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A discursive analysis of ideologies perpetuated in the "Arabian Nights"
Discourse about female character

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Dedication

I dedicate this modest work to those who have taught me the meaning of life; encouraged me and supported me during my studies; my dear parents, source of my happiness and success in my life. May Allah give them long life?

To my dear brothers**:** *Nadir and Ahmed*

To my beloved sisters*:* *Fatima and Bochra*

For their unconditional support and encouragement to pursue my interests. May Allah protect them?

To all *Bourihia's* and *Khalifa's* family

To all my faithful friends especially *Hadjer, Hind* and all my classmates of sociolinguistics and gender studies who supported me along my studies.

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Abstract

This study analyzes five short stories from the 'Arabian Nights', with special focus on the representation of the female characters in those stories. The research is carried out in an attempt to underline and examine the ideologies and power relations that are perpetuated and maintained within the discourse of the 'Arabian Nights' about women and also to reveal the hidden ideologies and biases associated with them. In order to achieve this aim, the five short stories are analyzed from the perspective of CDA drawing on Thompson's (1990) model concerning the typical modes of operation and the strategies associated with. Through a discursive analysis of the selected data about the portrayal of female characters into Arabic and English versions, the findings of this study indicate that women in the 'Arabian Nights' are depicted in a negative way through specific linguistic features that perpetuate certain ideologies which serve to maintain and sustain male superiority. Going along with this study, we are led to perceive that 'Arabian Nights' discourse is biased and misogynist.

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General Introduction

Many studies have shown that gender bias is an issue that is transferred through language when it expresses a favor of one sex, mainly men whereas it excludes and discriminates women as an inferior sex. Through language, ideas are formed, opinions are shaped and ideologies are perpetuated to influence people's perception of the world. 'The Arabian Nights' is considered as a literary compilation of different stories and tales that depict the culture, beliefs and traditions of the medieval Middle East.

The essence of this study is the discourse of the *'Arabian Nights'* which addresses the way female characters are portrayed. Despite the fact that women in that society were expected to act in accordance to societal norms set by men, they were submissive to men's will and they were not treated equally. As a result, the discourse represents them as; unfaithful, dependent and weak which may affect women's image in the society. For that, Critical Discourse Analysis (CDA) is used as a method to analyze and reveal the ideologies perpetuated in the discourse of the *'Arabian Nights'* about women.

This research is prompted to find answers to the following questions; *how are female characters represented in the Arabian Nights? What are the ideologies perpetuated about them?* One hypothesis could be generated to answer the following questions, we assume that female characters are represented in a negative way namely as unfaithful, source of malice and so forth because of certain ideologies addressed in the discourse of the 'Arabian Nights'.

The main objective of this study is to explore the way female characters are manifested in the 'Arabian Nights'. Moreover, it attempts to investigate the way discourse is enacted to represent women and how power of ideologies may make meanings about gender

fixed and permanent. Through this study, one can identify the ideologies that are perpetuated to shape social and cultural realities in the discourse of the 'Arabian Nights'.

The present study is divided into three chapters. The first chapter is devoted to the theoretical part, providing the main concepts relate to gender; patriarchy, sexism, and gender stereotyping, these are vividly present in the language of the 'Arabian Nights'. The second chapter, discusses the methodology that is employed to analyze the discourse of five (05) short stories from the 'Arabian Nights'. Finally, the third chapter is devoted to the practical side of the research, it provides the analysis of the selected short stories from different languages (Arabic and English) relying on Thompson's model, the five modes of operation of ideology that permits us to understand how ideological assumptions are realized through discourse.

Chapter One:
Literature Review

Introduction

The phenomenon of gender bias appeared in different forms, among them language which expresses a favor one sex and thus treats the other sex in a discriminatory manner. Mostly, the bias is in favor of men and against women seen in reality and in fiction. So, the Arabian Nights' language shows how both male and female characters are depicted.

The Arabian Nights is a literary epic that shows the traditions, culture and beliefs of a collection of stories and tales from a medieval Middle East including a number of ethnic sources such as: Indian, Persian and Arabic regions, it is a series of romances, fairy tales and adventures.

In this chapter one, we will identify firstly a brief notion of language and gender theories, its main two approaches which are the deficit and the dominance approach. Then, the language of patriarchy used in the nights, sexism through the language of the nights. Gender stereotyping and finally the culture of the Arabian nights.

1. Language and gender studies:

Gender studies started by the late 1960s and progressed by the second wave feminism, with a criticism of male and female differences in terms of different stances in society like economic and political position, in which various beliefs against women worked to eliminate their identities and their capacities. So, in this period the field of sociology gave a great attention to study the topics related to men, by focusing on the social world's features that are important for men like politics. Women were seen invisible in the patriarchal way only occurring in domestic roles such as housewives and mothers within families (Pilcher & Whelehan, 2004)

Language and gender is considered as one of the topics that have been studied by many researchers in western societies before the second wave of feminism (like Jespersen 1922), and in the 1970s began with the work of Labov (1966) and Lakoff (1975), to see the difference between men's and women's language behavior. So, different scholars have suggested different approaches to study these differences among them the deficit and the dominance approach. (Sunderland,2006)

1.1.   The deficit approach:

The deficit approach was first associated with the Danish linguist "Otto Jespersen" who is regarded among the first ones who worked on language and gender. In his view, women's language as weak and deficient as that of men that is complete and correct (Sunderland,2006).

Jespersen (1922) argues (cited in spender,1980) that, "women, by virtue of their sex 'shrank from coarse and gross expressions' and had a preference for veiled and indirect expression which precluded them for being as effective as men." (p.10). This means that, women's language is not effective as that of men regarding to their sex and they use loosely and unfinished expressions. He also claims (cited in sanderland,2006) that:

> women have smaller vocabularies, show extensive use of certain adjectives and adverbs, 'more often than men break off without finishing their sentences, because they start talking without having thought out that thy are going to say', and produce less complex sentences. (p.05).

