UNIVERSITI PUTRA MALAYSIA

A CRITICAL DISCOURSE ANALYSIS OF THE REPRESENTATION OF ISLAM AND MUSLIMS FOLLOWING THE 9/11 EVENTS AS REPORTED IN THE NEW YORK TIMES

MURAD ALI OBAID ABDULLAH ALAZZANY

FBMK 2008 23

A CRITICAL DISCOURSE ANALYSIS OF THE REPRESENTATION OF ISLAM AND MUSLIMS FOLLOWING THE 9/11 EVENTS AS REPORTED IN THE NEW YORK TIMES

By

MURAD ALI OBAID ABDULLAH ALAZZANY

Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia, in Fulfillment of the Requirement for the Degree of Doctor of Philosophy

November 2008

UPM

Thesis presented to the Senate of Universiti Putra Malaysia in Fulfillment of the Requirements for the Degree of Doctorate of Philosophy.

A CRITICAL DISCOURSE ANALYSIS OF THE REPRESENTATION OF ISLAM AND MUSLIMS FOLLOWING THE 9/11 EVENTS AS REPORTED IN THE NEW YORK TIMES

BY

Murad Ali Obaid Abdullah

November 2008

Chairman: Wong Bee Eng, PhD
Faculty: Bahasa Modern Languages and Communication Faculty.

This study aims to examine and elucidate on how Islam and Muslims are portrayed and represented in the discourses reported in the New York Times (NYT) newspaper in the wake of the September 11 events and in the ensuing two years. The focus of this study was to provide empirical evidence to substantiate claims relating to the representation of Islam and Muslims and in response to these events. Within this focus, the system of representation is grounded in the multi-disciplinary approach of Critical Discourse Analysis (see Fowler, 1991; Fairclough, 1995). The former is the Critical linguistic approach and the latter, the Textual Analysis approach. Together the CDA approach is adopted to reveal the ideological themes imbriacted in the language of the NYT. These ideological themes are assumed within this multi-disciplinary approach to be promoted through certain linguistic structures and discursive strategic practices.

The data of this study is collected from Thomson Gale's Pro Quest Newsstand which is affiliated to the British council library in Malaysia. Within the Thomson Gale Data Base, the terms 'Islam' and 'Muslim' were keyed in and searched in two separated processes. Choosing the full text option and entering the specific data ring from September 2001 to September 2003,

Thomson Gale Newsstand displayed a total number of 1814 articles. This number of articles was refined further by eliminating editorials, letters to the editor, and those articles whose primary concern had no relevance to the main aims of the study. Thus, the number of these articles was reduced into 450 articles. However, a closer inspection revealed that the focus of many of the left articles did not fit into the logical categorization of this thesis. In addition, a critical reading of the data revealed that certain themes and topics were covered frequently and repetitively in many articles throughout the data. Thus, once the articles were examined and refined more critically, their number was systematically reduced to 78.

In the light of the theoretical and methodical approaches of this study, the analysis of the discourses in the NYT showed that most of the themes that dominate the representational discourse of Islam and Muslims hover around the concepts of violence, turmoil, threat, jihad, and evilness of Islam and Muslims. It is also revealed that the NYT utilizes some discursive strategies like generalization and selection to promote these ideological themes that are manifested in the representational discourse of Islam and Muslims. In addition, it is found that these themes are reinforced by linguistic tools like transitivity, nominalization and the choice of some lexical items.

However, the examination of the whole representational discourse of Islam and Muslims reveals that it would be a distortion to claim that the representation of Islam and Muslims merely hovers around the themes mentioned. In fact, it is found that the representation of Islam and Muslims took a new shift as the NYT creates a thematic dichotomy of two levels of the subjects under analysis. On one level, it creates a dichotomy between moderate Islam and Muslims and

extremist Islam and Muslims. On another level, it creates a dichotomy between external and internal Muslims. This dichotomy is thematized and consolidated through the same linguistic structures mentioned above and other discursive strategies. The discursive strategies that are utilized by the NYT to reinforce this thematic dichotomy are classification and essentialization. The differentiation strategy provides the NYT with great flexibility both to denigrate the enemy, as embodied by extremism and external Muslims, and at the same time, to praise moderate and internal Muslims. From another perspective, the NYT utilizes the essentialization strategy to represent any Muslim who operates in Islamic politics as an extremist. In addition, it lumps all Islamic movements together, portraying them as a threat without concern as to whether they are traditional, modern, violent or peaceful. In adopting this strategy, it thus becomes unclear where moderate Islam ends and where extremism or fundamentalism begins.

