 'court' in Line 8 collocated with the Hijab to signify the scene's foreignness to European societies because it contradicts the secular state of civil society in Europe.

It should be noted, however, that the lines express the viewpoint of a female activist with a Middle Eastern name, and the article was published in the Guardian, which BBCNIA cites as its news source. As a result, the emerging themes may be better expressed as a **counter-secularism** argument defending **women's rights**, as well as conflictual, because the court had to intervene to resolve the case by law.

Similarly, Lines 9 and 10 discuss the issue specifically in the French context in terms of secular state principles and the necessity of conformity to French secular state values. The debates over wearing the Hijab as a religious symbol in secular places such as public schools highlight the theme of **secularism**, specifically the concept of *laïcité* in the French context.

In Line 9, the word 'issue' was used in conjunction with the Hijab in a context relating to Marine Le Pen, a French far-right politician who backed out of a meeting with a religious man due to a dispute about the Hijab. In Line 10, 'the ban of religious symbols' phrase was collocating with the Hijab signifying **secularism** and **conflict** as well as emerging themes. In a nutshell, the **conflict** theme is associated with the practice of veiling or wearing the Hijab in workplaces or generally in the public places with a clear emphasis on **the secular state rules** in the European context as in Line 7 and 8, or more specifically in the French context in Lines 9 and 10.

To a great extent, the Hijab is shown through a **conflictual frame** related to **secularism** in Turkey. Lines 15, 16 and 17 refer the split between the secular and the religious parties over that issue. Whilst, in Line 17 the Hijab is being discussed in relation to the criticism and the demonstrations against the decision of the Turkish prime minister to nominate the Turkish foreign affairs minister whose wife wears the Hijab to be the head of the state in Turkey. Words such as 'ladies' and 'young girls', 'they wear' and the conjunction 'but' collocating with the Hijab to express opposing stances in the country. In Line 17, the Hijab is obviously associated with women and girls as **gender- specific and identity words**.

It also collocating with 'but the prime minister' signifies the government's interference in issues where the Hijab plays a part, and so it evokes **conflict** and potentially **political agenda** as themes and the word 'conflict' was collocating with the Hijab in Line 16 referring to the split between the two parties in Turkey. It should be noted that BBCNIA mentioned *the Sunday Times* as its source in Line 15 on the same topic referring to the conflict between secular and religious parties in Turkey.

Interestingly, in Line 18 the word 'Britain' was collocating with the Hijab in a dichotomous sense. The statement is part of the translated report of an article in English by the British politician, Jack Straw who narrated an incident with a veiled woman whom he spoke to. He expressed his surprise as she grew up in Britain and could speak perfect English, yet she was wearing the niqab. So, the frame of **secularism** is evoked in this line implying that the niqab is strange to the British culture, yet the statement was expressed in a more moderate context perhaps than the previously discussed French, Turkish and Iranian contexts, where secularism as a frame emerged more fiercely. Finally, Line 19 the word Hijab was collocating with the words: 'wearing' and 'the Quran' in the same previous context of Straw's article, this time Straw is asking the lady about her opinion if the Quran commands wearing the Hijab. In this line, the question is seemingly suggesting a frame

of the Hijab as a **debatable topic** based on its inherent controversiality especially in the East-West relationship context.

In conclusion, the patterns of frames observed in the TT corpora of BBCNIA through the concordance analysis were mostly presenting the hijab in an either **conflictual or debatable** contexts where **secularism** and **conflict** were evidently dominating discourses in the corpora. **women oppression and women rights advocacy** were fairly emerging among the frames observed in the corpora. The least emerging frames were **sexism, counter-secularism, Hijab as a means of political agenda**. The next concordance lines examination deems important as contesting patterns or frames may reveal themselves in BBCNIA Corpora (HT) against the previous findings reported on BBCNIA TT corpora. Indeed, the concordance lines at the next section can contest or affirm the findings of the TT corpora of BBCNIA given the fact that the hypertexts were not necessarily Hijab related.



5.3.4 Concordance analysis of 'the Hijab' in BBCNIA (HT) corpora

The concordance lines in this section can contest or affirm the findings of the previous section of TT corpora of BBCNIA given the fact that the hypertexts were not necessarily Hijab related.

5.3.4.a Concordance analysis of the lemma 'Hijab' in BBCNIA (HT) corpora

As reported previously in the collocational analysis of the TT corpora of BBCNIA, only 2 lines were generated for 'Hijab' as a lemma. Figure 11 below shows the two occurrences in which the word Hijab was collocated once with the verb 'snatching' and with the two nouns 'attackers', and 'the victim'. Obviously, the three collocates evoke a frame of **conflict and violence**.

Figure 11 Concordance lines of 'Hijab' in BBCNIA (HT corpus)

	Details	Left context	KWIC	Right context
1	 bbc.com	في العشرينيا	<S></S> و كانت السيدة	ندن المكتظة , عند ما هاجم ها شخصان و حاول احد هما انتزاع حجاب ها من فوق راس ها .
2	 bbc.com	2٩ سبتمبر / ايلول الماضي .	<S></S> و سحب احد المهاجمين حجاب الضحية من فوق راس ها قبل ان يتجه المشتبه ب هما الى شا	

Line 1 and Line 2 refer to the same incident which described as a hate crime by BBCNIA HT report. In Line 1, the word 'snatching' was the collocates for Hijab along with the word 'from above her head' to depict the crime and Line 2 is complementing the narrative with the word 'victim' collocating with Hijab. BBCNIA is presenting its own report in this article. The report has not been trans-edited or translated from any other news source.

5.3.4.b Concordance analysis of the lemma (the) Hijab in BBCNIA (HT) corpora

Only 9 concordance lines were generated for the Hijab in the HT corpora of BBCNIA. Figure 12 reveals the Hijab in a predominantly French context. In spite of the few generated lines, the findings are interesting and worthy of exploration and discussion.

Figure 12 Concordance lines of (the Hijab) in BBCNIA (HT corpus)

	Details	Left context	KWIC	Right context
1	bbc.com	محنة " محزنة "	الحجاب كوسيلة ل تحقيق مكاسب سياسية ب ان ها مزاعم	مريم ب وجيتو , انتقادات وزراء ب ان ها ترتدي
2	bbc.com	الاجباري " الاخباري "	الحجاب . <S></S> و ردت الطالبة على موقع " ب ازفيد نيوز "	ند انتقد شخصيا ظهور ب وجيتو في لقاء تلفزيوني و هي ترتدي
3	bbc.com	المس	الحجاب . <S></S> و كانت مارلين شيابا , وزيرة الدولة المكلفة ب المس	لتي اقترح ها الرئيس الفرنسي , ايمانويل ماكرون , و هي ترتدي
4	bbc.com	و تحظر	الحجاب ب ان ه " استفزاز " و عمل " صادم " ل ه . <S></S>	الوقت ذات ه , كان وزير الداخلية قد وصف ظهور ب وجيتو ب
5	bbc.com	لكن ه	الحجاب في المدارس و في بعض الاماكن العامة منذ عام 2004, لكن ه	ستفزاز " و عمل " صادم " ل ه . <S></S> و تحظر فرنسا ارتداء
6	bbc.com	اي رمز ديني	الحجاب و <S></S> فرضت فرنسا حظرا على ارتداء الحجاب و اي رمز ديني	'كراهية عنصرية و جنسية و كره ل الاسلام " . <S></S> فرنسا و
7	bbc.com	2004.	الحجاب و <S></S> فرضت فرنسا حظرا على ارتداء الحجاب و اي رمز ديني " بارز " في المدارس الحكومية منذ عام 2004.	فرنسا و الحجاب <S></S> فرضت فرنسا حظرا على ارتداء
8	bbc.com	><S></S>	الحجاب الذي يكشف الوجه مع تغطية الراس و اليدين , قانونيا . ><S></S>	ة اوروبية تحظر ارتداء النقاب في الاماكن العامة , في حين بات
9	bbc.com	و يعيثر	الحجاب يظلم المرأة و هو " غير مرغوب " في فرنسا . <S></S> و يعيثر	سي السابق , نيكولا ساركوزي , الذي فرضت ادارة ه الحظر , ان

Words such as 'wearing' and 'wear' collocated with the hijab in Lines 1, 2,3,5 and 7 to refer generally to the practice of the hijab in public places and institutions in France. Maryam Pougetoux was found as a name to collocate with the hijab in Line 4 along with other collocates such as the quoted words 'provoking' and 'shocking' in fact, the previous lines all refer to the controversy surrounding the appointment of Maryam Pougetoux, a veiled woman, as president of the Sorbonne's UNEF section. The words 'as a means' to 'achieve political ends' were found to collocate with the hijab in Line 1.

Line 2 refers to Pougetoux's appearance in a TV show while wearing a hijab, which sparked controversy. As a result, words like 'wearing' and 'tv show' became collocates, implying the debatable frame alongside the main, larger frame at the corpora of HT, which is **secularity**. Line 3 refers to the appearance of Pougetoux⁴³ wearing the hijab in a documentary about the students protests in France on education reforms which were initially suggested by the French president, Emmanuel Macron. Pougetoux's appearance caused an outrage at the national level, and it was considered by some French politicians such as Marlene Schiappa, the French Equality Minister as a form of promoting political Islam in France. Accordingly, the word 'wearing' was found to collocate with the hijab and the name of 'Macron' and 'Schiappa' were collocating as well with the word the hijab. Likewise, Line 4 refers to the same topic yet the collocates were 'Pougetoux's appearance', 'provoking' and 'shocking'. On the other hand, Line 5 refers to the ban on wearing the hijab in the

⁴³ French Muslim student Maryam Pougetoux hits back over headscarf claims - BBC News

public schools and some public places in France since 2004. Words like 'wearing', 'France', 'Schools', and 'ban' were collocating of the word hijab in this line.

Similarly, Line 7 refers to the same **secularity** theme through the hijab collocates: 'wearing', 'France', 'ordered the ban', 'any other conspicuous symbol', 'public schools' and '2004'. Line 6 shows the word 'France' as a collocate of the hijab again in a debatable context along with other collocates on the same line such as 'order the ban', 'Islamophobia', 'religious symbol' and 'hate', 'sexism' and 'racism'. Line 8 refers to what deems legal as veiling in France compared to what is not. The collocate 'revealing face and hands', in the context of banning the niqab in public places in France since 2011, was found to associate with the hijab. Lastly, Line 9 refers to the reason for the ban in France and the collocate 'It does not do the woman justice' was found to collocate with the word hijab.

In conclusion, the frames observed in the HT corpora of the BBCNIA were mainly related to the constitutional principles of **secularism** in France as an ongoing dominating discourse whenever the hijab is discussed in the French context. Only one clear case of a conflict frame was found in relation to the British context. It is worth highlighting that secularism when presented in the French context was not quite devoid from the theme of **conflict** as it is still manifesting through the use of collocates such as 'ban', 'Islamophobia', 'provoking', 'shocking' and 'achieve political ends'. Finally, it is worth noting here that the lines generated from the corpora of HT are incomparable in terms of size to the lines generated previously from the TT corpora. Therefore, the findings can't be generalised or treated on empirical grounds, albeit it is worthy of discussion.

5.3.5 Discussion of the results of BBC News in Arabic TT and HT corpora

Before intending to answer the first research question partially, which is to identify how the Hijab is framed and represented through BBC News in Arabic translations and hypertexts, it is worth recalling the semantic themes associated with the hijab in these corpora of TTs and HTs, which were mostly detected by comparing collocates across the corpora. Table 3 displays the semantic and thematic frames derived from the previous corpora analysis. The goal of the table below is to connect all the collocational analysis findings together to form a network of collocates that will help form the larger picture of the findings.

Table 3 Key Semantic themes/ categories found in the compiled corpora of BBCNIA

Semantic categories/ Thematic frames	BBCNIA TT	BBCNIA HT
Sourced news outlets mentioned	<i>The Guardian, The Times, the Independent, Lancashire Evening Telegraph and the Sunday Times, the Observer</i>	BuzzFeed News
Geographical/regional coverage and location	Iran, Britain, France, Germany, Turkey, Saudi Arabia, Palestine	Britain and France
Conflict	'military', 'Commandos', 'banning' and 'court', 'to prevent', 'the compulsory'	'snatching', 'victim', attackers, 'ban', 'Islamophobia ', 'provoking', 'shocking' and 'achieve political ends', 'hate', and 'racism'
Secularism	the queens of chess, the queen of math, Mariam Mirzakhani, Jack Straw	Ban, wearing', 'France', 'ordered the ban', 'any other conspicuous symbol', 'public schools' Emmanuel Macron. Pougetoux's appearance, public schools, Marlene Schiappa, 'wearing', 'It does not do the

		woman justice,' The German schools, the French schools.
Women' rights, women oppression	'The compulsory'	'It does not do the woman justice.'
Social actors/proper nouns	Mariam Mirzakhani, Jack Straw, Marine Le Pen	Maryam Pougetoux Marlene Schiappa Emmanuel Macron
debatable	'banning' and 'court', 'schools', 'ban', 'niqab', 'the Quran' 'places', 'work' and 'symbols', the interference of the Vatican	Symbols, Schools, TV show, any other conspicuous symbol', public schools, 2004
sexism	'female child' 'not to be seen by men	N/A
Gender-specific or identity words (age, gender and relationship)	the Muslim females', Hijab of the Muslim females', the queen, queens, men, 'female child', 'she wears'	It does not do the woman justice.'

The table above shows the dominating discourses within which the word Hijab was framed and represented, as well as the prevailing semantic themes as a result of the corpus analysis of BBC News in Arabic corpora of TT and HT. The frames of conflict and secularism were more prevalent across the corpora than other minor frames such as women oppression, women's rights, sexism, and so on. The frame of conflict was sometimes found to overlap with the frames of secularism, women oppression, and women rights to clearly demonstrate the Hijab as a debatable news topic, which corresponds to a finding reported by Baker et al. (2013:255) in their study of Muslim representations in the British press that 'the conflict category was lexically rich, containing many word types and It was also indexed implicitly in other categories.' Their analysis also showed that 'Muslims were frequently constructed in terms of homogeneity and associated with conflict' (2013, p. 275). Furthermore, regardless of geographical differences, both frames of conflict and secularism were recurrent across the BBCNIA TT and HT corpora.

It is perhaps unsurprising that the Hijab has been represented in the data through a conflictual and debatable frame, as evidenced by previous studies on Islam and Muslim representations conducted partially or entirely by (Poole 2002, 2009; Abu- Lughod, 2002; Al Hejin, 2014; Bouferrouk and Dendane 2018; Baker, Gabrielatos, and McEney, 2019) despite the occasional neutral or positive reporting on the veil, hijab, and Muslims in general.

However, this may be contested with the fact that conflict as a theme is generally preferred in news industry and accordingly the recurring conflictual framing of the hijab through the corpora of BBCNIA may not have resulted solely from specific Islamophobic or ideological stances taken by the news sources from which BBCNIA is reporting; such framing may have been chosen for its impact as a higher news value, which stimulates and attracts more readership and viewers according to the logic of the news industry as previously highlighted by Baker, Gabrielatos, and McEney, 2019. If the premise of conflict as a theme is preferred by the news for its ability "to generate tension" (Luhmann, 2007) was considered, accordingly the focus on the hijab perhaps can be assumed to be driven by the virtue of its "topicality" and "recursivity" as a news topic that can be re-framed and re-narrated in subsequent news reports based on the principle of selection in news reporting and dissemination as listed and elaborated by Luhmann in reference to how the requirements of news selection is fundamentally decided through the function system of the mass media and not necessarily through the individual organizations including the editorial board (2007, p.27-33).

In conclusion, based on the previous discussion and interpretation of the corpus analysis findings for BBC News in Arabic TT and HT corpora, the first research question (***How is the Hijab framed and represented through BBC News in Arabic and Qantara's translations and their hypertexts?***) can be answered partially in regards to the frames and representations of the hijab found through BBC News in Arabic.

The answer is that the Hijab was primarily represented and framed as a conflictual issue whether in a debatable conflict context or through a frame of secularism that ranges from less secular or counter-secular frame to a more intense debatable form of secularity that is *laïcité* ¹⁸ especially in relation to the French context. It should be noted that the concept of *laïcité* was implicitly realised through the analysis of the data, and it was rather manifested through the broader secularity frame in BBC News in Arabic corpora. Furthermore, the frame of secularity in the French context differs significantly from the other secular frames in BBCNIA corpora, such as the Iranian or Turkish contexts, on the ideological grounds that hijab in the Turkish and Iranian contexts is still debated within Islamic countries, whereas in the French context, it is deemed as strange to or even contradicting the republic's constitutional principles. To conclude, it may be argued that the frames differed contextually and geographically between the two corpora although conflict and secularism as prevalent frames were sustained as in conjunction with the hijab in both corpora with secularism prevailing more in the European context through the HT corpora.

5.4 Corpus-analysis results on (the) Hijab in Qantara (TT and HT Corpora)

5.4.1 The collocational analysis of (the) Hijab in Qantara Arabic (TT corpora)

As previously stated, the search query for the word Hijab entailed looking at the word Hijab twice: once with the Arabic definite article (Al), whose English equivalent is (the), and once without (Al). The sections that follow compares the results of the collocational analysis for both categories of TT and HT across the corpora.

5.4.1.a The collocational analysis of حجاب 'Hijab'

The results of word sketching hijab as a lemma in the Qantara (TT) Arabic corpora were 10 grammatical patterns/frames clustered as displayed in the visualisation in (Appendix 8).