Thus, women have a limited vocabulary, build loosely their sentenced without finishing them in an incoherent way

Furthermore, the feminist Robin Lakoff (1975) devoted a book to language and gender which is called "language and women's place", where she described women's language as deficient and different from men by offering some characteristics that show their uncertainty, hesitancy, powerlessness and inferiority. Therefore, Lakoff pointed out that women in comparison to men use more polite forms, hedges, tag questions, and rising intonations in which they represent their deficiency, their low position in the society of the unequal treatment with men as the favored powerful group. (cited in Cameron, 1998)

1.2. The dominance approach:

The dominance approach is founded on the idea that men as dominant members in the society, their language is powerful and the norm in contrast with women's language that is unworthy and weak. Actually, Cameron (1998) points out that, "the dominance framework suggest that women's ways of speaking are less the result of their gender Per Se than of their subordinate position relative to men: the key variable is power." (p.14) According to her, women's speech is considered as defective because of their law status in the society, while men's speech is regarded as complete and effective.

On the other hand, Dale spender (1980) conducted studies about men's and women's speech to see how they use language and who is the dominant in language. For spender (cited in cameron1998):

> male as a dominant group, have produced language, thought, reality. Historically it has been the structures, the categories, and the meanings which have been invented by males - Though not of course by all males – and they have been validated by reference to other males. In this process women, have played a little or no part. (p.97)

She also argues that women's language is inferior and not effective in the patriarchal society.

In addition to that, Fishman (cited in Cameron,1998) suggested that through socialization in which male and female learn certain roles appropriate to their sex as that depict women as weak, emotional and man as independent and strong. Correspondingly, males tend to be dominant in their language, unlike females are expected to be subordinate. In her article "conversational Insecurity", she acknowledged that women use more questions than men and initiate more topics for conversations in a form of tag questions and minimal responses in which it shows hesitancy, insecurity and a little support.

In a study done by Zimmerman and west (1975), they show that 98% percent of men attempt to interrupt in a mixed-sex conversation and tend to dominate talk as they (1975) said (cited in Itakura, 2001):

> Differences between males and females in the distribution of turns may, for example, be parallel to the differences between them in the society's economic system, i.e., a matter of advantage…just as male dominance is exhibited through male control of macro-institutions in society, it is also exhibited through control of at least a part of one micro-institution. (p.17).

Thus, male interruption in conversation is due to his status that displays both large and small institutions in the society

1.2. The Arabian Nights: an overview

1.2.1. The language of patriarchy in the Nights:

In the early twentieth century, patriarchy was significantly important concept in gender studies, it was used by many feminist writers referring to the oppressive and

discriminatory authoritative masculine system over women as the absolute rule of the male member over the family, based on the idea that men are superior to women in the world (Pilcher & Whelehan,2004).

Correspondingly, as highlighted by Johnson (1997/2005), "A society is patriarchal to the degree that it promotes male privilege by being male dominated, male identified, and male centered. It is also organized around an obsession with control and involves as one of its key aspects the oppression of women." (p.05). That is, in the patriarchal society all the opportunities are reserved for male as the center, superior and dominant member, while women are seen as powerless and subordinate element.

Also, Murray (1995/2005) conceptualizes patriarchy as a system of women's subordination in different aspects such as political, economic and ideological aspects by men, as well it can be a kind of domination over men.

Walby (1990/1991) introduces patriarchy as, "a system of social structures and practices in which men dominate, oppress and exploit women." (p.20). From this definition, it is appeared that men have numerous privileges in society to rule and control women. However, she (1990/1991) has identified six structures of patriarchy (paid work, household production, the state, male violence and sexuality) that are collectively affirmed to show the deepness and interconnection of women's inferiority. For example, in "the Arabian Nights" it is appeared in "the tale of the bull and the ass" a male character has the authority over woman, when the merchant beat his wife till she repented and caressed her husband's hand and feet. Even, for male animals were shown superior to female animals as it is stated in the tale, "some fifty hens under one cock." (Burton,1885/1888, p.53)

In the "Arabian nights", patriarchy was displayed by the rules of men's domination

as a source of power over women, in which they were acting according to the norms of men in their society that treat them in an inferior and oppressed way. Thus, men were presented in dynamic roles that they can achieve success because of their sex as males. (Marzolph &van leewen, 2004). On the other hand, the feminist "Gita Hariharan" relied in her novel "when dreams travel" on "the Arabian nights" frame story to explore and criticize the issue of male hegemony over women in the society. She points out that patriarchy in "the Arabian Nights" is associated with the misogynist ideologies toward women as a marginal sex, they were considered as a sex objects to fulfill men's need. In fact, the society was occupied only for male domination as a central part to exclude and diminish women. (Brahma, 2015)

As De Beauvoir (1953/1956) states in her book "the Second Sex":

> the world female brings up in his mind a saraband of imagery […] the monstrous and swollen termite queen rules over the enslaved males; the female praying mantis and the spider, satiated with love, crush and devour their partners; the bitch in heats runs through the alleys […] the she-monkey presents her posterior immodestly and then steals away with hypocritical coquetry […] men project them all at once upon the woman. (p.33).

From this perspective, Arabian nights' stories can support this statement because they disclose many terms related to women as a subordinate sex, where they were seen as sex objects to achieve their sexual needs.