On the whole, this study has shown that there are several ideological themes that are embodied in the representation of Islam and Muslims in the NYT. These ideological themes are projected through various discursive strategies and linguistic structures. Such findings confirm that our theoretical lines that are based on Fowler's (1991) and Fairclough's (1995) view that language reproduces ideology and hence every thing that is reported in the press is reported from an ideological point of view.

Tesis yang dikemukakan kepada Senate Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

SATU KAJAN KRITIKAL WACANA REPRESENTASI ISLAM DAN MUSLIM BERIKUTAN PERISTIWA 9/11 SEPERTI YANG DILAPORKAN DALAM NEW YORK TIMES

Oleh

Murad Ali Obaid Abdullah

November 2008

Pengerusi: Wong Bee Eng, PhD
Faculti: Bahasa Modern Languages and Communication Faculty.

Tujuan kajian ini adalah untuk memeriksa dan membentangkan bagaimana agama Islam and orang Muslim digambarkan di dalam laporan sepertimana di suratkhabar NYT selepas kejadian peristiwa 11 September dalam dua tahun berikutnya. Fokus kajian ini seharusnya menyediakan bukti empiris untuk menyokong dakwaan yang mengaitkan perwakilan agama Islam dan Muslim dalam hubung kait dengan peristiwa tersebut. Dalam lingkungan fokus ini, gambaran system perwakilan adalah terhad disebabkan oleh pendekatan multidisipliner "Critical Discourse Analysis" yang mana telah di ambil untuk mengungkapkan tema terselit di bahasa NYT. Tema ideologis tersebut yang termasuk dalam pendekatan multidisipliner dianggap dipromosikan melalui struktur linguistic tertentu serta latihan strategis yang diskursif.

Data untuk kajian ini telah dikumpulkan dari Thomson Gale's Pro Quest Newstand website yang diperolehi dari perpustakaan British Council Malaysia. Dalam Thomson Gale Data Base ini, istilah 'Islam' dan 'Muslim' telah di taipkan dan diselidik dalam dua proses yang berlainan.

Dengan memilih 'full text option', sebanyak 1814 artikel telah dipaparkan oleh data base ini dari tempoh September 2001 hingga September 2003. Pencarian artikel-artikel yang bersesuaian dengan kajian ini telah dikemaskinikan dengan memilih kandungan artikel yang berkait dengan kajian ini sahaja. Akhirnya, sebanyak 450 artikel telah didapati bersesuaian dengan kajian ini. Kajian selanjutnya mendapati yang banyak dari artikel ini tidak sehaluan dengan arah pemikiran thesis ini. Ini adalah kerana thema dan tajuk yang ditulis dalam artikel-artikel ini juga diulang. Akhirnya, jumlah artikel yang didapati sesuai untuk kajian ini adalah sebanyak 78 artikel.

Lalu dalam pendekatan teori ini, adalah difahamkan kebanyakan tema yang mendominasi penggambaran agama Islam dan Muslim berkait dengan konsep keganasan, kekacauan, ancaman, jihad dan kejahatan agama Islam and orang Muslim. Juga tampak bahawa NYT menggunakan beberapa strategi diskursif seperti generalisasi dan selektif untuk mengutarakan tema ideologis ini yang tertera dalam mewakili agama Islam dan orang Muslim. Selain dari itu, juga difahamkan bahawa tema ini dikuatkuasakan oleh struktur linguistic seperti transitivity, normalisasi dan pilihan beberapa syarat-syarat leksikal.