This section will only look at the interpretation of the corpora's most important collocates based on their frequency and typicality scores. Hijab appeared 34 times as a lemma in the corpora, and as shown in **Table 4** below a list of the most important collocates of hijab in this corpus. Most of the collocates of the word 'hijab' in the corpora were found to be noun collocates. The list included a few verb collocates and some adjective collocates as well. The prevailing semantic categories found to be referenced were ranging from **Identity words including age, religion, and gender; society words, social agency, social influence and vocation to themes of debate, conflict and women's oppression, liberation/women's rights as well as fashion and clothes categories.**

Table 4 The most important collocates of hijab in Qantara TT Arabic Corpora

No.	The collocate	The English translation for the collocate	The frequency value	The typicality score value
1	حجابها	Her hijab	11	8.8
2	دون حجاب	Without hijab	5	9.4
3	حجابهن	Their hijab	4	9.7
4	خلع	Taking off	3	10.2/11.1

5	تنزع	She takes off	2	11.2
6	حجاب الفتيات	The hijab of the young females	2	9.2
7	المسلمة	The Muslim woman	2	8.6
8	حجاب المرأة	The hijab of the woman/ the woman's veil	2	6.6
9	الأرضية	Planet Earth	1	11.7
10	محايد	neutral	1	11.1
11	مقبولا	Accepted	1	11.1
12	المنسوج	The woven	1	11.1
13	يؤثر	It affects/influences	1	11.0
14	مكشوف	Revealing	1	10.8
15	حجاب إسلامي	The Islamic hijab	1	10.2
16	يمنع	It prevents	1	10.2
17	حجاب المعلمة	The hijab of the female teacher	1	9.5
18	أو لحيتنا	Or our beard	1	9.6
19	حجاب القاضيات	The hijab of the female judges	1	9.5
20	حلقات الحوار	The discussion panels	1	9.4
21	إكسسوار	Accessories	1	9.4
22	أصدقائها	Her friends	1	9.4

23	الصغيرات	The female children	1	9.5
24	حجاب الطالبات	The hijab of the female students	1	9.2
25	مجبرات	They are forced	1	9.1
26	التحرر	Liberty	1	9.1
27	الشارع	The street	1	9.0
28	ملابس	clothes	1	8.8
29	الديني	The religious	1	8.7
30	الشرطة، الجدل	The police/the debate	1	8.2
31	الإسلامي	The Islamic	1	7.5
32	الأزياء، العمل	Fashion, work,	1	7.5

Table 4 indicates that the word 'hijab' is a debatable topic since the highest frequency collocates were nouns and verbs which focusing on the hijab as worn by a Muslim woman 'her hijab' or a group of Muslim women 'their hijab' as well as the act of taking it off 'she take it off', 'without hijab' and 'taking off the hijab'.

However, in terms of saliency as per the typicality scores a few of the previous collocates along with other noun and adjective collocates deemed to be more salient in the corpora in spite of their lower frequency values. Among these salient collocates of 'hijab' were 'taking off' and 'she takes off' and 'without hijab' to signify the opposite stance to the adherents of the hijab. Collocates like 'liberty' and 'they are forced' were found to be relatively salient collocates yet they were not as salient as most of the collocates in either society or identity categories. For instance, identity collocates about the Muslim women were prevailing over collocates of men, which only appeared once in the corpora in the collocate 'or our beard' scoring 9.6. In contrast, Muslim women in the corpora were found to collocate with 'hijab' through variant terms of gender, social status, vocation, age and relation which indicates that Muslim women's veiling is a debatable topic in this corpus. For example, 'her hijab', 'their hijab', 'she takes it off', 'the hijab of the young females',

'The Muslim woman', 'The hijab of the female judges', 'the female teacher', 'the Islamic hijab' etc, all indicate that the hijab is a controversial issue in reference to Muslim women and their conduct in public and public institutions. Collocates such as 'the police', 'the debate' and 'discussion panels' and 'it influences' are indicative of the debatable nature of the hijab as a topic specifically in relation to the European or broadly the Western context. Furthermore, words such as 'accepted' and 'neutral' were adjective collocates of hijab to determine a condition under which the hijab can be regarded as accepted and appropriate for integration which implies that not all forms of hijab are approved of in the European context. On the other hand, some of the previous collocates such as 'it influences', 'the street', 'the female judges' and 'her friends' may also shed light on the social influence of the hijab as a religious and cultural symbol and the issue of integration in the European societies, debatably in the European context.

5.4.1.b The collocational analysis of **الحجاب** 'the Hijab' as a lemma

The results of word sketching the hijab as a lemma in the Qantara (TT) Arabic corpora were 10 grammatical patterns consisting mostly of noun collocates. The patterns include verbs and adjective collocates and a fewer adverb collocates, too. Appendix 8 displays a visualisation of the collocational analysis results of the hijab as a lemma in Qantara Arabic TT corpora indicating the generated grammatical patterns. Table 5 indicates the most important collocates of this part of the corpora based on their frequency and typicality scores. The semantic categories that were elicited from the collocational analysis of this section of the corpora are ranging from Identity and gender-specific collocates, regional coverage and locations collocates to debatable topic and conflict.

Table 5 The most important collocates of the hijab in Qantara TT Arabic Corpora

No.	The collocate	The English translation for the collocate	The frequency value	The typicality score value
1	ارتداء	Wearing	60	12.1
2	حظر	ban	31	11.3
3	حول	Around	16	10.3
4	هويتي	My identity	13	10.2
5	الألمانية	The German	16	10.2

6	السورية	The Syrian	13	10.2
7	ترتدي	She wears	13	10.2
8	الجامعات	The universities	12	10.1
9	المدارس	The schools	11	9.9
10	الإسلامي	The Islamic	9	9.6
11	المسلّمات	The Muslim women	8	9.3
12	الحجاب (في)	The hijab (at/in)	39	9.3
13	المرأة	The woman	9	9.2
14	الإسلام	Islam	6	8.8
15	التركية	The Turkish	4	8.5
16	النقاب	The niqab	3	8.0
17	ألمانيا	Germany	5	8.4
18	فرنسا	France	3	8.0
19	منع	Prohibiting/ban	7	9.3
20	المعلمات	The female teachers	3	8.1
21	النقاش	The discussion	3	8.1
22	مسألة	Issue	3	8.1
23	التلميذات	The female pupils	3	8.1
24	المعارضة	The opposition	3	8.1
25	التقليدي	The traditional	4	8.5
26	خلع	Taking off	5	8.9

27	ربط	The connection	4	8.6
28	المحكمة	The court	4	8.4
29	الحجاب (و)	The hijab (and)	28	8.3
30	إشارة	A sign	3	8.1
31	رمز	A symbol	6	9.1
32	السياسي	The political	4	8.5
33	النساء	The women	6	8.6

Table 5 reveals that 'wearing the hijab' is the most frequent and salient collocate in this section of the corpora. Following that comes the collocate 'ban' or 'banning' which is along with 'wearing' imply that the hijab is a debatable topic specifically in the German context.

Identity and gender-specific collocates were predominantly referring to Muslim women at different age and social status such as 'the women', 'the woman', 'the female pupils', 'the female teachers', 'the Muslim woman', etc. Other Identity and nationality collocates of the hijab deemed salient with relatively high frequency, such as 'the German', 'the Syrian' and 'my identity' implying a conflict of identity and possibly a difficulty integrating into the European culture, in particular the German culture. However, it should be highlighted that despite the high frequency and typicality scores of the previous three collocates, they all appear in one article, which was found to be repeatedly embedded in other articles, and thus it resulted in this quantification.

On the other hand, collocates such as 'the schools', 'the universities', 'the court' suggest that the hijab is still a point of debate against the secularity of the public institutions more particularly in relation to Germany in the context of this corpus. Furthermore, the collocates 'around', 'discussion', 'issue', 'a symbol', 'a sign', 'the political Islam', 'the opposition', 'France', 'Germany' suggest a conflictual theme and a dispute over the hijab in secular contexts whether in relation to Germany, France or Turkey. The prepositional 'in/at' were found to be relatively salient as a collocate of the hijab appearing 39 times in the corpus mostly in association with the German public schools and institutions, the Turkish universities and to a lesser extent the French public schools. Remarkably, the hijab was collocating with the conjunction 'and' which was followed by variant nouns or noun phrases in various contexts.

Looking closely into their respected contexts in this corpus revealed that the hijab is mostly used in association with Muslim women, the immigrants' Muslim women, Islam, the political Islam, niqab, as a family tradition, immigration, feminism, women's right, belief, fashion trends and a symbol of Islam just like Muslim men's beard.

5.4.2 Concordance analysis of the Hijab in Qantara (TT) corpora

The concordance analysis in the following sections will be interpreting only the randomly selected concordance lines for both lemmas: hijab and the hijab.

5.4.2.a Concordance analysis of the lemma 'Hijab' in TT corpus

When the lemma 'hijab' was searched, 34 concordance lines were generated. However, the randomly selected criteria were used to reduce the lines to a manageable size without compromising the data's representativeness. The 34 lines were reduced to 12 through the random selection function on SE. Accordingly, the following 12 concordance lines were generated as shown in in Figure 13.

Figure 13 Concordance lines of hijab in Qantara (TT) in Arabic

	Details	Left context	KWIC	Right context
1	 qantara.de	نظر الى الحجاب الاسلامي كشيء يستحق الحماية و لا ان يجد	حجاب	الفتيات الصغيرات مقبولا , ل كي يرى في الامر مشكلة منطه
2	 qantara.de	نلف انحاء العالم .	<S></S> معلمة المانية ل تلميذة ها : ب لا حجاب	تصبح درجة ك افضل <S></S> يفترض ان يتمتع جميع الاطا
3	 qantara.de	بسة السابقة قد نصحوا هذه التلميذة عدة مرات ب التخلي عن	حجاب	ها من اجل حصول ها على درجات افضل , ف قد بحث ل ه
4	 qantara.de	محكمة الدستورية عن حكم ها المثير ل الجدل الصادر ب حق	حجاب	المعلمة المسلمة فريشتا لودين عام 2003. <S></S> و مع ذل
5	 qantara.de	الخريف 2015 امتحان ها الرسمي الشامل الاول .	<S></S> و حجاب	ها لا يمنع ها من مواصلة طموحاها الوظيفية و دراسة ها ل
6	 qantara.de	زع ه ف ان اكثر من 80 % من المحجبات س يسارعن في خلع	حجاب	هن و التحرر من ه . <S></S> لا توجد حرية ل المرأة في ارتداي
7	 qantara.de	الذاتي و فرض الحرية .	<S></S> تصف امل زين العابدين نزع	حجاب
8	 qantara.de	رنا الى الكون ب اكمل ه نرا ه يتحجب ف الكرة الارضية تلبس	حجاب	الغلاف الجوي و العين تتحجب ب الجفون و البيضة تتحجب
9	 qantara.de	ب عن طريق التربية ف ليس ل المرء ان يتوقع ان تخلع المرأة	حجاب	ها بين عشية و ضحاها . <S></S> ان حق التعليم لا ينبغي ان
10	 qantara.de	بين ناحية قمت ب ممارسة التجربة تدريجيا و خرجت من دون	حجاب	الى الشارع , و من ناحية اخرى - في خضم الجدل حول الحجار
11	 qantara.de	رلمانيات ب ارتداء الحجاب .	<S></S> و بايكال يخشى من ان	حجاب
12	 qantara.de	ي مصنفة مثل هن ب سبب حجابي " .	<S></S> البحث عن	حجاب

Lines 1–3 discuss the hijab in relation to the female child, young girls, and the secular state of German schools. Whereas, in Line 4 the hijab is collocating with the Muslim teacher, Fereshta Ludin whose case was previously discussed in relation to the German law and its legislation (see section 2.2).

The hijab appears in lines 5, 6, and 9 in the context of the assertion of women's rights, especially the context of education as indicated in lines 5 and 6. Line 11 represents the hijab in a resistance against female student veiling in Turkey, which threatens the secular state.

In contrast, Line 10 shows the hijab in a different light, as a veiled lady decides to remove her veil and describes how her perspective on veiled and non-veiled women has changed since then. Also, Line 7 represents hijab in collocation with 'remove' or taking off in which a lady is sharing her relief and sense of freedom after taking off the hijab.

Overall, the word 'hijab' was most frequently found in contexts where questions of secularism and women's freedom and rights were at stake, such as the debate over the Muslim woman's right to wear the hijab in the workplace, as in Ludin's case, and secularism was mostly associated with Germany and its schools, workplaces, and courts as secular sites, and occasionally with secularism in Turkey.

5.4.2.b Concordance analysis of the lemma 'the Hijab' in TT corpus

The generated results for this lemma were 343 lines. The random selection criteria, however, were used to reduce the number of lines for a more focused interpretation. As a result, 12 lines were randomly generated for analysis.

Figure 14 Concordance lines for 'the hijab' in Qantara (TT) in Arabic

Line	Text
1	علمة في المدارس الحكومية بولاية بادن- فورتمبيرغ في ارتداء الحجاب . <S></S> و حكمت المحكمة ب ان حظر الحجاب مسموح ب
2	اعا قضائيا مع ولاية بادن فورتنبورغ , ل السماح ل ها ب ارتداء الحجاب اثناء الدوام في المدارس الحكومية .<S></S> ربحت قضية ها
3	لاندماج و الهجرة في برلين BIM - على النحو التالي : " يبدو ان الحجاب لا يعتبر ب النسبة ل الجيل الاصغر اشارة غريبة او مثيرة ل الذ
4	زين العابدين سعي النساء في يوم نا هذا من خلال ارتداء هن الحجاب الى التعبير عن اصرارهن و استقلال هن و قوة هن .<S></S> و
5	في مدارس الولاية .<S></S> و ترى كتل الائتلاف البرلمانية في الحجاب رمزا من شان ه ان يهدد الحياض , المطلوب من المعلمين , و ال
6	ينة .<S></S> اذن عفا الزمن على الحجاب .<S></S> الربط بين الحجاب و الحياء لم يعد واضحا<S></S> " لا يوجد في تاريخ الاسلام ما
7	ك ذلك الامر ب النسبة ل طرح موضوع الوظيفة السياسية ل الحجاب في النقاش العام كثير التداول , اذ ان هذا تضخيم تاريخي ل ق
8	مكفولا ل المرأة على الدوام و ب لا قيود .<S></S> لقد خلعت الحجاب منذ ثلاث سنوات , و انخرطت بين جمهور " غير اللافئات ل
9	ه السؤال لم يعرف قط , على سبيل المثال , اسباب نزول ايتي الحجاب , اي السياق التاريخي ل هما .<S></S> ك ما لم يلتفت احد م
10	ث نساء تركيات الحجاب و تبلغ نسبة مؤيدي السماح ب ارتداء الحجاب في الجامعات ثلاثة من اربعة و نسبة النواب الذين صوتوا في
11	تي س ترفع امام المحكمة الدستورية في اعتبار ان السماح ب الحجاب يعد خرقا ل مبادئ العلمانية العليا .<S></S> نفى حزب العدالة
12	ن نفسي ماذا اريد ان ارتدي ان لني استطيع الان تنسيق لون الحجاب مع ملابسي .<S></S> و لا يشمل هذا التغيير المظهر فقط .>

The majority of the lines in Figure 14 show the hijab in debatable contexts, which is consistent with previous findings. Among the debates on the hijab in these lines, Lines 1, 2, and 5 discussed Ludin's case and its implications for the German court, schools, workplaces, the German parliament, and its subsequent ban, and the term hijab was found to collocate mostly with wearing and once with the phrase 'as a symbol.' Lines 10 and 11 present the hijab in relation to the dispute in Turkey over the hijab as opposed to the secular state and the Turkish universities. The other lines mostly presented the hijab in debates that were historically, religiously, and socially contextualised, such as line 9, which addresses the Quranic verses on the hijab in relation to the historical context, or line 3, which comes in a context related to social studies of immigration and the infusion of immigrants in Berlin, Germany. Notably, line 12 introduces the hijab as a collocate of 'colour,' implying that fashion is a theme.

Finally, Qantara (TT) corpora in Arabic represented the hijab primarily as a subject of dispute, whether in the German or Turkish contexts, specifically in regard to secularism. Furthermore, themes of women's rights and freedom were shown to be associated with the hijab as a discourse in the corpora. On a side note, the hijab was sometimes linked to fashion, as in the phrases matching headscarf in terms of colour and look for a neutral hijab.

5.4.3 Concordance analysis of the Hijab in Qantara (HT) corpora

To investigate the hijab in Qantara's (HT) corpora, the hijab as a lemma was given primacy because it generated more results than 'hijab'. As a result, the random selection function decreased the generated 517 concordance lines to 12 lines.

Figure 15 Concordance lines for the hijab in Qantara in Arabic (HT)

Line	Source	Text
1	qantara.de	عن الإرثوكس و ذلك ل ان الراهبات الارثوذكس يرتدين نفس الحجاب الاسلامي و ان كل امراة تدخل الكنسية يجب ان تغطي شعره
2	qantara.de	الحكم - يعتقدون ان هم يعرفون ماذا يدور في عقول مرتديات الحجاب - مثلا ان غاية هن من ارتداء الحجاب هي عرض هن ل معتقدا
3	qantara.de	ي عن الدولة <S></S> والنقطة الاكثر اهمية في النقاش حول الحجاب هي الرمزية التي ينسب ها الي ه ب صفة خاصة انصار حظر ال
4	qantara.de	اهرة , و ب التالي ينفي من الاساس عن النساء اللواتي يرتدين الحجاب اية رغبة شخصية ل هن في تقرير مصيرهن .<S></S>ك ما ار
5	qantara.de	المتزوجات من الاغنياء .<S></S>اضافة الى ذلك ف قد كان الحجاب سمة من سمات المجتمع الراقي عند البيزنطيين (في القرنين
6	qantara.de	علمة الى روما راجبال فايس ل موقع قنطرة حول عمل ها " فن الحجاب , و الكحل الاسود و الطريقة الصحيحة ل الصلاة " , و هي مسر
7	qantara.de	غير المسلم بين الحجاب و بين الاسلام , و يعتقد ان من تلبس الحجاب اتقى من اي امراة من دون حجاب .<S></S>و اليوم اجد ان ه
8	qantara.de	ارتداء الحجاب , اذ ان المحكمة قد قررت في عام 1989 اعتبار الحجاب رمزا ل الاسلام السياسي .<S></S>اراء و س ط<S></S>في ه
9	qantara.de	و التقاليد القديمة و الاستمتاع اكثر ب الحياة , حتى مع ارتداء الحجاب .<S></S>و تصيف هبة : " اعتقد ان الكثير من الشابات المسد
10	qantara.de	<S>الحملة التي كان ل ها ان تؤثر دعائيا في سياق مراسم خلع الحجاب في كافة المدن الكبرى , و التي كانت قد وصلت الى ذروة ها ذ
11	qantara.de	زمن قائلة ان مكانة المرأة مفتاح تحرر المجتمعات العربية و ان الحجاب علم الاسلاموية , و يجعل المرأة انسانا من الدرجة الثانية , و ال
12	qantara.de	المسلمة الى واجهة الاحداث ب شكل دوري .<S></S>ف هل الحجاب وسيلة ل قمع المرأة و تقييد ل حرية ها ...<S></S>المزيد</S>

Figure 15 illustrates how the hijab is represented in Qantara's Arabic HT corpora, which revealed patterns that differed from previous findings in the same news outlet's TT corpora. Most of the lines represent the hijab as a variety of symbols or in symbolism terms, such as a political Islam symbol (line 8), a symbol of Islam (line 1), Islamophobia (line 11), women's oppression (line 12), or a symbol of high noble societies during the Byzantine era (line 5). Whereas, the other lines focused on the act of wearing the hijab and its underlying reasons such as (lines 2, 4, 7 and 9). Line 6 shows the hijab as an art which evokes fashion theme. By contrast, line 10 reveals a liberation from the hijab as a theme with the phrase 'taking off' collocating with the hijab.