Furthermore, the Arabian nights' society was patriarchal to the extent that women were victims of that oppressive system, denying their rights and suffering from the ill-treatment, even the brilliant roles by female characters such as; Shahrazad role to the

masculine dominance and authority. As De Beauvoir states about women in the Arabian nights in her book the Second Sex that,

> In essence woman is fickle, as water is fluid; and no human power can contradict a natural truth. Throughout literature. In the Arabian Nights, as in the Decameron, we see the clever ruses of woman triumph over the prudence of man. Moreover, it is society that makes him- as father, brother, husband-responsible for his women conduct. Chastity is enforced upon her for economic and religious reasons, since each citizen ought to be authenticated as the son of his proper father. (p.204)

1.2.3. Sexism in the language of the nights:

Sexism is regarded as a key concept in the study of gender and for feminist movement that refers to a range of false beliefs which devalue members of one sex, particularly women. Sexist language is a form of sexism that consists of discourses that emphasize and perpetuate gender inequality between the two sexes (women and men), specifically, it discriminates women. (Mills, 2008)

Other researchers like Graddol and Swann state that sexism is not only a devaluation of one sex that include women, but it can also discriminate men as a social group (Nneka,2012).

Other studies were conducted by feminists to determine the representation of women in language, Cameron (1998) concluded that, "our languages are sexist. They represent or 'name' the world from a masculine viewpoint and in accordance with stereotyped beliefs about women, men and the relationship between them." (p.9). Thus, language is sexist in a higher extent against women with relation to their misrepresentation that could be a reflection of a patriarchal social system that is fixed as a reality.

Furthermore, feminist scholars regarded society as biased with favors to males, for the reason that, their assumptions claim that bias in language create a source of inequality between both sexes. As spender (1980) states, "words help to structure the world we live in, and the words we have help to structure a sexist world in which women are assigned a subordinate position." (p.31). It is the case in the Arabian Nights where sexism is also shown in expressions such as: 'trust not at all in woman, smile at their promising, for they lower or they love at the caprice of their parts, […] Iblis worked all Adam's woe with one woman.' (Mardrus vol 1, 2004, p.05).

Language and sexism have significant relationships with each other in society that have shown by many feminists among them Simon De Beauvoir, as she (1953/1956) notes that the term 'man' constitutes the unbiased and the positive, while woman is considered as the negative without equality between them, because the word 'man' generically is used to refer to human being in general. It is worth commenting on the statement above by illustrating from the Arabian Nights text, it is mentioned in the tale of 'the Wazir Nur Al-Din, his brother the Wazir Shams Al-Din, and Hasan Badr Al-Din' when the two Wazirs were talking about the future marriage of their children to each other, the Wazir Nur AL-Din said to his brother, " you should only be too pleased to let my son have your daughter for nothing: a boy is more worth than a girl." (Mardrus vol 1, 2004, p. 128).

In addition, Kramarae & Treichler (1985) (as cited in Piercy,2000) define sexist language as, "one of the most powerful means of perpetrating masculinist interpretations of the world, including the view that women are inferior, passive, and by definition subordinate to males." (p. 112). It is appeared in 'the tale of the porter and the three ladies of Baghdad', when the porter noticed the three women lived alone as he said, "I cannot help asking myself what this life of yours is, that you live alone and have no man here to bear you human

company […] women cannot be truly happy without man.' (Mardrus vol 1, 2004, p. 52). From this perspective, it is clear that women were considered as a subordinate sex who depended on men.

1.2.4. Gender stereotyping in the nights:

Stereotypes are a set of simplified, overgeneralized beliefs that characterize a group of people with certain images through their society and culture, which can be positive or negative to determine appropriate behaviors for women and for men based on their gender. (Pilcher & Whelehan, 2004)

Stereotypes are depicted in the *Arabian Nights* against women as a source of sexual betrayal and unfaithful to their marriage partners, they were portrayed in a negative way, as well as the *Arabian Nights* depicted the social classes which led to highly racism. In fact, the black people in the whole stories were symbolized as slaves (Marzolph & Van leween, 2004).

Moreover, women's portrayal in the *Arabian Nights* was shown in two ways. First, the beginning of the tales started with a misrepresentation of female character, which all the immoral behaviors were connected to them in every culture like; being unfaithful, obscene, and a source of malice for fulfilling their aims in a cruel way. Second, it is shown women as religious who suffered from the cruel treatment of men. (Kabbani, 1986) for example; in 'the tale of king Shahrayàr and of his brother, king Shahzamàn', both kings had been a victim of sexual betrayal by their wives, before king Shahzaman had realized women unfaithfulness as he stated, "tis my conviction that no man in the world is safe from their malice." (Burton,1885;1888, p,35). This quote stereotypes and made an overgeneralization to all women as a source of evilness.

Furthermore, other researchers prove that gender stereotypes are beliefs about what is appropriate to men or women; among them Brannon who confirms that,

> Gender stereotypes consists of beliefs about the psychological traits and characteristics of, as well as the activities appropriate to, men and women […] gender stereotypes are very influential; they affect conceptualization of women and men and establish social categories for gender. (2004, p.160).

That is, gender stereotypes have an effective role in classifying what is appropriate for women and for men, as well as they contribute in understanding the influence of gender in people's lives. For instance, in the tale "the porter and the three girls", it is obvious that women are often associated with either inferior and negative features unlike men seem to be the superior one, such as the expression "if she, who being a woman has neither faith nor reason, found it unlawful to cut off my head." (Mardrus vol 1, 2004, p. 78-79)

1.2.5. The culture of the Arabian nights:

The *Arabian nights* or *the thousand nights and one nights*, is a collection of Indian, Persian, and Arabic stories that belong to the medieval Middle- Eastern culture that depicts supernatural, magical and romance events of different ethnic groups. It was translated and represented to the western culture by the French Antoine Galland in the 18th century. During the 18th and the 19th century the Arabian nights gained an interest from the western culture to popularize its oriental tales in the world of English literature. (Al- olaqi,2012)