Akan tetapi, kajian terperinci keseluruhan perwakilan agama Islam dan orang Muslim mengungkapkan bahawa adalah tidak betul untuk menegaskan bahawa gambaran perwakilan agama Islam dan orang Muslim hanya sekitar tema ini. Hakikat sebenarnya perwakilan agama Islam dan orang Muslim beralih arah baru bila NYT menimbulkan dikotomi tematis dua peringkat. Dalam satu peringkat, ia mewujudkan dikotomi secara sederhana antara agama Islam dan orang Muslim berbanding dengan Islam dan orang Muslim ekstremis. Dalam peringkat yang satu lagi, ia mewujudkan dikotomi antara orang Muslim luaran dan dalaman. Dikotomi ini

ditemakan serta dikumpulkan melalui struktur linguistic yang sama seperti yang disebut di atas dan strategi diskursif yang lain. Strategi diskursif yang digunakan oleh NYT untuk memperkuat dikotomi tematis ini adalah klasifikasi dan essentialization. Strategi perbezaan ini membekalkan NYT dengan keanjalan yang baik bukan sahaja untuk merendahkan musuh, yang dilambangkan oleh extremism, tetapi juga pada waktu yang sama untuk memuji orang muslim yang moderat dan eksternal. Dari segi perspektif lain, NYT menggunakan strategi essentialization untuk mewakili orang Muslim yang beroperasi dalam politik Islam sebagai seorang ekstremis. Lagipun , is menyatukan semua gerakan Islamiah lalu menggambarkan mereka sebagai ancaman tanpa keprihatinan samada mereka adalah tradisional, moden, ganas atau aman damai. Dengan mengambil strategi ini, ia menjadi tidak jelas di mana extremism atau fundamentalism bermula dan agama Islam moderat berakhir.

ACKNOWLEDGEMENT

First of all, all praise and thanks be to Allah, the guide to the straight path and from whom all blessings flow to help me to make it through the process of writing this thesis.

I am indebted to many people who provided me much assistance during the extended period of writing this thesis. I would specifically like to express my heartfelt appreciation and gratitude to my supervisor, the reliable and caring Assoc. Prof. Dr. Wong Bee Eng who has been a continual source of insights, ideas, support and guidance. I am really pleased to acknowledge the decent supervision with the useful comments, suggestions, modifications and corrections I received from her. Her discerning ideas and wise advice encouraged me to attain countless improvements. Her input, criticisms, support and encouragement have been crucial to my understanding of the field of media and discourse and then to make this thesis possible, contributable and rewarding.

I have been under the supervision of Dr. Wong for almost six years, a period in which I did my masters and doctoral studies. This length of time has made my professional experience with her particularly fruitful and really enjoyable. All along the haul, she has been kind, supportive and encouraging. Her trust in my abilities inspired the confidence that was crucial to develop a professional and reliable academic character. Yet, her contribution was not only inclusive to my academic profession; rather, it was extended in influencing my personality in a very profound way. From her I learnt how to be consistent and diligent and with her I felt the true meaning of sincerity and integrity. I have always seen in her a true example of high spirit, stamina, distinction and uniqueness which are the salient features of her personality. Such a personality

that Dr. Wong possesses becomes a model for me and a true example to be maintained after completing this research and joining the research field.

Then, I would like to extend my heartfelt thanks to my committee supervisors, Dr. Faiz Mohmmad Abdullah and Dr. Washima Che Dan who cheerfully answered my inquiries and generously gave their advice and the comments that helped to proceed confidently with my research. In fact, my work with them has helped me to understand how Critical Discourse Analysis can be used as a tool to change the perception of people towards important issues like the representation of Islam and Muslims in the Western media.

I must express my appreciation to many colleagues and friends who helped me in collecting the data for this study, provided me with materials, and gave their comments and assistance in a myriad of ways. There is Mr. Mohmmad Alasadi, editor-in-chief of the Yemen Observer newspaper who helped me in the collection of the data. His suggestions and cooperation was valuable and of great importance. Then, there is Mr. Elias Alaghbri who spent a great amount of his time to help me to layout this thesis. And lastly, there is Dr. Parveen who showed a great support and cooperation in the last stage of writing this thesis.

I would like also to express my most sincere gratitude to Dr. Abdwalhed Alzumor and Prof Abduallah Alqahtani of King Khaled University, Saudi Arabia, for reading my work, for their words that had given me the confidence and zest to work harder. Their emails were really soothing and comforting. I am heavily indebted to them for their sagacity and their intellectual keenness.

In the end, I have not forgotten the many soothing words and hugs from my parents, brothers and sisters headed by Brother Abdul-Baset. Hereby I would like to convey my thanks for their valuable encouragement and motivation without which I would not be what I am today.

Finally, I would like to express my deep and sincere appreciation for the cooperation and support I had received from my better half, my wife Khetam. My deepest thanks to her for making this task much less arduous than it would have been. She along with my two daughters, Safa and Ayah, suffered a lot and showed strong patience till the last step of my thesis.