Overall, the majority of the themes associated with the hijab in this section of the corpora were controversial, with an inclination to label the hijab or frame it as a symbol, whether in positive or negative terms.

5.4.4 Concordance analysis of the Hijab in Qantara English (HT) corpora

To explore the hijab in Qantara's English (HT) corpora, hijab as a lemma was prioritised over 'the hijab' because it produced more results. The concordance line generated 22 lines, however the total number of lines was decreased to 12.

Figure 16 Concordance lines for the hijab in Qantara in English (HT)

The screenshot shows a concordance analysis interface for the lemma 'hijab'. At the top, there are two search filters: 'simple hijab • 22' (850.8 per million tokens • 0.085%) and 'Sample 12 • 12' (464.07 per million tokens • 0.046%). A toolbar contains various icons for search, download, zoom, and other functions. Below the filters, there are tabs for 'Details', 'Left context', 'KWIC', and 'Right context'. The main area displays 12 concordance lines, each with a checkbox, a document icon, and a snippet of text where 'hijab' is highlighted in red. The text snippets are as follows:

Line	Text Snippet
1	qantara.de </s><s>What an imposition!</s><s>Even a junior lawyer may wear a hijab , a German court has decided.</s><s>And a female judge?</s><s></s></s>
2	qantara.de with the Munich Oberland Court because, as a Muslim, she wears a hijab .</s><s>This headscarf supposedly contravenes the requirement of i
3	qantara.de Baden-Wurttemberg for years in her struggle to be allowed to wear a hijab while teaching at a state school.</s><s>She won her case.</s><s>lr
4	qantara.de st makes sense.</s><s>"</s><s>She goes on to say that her veil, or hijab , has become a fashion accessory to her friends, and she admits tha
5	qantara.de , we still want to be fashionable and be different and that's where my hijab comes into play because I can wear it a number of different ways anc
6	qantara.de ig a headscarf.</s><s>"I won't be dictated to on any score – and the hijab , the headscarf, makes my style even more elegant," she says.</s><
7	qantara.de r as "Ala" publisher Mehmet Volkan Atay so succinctly describes it, " Hijab & Heels".</s><s>Touted as a new fashion icon of glamorous eleganc
8	qantara.de 'Lady Bitch Ray' – has just written a doctoral thesis on the subject of hijab fashion.</s><s>She believes that the stylistic blend of ultra-feminine
9	qantara.de abels are also being established in Europe – the Geneva studio New Hijab , for example.</s><s>Company founder Maryam Saeedynejad wants
10	qantara.de submissions leave this field empty.</s><s>Comments for this article: Hijab and High Heels</s><s>Naturally new perspective creating marriage l
11	qantara.de ing a glimpse into the world of Muslim women in America: 'The Art of Hijab , Kohl Black and The Right Way To Pray' investigates what it is like tc
12	qantara.de ss very self-confidently and self-determinedly in modest fashion, with hijab or not.</s><s>What we are presenting is a completely new image of

At the bottom, there is a 'Rows per page' dropdown set to 20, and a page indicator showing '1-12 of 12' with navigation arrows.

Figure 16 demonstrates the concordance lines for hijab as a lemma. In this corpus part, the hijab was most frequently associated with fashion across lines 4, 5, 6, 7, 8, 10, 11, and 12. In contrast, the first three lines show the hijab as a contentious issue in German courts and schools.

5.4.5 Discussion of the results of Qantara TT and HT corpora

Overall, in the Qantara TT corpora, the word 'hijab' was most frequent in contexts where secularism and women's freedom and rights were prevalent. In the German context, secularism was prevailing in the debate over the right of Muslim women to wear the hijab in the workplace and schools, as in the case of Ludin, and occasionally the hijab was tackled in relation to secularism in Turkey. On a marginal note, the hijab was associated with fashion twice, as in 'matching hijab' in terms of colour and 'a neutral hijab' in reference to appearance.

On the other hand, the majority of the themes associated with the hijab in Qantara's HT corpora in Arabic were controversial, with an inclination to label the hijab or frame it as a symbol, whether in positive or negative terms. By contrast, the English HT section of the corpora showed the hijab in a new light mostly associated with fashion and a few lines addressed again the controversy over wearing the hijab in the workplace and schools in Germany.

It can be concluded that the hijab was mostly represented as foreign to the German culture. The debate over the hijab or headscarf in the court and the parliament following the Ludin case demonstrated that the hijab is not favoured in workplaces and schools in Germany, which corresponds with the findings of Sinclair's (2012) study, as she concludes after her analysis of the German political party discourses that the German stance appears to be against wearing the hijab in public places, especially schools and workplaces.

5.5 Discussion of the overall results

The corpus linguistics analysis was incorporated as the first layer of methodology in order to answer the first text-based research question and examine the hijab representations through the compiled corpora. The question is *How is the Hijab framed and represented in the translations of BBC News Arabic, Qantara, and their hypertexts?*

First, the preliminary analysis of the corpora demonstrated that the word (the)Hijab prevailed over other veiling terms in both corpora. It might be argued that the Hijab is more commercially and ideologically appealing than other veiling words. For example, Elmarsafy and Bentaibi (2015) in their research of the linguistic usage of Hijab in the Quran, stated that the many interpretations given to Hijab as a word or term in the Quran are far from the present connotation associated with Hijab as a term. This suggests that the hijab, both as a word and a concept, has the potential to be used in other contexts.

Second, through the analysis of the findings of both corpora and the subsequent discussion of findings, hijab has been shown to be a controversial subject that can be related to themes of conflict and secularity, which are issues of concern and state matters in Europe, the United States, and the Middle East, or in relation to religious contexts. However, the Hijab was represented and framed slightly differently by each of the two news outlets. This may be attributed to several factors such as the mission and vision of the news outlet, the region and the possibly imagined readership, the state values for the concerned countries, the ideology adopted by the ruling authorities in those countries.

For example, BBC News in Arabic mostly represented the hijab in a conflictual context, whether in relation to Islamophobia, terrorism, or women's oppression, feminism, and women's rights, mainly in regard to Middle Eastern countries such as Iran, Palestine, Iraq, and Saudi Arabia, or in relation to secular values, primarily in the British and French contexts, with occasional coverage of hijab and secularity in other European countries and Turkey. The BBC's tone was mostly neutral but given that it reports or translates from the global press, mostly the British broadsheets or tabloids, the translations and hypertexts of the BBC are not free from the negative tone of the press they rely on as their source. On the other hand, Qantara represented the hijab as a debatable topic in secular countries, with a focus on the hijab debates mainly in Germany and mostly in association with Ludin's case and its consequences. Secularism is debated differently on Qantara compared to BBC News in Arabic, although the Western ideological stance adopted towards the veil, or the hijab remains the same as highlighted by Byng (2010) and Sinclair (2012).

Finally, conflict as a theme in Qantara was not prevailing as in the reporting of BBC News in Arabic, but it rather appeared more in relation to the hijab as a symbol of various meanings, mostly with negative connotations, such as a symbol of political Islam or Islamophobia. The link of the hijab with fashion in Qantara (HT) in English corpora was the last interesting finding. This may provide light on the profitability of the hijab economically and suggest that particular hijab styles are modern.

When the findings of both BBCNIA and Qantara corpora were compared to previous research on the representations of Islam in 'Western' news media, it was found that some studies investigated the issue of Muslim representations more thoroughly, taking historical, sociocultural, socio-geographic, and ideological contexts into consideration. These studies applied diverse approaches, and their objectives centred on Islam and Muslim representations in which the hijab is occasionally addressed directly or indirectly, which is rather distinct from the scope of this research that is mainly focusing on the hijab framing through news translation discourse.

For instance, Poole (2002/2009) and Knott et al. (2013) are focusing more on the British media, including newspapers; Poole is mainly focusing on the social meanings of Islam representations in the British context, while Knott et al. (2013) are broadly tackling the role played by the British mainstream in the representations of religions (Including Islam), and how that plays out in relation to secularity, society, and the receiving public. Morey and Yaqin (2011), on the other hand, concentrate their research on Muslim framing or stereotyping in mainstream media, culture, and politics within Western political, cultural, and media discourses. Among the topics that they have reviewed are multiculturalism and the image and depiction of Muslims in mainstream media, including women, such as in films, docudrama, and television thrillers, with some interesting cases shown. In contrast, Mertens and Smaele's study (2016) looks at broader representations of Islam in the news, including coverage of Islam in the Western (European) media in the British, French, and German contexts, as well as in Russian, Indian, and Chinese Communist Party newspapers and in the worldwide press. It also addresses the debates regarding integration, global news, and cultural values in coverage of Islam and Muslims in the media.

The time frame of these studies, which focuses mainly on Islam representations prior to and after the 9/11 attacks, along with some of the findings in these studies, align with what has been found and addressed in the data presented in this chapter relating to the Hijab framing in both news outlets where conflict and secularism are prevailing discourses. For example, Islam has proved to be a salient issue in the representation of British Muslims through British media and news, whether in relation to the Other, minorities, global issues, or more crucially, Islamophobia and terrorism

following the 9/11 attacks (Poole, 2009). It has also been reported to be the most referenced religion in the British media and newspapers in the years between 2008 and 2010, mostly associated with themes of conflict, extremism, militancy, and terrorism (Knott *et al.*, 2013, pp. 80-81).

According to Poole, British media played a role even prior to the 9/11 in constructing anti-Muslim racism (Mertens and Smaele, 2016, p. 26). This accentuates what the research argues: that news media, including translation, play a crucial role in shaping public views on global issues. In a similar vein, based on empirical evidence, Knott *et al.* (2013:188) conclude that the media, through various newspapers, reuse and reproduce prominent discourses that appeal to target audiences and help in the construction of their social worlds, demonstrating how the media separates on religious grounds and makes Islam appear as 'an extremist and intolerant 'Other' (2013, p. 188). Indeed, this conclusion supports the arguments made in this research that there has been a circulation of certain frames when reporting about the hijab through news translation, and the embedded hypertexts are deployed purposefully to generate more framing on the hijab within prominent discourses such as conflict and secularism.

The most associated themes observed with Islam and Muslim representations in these studies are among the points of similarities between these studies and the research findings of BBCNIA and Qantara. For instance, Terrorism, extremism, and conflict, as well as cultural values including veiling and the Hijab, became salient whenever Islam or Muslims were featured in worldwide news coverage after 9/11, as Poole points out (Mertens and Smaele, 2016, pp. 26-33). Following 9/11, the coverage of the veil in British news has evoked a clash of cultures theme, with the hijab or veil, as well as other topics such as immigration and honour killing, Muslim separatism, and censorship as opposed to freedom of speech, standing in opposition to British liberal cultural values. The cultural differences associated with Muslim representations post-9/11 led to them being viewed as a threat to national security, particularly post-9/11, as Poole concludes (Mertens and Smaele, 2016, pp. 31-35). This concluding remark of Poole is echoed by what was reported as the findings of the examined frames of BBC News in Arabic and Qantara corpora with women's oppression, conflict and secularism appearing as associative themes with the Hijab. Poole's findings can relate even more to those of the BBC news translations, given that the BBCNIA occasionally uses British broadsheets and tabloids, along with the global press, as sources to report on the hijab and Islam.

Moreover, in the Western media, Muslims are largely and stereotypically associated with terrorism, a threat to Western family values and secular principles, women's oppression, women wearing the veil or the hijab, men with beards, etc (Morey and Yaqin,2011). Morey and Yaqin also highlight that on the level of form, Muslims have historically been defined by beards for men and hijab for women, which are associated with the theme of Otherness in the secular mind (2011, p. 115). This viewpoint is consistent with the findings of the BBCNIA and Qantara. Since the hijab is a symbol of Islam as worn by Muslim women, it is frequently represented as incompatible with secular values or the demands of Western life in BBC News in Arabic and Qantara's articles through the collocations and contexts it is frequently associated with in the articles published after 9/11. A few cases in point are the story of Mariam Mirzakhani, covered through BBC news translation in the Iranian context, the French case of Maryam Pougetoux, covered through the hypertext of BBC news in a context favouring secularity; and Fereshta Ludin's case in the German context, which was a recurrent topic in Qantara's corpora.

Morey and Yaqin (2011:63) call attention to the question of agenda setting and the Muslim Issues Matrix, which subjects news reporting to the demands of political power at certain times. They argue that Muslims and Islam are represented within limited framing narratives which is newsworthy and that what can be named Muslim Issues Matrix. They propose analysing this matrix in relation to agenda-setting as a news framing approach, as it reveals how news is framed, tailored, and projected to their audience, as well as how it is perceived by the audience, thereby influencing their worldviews. In their attempt to analyse the limited framing narratives of Muslims, they accentuate the importance of realising that news framing is not merely decided by the journalists, editors, and outlets who contribute to that. They suggest that may have been decided by other larger entities such as governments, media professionals, and audiences as well, as some news and media critics have interpreted. Interestingly, the significance of news translation as a subsystem and the afterlife in readers' comments are among the main focuses of the research, with which this point resonates.

In other words, while Muslim representations in the news (including the hijab) are limited to specific frames mostly associated with conflict and extremism themes, the collaborative systematic work behind the news framing scene must be realised and further explored, especially in the context of news translation when reporting on Muslim women and the hijab, which still stands as a research gap.

At the end of this chapter, the answer to the first research question is that BBC News in Arabic, Qantara, and their hypertexts represented the hijab differently. It was primarily depicted in controversial and disputed contexts where themes of secularism or women's oppression prevailed, as well as conflict, which emerges in various contexts listed above. It is important to note, however, that reporting on the hijab predominantly in conflictual contexts may be due to its news value for commercial considerations in broadcasting news or as dictated by news framing approaches prompted by the affiliations of news agencies and stakeholder groups.

Chapter 6: Baker's re-framing and translation as a subsystem

6.1 An overview of the chapter and the approach

This chapter aims to answer the second research question that *is How do these translations operate as a subsystem through some interactive features in their discourse, specifically embedded hyperlinked words, hyperlinked titles, and phrases?*

Consequently, the chapter focuses primarily on the use of Baker's reframing conflict in translation, which is a component of narrative theory as described in the preceding literature review 3.5). In an effort to account for the role of online news translation as a subsystem, the chapter also incorporates Tyulenev's concept of subsystem in the synthetic discussion.

The adoption of Baker's approach to framing analysis was based on its viability as a socially informed textual analysis method that considers metatextual elements that can function as framing sites, such as typography, colour, image, layout, footnotes, and hyperlinked phrases.

The focus of the analysis in this chapter was guided by the second objective of the research question, which aims to investigate the interactive features of the translations that link them to their hypertexts, such as hyperlinked items, phrases, headlines, and statements, to determine if they make news translation function as a subsystem. The analysis procedures take into account the publication date of the article, the news headlines, the subheads, the paragraph or sections focusing on the hijab, the hyperlinked phrases or headlines embedded in the translated reports, as well as the font colour and characters in the TTs, if deemed significant.

The chapter concludes with a synthetic discussion of the findings in light of Tyulenev's subsystem approach. As stated previously, this approach of viewing translation as a subsystem was rationalised by its applicability to being socially informed and for drawing on Luhmann's Social System Theory, which encourages thinking of translation as a mediating functioning subsystem capable of communicating the meaning within the systems which govern its performance as well as the outside environment.

Before conducting the analysis, the embedding characteristics of hypertexts in the two news outlets are compared and contrasted in Table 6.

Table 6 The embedding characteristics of hyperlinks in both news outlets

BBC News in Arabic	Qantara
<p>In terms of location, prior to changing its website, the BBCNIA included hyperlinks on the margins of its pages or in the footnotes on its earlier version. Recently, it began including them into its translation reports and other pieces.</p>	<p>Qantara is more open in its policy of embedding hyperlinks than BBC, but its older version did not include hyperlinks embedded within translation reports. It basically inserted hyperlinked phrases and headlines in the margins, endnotes, and, more lately, within and around the translation in a more sophisticated manner than BBC.</p>
<p>In terms of colour, BBC uses the blue colour for hyperlinked headlines and use black mainly in its reporting. However, recently it has adopted black for hyperlinked headlines.</p>	<p>Qantara is more colourful in terms of the presentation of its content on the website. It uses both colours: black and blue for its hyperlinks. In terms of the saliency of the hyperlinked words or phrases,⁴⁴ Qantara incorporates more eye-catching hyperlinked content in its publications than those observed in BBC News in Arabic.</p>
<p>Regarding page-instructive or guiding phrases, BBCNIA appears to provide generic advice to encourage further reading of embedded hypertexts. Common reading invitations include phrases such as "learn more about this story" or "recommended stories" or "most recently viewed articles."</p>	<p>Since Qantara is a project designed to create a dialogue with the Islamic world and communities, the guiding or instructive phrases reflect this objective. They are associated with special projects or portfolios designed to address Muslim-related issues.</p>

⁴⁴ According to FitzsimmonsI, Weal and Drieghe, from a cognitive viewpoint, hyperlinks imply that the word or phrase is connected to other content, a signal that- is more high-level than the information held only in the lexical representation of the word. They emphasised that any hyperlinked item stands as special or important to some extent (2019, pp. 12-17).