In a translation of the *Arabian nights* for Richard Burton, describing the lifestyle of the eastern culture. According to him, eastern culture had no boundaries to depict sexuality; people were open-minded on sexual matters as it was considered as part of their natural lives and women were regarded as either sex objects or slaves but they never achieved their right

status as wives. (kabbani, 1986). In his essay on 'pornography', Burton has considered the *Arabian Nights* as pornographic because of its clear indecency in portraying the Arab's sexuality that were frank, unlike his Victorian English culture that was hypocritical and pretending conservatism. (colligan, 2002)

Many orientalist writers such as; Edward said represents the Eastern culture as inferior and marginalized in comparison to the western that is the dominant and superior. In fact, eastern women were depicted in a degraded manner with the excessive sexual desire especially in the absence of men. In other words, eastern women's representations by orientalists as the harem influence the western views that they were considered as sexual satisfaction for men. (Hasan, n.d)

As Burton said;

> I am told they have no balls, drums nor operas in the East, but then they have got a seraglio […]. Besides, I am told, your Asiatic beauties are the most convenient women alive, for they have no souls; positively there is nothing in nature I should like so much as ladies without souls; soul, here, is the utter ruin of half of the sex. (cited in Kabbani, 1986, p.31)

Also, burton states that the East was an illegal place where its women serve as sexual pleasure in which was rejected in his Victorian culture(ibid,1986). So, Burton's views about the East can disclose that culture of the Arabian nights was erotic.

Conclusion:

The aim of this chapter is to provide a theoretical basis for this study in order to reveal gender bias in the language that is associated with the Arabian Nights.

In this section, we have attempted to define the main key concepts related to gender (patriarchy, sexism, gender stereotypes) which have a crucial role in representing male as superior and dominant, whereas women as inferior and dependent. Next, Critical Discourse Analysis(CDA) is chosen to analyze some tales critically in order to reveal the hidden ideologies that are embedded in texts. Thompson's modes of operation of ideology model of CDA is applied as the methodology upon which this work is based.

Chapter Two: Methodology of the Study

Introduction:

The present chapter presents the method adopted under the study. Thompson's model of ideology is used to analyze five short stories from the Arabian Nights, by presenting the five modes of operation to uncover the ideologies behind the discourse. In this manner, it permits to identify the specific ways female character is portrayed in the 'Arabian Nights'. For this reason, we need to refer to Critical Discourse Analysis(CDA) as a field of study. At the end of this chapter, we will give a short description of the selected stories.

2.1. Critical Discourse Analysis (CDA), an overview:

Critical discourse analysis(CDA) is a broader branch that provides techniques and methods for the study of the relation between society, discourse and power. Its main purpose is to reveal and disclose discursively details about discourse and social relations.

Recently, it was preferred to refer to as CDA instead of Critical Linguistic(CL) which was first called, these two terms CDA and CL are often used interchangeably. Actually, recently the concept CDA seems to have been preferred and is used to indicate as the theory formerly identified as CL. (Wodak and Meyer, 2001)

The root of CDA can be traced back to various disciplines, rhetoric, text linguistics, philosophy, cognitive science, literary studies, anthropology, socio-psychology, as well applied linguistics and pragmatics. It marks its beginning in the 1970s, by works of Fowler, Hodge and Kress on power, ideology and control. Particularly, the publication of 'Language and Control' by Fowler (1979) and 'Language and Ideology' by Gunther Kress and Robert Hodge (1979). Their works focus on the importance of language in the social context and its

relation to power and ideology. It stems from the critical social theory of language, which is considered the use of language as a form of social practice. (Ibid, 2001)

Furthermore, CDA does not rely on one single definition because it is not a school of one trend, but rather an approach under the scope of which can be found many trends.

Van Dijk (1998) defines CDA as:

> a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose, and ultimately resist social inequality. (p. 352)

Through this definition, Van Dijk sees CDA as a mean that focuses on social problems and seeks to have an effect on social activity and social relationship by offering its most comprehensive and adequate results when the broader societal context is included in the analysis.

Wodak and Meyer (2001) state that CDA aims to analyze:

> opaque as well as transparent structural relationships of dominance discrimination, power and control as manifested in language. In other words, CDA aims to investigate critically social inequality as it is expressed, signaled, constituted and legitimized, and so on by language use. (p.02)

In light with what is stated above, we can conclude that CDA is an approach that provides a critical study of language in social life by emphasizing the role of discourse in the production or reproduction and challenge of dominance.

Fairclough (1995) consider CDA as the study of:

> Often opaque relationships of causality and determination between(a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony. (132)

From what is stated by Fairclough, we can conclude that CDA is shown as a mean that reflect attention of the readers to be aware about the manipulation of certain biased ideologies to them.

Moreover, after a number of research studies about CDA, Fairclough (1997) and Wodak (1997) outline eight (08) principles related to CDA: 1) CDA is a problem oriented 2) CDA is interdisciplinary 3) CDA focuses on investigating the history of the subject of research 4) CDA's theoretical bases and methods of analysis are incorporated to understand and examine the issues in the research for interpretation 5) CDA seeks to reveal the ideological power relations that are shaped and legitimized through discourse 6) the link between text and society that is mediated is explained through the personal and social cognition that influence the social and discourse structure 7) CDA is a technique that relies on a social scientific research 8) CDA uses language ideologically to penetrate the practicable side of the results for the study in the real world(cited in Keller, 2013).

2.2. The method

2.2.1. Thompson's modes of operation of ideology

Our present study relies on the use of John Thompson's (1990) modes of operation of ideology with their strategies of symbolic construction to investigate the ways how ideologies are perpetuated in the discourse of the 'Arabian Nights', its aims is also to explore how the choices offered by discourse may lead to the realization of ideological assumptions.