I certify that a Thesis Examination Committee has met on 11 November 2008 to conduct the final examination of Murad Ali Obaid Abdullah on his thesis entitled "A Critical Discourse Analysis of the Representation of Islam and Muslims Following the 9/11 Events as Reported in the New York Times" in accordance with the Universities and University Colleges Act 1971 and the Constitution of the Universiti Putra Malaysia [P.U.(A) 106] 15 March 1998. The Committee recommends that the student be awarded the Doctor of Philosophy.

Members of the Thesis Examination Committee were as follows:

Shameem Begum Mohd Rafik Khan, PhD
Associate Professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Chairman)

Rosli Talif, PhD
Associate Professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Internal Examiner)

Wan Roselezam Wan Yahya, PhD
Lecturer
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Internal Examiner)

Maya Khemlani, PhD
Professor
Faculty of Language and Linguistics
Universiti of Malaya
(External Examiner)

BUJANG KIM HUAT, PhD
Professor and Deputy Dean
School of Graduate Studies
Universiti Putra Malaysia

Date: 28 April 2009

The thesis submitted to the Senate of Universiti Putra Malaysia has been accepted as fulfillment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee are as follows:

Wong Bee Eng, PhD
Associate professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Chairman)

Mohd Faiz S. Abdullah, PhD
Associate professor
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Member)

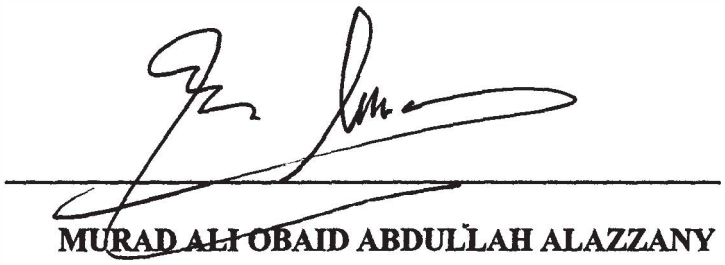
Washima Che Dan, PhD
Lecturer
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
(Member)

HASANAH MOHD GHAZALI, PhD
Professor and Dean
School of Graduate Studies
Universiti Putra Malaysia

Date: 14 May 2009

DECLARATION

I hereby declare that the thesis is based on my original work except for the quotations and citations which have been duly acknowledged. I also declare that it has not been previously, and is not concurrently, submitted for any other degree at Universiti Putra Malaysia or at any other institution.



MURAD ALI OBAID ABDULLAH ALAZZANY

Date: 22 October 2008

TABLE OF CONTENTS

	PAGE
ABSTRACT	**ii**
ACKNOWLEDGEMENT	**viii**
APPROVAL	**xi**
DECLARATION	**xii**
CHAPTER 1	**1**
INTRODUCTION	**1**
1.1 Background of the study	1
1.2 Objective of the Study	4
1.3 Research Questions	5
1.4 Statement of the Problem	5
1.5 Theoretical Considerations for the Study	6
1.5.1 Transitivity	14
1.5.2 Nominalization	15
1.5.3 Lexical Structure	15
1.6 Significance of the Study	19
1.7 Chapter Summary	20
CHAPTER 2	**22**
LITERATURE REVIEW	**22**
2.1 Media and Ideologies	22
2.2 Critical Discourse Analysis (CDA)	25
2.2.1. The Multi-disciplinarity of CDA	28
2.2.2 Critical Linguistics	31
2.2.3 Critical Discourse Analysis and Ideology	41
2.3 Ideology in Media	43
2.3.1 Thematization	49
2.3.2 Discursive Strategies	53
2.4 Coverage of Islam and Muslims in the Media	61
2.4.1 Islam in the Western Media	62
2.4.2 Discrimination against Muslims in the Western Media	66
2.5 Factors behind the Negative Coverage of Muslims	72
2.5.1 Western Media Ignorance of Islam	73
2.5.2 Selection of Biased Materials	75
2.5.3 The Climate of Hostility	78
2.5.4 Historical Factors	84
2.5.5 The Political Factor	93