The subsequent examination of TT articles and their hypertexts is limited to two translated articles and four hypertexts headlines for each news outlet.

6.2 Analysis of BBC News in Arabic TTs and HTs

The first translated text was published on June 1, 2018. As stated, *The Times* and other news sources, including *the Daily Telegraph*, *The Guardian*, and *The Financial Times*, served as the primary source for this translated report. The back translation⁴⁵ of article 1 headline is the following:

The Times: Simple blood test "puts us on the cusp of a new era" in cancer treatment

This article contained three subheadings that were translated back into English in the same order as they appear in the TT as shown below.

- 1. Lebanese oil baron of Lebanese origin and failed coup**
- 2. Conservatives and Islamophobia**
- 3. Ban the niqab in Denmark**

The headline and subheads of the TT were written in bold black font and larger font size than the body of the article. They were also not hyperlinked. Only two subheadings in the article were relevant to the hijab, and these were subheadings 2 and 3. Subheading 2 had an image of a Muslim woman wearing a niqab and two embedded hyperlinked headlines, and subheading 3 also included two embedded hyperlinked headlines.

Under subheading 2 of the translated report, the hijab was not addressed in the body text, but the incorporation of an image of a Muslim woman wearing a niqab and two hyperlinked headlines addressing the hijab directly made it relevant to the hijab. Subheading 2 was rather tackling the stance of The Islamic Council in Britain from the Islamophobic stance of British Conservative in the UK. While, subheading 3 was the most relevant section of the published translation, as it specifically addressed the hijab within the context of The Danish Parliament's opposition to the niqab, burqa, and any other form of face-veiling in Denmark (See Appendix 4).

In this TT article, the subheadings worked as framing devices, particularly 2 and 3, which both discussed the hijab in contexts of conflict. The second subheading appears to represent an opposition between two parties, notably the British Conservative Party and Islamophobia. Islamophobia is portrayed through the framing of BBCNIA subheading as a hypothetical, threatening political party that opposes the Conservatives in Britain.

⁴⁵ Google Translate service was used for all back translations.

BBCNIA was sourcing *The Times* and *The Guardian* for this piece of news. BBCNIA narrative also incorporated other framing devices such as the image of a Muslim woman wearing niqab and two embedded hyperlinked subheadings which suggest a conflict theme, too. The embedded hyperlinked subheadings translate as follows:

- **Woman wearing hijab attacked on London Street**
- **Accused convicted of running over a crowd of Muslims in London last year**

Both subtitles under subheading 2 evoke a theme of conflict in which Muslims are victims of potential non-Muslim attacks.

When it comes to the TT article's third subheading, it shows a debate in the Danish parliament over wearing the niqab, burqa, or any other face-covering veil in public, and the subsequent vote on the ban. This article was translated by BBCNIA from *The Financial Times*. The subheading and its embedded hyperlinked subheadings create a secular frame. The hyperlinked subheadings under this section of article are the following:

- **French student "stirs controversy with her hijab" among French politicians**
- **Ban on niqab in Austria comes into force**

The first subtitle in the preceding list addressed the controversy surrounding the hijab worn by a Union representative at a secular French educational institution. In contrast, the second subheading highlights the controversies surrounding the niqab in Austria. Both contexts are European, and the predominant frame in the subheading is the secular frame.

All the examples shown above demonstrate framing within the translation. BBCNIA relied on three news sources as its source text: *The Times*, *The Guardian* and *The Financial Times*; however, BBCNIA adopted selective appropriation (3.5) as one of the narrative features by including the image of a Muslim woman wearing the niqab under Subheading 2. In addition to that, relationality and temporality were found as narrative features in BBCIN construction of narrative since BBCNIA used temporality through drawing a link the threat of Islamophobia is sequentially connected to the attacks on Muslims in the embedded subheads evoking conflict theme.

Likewise, in constructing the secular frame, BBCNIA linked the Danish ban on the niqab to the French case opposing hijab in secular educational institutions and the Austrian ban on the niqab. The relationality was observed through the bigger frame emerged from the reframing of conflict or secularism by embedding the hyperlinked materials within translation. Furthermore, it incorporated framing devices such as font size for subheadings and their emerging subtitles, as well as hyperlinked articles that reframed the initial frame found in the subheadings for the TT article they fall under.

The second translated BBCNIA article was chosen from a distantly different date. It was published on May 7, 2007. The main headline was back translated into English as the following:

British newspapers: Hijab war threatens to tear Turkey apart

Under the main headline came other 5 subheadings:

1. **Egypt**
2. **Battle of Livni**
3. **Terrorism file**
4. **Blair's mistakes**
5. **Scotland's secession**

All subheadings were black and slightly bigger than the font size of the body text. No embedded hyperlinked content was found. Most of the hyperlinked articles were either on the left margin of the webpage or as endnotes. Most of them did not address the hijab directly. In the translated article, the hijab is only mentioned in the first paragraph following the main headline; the English back translation of the excerpt is provided in (Appendix 6)

The section of the article discussing the hijab describes the fierce debate between secular politicians and Islamists in Turkey regarding the hijab. According to the report, the debate would rise to "prompt a military coup," as stated in the following translated excerpt from the full article:

'She added that the dispute over the hijab reflects a growing rift within Turkey between Islamists and secularists and threatens to trigger a military coup.'

In the narrative of BBCNIA when reporting on this incident, the above five subheadings which followed the incident sequentially indicated a common thread that recurred throughout the narratives built under them. The common thread or frame which was found is conflict. Through this conflict theme, the subheadings were connected to the main heading, which indicates a reframing of conflict within the translation. In other words, conflict was reframed in this article by emphasizing hijab as one of the most controversial topics worthy of acting as a headline for other subheads evoking the same conflict theme. The narrative feature of reframing deployed here is relationality along with selective appropriation as the second deployed a narrative feature.

It should be noted that in article 2 of BBCNIA, the hyperlinked articles were located on the left margin, in a specific portfolio titled the Turkish File, which still deems to a site for reframing conflict and secular narratives in hijab representations outside the translation. This is evidence of the technological evolution and their role in reframing news topics throughout time, which was subsequently represented in BBCNIA's narrative construction. For example, the 2007 website

version⁴⁶ was considerably different from the 2018 updated version of the translated report. Specifically, in terms of the incorporation of hyperlinks, the layout design, and the use of narrative features, the framing of news narratives in BBCNIA differed significantly from what it used to be.

In terms of framing the hijab through the previous two articles, BBC News in Arabic framing on the hijab is mostly associated with conflict and secularism as frames. However, BBCNIA reframing of narratives is adept at framing within the translation and outside the translation by employing narrative features as outlined by Baker (2010:2019). In particular, the narrative features of temporality, relationality, and selective appropriation were mostly deployed, even when hyperlinks were embedded outside the translation on the left margin.

In conclusion, BBC News in Arabic can be viewed as a functional subsystem, given that it primarily reports from international press, including British broadsheets and tabloids. Moreover, it incorporates narrative features consistent with Baker's (2019) definitions of temporality, relationality, and selective appropriation. Notably, it demonstrated a high level of skill in reframing hijab in relation to conflict and secularism within and outside the news translation, as demonstrated by the inclusion of hyperlinks, the design of the webpage layout, the font size, the inclusion of images, and the creation of a special portfolio to address Middle Eastern topics.

6.3 Analysis of Qantara TTs and HTs

The first article selected from Qantara was published on October 28, 2018⁴⁷. It had an English version hyperlinked on the left margin. The endnote of the translation mentioned the name of author and the translator in Arabic. The article is longer than BBCNIA articles and it contains five hyperlinked subheadings. A lower font size headline in black precedes the larger headline in blue. Four images were incorporated into the translation, most of which depict women wearing the hijab, with the exception of the second image, which appears to show a German mother who is concerned with her daughter's decision to wear the hijab.

The two headlines were back translated into the following:

- A German mother's opinion of her daughter who converted to Islam on the Salafi way
- When a German girl suddenly wears the niqab in Germany

⁴⁶ http://news.bbc.co.uk/hi/arabic/press/newsid_6629000/6629221.stm

⁴⁷ <https://ar.qantara.de/content/ry-wld-lmny-bbnth-lmtnq-l-lslm-l-ltryq-lslyf-hyn-tlbs-ft-lmny-lnqb-fy-lmny-fj?nopaging=1>

The five hyperlinked embedded subheadings are the following:

- use **the brain**
- convert to **Islam**
- First **marriage** as a teenager
- cautious **convergence**
- **Being** harassed and bullied

There was a single blue hyperlinked word within the translation that is Arab in reference to Arab countries. Moreover, the copy rights were granted to DW. In addition to the above-mentioned text characteristics, the webpage contained numerous hypertext links, some of which were categorized as special portfolios addressing Muslim communities, the Islamic world, and Muslim women and girls. Most of those hyperlinks were located on the left margin and the footnote.

This translated article from Qantara was not a news item. It appeared more of a personal narrative that might be connected to other public narratives on the hijab as a topic in order to understand how it can emerge in a clash of cultures. It prompted the anxiety of a German mother who saw her daughter convert to Islam and wear the niqab, embracing a Salafi approach to Islam. The use of partially hyperlinked subheadings was eye-catching and uncommon in comparison to the standard method of hyperlink embedding.

The hyperlinked phrases in the above-listed translation of Qantara are highlighted in bold indicating their saliency in the context. These words frame the hijab as problematic in the German context because conversion to Islam, harassment, marriage of a teenager, and the need to use one's brain to avoid brainwashing indicate that wearing the hijab or niqab can put a German girl and her family at risk, particularly in relation to terrorism. This suggests a theme of Islamophobia and women's oppression, especially with the inclusion of the hyperlinked term Arabs to represent a difficult lifestyle for a German woman, as mentioned in the text.

When the headlines of the hyperlinked Qantara articles for further reading on the footnote were examined, the hijab was reframed in debatable contexts related to the ban on the hijab in Europe and predominantly in a positive, neutral tone, demonstrating the perspectives against the ban which assert religious freedom and women's freedom.

However, several of the other suggested readings on the webpage that are hyperlinked invoke themes of Islamophobia, terrorism, the German court, and justice. This could be interpreted to indicate that the goal and orientation are primarily centred on Muslim inclusion into European cultures, particularly German culture.

Notably, Qantara provides more embedded hyperlinks than BBC News in Arabic, with the objective of creating a dialogue between Germany and Muslim communities in Germany and Europe in accordance with its vision and mission.

The second translation⁴⁸ which was chosen from Qantara for analysis was published on April 6, 2011. It had an English version hyperlinked on the left margin. The endnote of the translation mentioned the name of author and the translator in Arabic. A lower font size headline in black precedes the larger headline in blue. The two headlines were back translated into the following:

- The debate over the hijab in Europe:
- What are the reasons, as a Muslim woman, that drive me not to wear the hijab?

Similar to the first, the second article had subheadings, but they were three in total, not hyperlinked, and black. The subheadings, translated back into Arabic, are as follows:

- **"Extra accessory on fashion" from the time the Qur'an came down?**
- **The link between the veil and modesty is no longer clear.**
- **The veil doesn't have the function of a political symbol.**

Even though the subheadings were not hyperlinked, they were considered essential as framing devices within the translation. As indicated by the preceding list of subheadings, the hijab has been reframed through a variety of themes: fashion, the Quran, modesty, and as a political symbol. In this translated article, hyperlinks were not embedded within the translation but were instead found on the left margin and in the endnotes. This indicates that older versions of Qantara translated articles did not reframe the hijab within their translations through hyperlinks, but rather through other metatext features within the translations, such as font size of headlines and subheadings, and bolding the subheading. In that respect, it is similar to BBC News in Arabic framing of the hijab in the older version of translations. In the older versions, the reframing of the hijab outside of the translation was performed through the left margin and endnotes, which were hyperlinked to articles that gave substantial reframing of the hijab related to specific portfolios created by Qantara to serve its vision and mission. When those hyperlinked headlines were examined, they revealed themes associated with the debate in Europe on the hijab and niqab ban, problems of integration from the immigrant perspective or the German state, Islam and the West, Islam in Germany, and Muslim women.

⁴⁸ <https://ar.qantara.de/content/ljdl-hwl-lhjb-fy-wrwb-m-hy-lsbb-lty-tdfny-kmslm-ldm-rtd-lhjb>

To conclude with, Qantara differs from BBC News in Arabic in its presentation of translated articles and the narrative features applied in its news framing, as the majority of Qantara's articles are based on personal or public narratives rather than international news. Furthermore, BBC News in Arabic is governed by a different vision and mission, which is reflected in its distinct publications and production means.

6.4 Discussion

The findings are discussed here in accordance with the concept of subsystem. Accordingly, one would contemplate: Do the interactive, embedded hyperlinked items serve as sites for reframing, enabling online news translation to operate as a subsystem mediating between the other binary or multi-systems involved in the communication?

Indeed, the interactive embedded hyperlinked items served a purpose of reframing narratives when reporting on the hijab as shown through the previous examples, especially in reframing conflict and secularism in both news outlets as prevailing frames when reporting about the hijab. Nevertheless, the role of those interactive embedded hyperlinked items as a subsystem deserves more scrutiny and perhaps extensive research. In theory, the translations of both news outlets can be viewed as functioning subsystems since their primary aim is to communicate an event, incident, or narrative to a group of readers in a language that is different from the source language they are translating from. They can also be realised as working in systems, whether at binary or multi-system levels.

To answer the second research question: *How do these translations operate as a subsystem through some interactive features in their discourse, specifically embedded hyperlinked words, hyperlinked titles, and phrases?*

The findings above revealed that the interactive features, specifically embedded hyperlinked words, hyperlinked headlines, and subheadings, were reframing the hijab within and outside the translated texts of both news outlets. The frames found were mostly associated with conflict and secularism. The hyperlinked items have the potential to serve as framing devices, which can aid news translation to function as a subsystem between two larger systems: the news organization system through its publications and the readership system as the receiver of the communicated published news translations. It is worth mentioning that the other framing devices within translations, such as narrative features, as described previously by Baker (2010:2019), play a substantial role along with the hyperlinked items as framing devices within and outside the translated news reports.

Chapter 7: Différance and afterlife in readers' responses

7.1 An overview of the chapter and the readers/participants study design

This chapter aims to present the findings of the readership part. The chapter is composed of six sections. The first section gives an overview of the chapter, a glimpse of the reader's study design (See 4.4.9). The second section deals with the quantitative and qualitative analysis of readers' responses to survey 1 on BBCNIA articles of TTs and HTs. Likewise, the third section deals with the readers' responses to survey 2 on Qantara articles of TTs and HTs quantitatively and qualitatively, including the reflections on survey 3. The fourth section then covers the reflections on survey 3, while the fifth piece connects the preceding sections in a final evaluation of the results in accordance with Derrida's Afterlife and Difference aspects of theory to answer the third and fourth research questions. The chapter concludes providing an overview of the interpreted results, answers the third and fourth questions, and highlights certain limitations caused by the restricted sample.

A few points should be made first about the conditions surrounding the implementation of the readers' study. The readership study was initially composed of 4 online surveys of quantitative and qualitative questions which were administrated on weekly basis over a course of month with the participants supplied by reading materials over 3 weeks, and the last week was dedicated for reflection practices on the previous reading. Ethical considerations were considered, and all reading activities, as well as the administration of the online surveys, were carried out after obtaining permission from the gatekeepers at the University of Southampton via ERGO. Accordingly, ERGO approval for the study (No. 53577.A2) was obtained before the commencement of the study. All surveys were designed, administrated, and analysed with the assistance of an online survey tool, that is iSurvey which is in compliance with GDPR and managed by the University of Southampton. In addition, Microsoft Excel was used at the final stages to help with the analysis and create the illustrative charts. It is worth mentioning that the study had gone through a required filtering at the analysis stage in which MEMRI materials and its relevant survey results were excluded from all the study for a more focused interpretation and per word count considerations.

Thus, the following analysis is presenting the interpretation of three of the administrated online surveys that were made on BBCNIA, Qantara articles and the last survey reflecting on the framing of both outlets. Moreover, another filtering during the analysis took place which was related to the number of participants in each survey. Given that the study began with 70 students participating as agreed, the outcome of the analysis demonstrated that the full participation decreased by almost half ending up with 36 to 34 which can be counted as participation (See Table 7).

Table 7 The number of participants in each survey

Survey No.	The total number of participants
Survey 1 BBC News in Arabic	63
Survey 2 Qantara	36
Survey 3 Reflective practice	34

Looking into the responses to each survey revealed that not all participants completed the questions on the surveys and accordingly the response rate for each survey was analysed and illustrated as shown in (Appendix 10). The decrease in the participation may have been resulted due to some factors associated with the study design and its implementation. First, the study required a month of concentrated reading for the participants to be able to respond as effectively as possible to the online surveys, which may have exhausted the participants given that they agreed to participate voluntarily, albeit with the promise of 5 bonus marks from their course leader and a research proposal training workshop by the researcher once the study was completed. Second, the decrease might have resulted from lack of interest in the topic from the participants side or due to external factors related to their occupation with other assignments required for their other courses. Presumably, that might also be associated with the choice of the survey as a research instrument to collect the data since it also has a downside in terms of the lack of direct communication between the participants and the researcher, which was mandatory in the context of this research to minimise the researcher's interference and attain objectivity as much as possible. The sections that follow analyse the reader responses to the surveys.

7.2 Readers responses to survey 1 on BBCNIA TTs and HTs

The quantitative questions contained six questions, and the qualitative questions contained six questions as well.