According to Thompson (1990) (as cited in Knowles & Malmkjaer, 1996): "to study ideology is to study the ways in which meaning serves to establish and sustain relations of domination." (p.43). Thus, for CDA, ideology is regarded as an important aspect to maintain unequal power relations and the study of ideology explores how the power of ideologies may make meanings fixed and permanent.

Thompson (1990) argues that certain strategies are commonly associated with certain modes, but he does not support the association of these strategies to the modes because he states that the five modes are not the only means for the functioning of ideologies that are manifested in the language to communicate. Correspondingly, these strategies are not connected to a one-on-one basis to the general modes, ay one of them may overlap in their function to serve a set of ideological functions. Among the general modes of operation of ideology and the strategies associated with them are the following:

Modes of operation of ideology

General odes	Typical strategies of symbolic construction
Legitimation	Rationalization
	Universalization
	Narrativization
Dissimulation	Displacement
	Euphemization
	Trope (e.g. synecdoche, metonymy, metaphor)
Unification	Standardization
	Symbolization of unity
Fragmentation	Differentiation
	Expurgation of the other
Reification	Naturalization
	Eternalization
	Nominalization/ Passivization

2.2.1.1. Legitimation

It refers to the representation of relations of domination as legitimate through a chain of reasoning that justifies a set of social relationships in order convince others that ideology is worth supporting. As **rationalization** do. **Universalization,** a typical strategy that represents certain concepts serve the interest of all which is used by one individual. **Narrativization** is another strategy related to legitimation, it occurs where claims to legitimacy are embedded in stories which retell the past and treat the present as a part of infinite and cherished tradition,

which may be invented to create a sense of belonging to a community and a history to surpass the experience of difference and conflict.

2.2.1.2. Dissimulation

As another mode of operation where relations of domination are concealed and denied, they are represented in ways that reflect attention. One of the strategies with which dissimulation is associated is **Displacement**, where a positive or negative connotations are transposed to other individual or object. **Euphemization** is when using terms to describe social relation, action in a positive response. **Trope**, refers to the figurative use of language or symbolic forms, it has three parts; **synecdoche** refers to the use of a term that lies on the part of something to refer to the entire of what is stated or vice versa. Social relations can be dissimulated through confusion between for specific group and a larger social and/ or political group. **Metonymy** is when substituting the name of an attribute or other suggestive word for the name of the thing itself, and the implication of the referent is always stated implicitly. **Metaphor** is the use of a term or an expression to an action or object that is not literary denoted.

2.2.1.3. Unification

As one of the modes of operation, where various social groups are united together under one collective identity despite the differences and points of division that separate them. It can be employed by two strategies; **Standardization**, is a strategy associated with unification, when choosing a shared basis of symbolic exchange such as national flags and anthems…etc. to unite a group of people and represent them. This construct of a collective identity is also known as **symbolization of unity**.

2.2.1.4. Fragmentation

It refers to the division of individuals and groups that form a challenge to a dominant group, or rather based on the policy of 'divide and rule'. **Differentiation** is one of the symbolic strategies associated with fragmentation, its main focus is division, separation between groups or individuals. Another strategy is **Expurgation of the other**, where an enemy is created within or without that must be restricted because it represents evil, harm and threat, and individuals are called on to unite and resist based upon previous concepts about the enemy.

2.2.1.5. Reification

The last mode of operation, which is represented by **naturalization**, the social creation is depicted as unavoidable outcome of natural permanent characteristics. **Eternalization**, a same strategy denies the development of socio-historical characters by emphasizing their unchanging and permanent nature. **Nominalization and Passivization**, the latter involves the use of certain grammatical and syntactic devices for the purpose of deleting or ignoring actors or actions. **Nominalization**, occurs when certain parts of sentences or sentences are turned into nouns, in order to describe actions and the persons involved in them.

2.3. Plan of data procedure

Our research study is based on Thompson's model of analysis. In addition, this model is concerned with the internal functioning of ideologies that is manifested in language and symbolism used to communicate. More precisely, we are going first to select five (5) short stories from the 'Arabian Nights' with a short description for each one.

2.3.1. The selected short stories

2.3.1.1. the tale of king Shahryar and of his brother, king Shah zaman

It is one of the stories from the 'Arabian Nights' which tells about two kings (Shahryar and Shah zaman), they are considered in a position of power (both being kings) due to their status, fortune and so forth. Moreover, the frame story describes a world that include slavery; some images about the blacks and the social classes which indicates a highly racism as both kings were victims of sexual betrayal by their wives with black slaves. Their wives' adultery act led both kings to undertake a journey to find better things in life because they became depressed. During their journey, they witness a demon with his kidnapped wife that force them to have intercourse with her, so their experience made them to believe that women are unfaithful and the root of evil. Then, king Shahryar started to marry every day a virgin woman and murder her the next morning as a sign of vengeance till he got married with the Vizier's daughter Shahrazad who left a great impact on changing the king's wrong thoughts.

2.3.1.2. The tale of the woman cut in pieces, the three apples and the negro Raihan

The story is about a murder mystery, it begins with the discovery of a woman's body sliced into quarters and continues through search, as well a series of stories from different persons to find the culprit who committed the crime. As a result of the search, her husband confesses about his murder based on the idea that his wife perpetrated an adultery with a slave, when he sees the slave carrying one of the three apples that he brings to his sick wife. After the husband asks the slave, he exposes that his girlfriend had gifted him the apple. Then, when the husband returns home and confirms that one of the apples is missing, he kills her claiming that she is infidel.