2.5.6 The Religious Factor 99
2.6 Chapter Summary 104

CHAPTER 3 **106**
METHODOLOGY **106**
3.1 Introduction 106
3.2 Sample of the Study 106
3.2.1 New York Times 107
3.3 Data Collection Procedure 108
3.3.1 Categorization Procedure 110
3.4 Data Analysis 112
3.4.1 Critical Linguistic Approach 114
3.4.2 Textual Analysis 115
3.5 Chapter Summary 118

CHAPTER 4 **119**
RESULTS AND ANALYSIS **119**
4.1 Introduction 119
4.2 Results of the study 120
4.3 Data Analysis 122
4.4 The Main Themes in the Representation of Islam and Muslims 125
4.4.1 The theme of Violence 125
4.4.2 Islam and Muslims Cause Turmoil 140
4.4.3 The Themes of Threat and Jihad 158
4.4.4 The Theme of Evil 174
4.5 The Diverse Themes in the Representation of Islam and Muslims 183
4.5.1 Moderate Islam versus Extremist Islam 184
4.5.2 Moderate Muslims versus Extremist Muslims 197
4.5.3 The Strategy of Essentializing Islamic Extremism 217
4.5.4 Following the State Slant 226
4.5.5 External Muslims versus Internal Muslims 230

CHAPTER 5 **256**
CONCLUSION **256**
5.1 Conclusion 256
5.2 Recommendation for Future Research 263
REFERENCES **265**
APPENDICES **274**
BIODATA OF THE STUDENT **403**

CHAPTER 1
INTRODUCTION

This chapter discusses the background, the research questions to address the research issues, and the objective of the study. It also provides the statement of the problem, the theoretical considerations for the analysis of the study. In addition, it outlines the significance of the study.

1.1 Background of the study

The representation of Islam and Muslims in the Western media has been a topic of discussion and debate among academics for the last three decades. As far back as 1981, the eminent scholar Edward Said voices a concern about the negative representation of Islam and Muslims by the Western media. He points to the oil crisis of the 1970s, for which the Middle East was blamed and the overthrow of the Shah of Iran in 1979 as events that constitute the modern political factors behind the early representation of Islam and Muslims in the Western media. Said points out that these events contribute to create a climate that allows the Western media to conceptualize a variety of hybrid images about Islam and Muslims.

However, many scholars consider the tumultuous events of September 11, 2001 as a landmark date that opened a new relationship between the West and Islam in relation to the Islamic images portrayed in the Western media (Poole and Richardson, 2006). As these events were carried out with a new horrifying weapon and targeted the heart of the most powerful country on Earth, they gave the media a giant story to cover (Whittaker, 2004). The immediate shock, horror, pain and human tragedy of these incidents were

conveyed to the world in real time by a vast array of newspapers, television networks and other media channels. The media, in turn, play a very important role in analyzing and reporting these events given the fact that they project many images about Islam and Muslims (Karim, 2003). Poole (2002) shows that though many of these images are drawn from old colonial caricatures, the more intensive media coverage on the religious identities and motives of the perpetrators of the events have opened new windows on some of the complexities and dimensions of Islam and Muslim societies. For instance, Ahmed Akbar (2001) demonstrates that these events give media the immediate opportunity to provide the public with plenty of stories and commentaries about Islam and Muslims. These stories and commentaries are meant to question the fitness of the Islam of Muslims in Western culture. Additionally, Muslim history, culture, religion, and politics are judged through the dusty clouds that followed the destruction of the twin towers of New York City and the attack on the Pentagon in Washington. In other words, the media find in these events a good opportunity to propagate a wide variety of hybrid representations of Islam and Muslims.

This study sheds light on the representation of Islam and Muslims in the American printed media in the wake of the 9/11 events and the ensuing two years. The focus of this study is to provide empirical evidence to substantiate claims relating to the images and themes that are projected about Islam and Muslims in response to these events and others happening during the determined course of time. Within this focus, the representation of Islam and Muslims after the 9/11 events in the NYT is not considered as a matter of reporting facts but a matter of constructing institutional ideologies that are immersed in and projected through language (Fowler, 1991). The rationale behind this

creed is that language produces ideology or as Fowler puts it, that anything said or reported in the media is articulated from an ideological point of view. In the light of this creed, the language of the NYT is not seen as abstract grammatical categories that can be used in a contextless vacuum. Rather, it is counted on as a representational tool that operates within the social context to convey meanings, to depict images, and to maintain ideological patterns in the world of the press (Simpson, 1993).