7.2.1 Readers take on BBCNIA TT and HT (quantitative questions)

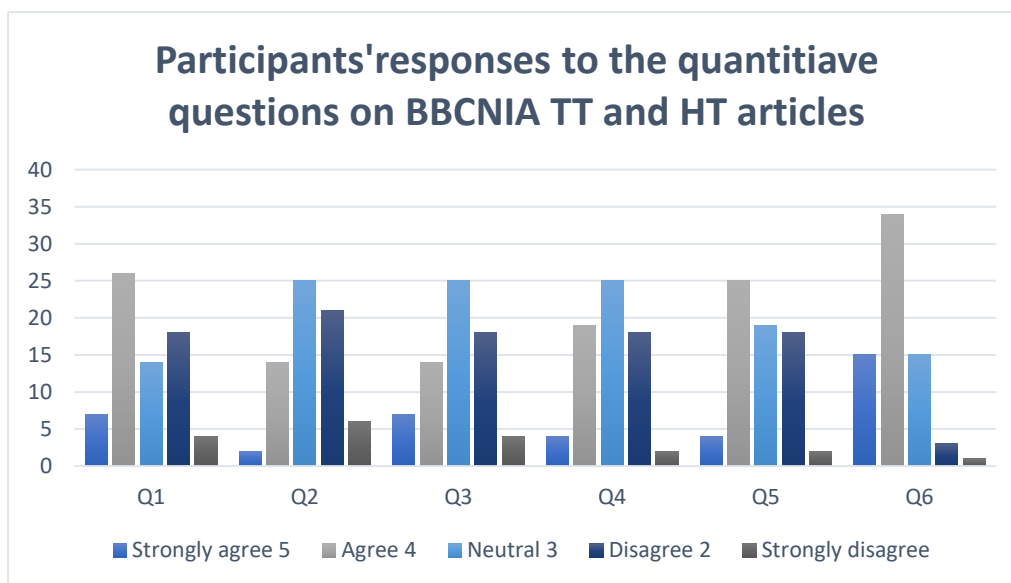
The participants responded to the statement questions on this part, and the responses were given numeric values on 5 Likert scale point ranging from (5 Strongly agree, 4 Agree, 3 Neutral, 2 Disagree and 1 Strongly disagree).

The statements given in this part were the following:

1. The framing of the Hijab through the translations of BBC news in Arabic was mostly negative.
2. The framing of the Hijab through the translations of BBC news in Arabic was mostly positive.
3. The framing of the Hijab through the translations of BBC news in Arabic was mostly neutral.
4. Frames of the Hijab through the hypertexts in BBC News in Arabic were very similar to the frames of the Hijab in the translated texts in BBC News in Arabic.
5. Frames of the Hijab through the hypertexts in BBC News in Arabic were different from the frames of the Hijab in the translated texts in BBC News in Arabic.
6. The comments given by the readers addressed to BBC News in Arabic as an online news outlet will have an impact on the future production of online news media translations made about the Hijab on BBC news website.

The first five statements were included to help answer the third research question, whereas the sixth statement was included to help answer the fourth research question quantitatively. The generated results as shown in Figure 17 below indicate the participants' responses after reading the translated and hypertext articles selected from BBC News in Arabic. The number of participants who responded to survey 1 on BBCNIA were 63 in total. The chart in Figure 17 compares the participants' responses to all 6 statements/questions with the colours indicating the response rate on a 5-point Likert scale.

Figure 17 Participants' responses to quantitative questions on BBCNIA



Overall, the majority of the participants seemingly appeared not to have a strong judgment on the framing of BBC News in Arabic which is apparently evident from the lower response rate in the 'strongly agree' and 'strongly disagree' categories across the 6 statements. However, those who strongly agree are relatively more than those who strongly disagree, particularly with a considerable rise in response to Q6 as 15 participants strongly agreed that reader's comments have a potential impact on the future publications of BBC news when reporting on the hijab compared to only one who strongly disagreed.

Neutrality in responses seemed to be prevalent particularly in response to Q2, Q3 and Q4 statements which reveal that 25 participants were not sure about the positivity or neutrality of BBC News in Arabic framing of the hijab through translation. Moreover, they are not sure about the similarity of TT and HT frames of BBCNIA when reporting on the hijab. By contrast, 26 participants agreed that the framing of BBCNIA of the hijab through translation was mostly negative in their response to Q1 statement, and 21 participants tended to disagree that BBCNIA is mostly framing the hijab positively through their translations. More importantly, 25 participants thought that the frames of the translations differ from the frames of their hypertexts in BBCNIA compared to 19 who went neutral and 18 who disagreed in response to Q5 statement. Interestingly, the majority of the participants agreed that the readers have an impact of the future production of online news translation about the hijab on BBC website.

However, there were 15 who went neutral and a few participants disagreeing with the statement. That may be indicative that the participants in this study have highly estimated their value and their influence as readers of the news translation. This would accentuate the afterlife effect in readers' comments in numerical values, albeit on a smaller scale.

7.2.2 Readers take on BBCNIA TT and HT (qualitative questions)

In this section, participants answered the following six questions:

1. How would you as a reader-describe the overall representation/framing of the Hijab after reading the translated texts from BBC News in Arabic? Explain.
2. How would you as a reader-describe the overall representation/framing of the Hijab after reading the hypertexts attached to the translations from BBC News in Arabic? Explain.
3. Have you noticed any direct or indirect connection between the translated texts you have read and their hypertexts in representing/framing the Hijab in BBC News in Arabic? Elaborate your answer.
4. Is there any difference in the representation/framing of the Hijab between the translated texts and their hypertexts as presented through BBC News in Arabic? Explain.
5. Do you think as a reader that your responses to this survey will have an impact on the future translations made about the Hijab and presented through BBC News in Arabic website? Explain.
6. Do you think as a reader that your feedback or comments if they were shared with the policy makers or the editorial team of BBC News in Arabic will have an impact on the future translations made about the Hijab and presented through BBC News in Arabic as an online news website? Explain.

Analysing qualitative reader responses to the framing of the hijab in BBCNIA via translated texts and hypertexts revealed that the hijab was perceived differently in BBC News Arabic translations and their hypertexts. Some respondents believed that the majority of translations presented the hijab in a controversial way. A few participant readers characterised the translations as accurate (yet occasionally harsh), informative, and clear, while others suggested a few modifications. Also, one of the readers thought that 'The representation of the Hijab in the translated texts showcased different views on the Hijab.'

Occasionally, it was reported that the hypertexts were clearer and more informative, providing additional information on the hijab in relation to European countries, secularism, and conflict in general. For example: a reader stated: 'It was clearer and more detailed. I learned about the opinions of some countries and what happened in this case in detail.'

Some respondents thought the overall framing was neutral in both TTs and HTs, yet with some negative reporting on Islam as a religion occasionally or when a political connotation was attached to the Hijab. Whereas some others thought the issue of the Hijab 'is described positively' especially in relation to fashion. As for the news tone, only a few respondents emphasised the framing in terms of positivity, neutrality, or negativity. For instance, some respondents viewed the framing of the hijab in both TTs and HTs as neutral, while fewer perceived the framing to be very negative, very positive, or rather positive and negative in some of the articles. Remarkably, some readers believed framing the Hijab in general whether in TTs or HTs is 'propagated and exaggerated in the media' for either 'commercial purposes' or for political agendas. For example, A reader responded: 'I think in my opinion that these sites describe the reality that occurs in European countries of violence against Muslims.' One of the readers commented: 'BBC News Arabic shed light on the hijab and how it is not desirable in countries as it mentioned more than one country whose people do not want hijab.' One more reader shared her feedback: 'Women are mostly framed in a manner within the news as the victim or the fragile submissive entity in a story which helps in propagating a certain idea or a role regarding women in our society.'

Aside from comments on the tone of the framing, the majority of respondents offered their views on the Hijab as a global issue of interest and how it should be covered in the press. One respondent, for example, thought: 'in my opinion the issue of the Hijab has caused many unforeseen and exaggerated problems.' Another reader added: 'The afraidness of the Hijab is a global problem for all Muslims because people who don't know the Islamic world always think that a Muslim woman has no rights or not a free woman because she wears a Hijab. Plus most people have become afraid of Hijab because of ISIS.'

When asked whether there is a direct or indirect link between the framing of TTs and their HTs, the responses to the third question varied. The majority of the readers believed there is a direct or indirect link between the translated texts and their hypertexts in terms of framing. Only few readers believed the opposite. Most readers believed there was a direct link in terms of addressing the Hijab in different contexts, mostly controversial with a focus on the ban in the European context or fashion. Some readers added that hypertexts have the advantage of adding more to the topic as one elaborated: 'Yes there was a direct connection between them. If you were reading the text and felt that you want to know more about it will help you.' However, only a small number of readers indicated that there were some texts with a direct connection to their hypertexts and some others were not. One reader said: 'Perhaps the link is in the meaning contained in different texts at the end'.

On the other hand, the majority of respondents to the fourth question concurred that there is little difference between the translations of BBC and their hypertexts in framing the Hijab. It was reported, however, that the translated texts occasionally represented the hijab in a more negative light than the hypertexts. Some thought the hypertexts were clearer and more general.

Another reader said: 'The overall representation of the Hijab in the hypertexts varied from positive views and experiences to negative views and experiences that Hijab is went through in the western world.' In contrast, one reader stated, 'in my opinion the hypertexts are the same I could not find clear difference between the hypertexts and BBC translations'.

The above results demonstrate how readers' perceptions of the frames differed across BBCNIA articles. Furthermore, rather than identifying specific frames in both TTs and HTs ,their responses reflected their stances based on what they read. However, some of them believed that reading the articles proved to be informative and had given them a better understanding of how the hijab is perceived in Europe and the West. Furthermore, some readers believed that reading the hypertexts helped them absorb the information better.

When asked about the possible implications of their comments as readers for future BBCNIA translations on the hijab, the majority of readers concurred that they hoped their comments would have an impact and inform about the Hijab and Islam more, believing the Hijab is an important issue, while others hoped that the translations would be improved further. One commented: 'Yes, hopefully future translations about the Hijab will be more carefully picked and presented through BBC News.' A few readers were doubtful about the impact of their comments. One reader remarked, 'I do not think so; it is just an opinion. It is not wrong or correct.' Another thought: 'I think no, they wouldn't care about my opinion.' A reader elaborated on her point, saying: 'I believe my opinion won't change anything they do because they feel it is good for them. They do not care about Muslim people or even Hijab. Even if they write good things, they still do what they feel is right for the publishing company.'

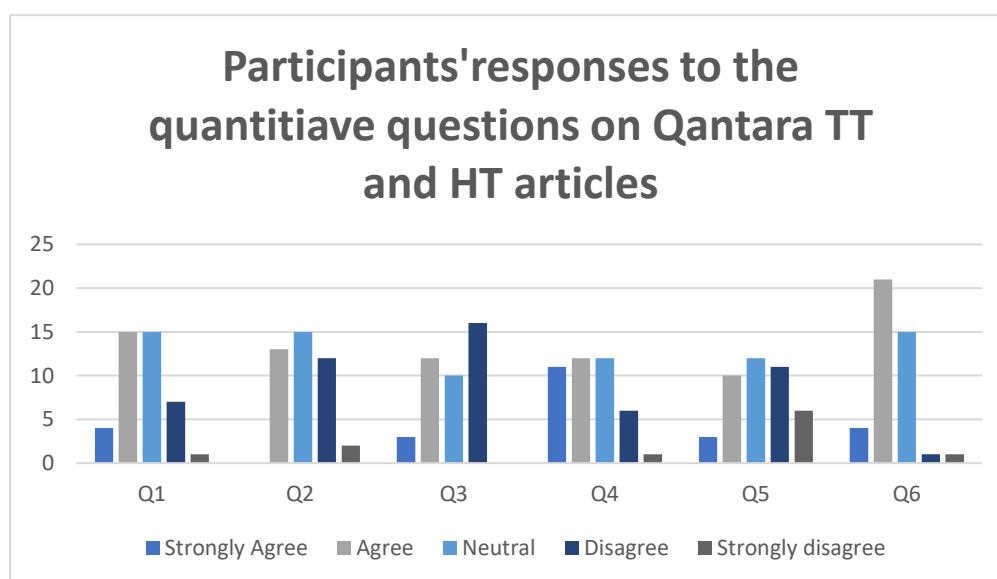
7.3 Readers' responses to survey 2 on Qantara TTs and HTs

For Qantara articles, the participants were asked the exact same questions as in the previous section of Survey 1. The subsequent sections display the results of the readers' responses to Survey 2.

7.3.1 Readers take on Qantara TT and HT (quantitative questions)

Figure 18 below illustrates the readers' responses to the 6 statements on Qantara's corpora of TTs and HTs. The response rate has decreased when compared to Survey 1. The overall number of participants who responded to Survey 1 (See Figure 17) on BBCNIA was 63, while the total number of responses to Survey 2 was 42. This may have been due to the length of the study and its required reading assignments, which may have conflicted with the participants' other responsibilities.

Figure 18 Participants' responses to quantitative questions on Qantara



As shown in Figure 18, participants rarely disagreed vehemently with the statements, except for Q2 and Q5. Two readers disagreed with Q2 statement that the framing of the hijab in the translations of QANTARA was predominantly positive, while the highest number went neutral with the statement. Whereas, in Q5's statement, six readers firmly disagreed that frames of the hijab in QANTARA's hypertexts were distinct from frames of the hijab in QANTARA's translated texts. Evidently, in response to this statement in particular, the readers appear to have divergent perspectives on the distinction between the framing of the two categories of articles.

On the other hand, the most common response to Q1 was an equal number of 15 readers who agreed or were neutral on the statement that the framing of the hijab in QANTARA translations was mostly negative. This can be interpreted as the readers' preference for assuming that the Hijab is represented in the corpora of Qantara as either relatively positive or negative. This can be supported by looking at their responses to the Q3 statement, which suggests that the framing of the Hijab through the translations of QANTARA was mostly neutral. 12 readers agreed that it was neutral, compared to 16 who disagreed and 10 who went neutral. Finally, in response to Q6, most readers agreed that their comments and feedback on Qantara's articles would have an impact on future Hijab translations, while 15 readers were neutral.

From the previous quantitative analysis, it can be concluded that readers were more inclined to believe that the Hijab was represented negatively or positively in the translations of QANTARA. On the differences in framing between the TTs and HTs of Qantara, they also had divergent, albeit mostly neutral, perspectives. In contrast, they appeared more optimistic about the potential impact of their comments on future translations of Qantara, similar to their attitude towards the BBCNIA survey.

7.3.2 Readers take on Qantara TT and HT (qualitative questions)

In their responses to the Qualitative questions, the participants' perspectives on the Hijab's representation in TTs and HTs articles varied. Readers' responses to Qantara articles were more diverse and detailed than their responses to BBC articles. Despite their occasional reservations thinking that the framing was mostly negative across the articles, the majority of them liked Qantara's explanatory articles and engaged with the narratives thinking it was informative of the European stance on the Hijab. A few readers believed the Hijab was presented in a positive or neutral way. The majority of their attention was focused on Qantara's news and article formats.

For example, one reader commented on the translations' headlines: 'Most of the headlines were questions then the main articles which is made us (the readers) interested to read more.' Some readers thought the English version or translation of the articles were better than the Arabic. Some other believed the vocabulary use in the translations were a bit harsh. One reader thought the overall framing of the Hijab in the hypertexts did not differ from that of the translated texts, as they all discussed the hijab in the same manner, although the topics were significantly different.

Another reader commented on the translations: 'The translated texts were normal and unharmed, but the use of the vocabulary was a little bit harsh. Also, the translated texts were not having many details as they should.' One reader commented on the translated text: 'A good text in all respects

and describes the views of some countries about the hijab and whether they agree with it or not and it describes the perception of the residents of these countries on this subject.'

Despite the variations in topics, most of the readers believed the framing of the Hijab in hypertexts was 'identical' or 'similar' to their translations in their comments on Qantara's HTs' Hijab frames. They believed the framing was mostly neutral but occasionally negative especially in HTs showing that the Hijab is debated in the European context. Some readers preferred the more detailed hypertexts, and they thought the English version was sometimes better at conveying meaning in a calm and moderate tone. A reader stated: 'there was a lot of positive and negative points in the translation I think in the English translation it was calmer and they covered up all the details but in the Arabic translation it was different at the beginning.'

Another reader commented: 'Some of the hypertexts were similar to the translated texts. Others were supporting it with different stories related to the same topic "The Hijab." Some of the hypertexts translated the same passages from Arabic to English. The English version was easier to understand and clearer than the Arabic one.'

When asked if they perceived a link between Qantara's TTs and HTs, the majority of participants concurred that there is a link, which is largely topical because it addresses the Hijab, Islam, and Muslim women. Few felt there was no link. One reader considered that: 'There was indirect messages that Islamic outfit is regarded as a threat in Europe. Another indirect message that Islamic outfits are not expected for the public eye.' Another reader argued: 'there is no direct contact between them but in my opinion, it could be about the topics, but the hypertext is clearer than the translated text.' Similarly, when they were asked if there was any difference between the two sets of articles, while a minority thought there was a difference, all agreed there was no difference between the framing of the HTs and TTs of Qantara.

As for the last two questions on the possible implications of their comments as readers on the future translations of Qantara, the majority of the participants agreed that their comments would hopefully have an impact. That was echoed even in their responses to the last two questions on Survey 3, when they reflected on the previous reading tasks.

7.4 Readers' responses to survey 3 (Reflective part)

In survey 3, the readers were asked to answer a few multiple-choice questions on the topics most frequently associated with the Hijab in both news outlets, as well as a final open-ended question about the potential impact of their comments and feedback as active readers of the two news sites. The given choices for the most associative themes were violence, immigration, oppression,

fashion, freedom, religious freedom, none of the above. Apparently, the readers had an issue when inserting the MCQ questions which resulted in a few clear responses in this part. The few responses to those questions revealed that violence, fashion, and oppression among the most frequent themes associating with the Hijab in BBCNIA articles. Similar themes were found in Qantara but freedom, religious freedom and immigration were considered by some readers, too.

7.5 Discussion in relation to Derrida's Afterlife

As previously established in Chapter 3 (See3.8), the scarcity of research on translation reception, particularly among consumers of online news media translation, indicates a gap in the translation studies literature. This gap has been raised on occasion, whether in the context of translation studies (Wolf and Fukari, 2007; Chan, 2016) or news translation (Scammell and Bielsa, 2022).

Littau (1997) argument-as detailed in (Section 3.8)- about Derrida's Différance and afterlife has been stimulating to apply these two aspects in the context of digital news translation for the purposes of answering the last two research questions, which are as follows:

- What are the readers' views of the Hijab framing through such translations and their hypertexts?
- What are the readers' views about the possible implications of their comments and responses on the production of future translations on the Hijab?