2.3.1.3. The tale of the porter and the three ladies of Baghdad

The story is composed of six smaller stories of seven different men at the house of the three women. First, it started when the porter was invited by a wealthy lady to help her carrying thing. Then, it continues with the arrival of the three kalandars, the Caliph 'Harun al Rashid with his vizier and assistant when they disguised themselves as merchants that asked to stay for one nights in the ladies' house. They were all accepted under one condition and promise; 'do not ask question about that which do not concern you', however, each man offer his tale to the eldest lady for the sake of knowing the story of the ladies' mysteriousness. Through reading this story, we can conclude that characters show signs of jealousy, curiosity, disobedience and greed; all of which are stereotypes about women.

2.3.1.4. The tale of craft and malice of women

As another story from the *'Arabian Nights',* includes other related tales told by viziers to their king when they intervened between him and his son that was sentenced to death because of his father's concubine accusation of raping her. Each vizier narrated a chain of stories in order to convince the king that women cannot be trusted, and most of the stories depicted women as unfaithful, dangerous, and the source of malice, as well to show the unreliability of women. For example, in the tale of 'the husband and the parrot', shows how a man cannot trust his wife during his absence from the house so he bought a parrot and set it in it to act as a duenna. Even that, his wife betrays him with other man and made her husband believe that she is faithful to take revenge from the parrot that was killed by her husband.

2.3.1.5. The tale of the young man and the fishes

As the last story of our sample of analysis, it starts with the fisherman who brought the colored fishes to the king and continues by discovering its story that is related to a faithless

wife who betrays her husband with her slave lover. It is told to the king by the husband who has been turned to stone from the lower part because of his wife's act by casting the spell upon him when she revealed that her husband is the one who had come close to killing her beloved. After hearing the story of the husband, the king promised him in securing revenge from his wife, save him and release him and the city bewitched by her into fishes. The frame story reveals the idea of morality because it considered women as dishonest, unfaithful and adulterous, however, this act was very shameful and a deviance from the societal norms that are set by men and thus the act is punishable by death.

2.4. Research Design

The selected stories are going to be analyzed through Thompson's model of operation of ideology to show the role of discourse in the perpetuation of ideologies about gender. Through this analysis, we can reveal the existence of an ideology in the text, determine its symbolic form and construction as well as confirm the suitability of the model used for analysis. As Thompson contends that ideology is meaning in the service of power. The stories will reveal the way women are portrayed in the 'Arabian Nights' and provide an understanding of the power relations reporting female characters.

Conclusion

This chapter deals with an overview of critical discourse analysis (CDA). It also provides an account about the methodology used for the research study which is Thompson's modes of operation of ideology to reveal the ideologies and power relations that are embedded in the discourse of the selected short stories. Then, presenting a short description of the short stories that will be subjected to Thompson's model of analysis to see the role of discourse in perpetuation of ideologies about gender. This will be applied in the next chapter.

Chapter Three: Analysis of the Data

Introduction

This dissertation is based on the framework of Thompson's model that is tabulated for CDA to reveal the ideology perpetuated in the text. In this chapter that is presented as the practical part of this research, we apply Thompson's model to five selected short stories from the 'Arabian Nights' in Arabic and English versions.

Thompson's modes of operation of ideology is a useful approach to Critical Discourse Analysis (CDA). For that reason, we are using it to analyze the selected short stories that perpetuate certain ideologies and maintain gender inequalities.

3.1. The use of Legitimation

Legitimation aims at representing power relations and domination as worthy. This may be done by rationalization and the construction of a chain of reasoning which seeks to explain or justify a set of social relationships in order to convince the audience that the ideology is worth supporting

3.1.1. Rationalization

When relating this strategy to the 'Arabian Nights', the narrator's discourse carries rationalization and the presentation of relation of domination as justifiable on rational grounds. As the claim that women are unfaithful and adulteress in the story of the **'King Shahryar and of his brother king Shah zaman'** and the story of 'the three apples' is legitimized as the male protagonists in the story kill their wives, and the writer provides the reader with some clues which would help him/ her rationalize and legitimize the character's act.

This is evident in the tale of the king 'Shahrazad and of his brother king Shah zaman':

» فلما كان في نصف الليل تذكر حاجة نسيها في قصره فرجع ودخل قصره فوجد زوجته راقدة في فراشه معانقة عبدًا أسود من العبيد فلما رأى هذا اسودت الدنيا في وجهه وقال في نفسه: إذا كان هذا الأمر قد وقع وأنا ما فارقت المدينة فكيف حال هذه العاهرة إذا غبت عند أخي مدة ثم أنه سل سيفه وضرب الاثنين فقتلهما في الفراش «.

"he found his wife stretched on her bed and being embraced by a black slave. At this sight, the world darkened before his face and he said within his soul: 'If such a thing has come to pass when I have hardly left the city, what would the conduct of this wanton be if I were absent for long at my brother's house?' So, he drew his sword and with one stroke killed them upon the carpets of the bed" (Mardrus vol 1, 2004, p. 01)

» فسافر أخوه وحده إلى الصيد. وكان في قصر الملك شبابيك تطل على بستان أخيه فنظروا وإذا بباب القصر قد فتح وخرج منه عشرون جارية وعشرون عبدًا وامرأة أخيه تمشي بينهم وهي غاية في الحسن والجمال حتى وصلوا إلى فسقية وخلعوا ثيابهم وجلسوا مع بعضهم وإذا بامرأة الملك قالت: يا مسعود فجاءها عبد أسود فعانقها وعانقته وواقعها وكذلك باقي العبيد فعلوا بالجواري ولم يزالوا في بوس وعناق ونحو ذلك حتى ولى النهار. فلما رأى أخو الملك فقال: والله إن بليتي أخف من هذه البلية وقد هان ما عنده من القهر والغم وقال: هذا أعظم مما جرى لي «