In order to reveal evidences on the ideological patterns that are projected about Islam and Muslims in the reported discourses of the New York Times newspaper (henceforth NYT), these ideologies are identified and detected through a system of representation meant to show how language works ideologically in the printed media. This system of representation is theoretically grounded in the light of the multi-disciplinary approach of Critical Discourse Analysis. Critical Discourse Analysis is viewed as an effective approach to reveal the ideological patterns that are imbriacted in language (Fairclough, 1995). As An analytical tool, it challenges us to move from seeing language as abstract to seeing our words as having meaning in a particular historical, social, and political condition (McGregor, 2003). CDA practitioners emphasise that our words (written or oral) can never be neutral or biased, they are rather used to convey meanings and depict ideologies (McGregor, 2003). Therefore, it is intended by this analytical approach to provide a lucid explanation of how language is deployed by the NYT to project and consolidate certain ideological themes and meanings about Islam and Muslims. The evidence from this explanation may show the ideological themes that are projected about Islam and Muslims and found to be effective in their representational discourse. At the same time, it may reveal the linguistic structures and discursive strategies that are

believed to play a role in promoting and harboring these ideological themes. Through this kind of analysis, this study would tell us the aspects of Islam and Muslim societies that are highlighted by the NYT and the ideological intentions behind highlighting them.

1.2 Objective of the Study

Since the events of September 11, 2001, the Western media coverage of Islam and Muslims has been excessive in the Western media. As these events were horrible and shocking, it is believed that there is a myriad of themes and images that are projected in the coverage about Islam and Muslims. These themes could be harboured in language which is assumed to portray ideologies. Therefore, the main objective of this study is to provide an explanation of how certain aspects about Islam and Muslims are highlighted while others are obscured. This is by establishing a system of representation that can show how language operates ideologically with a particular focus on the news reports and articles related to Islam and Muslims. In addition, this system of representation would provide evidence of the main ideological themes that are found to be effective and available in the NYT's representational discourse of Islam and Muslims. Besides, it may provide evidences of the linguistic structures and discursive strategies which are believed to be potential in harboring and promoting these ideological themes. These objectives will be translated in the following research questions of the study.

1.3 Research Questions

Thus, this study is meant to examine and elucidate the ideological themes that are projected about Islam and Muslims in the NYT newspaper in the wake of the 9/11 events and the following two years. In addition, it would shed light on the linguistic structures and the discursive strategies that are believed to play a role in promoting and harboring these ideological themes. Therefore, the analysis of this study will revolve around these following questions:-

1- What are the main ideological themes (representations) that dominate the coverage of Islam and Muslims in the NYT stories post 9/11?

2- What are the linguistic structures that are used to create representations?

3- What are the discursive strategies that are used to promote such representation?

1.4 Statement of the Problem

The language of the media is believed to play a key role in the representation of Islam and Muslims. The research problem of this thesis springs out from the concern that language, as a representational tool, does not reflect facts about the world, but in a very general sense 'ideas', 'beliefs', 'images' and 'values' (Fowler, 1991). The choice of linguistic structures, the selection of the reported events, and the discursive strategies used to report them are utilized to highlight and prioritize certain topics, images and themes or exclude and obscure others. Therefore, it is assumed that language can be deployed to serve certain ideological preferences or views. These ideological preferences reflect immediate political and social situations. This goes along with

Fowlers' (1991) theoretical assumption that everything said or reported in the media is articulated from an ideological point and regarded as a product of the immediate social and political situation. Due to the centrality of the ideological concepts in media discourses, the coverage of Islam and Muslims has been a major concern for many researchers in the field of language and representation or what is recently known as media studies (Said, 1981; Poole, 2002; Karim, 2003). In addition, a study of this nature will contribute to the field of CDA in general and printed media in particular. In addition, it would bridge the gap in the body of literature particularly in the context where not many studies of this nature have been conducted so far.

1.5 Theoretical Considerations for the Study

The main aim of this study is to examine how Islam and Muslims are portrayed and represented in the NYT's discourses in the period following the 9/11 events and the two ensuing years. The conceptualization of the framework of this study lies in the creed that language reproduces ideology (Fowler, 1991). Within this conceptualization, language is given a primary concern believing that it could function as a representational analytical tool in maintaining ideological patterns in the world of the press. The ideological work of language is, in turn, explained and presented in a system of representation grounded on the Critical Discourse Analysis (CDA) analytical approach.