When using Derrida's Différance and Afterlife as an approach to interpret the links that connect the translations to their hypertexts through meaning renewal by framing the Hijab in a particular way within the translation and beyond at the level of its discourse, including the hypertexts, this assumption was based on the premise that Différance is reflected in the different and delayed meaning transfer that Hijab frames undergo from the TTs into their HTs. Furthermore, the incorporation of the afterlife was made to attest or refute the active role readers play in regenerating and reconstructing meaning based on their individual perceptions and socio-cultural factors shaping their identities.

What can be concluded from the responses of the readers to the three surveys in relation to that is that most of the readers in the study thought that that there is little variation in framing the Hijab between BBC translations and their hypertexts. Likewise, Despite the differences in content, most readers thought the Hijab framing in the hypertexts of Qantara was 'same' or similar to their translations. However, it was argued that the translated texts sometimes portrayed the hijab in a more negative light than the hypertexts in both news outlets. Some readers observed that the hypertexts were more clear, comprehensive, and informative, allowing them to better assimilate

the information and better understand the Hijab-related contexts. This would support the premise that hypertexts are extending the meaning further and would potentially play a crucial role in reinforcing certain framing of the Hijab such as conflict or secularity by recommending further reading on the subject or on related topics.

On the other hand, the possibility of the afterlife is supported by most of the readers' belief that their comments and feedback could influence future translations produced by BBCNIA and Qantara if they were shared with the news editorial team or agencies.

7.6 Conclusion

In conclusion, the readers thought both news sources framed the Hijab differently, each through their own selection of issues. The majority believed that the framing between the TTS and HTs in both outlets were almost the same. However, they agreed that hypertexts were beneficial in terms of informing readers more about the subject and providing additional information. Some also believed that there is a link between the TTs and HTs, which is primarily topical in that it addresses the Hijab or veiling, but occasionally contextual in that it addresses a conflict over the Hijab in Europe or the Middle East, predominantly in secular states.

In a nutshell, when asked about the potential future implications of their feedback and comments as readers, the majority of the readers raised the possibility that their responses and comments would result in a change in future translations of the Hijab made by both news outlets. Some of them were certain and sure of the power of their comments, while the majority were hopeful, with only a few readers doubting the impact of their comments; for example, among the doubtful commentators, one reader stated, 'Unfortunately no they will not care about my opinion'.

It should be noted that the implementation of the readers' study was problematic, and the results cannot be generalised with certainty due to the limited sample size and its coverage. The study's conduct proved challenging for a variety of reasons, including the recruitment of readers as study participants during sampling, the design of the study and the surveys to ensure coverage of the inspected framing on the texts subjected to reading and the possible implications of the Hijab framing on future news translation readers, and, of course, the study's implementation.

These limitations included the required language proficiency in both Arabic and English as well as the sample's limited coverage, which is not representative of the target population, i.e., all veiled Muslim women or, on a smaller scale, Saudi women. The length of the study and its required reading tasks, which may have been tedious for the participants to complete because they were

asked to respond to four online surveys with 12 questions each and a 40-minute time estimate. All that must have contributed to the lower response rate and posed a limitation.

As a result, the study had to depend on opportunity sampling or convenience sampling due to the previous conditions. An opportunity sampling or convenience sampling means 'using people from the target population available at the time and willing to participate'. Despite the advantage of this sampling method that facilitates the recruitment process, it may not ensure the representativeness of the sample of the target population and evermore the sample might be regarded as biased (Mcleod, 2023).

For better outcomes and a more generalised result of news readership, it is recommended to use a larger sample size with diverse backgrounds, such as religious versus secular, Muslims and non-Muslims, men and women, and a significant age gap. If applied, for example, to collect the responses of Saudi women, this should account for regional variations in Hijab observance, including conservative and liberal viewpoints. Also, it is advised to consider the gap between the oldest and most recent generations in Saudi Arabia. Finally, it is also recommended to apply some other research methods, such as focus groups, interviews, etc., that permit direct contact between the researcher and the participants.

Chapter 8: The Conclusion

8.1 A brief panoramic view of the research

The purpose of this research was to investigate the representations of the hijab in the translations and hypertexts of two online news outlets: BBC News in Arabic and Qantara. In this investigation, it was assumed that online news translation acts as a subsystem between two larger systems: the system of news media agencies as the publishers of translations and the system of readers as the recipient of translated reports. Furthermore, the research hypothesized that the readers would play an active part in the meaning construction, subsequently framing by providing feedback and comments on the news translations they read. As a result, four research questions were developed to investigate hijab representations, online news translation as a subsystem, readership role, and the implications of their comments on future hijab-related news translations.

The results of the textual analysis indicated that the hijab is represented differently by the two news outlets. Conflict and particularly secularism were prevailing frames across the corpora of both news outlets, with some variations in the semantic frames of each and the amount of embeddedness of hyperlinked items adopted by each news outlet. The hyperlinked items of Qantara were richer in quality and used more contextually in their translations than those of BBC News in Arabic, which linked articles primarily by regional coverage rather than topic relevance.

However, it has been demonstrated that BBC News in Arabic is more adept at reframing hijab within a conflict frame or a secular frame in and outside of its news translation, particularly through the use of narrative features such as temporality, relationality, and selective appropriation, whereas Qantara was more adept at using hyperlinks to achieve its cultural mediation objective and reframing of cultural topics including the hijab.

The results of the readers' study on the other hand indicated that the readers thought that both news outlets represented the Hijab differently, each with their own pick of topics. Most readers noted that the framing of the TTS and HTs in both news outlets was nearly identical. They did agree, however, that hypertexts were useful for enlightening readers about the subject and giving additional details. Some readers believed that there is a link between the TTs and the HTs of both news outlets, which are primarily topical in that they target the Hijab or veiling but occasionally when addressing the debate over the Hijab in Europe or the Middle East, primarily in secular states. Finally, when asked about the potential future implications of their feedback and comments as readers, many of the readers agreed that their responses and comments would have an impact on future translations of the Hijab made by both news outlets.

On a final note, the methodology is feasible and recommended for future research and replication due to its comprehensiveness and the triangulation of qualitative and quantitative data analysis methods, as well as the combined paradigms, which are primarily poststructuralist in nature and scope focusing on the socio-cultural and functional role of news translation. In more detail, Corpus Linguistics, when combined with other interpretative social-oriented paradigms such as Mona Baker's narrative and framing approach, contributes to a more thorough understanding of linguistic representations of cultural phenomena in news translation, not only in relation to the hijab and Muslim women as a social group in news media- worthy of its own study, as suggested by (Al-Hejin, 2014), but also beyond including any representations of minority groups and the dynamics of power struggles through news language and translation. Indeed, its effectiveness stems from its ability to handle a large set of digital articles and processing them computationally for better pinpointing of semantic categories associated with the researched subject.

Baker's approach (2010), on the other hand, fills the void by shedding light on the potential of news translation to play a substantial and engaging socio-cultural function as it delivers meaning through various parts of its discourse, including paratext aspects such as hyperlinks in the digital environment, which corresponds to what Derrida had already theorised on translation. It also provides a comprehensive interpretive framework, allowing for a more in-depth interpretation of previous corpus linguistics findings with a greater awareness of news translation tactics. However, when it was applied to this research, the coverage was confined to some articles, but this endeavour will serve as a starting point for expanding the application in future studies to include more digital news articles.

When it comes to investigating news translation as a subsystem, there is a plethora of research to be undertaken. This research took the initiative to view digital news translation as a functioning subsystem, but it has barely scratched the surface by emphasising the fact that news translation operates in systems and is a subsystem per se that mediates between larger systems. Perhaps it is preferable to further explore the study of the impact of news media translation as a subsystem in the future by engaging more deeply through developing pedagogical methods that can be experimented with, e.g., through teaching or research, and exploring the inner workings of news translation as a subsystem with a focus on each of the system layers within translation as a system and a subsystem. This can be made possible by contemplating more about the processes of making and editing news translation when tackling cultural subjects and considering the influential role of both news agencies, editorials, including the play of algorithms, and, more importantly, news readers.

A thorough examination of Niklas Luhmann's theory of social systems (2012), Sergey Tyulenev's (2013), and André Lefevere's (1991) writings would provide a solid foundation for further research into digital news translation as a subsystem and beyond in understanding the functioning systems of society in which translation plays an integral role.

On the other hand, Derrida's afterlife and Différance are both fundamental to recognising that meaning in news translation is prolific and can be negotiated across the systems it is transmitted through. Moreover, by applying the two aspects, the meaning can then be reconstructed and regenerated with the comments of active readers and news consumers, since they are perceiving and reacting to the message based on their socio-cultural backgrounds and influenced by the social systems where their identities were constructed. Derrida's two aspects are indeed empowering for both the news translation and its readers by giving more room for meaning extension and influence and giving the readers an outlet for expressing their voices and views. This research attempts to fill research gaps related to the need to study the views of news translation readers as recommended by (Davier, Schäffner, and Van Doorslaer, 2018) and (Scammell and Bielsa, 2022), as well as the call to apply Derrida's deconstruction in translation research (Littau, 1997), (Kruger, 2004), (Chapman, 2016), and (House, 2018), still with a focus on digital news translation and the potential of future procedural development when applying Derrida's theory.

In other words, given the broad spectrum of meaning in multiple interpretations, the implementation of Derrida's aspects of deconstruction must be more critically crystallised on the procedural side. Scholars could, for example, focus more on the variables that influence the reading of digital news translation, as well as the responses and feedback to it, taking into thought the socio-cultural and ideological positions of the news readers. This would better exemplify Derrida's Différance and afterlife. In fact, incorporating Derrida's theory, which is the backbone of the methodology, in the context of this research served dual purposes. In one sense, it demonstrates the active readership of the Saudi female participants within the limitations of the small-scale study. It also highlights the significance of hypertext on a more fundamental level.

Finally, the readership study had been problematic in this research due to its limited coverage. The length of the study and the availability of bilingual Arabic and English readers willing to participate voluntarily were some of the restrictions that controlled reader sample selection and recruitment. Initially, the readership sample does not represent the entire Saudi society, and it surely does not represent the entire Muslim world. This limitation was caused by several factors, including the fact that the participant readers were from the same Saudi society and gender, albeit from a younger generation but presumably sharing similar social values with the researcher. Survey responses might have been more representative if the study had been conducted under different conditions

and with a more diverse sample of participants, for example by engaging readers of various genders, ages, ethnicities, educational levels, and cultural backgrounds.

Alternative data collection methods, more interactive methods, such as focus groups, interviews, and classroom observations where the Think Aloud Protocol is used in the TS context, and ethnographic accounts of participants based on their own interpretations of the consumed digital news translation reporting on cultural issues are among the modifications suggested to the methodology. Also, it is recommended to consider the participation of a diverse range of readers from various cultural backgrounds and generations to ensure a more diverse range of perspectives on digital news translation products and their impact.

8.2 News translation as a subsystem

In terms of viewing online news translation as a subsystem, BBC News in Arabic demonstrated greater proficiency in employing news framing devices and narrative features within and outside of the translated reports in its representations of the hijab, specifically by reframing it within the context of conflict and secularism as the predominant associated themes. Additionally, BBC News in Arabic relies on international and national press as its sources of news, where BBC News in Arabic plays a crucial role in communicating their projected hijab frames and reframing them further through its news framing as a functional subsystem between the news sources and the Arabic-speaking target audience for the news.

In conclusion, BBC News in Arabic can be considered as a functional subsystem due to its reliance on the international press, especially British broadsheets, and tabloids. In addition, it incorporates narrative features that align with Baker's (2019) concepts of temporality, relationality, and selective appropriation. Notably, it exhibited a high level of skill in reframing hijab in relation to conflict and secularism within and outside of the news translation, as evidenced by the inclusion of hyperlinks, the design of the webpage layout, the font size, the inclusion of images, and the creation of a special portfolio to address Middle Eastern topics.

Qantara can be a functional subsystem through its translation because of its ability to deploy personal and public narratives and sophisticated use of hyperlinks to communicate with and inform Muslim communities about Germany, its culture, and lifestyle, as well as the West, with the mission of fostering cultural awareness. It can also use its coverage of the hijab to establish bridges of communication between Muslims and non-Muslims and to inform readers about the nature and grounds of the debate over the hijab and niqab in Europe.

Nevertheless, the importance of interactive embedded hyperlinks as a subsystem warrants greater research and potentially extensive inquiry. In theory, the translations of both news outlets can be viewed as functional subsystems, as their primary aim is to communicate an event, occurrence, or narrative to a group of readers in a language other than the source language. They can also be conceived as working within binary or multi-system systems. Nonetheless, the role of news translation as a subsystem appears to be intrinsically multifaceted, requiring thorough investigation; it therefore qualifies as a potential area of study, and it is recommended that future research be carried out from multiple perspectives.

8.3 Limitations of the research

Several limitations were identified throughout the conduct of the investigation, including:

- a) The lack of source texts prevented the verification of the assumptions made on the TT frames and made the data collection process more daunting and demanding of extra scrutiny and measures taken at the stage of collection and classification of the translated texts as translations, as well as the selection and classification of the hypertexts.
- b) The corpus linguistic analysis level used in this study was unable to account for the connectivity of the frames across time. Although this has posed a limitation, it also stands as an opportunity to have that further investigated through Baker's reframing approach as the second layer of the methodology. Adding another analysis paradigm or framework was indeed recommended by the founders of CL themselves, as they occasionally noted that CL is useful as an analytical tool for language, but it must be combined with other paradigms for a better understanding of a language case.
- c) The compiled corpora were not made comparable and parallel due to the gap in each corpus size and for language issues as well.
- d) Readership was only representing a sample of the Saudi society on a small scale relating regionally to a city in the Western province on the Red Sea in Saudi Arabia that is Yanbu.
- e) Subsystem and Derrida's concepts are both inherently complex to integrate analytically. For that reason, they were incorporated to account for the research problems synthetically.

8.4 Declaration of interest

I am a veiled Arab and Muslim woman who grew up in a Muslim country. According to Baker et al. (2012), 'all social research is biased', therefore claiming neutrality would be deceptive.

Nonetheless, the subjectivity is hopefully balanced by the incorporation of readership analysis and the corpus linguistics part.

8.5 Recommendations

To conclude, the research recommends that the role of interactive embedded hyperlinks as a subsystem needs greater research and maybe extensive inquiry, possibly using alternative methods. It is also recommended to increase the sample size of the readership to include a broader range of perspectives, preferably from different ethnic, religious, and cultural backgrounds, i.e., non-Muslims and Western-based perspectives; this would enrich the findings and increase their validity. This can be made possible by replicating the process or the methodology with other readers and considering other research methods, such as focus groups, Think Aloud Protocols (TAPs), or interviews.

Appendices

Appendix 1

The following is a list of the ayat (verses) where the word Hijab occurred, then each verse is followed by an English translation.

Q7:46 The Aya (verse) is 46 from Surat (chapter) Al-A'raf (The Heights) reads

(وَيَبِّئُهُمَا حِجَابٍ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۖ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۗ لَمْ يَدْخُلُوهَا وَهُمْ
(يَظْمَعُونَ)⁴⁹

translated by Abdel Haleem as 'A barrier divides the two groups with men on its heights recognizing each group by their marks: they will call out to the people of the Garden, "Peace be with you!"-they will not have entered, but they will be hoping,' (Abdel Haleem, 2010, p. 157).

Q17: 45 The Aya (verse) is 45 from Surat (chapter) Al-Isra (The Night Journey) reads

(وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا)

translated by Abdel Haleem as '[Prophet], when you recite the Qur'an, We put an invisible barrier between you and those who do not believe in the life to come.' (Abdel Haleem, 2010, p. 287)

Q 19:17 The Aya (verse) is 17 from Surat (chapter) Maryam (Mary) reads

(فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا)

translated by Abdel Haleem as 'and secluded herself away, We sent Our Spirit to appear before her in the form of a normal human.' (Abdel Haleem, 2010, p. 307).

Q 24:31 The Aya (verse) is 31 from Surat (chapter) Al-Noor (Light) reads

(وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۚ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي
إِخْوَانِهِنَّ أَوْ بَنِي أَخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِزْيَةِ مِنَ الرِّجَالِ أَوْ الصِّبْيِ الَّذِينَ لَمْ
يُظْهِرُوا عَلَى غَوَازِي النَّسَاءِ وَلَا يُضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۚ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ
تُفْلِحُونَ(31))

translated by Abdel Haleem as 'And tell believing women that they should lower their eyes, guard their private parts, and not display their charms [beyond what is acceptable] to reveal; they should draw their coverings over necklines and not reveal their charms except

⁴⁹ All the ayat (verses) were electronically extracted from King Saud University website; KSU Electronic Moshaf project: <https://quran.ksu.edu.sa/>.

to their husbands, their fathers, their husbands ‘fathers, their sons, their husbands ‘sons, their brothers, their brothers ‘sons, their sisters ‘sons, their womenfolk, their slaves, such men as attend them who have no desire, or children who are not yet aware of women’s nakedness; they should not stamp their feet so as to draw attention to any hidden charms. Believers, all of you, turn to God so that you may prosper.’ (,2010, p. 354).

Q 24:60 The Aya (verse) is 31 from Surat (chapter) Al-Noor (Light) reads

(وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَغْفِرْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ (60))

translated by Abdel Haleem as ‘No blame will be attached to elderly women who no longer have any desire, if they take off their outer garments without flaunting their charms, but it is preferable for them not to do this: God is all hearing, all seeing.’ (Abdel Haleem, 2010, p. 359).

Q33:53 The Aya (verse) is 53 from Surat (chapter) Al-Ahzab (The Joint Forces) reads as

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِحُوا زُجُجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا (53))

Translated by by Abdel Haleem as ‘Believers, do not enter the Prophet’s apartments for a meal unless you are given permission to do so; do not linger until [a meal] is ready. When you are invited, go in; then, when you have taken your meal, leave. Do not stay on and talk, for that would offend the Prophet, though he would shrink from the truth. God does not shrink from the truth. When you ask his wives for something, do so **from behind a screen**: this is purer both for your hearts and theirs. It is not right for you to offend God’s Messenger, just as you should never marry his wives after him: that would be grievous in God’s eyes.’ (Abdel Haleem, 2010, p. 426).