« and his brother went out to hunt alone. Now there were in the King's palace certain windows that looked on to the garden, and, as King Shah zaman leaned there and looked out, the door of the palace opened and twenty women slaves with twenty men slaves came from it; and the wife of the King, his brother, was among them and walked there in all her bright beauty. When they came to the pool of a fountain they all undressed and mingled one with another. Suddenly, on the King's wife crying: 'O Masud! Ya Masud!', a gigantic negro ran towards her, embraced her, and, turning her upon her back, enjoyed her. At this signal, all the other men slaves did the same with the women and they continued thus a long while, not ceasing their kisses and embraces and goings in and the like until the approach of dawn. At this sight the King's brother said

within himself: 'By Allah, mine is even a lighter misfortune than his.' So, he let his grief

and discontent slip from him, saying to himself: 'Truly, this is more terrible than all

which happened to me ».** (Mardrus vol 1, 2004, p. 02)

In the tale of the three apples:

» فبينما أنا جالس في وسط النهار وإذا بعبد أسود مر علي وفي يده تفاحة يلعب بها فقلت له: من أين

هذه التفاحة حتى آخذ مثلها فضحك وقال أخذتها من حبيبتي وأنا كنت غائبا وجئت فوجدتها ضعيفة

وعندها ثلاث تفاحات فقالت إن زوجي الديوث سافر من شأنها إلى البصرة فاشتراها بثلاثة دنانير

فأخذت منها هذه التفاحة، فلما سمعت كلام العبد يا أمير المؤمنين اسودت الدنيا في وجهي وقفلت دكاني

وجئت إلى البيت وأنا فاقد العقل من شدة الغيظ فلم أجد التفاحة الثالثة فقلت لها: أين التفاحة الثالثة

فقالت لا أدري ولا أعرف أين ذهبت. فتحققت قول العبد وقمت وأخذت سكينا وركبت على صدرها

ونحرتها بالسكين وقطعت رأسها وأعضائها ».

« while I was sitting in my shop, a negro passed who was throwing an apple from hand

to hand. 'Friend,' I called to him, 'tell me where you got that apple. I should like to buy

some.' At this he laughed and said: 'I got it from my wench. I went to see her today and

found that she had been ill for some time. Three apples were lying by her side and when

I asked her about them she said: "Just imagine, my dear, my poor cuckold of a husband

went all the way to Basra and bought them for three golden dinars!" Then she gave me

this apple.' Prince of Believers, the world turned black about me when I heard what the

negro said; I shut my shop and went raving through the streets until I came to my house.

I looked at the bed and seeing that the third apple had gone I asked my wife where it

was. She said that she did not know, thus proving to my mind the negro's story. I leapt

upon her, knife in hand, and kneeling on her belly hacked her in pieces »** (Mardrus vol 1,

2004, p. 124)

It is also illustrated in the tale of the **'porter and the three ladies of Baghdad'**, when

the porter noticed that the three ladies live alone without any man. An idea is perpetuated

through a rational use of discourse to show the weakness of women and the need for men to be protective of them.

« وإنما اشتغل قلبي وسري بكن وكيف حالكن وأنتن وحدكن وما عندكن رجال ولا أحد يؤانسكن وأنتن تعرفن أن المنارة لا تثبت إلا على أربعة وليس لكن رابع، وما يكمل حظ النساء إلا بالرجال »

« All my heart and the inner parts of my soul are troubled about you. I cannot help asking myself what this life of yours is, that you live alone and have no man here to bear you human company. Do you not know that a minaret is of no value unless it be one of the four minarets of a mosque? You are but three, my ladies, you need a fourth. Women cannot be truly happy without men ». (Mardrus vol 1, 2004, p. 52)

Then, in the story of **'the young man and the fishes'**, the prince discovered that his wife betrayed him with a black slave so he decided to kill him and take revenge from his wife. A set of circumstances are gathered to legitimize the claim that adultery and dishonesty are women's inherent characteristics.

« How ill-starred is the youth of our poor lord, Masudah. How sad it is that he should have married our mistress, that bitch, that unclean whore…my wife, the daughter of my uncle, kissed the earth between his hands, and he, lifting up his head, addressed her thus: 'Curse you, why are you so late? I have had other black men here, drinking wine and having their girls. But I had not the heart to drink because you were not here.' 'Master, darling of my heart, do you not know that I am now married to my cousin, the son of my uncle, that I hate the least detail of his face and am filled with horror to be near him?... 'You lie, you bitch,' the negro answered, 'and I swear to you on the honor and the great virility of black men, on our mighty superiority over all whites, that if you are late once again after to-day I will throw you aside and never lay my body above yours again. Unfaithful whore, filth, foulest of white girls, you are only late because you

have been sating your lust with someone else… When I saw this, I could contain myself no longer; jumping from the dome, I rushed into the room and snatched the sword which my wife was carrying, determined to kill them both. First, I slashed the negro across his neck and thought that I had killed him ». (Mardrus vol 1, 2004, p. 42- 44)

« فسمعت التي عند رأسي تقول للتي عند رجلي يا مسعودة إن سيدنا مسكين شبابه ويا خسارته مع سيدتنا الخبيثة الخاطئة. فقالت الأخرى: لعن الله النساء الزانيات ولكن مثل سيدنا وأخلاقه لا يصلح لهذه الزانية التي كل ليلة تبيت في غير فراشها...وإذا بها قد دخلت على عبد أسود...فقبلت الأرض بين يديه... فرفع ذلك العبد رأسه إليها وقال لها: ويلك ما سبب قعودك إلى هذه الساعة كان عندنا السودان وشربوا الشراب وصار كل واحد بعشيقته وأنا ما رضيت أن أشرب من شأنك قالت: يا سيدي وحبيب قلبي أما تعلم أني متزوجة بابن عمي وأنا أكره النظر في صورته وأبغض نفسي في صحبته،...فقال العبد: تكذبين يا عاهرة وأنا أحلف وحق فتوة السودان وإلا تكون مروءتنا مروءة البيضان. إن بقيت تقعدي إلى هذا الوقت من هذا اليوم لا أصاحبك ولا أضع جسدي على جسدك، يا خائنة تغيبين على من أجل شهوتك يا منتنة يا أخت البيضان...فلما نظرت هذه الفعال التي فعلتها بنت عمي وهممت أن أقتل الإثنين فضربت العبد أولًا على رقبته فظننت أنه قضي عليه ».