CDA, as an analytical approach, has been mainly devised and developed from other analytical tools to study the relation between language and ideology (Fairclough, 1995). The word 'critical' is a key theoretical concept in CDA. This word signals the need for

analysts to unpack the ideological underpinnings of discourse that have become so naturalized over time. In other words, the word demands analysis to reveal the ideologies which are normally coded in terms of themes and concepts, and represented in meanings and images immersed in the representational discourse (Fowler, 1991, Fairclough, 1995). Adopting critical goals would then enable us to elucidate the ideological patterns and social determinations of discourse which are supposed to be opaque to participants (Fairclough, 1985: 739).

However, CDA is viewed as a multi-disciplinary approach as it sometimes involves more than one approach or perspective. This depends on the nature of the pursued study and the goals that are sought to be achieved. According to Bell and Garret (1998:7), "Critical Discourse Analysis is best viewed as a shared perspective encompassing a range of approaches rather than just one school". Van Dijk (1998b) states that CDA is not a specific direction of research; hence, it does not have a unitary theoretical framework. He asserts that given the common perspective and the general aims of CDA, we may also find overall conceptual and theoretical frameworks that are closely related. As the representational discourse of Islam and Muslims involves some political and social factors, these theoretical considerations have been adopted in this study.

This study adheres particularly to a multi-disciplinary approach of Critical Discourse Analysis in which two theoretical approaches are considered. These are Fowler's (1991) Critical Linguistic Analysis approach and Fairclough's (1995) Textual Analysis approach. These two approaches have been viewed by many researchers to denote the same theoretical outlines and to have the same analytical purposes and goals. For

instance, Wodak (2006) points out that the terms 'Critical Linguistics' and 'Critical Discourse Analysis' are often used interchangeably by practitioners in the field. However, she states that the term CDA has recently become more preferred and is being used to denote the theory formerly identified as Critical Linguistics due to its excessive use in media studies. From another perspective, Teo (2000: 11) views Critical Linguistics and Critical Discourse Analysis to be similar since both of them share the common vision of the centrality of language as a means of social construction. In addition, both theories have been formulated to adopt the critical goals that signal a departure from the purely descriptive goals of discourse to the larger and wider social and political ones.

Therefore, by adopting these two approaches, this study aims to explore the relationship between language and ideology in the NYT's discourse, with a particular focus on the news reports and articles related to Islam and Muslims. These two approaches are chosen for they both share the vision of the centrality of ideologies in language analysis. Besides, their theoretical considerations are constituted based on Halliday's Systemic Functional Grammar theory.

From one perspective, the Critical Linguistic approach, as a method of applied language analysis, was devised by Fowler (1991) in response to problems of fixed invisible ideologies permeating language. In his study of the content of newspapers, Fowler adopts this approach as an analytical tool to examine how media language might work ideologically. He asserts that the content of the language of the newspaper is not facts about the world but, in a very general sense, ideas, beliefs, attitudes or ideologies

theorizing that there is a determinant relation between ideological processes and linguistic processes (1991: 1). Based on this, Fowler states that Critical Linguistics seeks to study the minute details of linguistic structures in the light of the social situation of the texts (1991:67). Such a study would display the patterns of beliefs and values which are encoded in language and are below the threshold of notice for any one who accepts the discourse as natural.

Consistent with Fowler, Fairclough (1995) perceives ideologies and language as linked to each other. Fairclough admits that forms and content of texts do bear the imprint of ideological processes and structures, and contends that it is not possible to 'read off' ideologies from texts. This assumption guides him to accord ideologies a crucial importance in his Textual Analytical Approach emphasizing that ideologies reside in texts (1995: 71). He argues that ideology is located both in the structures that constitute the outcome of past events and the conditions for current events that reproduce and transform their conditioning structures.

From another perspective, the general theoretical views of Fowler and Fairclough's analytical approaches are constituted based on Halliday's Systemic Functional Grammar theory. Fowler and Fairclough view the importance of the Systemic Functional Grammar approach, as the best model that can be used to constitute theoretical claims about the social and ideological constitutive parts of discourse and texts (Fowler, 1991: 39–42; Fairclough, 1995: 5). They utilize the strength of this theory to emphasize the multi-functional role that language plays in representing reality. In this, language functions ideationally in the representation of experience of the world, interpersonally in