Q33:59 The Aya (verse) is 59 from Surat (chapter) Al-Ahzab (The Joint Forces) reads as

(يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكَّ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكُمْ أَذْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَّ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (59))

Translated by by Abdel Haleem as ‘Prophet, tell your wives, your daughters, and women believers to make their outer garments hang low over them. This will make it more likely that they will be recognized and not insulted: God is most forgiving, most merciful.’ (Abdel Haleem, 2010, p. 427).

Q38:32 The Aya (verse) is 32 from Surat (chapter) Saad reads (فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ) translated by Abdel Haleem as ‘he kept saying, “My love of fine things is part of my remembering my Lord!” **until [the horses] disappeared from sight-**’ (Abdel Haleem, 2010, p. 456).

Q41: 05 The Aya (verse) is 05 Surat (chapter) Fussilat ([Verses] Made Clear) reads (وَقَالُوا فُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّا عَامِلُونَ) translated by Abdel Haleem as 'They say, "Our hearts are encased against what you call us to; our ears are heavy; there is a **barrier** between us and you. So you do whatever you want, and so shall we.' (Abdel Haleem, 2010, p. 478).

Q42:51 The Aya (verse) is 51 Surat (chapter) Al-Shura (Consultation) reads

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ ۗ إِنَّهُ عَلِيمٌ حَكِيمٌ)

translated by Abdel Haleem as 'It is not granted to any mortal that God should speak to him except through revelation or **from behind a veil**, or by sending a messenger to reveal by His commands what He will: He is Exalted and Authoritative.' (Abdel Haleem, 2010, p. 489).

NB: The researcher included Abdel Haleem's translation for being among the most updated translations though she thinks at some parts other translations were better in terms of accuracy and style such as Pickthall's and others.

Appendix 2

Examples of selection criteria for TTs from BBC News in Arabic



واصلت الصحف البريطانية الصادرة صباح الاربعاء تركيزها على قرار محكمة العدل الاوروبية السماح بفصل المسلمات اللواتي يرتدين الحجاب في العمل كما تناولت هذه الصحف في نسخها الورقية والرقمية عدة ملفات أخرى.

الغارديان نشرت موضوعا للكاتبة إيمان عمراني بعنوان "حكم الحجاب بمثابة منع للمسلمات".

تقول عمراني إن "الهوية الدينية لا يمكن أبدا أن تتحول إلى شيء يمكن للنساء خلعه في الأماكن العامة" مضيفة أن الحكم الذي أصدرته محكمة العدل الأوروبية، والقاضي بالسماح للشركات بفصل المسلمات اللواتي يرتدين الحجاب في أماكن العمل، قرار "سيحول الحجاب إلى رمز للمقاومة".

The opening lines clearly indicate that the source of this translated report is the British press.

This line clearly refers to *The Guardian* as the source of the translated news.

Article source: BBC News 2022. عربي. الهوية الدينية ليست شيئاً يُمكن للنساء خلعه في الأماكن العامة. عربي. BBC News [online] Available at: <<https://www.bbc.com/arabic/inthepress-39287317>>

Examples of selection criteria for TTs from Qantara

Deutsch English
الكاتب/الكاتبة: Fereshta Ludin
التاريخ: 14.02.2018
التعليقات: 1
أرسل المقال إلى صديق
Share: Facebook, Twitter
ملفات قنطرة: الديمقراطية والمجتمع المدني، التعليم، الجندر |
جندر، الإسلام في ألمانيا، النساء المسلمات، المسلمون في
الغرب، دولة القانون، الجدل حول الحجاب والنقاب
اطبع المقال
ألمانيا
الرابط: <https://ar.qantara.de/node/30218>



أحدث مقالات قنطرة الأكثر قراءة

1. حوار مع خبير
"أغلبية أكراد تركيا لم تعد تدعم فكرة الدولة الكردية"

2. تغيب واغتصاب نساء سوريا
سوريات في سجون الأسد... جرائم يومية ضد الإنسانية

3. مرض الزهيمير يفتقو العالم العربي
لهذا زاد مرضى الخرف بالمنطقة العربية

الحجاب الإسلامي ومبدأ الحياد في ألمانيا
"نحن النساء نريد أن نقرر. نحن، وليس أنتم!"
كانت المعلمة المسلمة فريشتا لودين أول من قام برفع دعوى قضائية ضد حظر الحجاب في المدارس الألمانية. هنا تكتب حول غضبها وخيبة أملها مما حدث في ألمانيا منذ ذلك الحين - ومما لم يحدث بعد.

أريد ان يكون اطفالي اخيراً قادرين على النمو من دون الشعور بانّ أمهم غير جديرة بالعمل في المدرسة او حتى في أي مكان آخر.
أريد أن تعاد لي كرامتي الإنسانية أمام اطفالي. أودّ أن أعيش وأن أعمل بكرامة، وأن أشارك كجزء من المجتمع متساوي في الحقوق وأن أساهم فيه على قدم المساواة. وعلى نفس المستوى.

فريشتا لودين
ترجمة: رائد الباش
حقوق النشر: صحيفة تاغيس شبيغل / فريشتا لودين / موقع قنطرة 2018
ar.Qantara.de

The article was translated by a translator, whose name appears next to the name of the author of the German source text. This is clear from the footnote.

Article source: Qantara.de 2022 -. الحجاب الإسلامي ومبدأ الحياد في ألمانيا: "نحن النساء نريد أن نقرر. . موقع قنطرة للحوار مع العالم الإسلامي - Qantara.de. [online] Available at: <<https://ar.qantara.de/content/>> - "نحن، وليس أنتم

Appendix 3

Examples of selection criteria for HTs from BBC News in Arabic

آخر تحديث: الأربعاء 28 يناير 2004 GMT 04:25

Home News Sport Radio TV Weather Languages **ابحث**

BBC ARABIC.com

مساعدة | لصوص فقط

الصفحة الرئيسية
الشرق الأوسط
أخبار العالم
علوم وتكنولوجيا
اقتصاد وأعمال
أخبار الرياضة
الصحف البريطانية

بالفيديو والصوت

شارك برأيك
بالصور
تقارير خاصة
تعليم الإنجليزية

تلفزيون ورايونا
برامجنا

جداول واستقبال البث
تلفزيون
راديو

مواقع بلغات أخرى
MIDDLE EAST NEWS
EN FRANÇAIS
ESPAÑOL
فارسي
SOMALI

نسخة سهلة الطبع | أرسل هذا الموضوع لصديق

تقرير هاتون وفوز بلير في مجلس العموم

اهتمت الصحف البريطانية الصادرة صباح الأربعاء بأبناء تقرير اللورد هاتون الذي يصدر اليوم بشأن انتحار خير الاسلحة البريطاني ديفيد كليي بالاضافة للفوز الضئيل الذي حققه بلير في مجلس العموم بشأن زيادة الرسوم الدراسية في الجامعات.

فوز ضئيل

أفردت الصحف البريطانية جميع عناوينها الرئيسية لتغطية فوز رئيس الوزراء البريطاني توني بلير بتصويت هام في مجلس العموم البريطاني فيما يتعلق بخطط الحكومة الجديدة المتعلقة بزيادة الرسوم الدراسية في الجامعات.

وفي هذا الصدد وتحت عنوان " الفوز بمعركة دامية ولكن هل كانت الحرب خاسرة؟" قالت صحيفة التايمز إن بلير نجا من هزيمة مهينة بأغلبية خمسة اصوات فقط في التصويت في اشارة الى موافقة 316 نائبا على الخطة مقابل معارضة 311 نائبا لها

وتشير الصحيفة الى النداء الشخصي الذي وجهه وزير المالية جوردون براون الى انصاره من اجل دعم بلير ومن ثم فوزه في هذا التصويت.

وتعلق الصحيفة بقولها ان فوز بلير جاء ضغلا للغاية ومحا حث انه طرح

أخبار أخرى

- الانديبنتنت: هل تم إنجاز المهمة في العراق؟
- الانديبنتنت: بدء جلسات الاستماع العلنية لضحايا غزة
- العراق: الرشوة جزء من الحياة اليومية | ما هي خدمة RSS؟

The hyperlinks in the left margin under the heading 'Other news' are deemed to be part of the larger translation discourse. Therefore, they are included in the translation discourse regardless of the relevance of the topic to the hijab.

Article source: News.bbc.co.uk. 2004. BBCArabic.com [online] Available at:
<http://news.bbc.co.uk/hi/arabic/press/newsid_3436000/3436171.stm>

ودافعت نسرين عن النساء في تحديهن لفرض الحجاب في الأماكن العامة. وسجنت نسرين العام الماضي وبدأت إضرابا عن الطعام في نوفمبر/ تشرين الثاني.

وكذلك نرجس محمدي التي تعتزم الإضراب عن الطعام بداية من يوم الاثنين. وسجنت نرجس بتهمة نشر "الدعاية ضد الدولة"، وحكم عليها بالسجن 16 عاما لأنها ناضلت من أجل إلغاء عقوبة الإعدام. وتدهورت حالتها الصحية مثل حالة راتكليف، ومنع عنها العلاج.

ولا يعرف مصيرها ومصير غيرها من الناشطات والناشطين. ويرى الكاتب أن تعامل السلطات مع المعارضين فيه انتهاك للقوانين الإيرانية وللتزامات إيران الدولية.

المزيد حول هذه القصة



خطاب مايك بومبيو في القاهرة هل هو "إعلان حرب ضد إيران"؟

11 يناير/ كانون الثاني 2019

The heading 'More about this story' establishes a connection to the translated report topic, despite the fact that the title of the hyperlinked news article does not appear to address the hijab.

Article source: BBC News 2019. عربي - التايمز: المدينة التركية التي يهرب إليها الشباب الإيرانيون. عربي. [online] Available at: <https://www.bbc.com/arabic/inthepress-46846912>

Examples of selection criteria for HTs from Qantara

The screenshot shows the Qantara.de website interface. At the top, there are navigation tabs for 'الرئيسية', 'سياسة', 'مجتمع', 'قطريات', 'ثقافة', 'ملفات', 'جدييات', and 'أخبارات صور'. The main content area features a large image of a woman and a child in a mosque, with a woman in a headscarf and a child in a striped shirt standing near a colorful stained-glass window. To the left of the image is a sidebar with a language selector showing 'Deutsch' and 'English', the author 'Meredith Haaf', the date '18.03.2018', and a 'Share: Facebook, Twitter' button. Below the share button is a paragraph of Arabic text discussing the 'Islamophobia' movement and the 'Islamophobia' movement. At the bottom of the sidebar, there is a link: 'الرايط: <https://ar.qantara.de/node/28603>'. A blue arrow points from this link to a text box below.

A hyperlinked English version of the Arabic translated text is provided as part of the translation discourse.

النقاش حول الحجاب في ألمانيا

إلى أي حد يمكن اعتبار النسوية معادية للإسلام؟

الناشطات النسويات اللواتي ينافحن في ألمانيا عن حظر ارتداء الحجاب، يخن في الواقع قضية المرأة الرئيسية، ويسقطن في فخ الخطابات الشعبوية البغيضة، كما تكتب الصحافية ميريديت هاف في هذا التعليق.

1. الجزائر في عيد استقلالها الـ60
انتهاء عهد خمول سياسية الجزائر الخارجية

2. زاخيكو الأثرية في العراق
الجفاف يكشف مدينة عراقية عمرها آلاف السنين

3. الرواية المغربية "أومانير"
هوية أمازيغية في عرين الإمبراطورية الرومانية

4. مقامات الحريري
أدب عربي له صداه العسقي في الآداب الأوروبية

5. القضية الكردية والدولة التركية
"العلمية أكراد تركيا لم تعد تدعم فكرة الدولة الكردية"

6. التصوف الإسلامي في ألمانيا
استشراق النحات الإليية

قنطرة نت

+++ الباحث عبد الإله بلقزيز حول التفكير في التكفير:
نحو استراتيجية مواجهة ثقافية +++

الإحتكام إلى الشعور الداخلي ليس دائما أسوأ الاستدلالات فيما يتعلق باتخاذ القرارات. لكنه يظل من الناحية السياسية بلا نفع يذكر. ولا ريب أنه كذلك، خصوصا حين يتناقض هذا الشعور الداخلي مع الحياة اليومية ومع حاجات ومشاعر نسبة كبيرة من الناس.

أما بالنسبة للأسئلة المتعلقة بالنظام الجنساني فإن سلطة الشعور الداخلي ما زالت مستقرة نسبيا. فالحجاب الإسلامي ما زال على رأس قائمة المواضيع المثيرة للجدل في ألمانيا، والتي تنتمي إليها نظرية الجندر أو العمل الجنسي، وما زالت تتسبب بردات فعل سيئة. وينجم عن ذلك نتائج، هي غالبا قاسية بالنسبة للمعنيين بالأمر.

ففي قرار مؤثر عاطفيا، رفضت المحكمة الدستورية العليا في ألمانيا الطلب الذي تقدمت به قانونية مسلمة، أرادت الاحتفاظ بحجابها في فترة تدريبها. وهذا يتم عبر قرار قضائي منع امرأة من تحقيق طموحها الوظيفي بسبب مظهرها الخارجي. وهي امرأة، بسبب خلفيتها وقناعاتها الدينية، تتعرض بلا شك لكل أشكال التمييز هنا في سوق العمل. وعلى الرغم من ذلك تحتفي النسويات الألمانيات بهذا الحكم، كما فعلت المنظمة النسوية الألمانية "تير ديه فام" Terre des Femmes عبر تويتر.

Priority was given to embedded hypertext links in terms of both topic relevance and position while selecting hypertexts.

Article source: Qantara.de 2018 .. موقع قنطرة للحوار مع العالم الإسلامي. إلى أي. Qantara.de. [online] - حد يمكن اعتبار النسوية معادية للإسلام؟

Appendix 4

Articles selected for textual manual analysis

Texts selected from the BBC News in Arabic TT and HT Corpora

A. BBCNA TT

عربي BBC News - في علاج السرطان " يضعنا على أعتاب عصر جديد" التاييمز: فحص دم بسيط

HTs all embedded in the TT discourse

- عربي BBC News - اعتداء على سيدة ترتدي الحجاب في أحد شوارع لندن
- عربي BBC News - بين سياسيي فرنسا "تثير الجدل بحجابها" طالبة فرنسية

B. BBCNA TT

عربي BBC News - في الغارديان: الموضة تكتشف الزي الإسلامي

HTs all embedded in the TT discourse under a heading 'topics that may interest you'

- عربي BBC News - إكرام عبيدي عمر: كيف تحدث عارضة الأزياء المحجبة القيود وتألفت في عالم الموضة؟
- عربي BBC News - حليلة آدن عارضة الأزياء المحجبة تعترض لأسباب دينية

C. BBCNA TT

الصحف البريطانية | مقتل 17 عراقيا في انفجار بغداد | BBCArabic.com

HTs Coexist on the left margin of the webpage

- الصحف البريطانية | الاندبندنت: هل تم إنجاز المهمة في العراق؟ | BBCArabic.com
- الصحف البريطانية | الاندبندنت: بدء جلسات الاستماع العلنية لضحايا غزة | BBCArabic.com

D. BBCNA TT

الصحف البريطانية | الصحف البريطانية: حرب الحجاب تهدد بتمزيق تركيا | BBCArabic.com

HTs Coexist on the left margin of the webpage

- الصحف البريطانية | العراق: الرشوة جزء من الحياة اليومية | BBCArabic.com
 - Footnote Also الشرق الأوسط | حقيقة الانتخابات الإيرانية: من أين أتت كل الأصوات؟ | BBCArabic.com
- read

Texts selected from Qantara TT and HT Corpora

A. Qantara TT

Qantara.de - رأي والدة ألمانية بانبتها المعتنقة للإسلام على الطريقة السلفية: حين تلبس فتاة ألمانية النقاب في ألمانيا فجأة

HTs all embedded in the TT discourse

- Salafism in Germany: I'll wear a niqab if I want - Qantara.de (English version of the text)
- لجنة أممية: منع النقاب انتهاك لحقوق الإنسان والحرية الدينية ونمهل فرنسا 180 يوماً لمراجعة القانون (qantara.de) (footnoted hyperlink in the body of TT discourse under the heading 'selected article from Qantara)

B. Qantara TT

Qantara.de - الجدل حول الحجاب في أوروبا: ما هي الأسباب التي تدفعني كمسلمة لعدم ارتداء الحجاب؟

HTs all embedded in the TT discourse

1. [The German Islam Scholar Lamya Kaddor: Why I as a Muslim Woman Don't Wear a Headscarf - Qantara.de](#) (English version of the text)
2. [الجدل حول الحجاب في أوروبا: حقد على الحجاب أم تاريخ منسي للمرأة الغربية؟ - Qantara.de](#) (This footnoted hyperlink in the body of TT discourse under the heading 'selected article from Qantara)

C. [Qantara TT](#)

[إلغاء حظر الحجاب في الجامعات التركية: هل سيأتي بالحربة أم بالشرطة الدينية؟ - Qantara.de](#)

HTs all embedded in the TT discourse

Footed hyperlinks:

1. [النساء التركيات بضاعفن عددهن في البرلمان: خطوة إلى الأمام - Qantara.de](#)
2. [تفسير نتائج الانتخابات البرلمانية في تركيا: وصول الإسلامويين إلى وسط المجتمع - Qantara.de](#)

D. [Qantara TT](#)

[Islamic Fashion Magazine "Ala" from Turkey: Hijab and High Heels - Qantara.de](#)

HTs all embedded in the TT discourse

1. [Islamic Fashion Magazine "Ala" from Turkey: Hijab and High Heels - Qantara.de](#) (English version of the text)

Footed hyperlinks:

2. [قراءة في عالم الموضة الإسلامية في القارة الأوروبية: أزياء حديثة بروح إسلامية - Qantara.de](#)
2. [صرخة المرأة الإيرانية... وصوت من لا صوت له: "نحن نصف الشعب الإيراني": الفيلم الإيراني - Qantara.de](#)

Appendix 5

Study Title: Framing the Hijab: Online News Media Translation as a Subsystem and the Role of Active Readers

Researcher's name: Malak Al Sharif

ERGO number: 53577.A2.

Guidelines for Reading Task of Week 1

Week 1 Reading Time Duration: (January 31-February 4, 2021).

You are kindly requested to do the first reading task of 12 short articles selected from BBC News in Arabic. Those articles are **4** online translated texts and **8** hypertexts emerging from them categorized in **4** groups **A, B, C** and **D**. **The links to all the articles are provided below.**

In each category, you will have to read 1 translated text followed by 2 hypertexts embedded in the translated text. You can keep your own notes about your reading outcomes as you read which may help you later when answering the first online survey once the reading task is over.

The reading of all the texts in Week 1 should take around 2 hours, but you can read at your own pace week-wise. After the reading task is accomplished for Week 1, you are expected as a participant to answer a **40-minute online survey**, the first online survey by the end of week 1.

The links to BBC News in Arabic texts are categorized into 4 Groups as the following BBC News in

Arabic

Group A

The translated text

[عربي BBC News - في علاج السرطان "نضعنا على أعتاب عصر جديد" التاميز: فحص دم بسيط](#)

The First hypertext of the above translated text

1. [عربي BBC News - اعتداء على سيدة ترتدي الحجاب في أحد شوارع لندن](#)

The Second hypertext of the above translated text

2. [عربي BBC News - بين سياسي فرنسي "تثير الجدل بحجابها" طالبة فرنسية](#)

Group B

The translated text

[عربي BBC News - في الغارديان: الموضة تكتشف الزي الإسلامي](#)

The first hypertext of the above translated text

3. [عربي BBC News - إكرام عبيدي عمر: كيف تحدث عارضة الأزياء المحجبة القيود وتألقت في عالم الموضة؟](#)

The Second hypertext of the above translated text

4. [عربي BBC News - حليلة آدن عارضة الأزياء المحجبة تعتزل لأسباب دينية](#)

Group C

The translated text

[الصحف البريطانية | مقتل 17 عراقيا في انفجار بغداد | BBCArabic.com](#)

The first hypertext of the above translated text

3. [الصحف البريطانية | الاندبندنت: هل تم إنجاز المهمة في العراق؟ | BBCArabic.com](#)

The Second hypertext of the above translated text

4. [الصحف البريطانية | الاندبندنت: بدء جلسات الاستماع العلنية لضحايا غزة | BBCArabic.com](#)

Group D

The translated text

[الصحف البريطانية | الصحف البريطانية: حرب الحجاب تهدد بتمزيق تركيا | BBCArabic.com](#)

The first hypertext of the above translated text

3. [الصحف البريطانية | العراق: الرشوة جزء من الحياة اليومية | BBCArabic.com](#)

The Second hypertext of the above translated text

4. [الصحف البريطانية | الاندبندنت: هل تم إنجاز المهمة في العراق؟ | BBCArabic.com](#)

The link to Online Survey 1

<https://www.isurvey.soton.ac.uk/39097>

Thank you very much for taking the time to read this document and for your participation!

Study Title: Framing the Hijab: Online News Media Translation as a Subsystem and the Role of Active Readers

Researcher's name: Malak Al Sharif

ERGO number: 53577.A2.

Guidelines for Reading Task of Week 2

Week 2 Reading Time Duration: (February 14-February 20, 2021)

You are kindly requested to do the second reading task of 12 short articles selected from Qantara. Those articles are **4** online translated texts and **8** hypertexts emerging from them categorized in **4** groups **A, B, C** and **D**. **The links to all the articles are provided below.**

In each category, you will have to read 1 translated text followed by 2 hypertexts embedded in the translated text. You can keep your own notes about your reading outcomes as you read which may help you later when answering the first online survey once the reading task is over.

The reading of all the texts in Week 2 should take around 2 hours, but you can read at your own pace week-wise. After the reading task is accomplished for Week 2, you are expected as a participant to answer **a 40 minute online survey**, the second online survey by the end of week 2.

The links to Qantara articles texts are categorized into 4 Groups as the following Qantara

Group A

The translated text

[Qantara.de - رأي والدة ألمانية بانبتها المعتنقة للإسلام على الطريقة السلفية: حين تلبس فتاة ألمانية النقاب في ألمانيا فجأة](https://www.qantara.de/news/germany/2021/02/14/germany-niqab-german-women-20210214)

The First hypertext of the above translated text

[Salafism in Germany: I'll wear a niqab if I want - Qantara.de](https://www.qantara.de/news/germany/2021/02/14/germany-niqab-german-women-20210214) (English version of the text)

The Second hypertext of the above translated text

[تصل الدنمارك وتندرج بتهديد الحريات "حظر الرفع" حظر النقاب في أوروبا لن يؤدي إلى تحسين اندماج المسلمات: خارطة-الدينية - Qantara.de](https://www.qantara.de/news/germany/2021/02/14/germany-niqab-german-women-20210214)

Group B

The translated text

Qantara.de -الجدل حول الحجاب في أوروبا:: ما هي الأسباب التي تدفعني كمسلمة لعدم ارتداء الحجاب؟

The first hypertext of the above translated text

[The German Islam Scholar Lamya Kaddor: Why I as a Muslim Woman Don't Wear a Headscarf - Qantara.de](http://Qantara.de) (English version of the text)

The Second hypertext of the above translated text

Qantara.de -الجدل حول الحجاب في أوروبا: حقد على الحجاب أم تاريخ منسي للمرأة الغربية؟

Group C

The translated text

Qantara.de -إلغاء حظر الحجاب في الجامعات التركية:: هل سيأتي بالحرية أم بالشرطة الدينية؟

The first hypertext of the above translated text

1. Qantara.de -النساء التركيات يضاعفن عددهن في البرلمان:: خطوة إلى الأمام

The Second hypertext of the above translated text

2. Qantara.de -تفسير نتائج الانتخابات البرلمانية في تركيا:: وصول الإسلاميين إلى وسط المجتمع

Group D

The translated text

[Islamic Fashion Magazine "Ala" from Turkey: Hijab and High Heels - Qantara.de](http://Qantara.de)

The first hypertext of the above translated text

[Islamic Fashion Magazine "Ala" from Turkey: Hijab and High Heels - Qantara.de](http://Qantara.de) (English version of the text)

The Second hypertext of the above translated text

Qantara.de -قراءة في عالم الموضة الإسلامية في القارة الأوروبية:: أزياء حديثة بروح إسلامية

The link to Online Survey 2

<https://www.isurvey.soton.ac.uk/39121>

Thank you very much for taking the time to read this document and for your participation!

Study Title: Framing the Hijab: Online News Media Translation as a Subsystem and the Role of Active Readers

Researcher's name: Malak Al Sharif
ERGO number: 53577.A2.

Guidelines for Reflective Practice of Week 4

In Week 4 of the study (February 22 –February 28, 2021), there is not any reading task required but you -as a participant- will have to reflect on your previous readings over the last three weeks and

Then you are expected to answer **a 40-minute online survey**, the last and fourth online survey about your overall perceptions and views of the representations of the Hijab across the three online news media outlets you have been exposed to. This last survey should be answered by the end of week 4.

The link to Online Survey 4

<https://www.isurvey.soton.ac.uk/39122>

Thank you very much for taking the time to read this document and for your participation!

Appendix 6

A back translated version of BBC News in Arabic Translated article on the Hijab

' The political crisis in Turkey occupied a large area of the attention of the British newspapers published today, under the headline "The veil war threatens to tear Turkey apart." Christina Lam wrote in the Sunday Times newspaper that the 29-year-old doctor, Essie Madin, who completed her medical studies and training period in Wales, cannot practice She worked as a pediatrician in her home country, Turkey, because she was veiled.

And the newspaper quoted Dr. Essie Madin as saying, "Isn't that the same madness?"

The Sunday Times says that the headscarf is forbidden in public offices in Turkey, in schools and hospitals, and the doctor, Esi Madin, had to work translating medical materials.

She added that the dispute over the headscarf reflects a growing rift within Turkey between Islamists and secularists and threatens to trigger a military coup.

The newspaper continued, saying that about two-thirds of women and girls in Turkey wear the hijab, but the prime minister's nomination of the foreign minister, whose wife wears the hijab, for the presidency sparked a storm of criticism and led to the outbreak of large demonstrations against this step. The Sunday Times quoted university professor Nilufer Narli, one of the demonstrators, as saying, "The veil is a political symbol and there is a belief that the first lady's wearing of the veil will be a prelude to changing many things and threatening our secular society.'

Appendix 7

A screenshot of the collocational analysis of the word the Hijab in BBCNIA (TT) Corpora

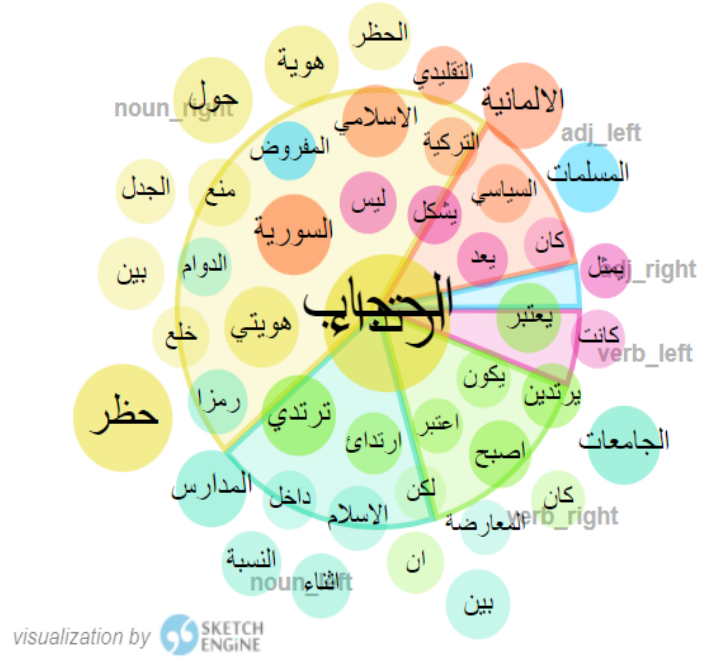
verb_left	verb_right	noun_left	noun_right
كانت الحجاب منذ ان كانت	ترتدي ترتدي الحجاب	اماكن الحجاب في اماكن العمل	ارتداء ارتداء الحجاب
لكن الحجاب , لكن	يرتدين فصل المسلمات اللواتي يرتدين الحجاب في	المدارس الحجاب في المدارس	فرض فرض ارتداء الحجاب
	ارتدائ ارتدائ ها الحجاب	القلنسة الحجاب الاسلامي و القطنوه اليهودية و	منع ان منع الحجاب
	ترتدي ان ترتدي الحجاب	رمز الحجاب الى رمز	المسلمات ب فصل المسلمات اللواتي يرتدين الحجاب في
	يشمل يشمل فترات كثيرات يرتدين الحجاب	العمل الحجاب في اماكن العمل	المرأة ل المرأة ب ارتداء الحجاب
	تقول تقول الصنادي تايمز ان الحجاب	داخل الحجاب داخل	الرموز الرموز الدينية مثل الحجاب
		الرموز الحجاب و غير من الرموز	عنوان عنوان " حكم الحجاب
		الثقاب الحجاب و الثقاب و	كوميديوز كوميديوز ب الحجاب
		الجيش ب ارتداء الحجاب في الجيش اما هو	طفلة طفلة ب الحجاب
		المرأة الحجاب الازلامي مفروض على المرأة	فصل ب فصل المسلمات اللواتي يرتدين الحجاب في
		ايران الحجاب في ايران	خلع خلع الحجاب

adj_left	adj_right	nextleft	nextright
الاسلامي الحجاب الاسلامي و القطنوه اليهودية	الدينية الدينية مثل الحجاب	الاسلامي الحجاب الاسلامي و القطنوه اليهودية	ارتداء ارتداء الحجاب . و
الاجباري الحجاب الاجباري		. ارتداء الحجاب . و	ترتدي ترتدي الحجاب . و
الكامل الحجاب الكامل		الاجباري الحجاب الاجباري	يرتدين فصل المسلمات اللواتي يرتدين الحجاب في
اليهودية الحجاب الاسلامي و القطنوه اليهودية و		" الحجاب	منع ان منع الحجاب
العامّة الحجاب في الاماكن العامة		الكامل الحجاب الكامل	ترتدي ان ترتدي الحجاب
اخرى الحجاب " , تقول امراء اخرى		" الحجاب " , و يقول	فرض فرض الحجاب
		في ارتداء الحجاب في	شأن ب شأن الحجاب
		او الحجاب او	مثل مثل الحجاب و
		و الحجاب و	حول التراخ حول الحجاب
		الى الحجاب الى	ب ب الحجاب
		و الحجاب . و	ان ل ان الحجاب

conj
الثقاب الحجاب و الثقاب و

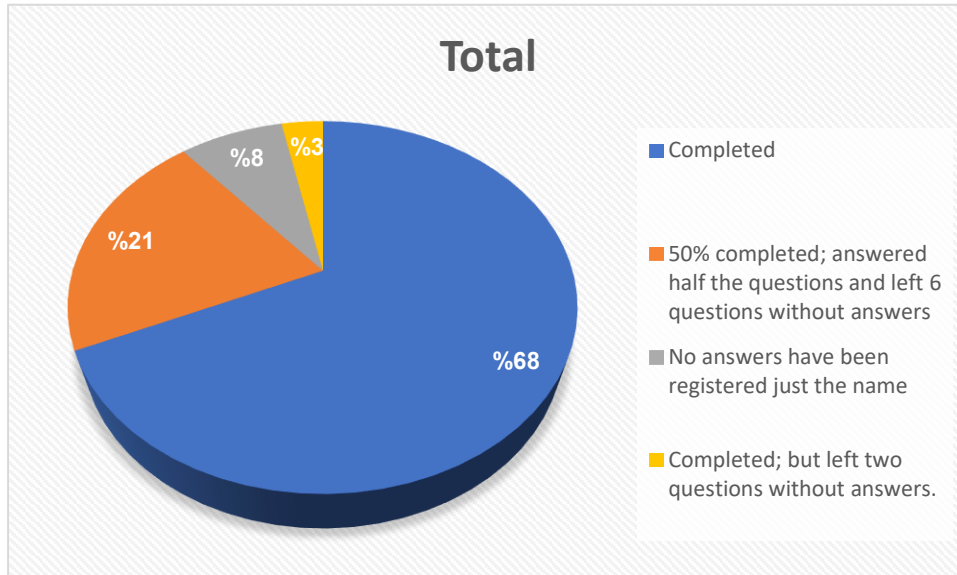
Appendix 9

A visualisation of the collocational analysis results of the hijab as a lemma in Qantara Arabic TT corpora

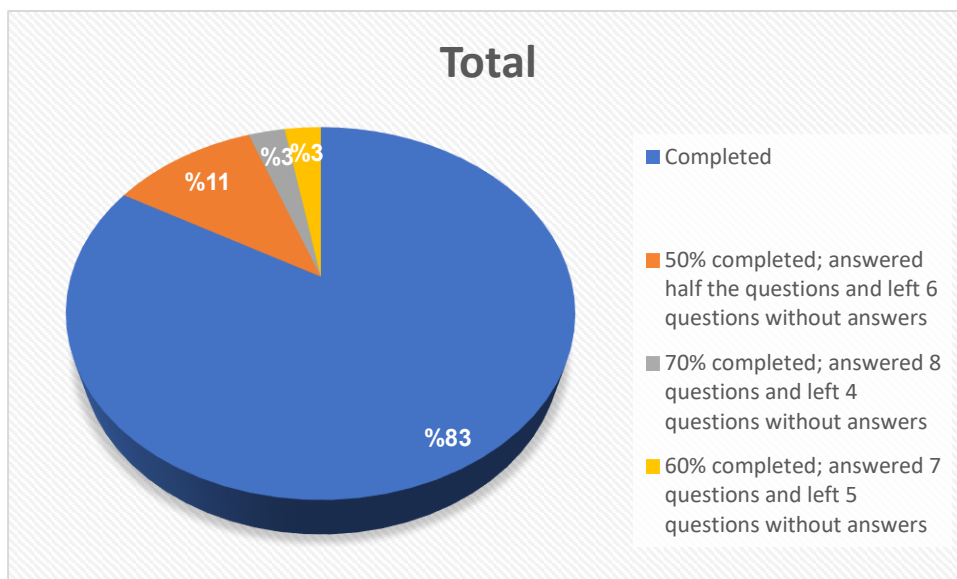


Appendix 10

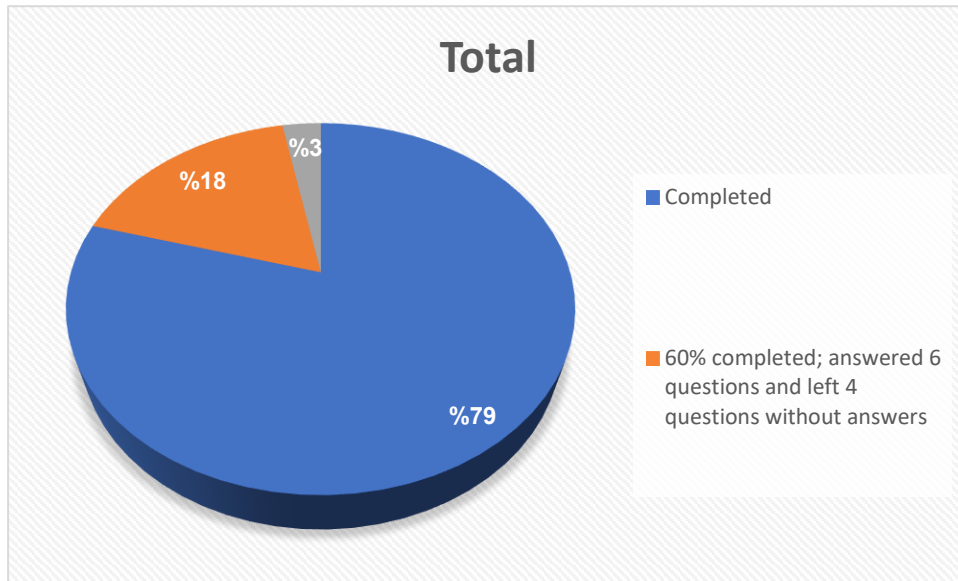
Response Rate of Survey 1



Response Rate of Survey 2



Response Rate of Survey 3



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