The story of **'the malice and craft of women'** started through a chain of stories by seven viziers to their king when he decided to kill his son because of a his preferable slave girl and her accusation against his son that pretended as a victim of sexual harassment showing and legitimating the fact that women are unfaithful and a source of wickedness, the tale of 'the confectioner, his wife and the parrot' is one the best examples

« فطرق العشق قلبها فلم تتمالك أن رمت نفسها عليه فقال لها الولد إن شاء الله تعالى حين أخرج عند والدي أخبره بذلك فيقتلك فتوجهت الجارية إلى الملك، ورمت نفسها بالبكاء والنحيب فقال لها ما خبرك يا جارية كيف سيدك أما هو طيب، فقالت يا مولاي إن سيدي راودني عن نفسي وأراد قتلي على ذلك فمنعته وهربت منه وما بقيت أرجع إليه ولا إلى القصر أبداً. فلما سمع والده ذلك الكلام حصل له غيظ عظيم فأحضر عنده الوزراء وأمرهم بقتله ».

« she went up to him and threw herself upon him, but he made her no response; whereupon, being dazed by his beauty, she cried out to him and required him of himself

and importuned him; then she again threw herself upon him and clasped him to her bosom kissing him and saying, "O King's son, grant me thy favors and I will set thee in thy father's stead; I will give him to drink of poison, so he may die and thou shalt enjoy his realm and wealth." When the Prince heard these words, he was sore enraged against her and said to her by signs, "O accursed one, so it please Almighty Allah, I will assuredly requite thee this thy deed, when as I can speak; for I will go forth to my father and will tell him, and he shall kill thee." So, signing, he arose in rage, and went out from her chamber; whereat she feared for herself. Thereupon she buffeted her face and rent her raiment and tare her hair and bared her head, then went in to the King and cast herself at his feet, weeping and wailing. When he saw her in this plight, he was sore concerned and asked her, «What aileth thee, O damsel? How is it with thy lord, my son? Is he not well?"; and she answered, "O King, this thy son, whom thy courtiers avouch to be dumb, required me of myself and I repelled him, whereupon he did with me as thou seest and would have slain me; so, I fled from him, nor will I ever return to him, nor to the palace again, no, never again!" When the King heard this, he was wroth with exceeding wrath and, calling his seven Wazirs, bade them put the Prince to death ».
(Burton, vol 6, p. 72-73)

It is again manifest in the tale of the confectioner, his wife and the parrot:

« Before going out to visit certain friends, the confectioner gave the bird strict injunctions to watch all night and bade his wife make all fast, as he should not return until morning. Hardly had he left the door than the woman went for her old lover, who returned with her and they passed the night together in mirth and merriment, while the parrot observed all. Betimes in the morning the lover fared forth and the husband,

returning, was informed by the parrot of what had taken place; whereupon he hastened

to his wife's room and beat her with a painful beating ». (Burton, vol 6, p. 75)

3.1.2. Universalization

Certain institutional arrangements held by few individuals are presented as serving the interest of all. When relating this Universalization to our research topic, that notion of serving the interests at the expense of the interest of all appears in the different stories from our sample where female bodies are males' main interest, women are seen as sex objects at the service of men such as **"her body was slight"**, **"her breasts twin passion- fruit"**, **"her mouth the scarlet seal of Sulaimàn".** Those examples help in realizing the spread of the stereotypical idea that women are considered as sex objects and men's properties. As well, it helps in maintaining the patriarchal power over women.

The use of *universalization* is to perpetuate the ideology of women's subordination and sexualisation to please men's need.

This can be seen in the story of the **"porter and the three ladies of Baghdad"**:

‹‹ فنظر الحمال إلى من فتح لها الباب فوجدها صبية رشيقة القد قاعدة النهد ذات حسن وجمال وقد واعتدال وجبين كثغرة الهلال وعيون كعيون الغزلان وحواجب كهلال رمضان وخدود مثل شقائق النعمان وفم كخاتم سليمان ووجه كالبدر في الإشراق ونهدين كرمانتين وبطن مطوي تحت الثياب كطي السجل للكتاب ››.

‹‹ Then the porter looked at her who had opened the door and saw that she was a child having a slim and gracious body, the very model of all a young girl should be, not only for her round and prominent breasts, not only for her beauty and her air of breeding, but also for the perfection of her waist and of her carriage. Her brow was as white as the first ray fallen from the new moon, her eyes were the eyes of a gazelle, and the brows

above them were as the crescent moons of Ramadan. Her cheeks were anemones, her

mouth the scarlet seal of Sulaiman, her face pale as the full moon when she first rises

above the grasses, her breasts twin passion-fruit. As for her young white pliant belly, it

lay hid beneath her robe like some precious love letter in a silken case » (Mardrus vol 1,

p. 51)

3.1.3. Narrativization

Another strategy which may serve legitimation, involves stories that recount the past

and treat the present as part of cherished tradition.   *Narrativization* involves reference to the

traditions and history of the community to create a sense of belonging.

Making use of past stories, legitimize this fact, in the tale of the **'king Shahryar and**

his brother' concerning both kings with their experience of sexual betrayal with their wives;

no story about men's betrayal is provided or talked about, when it is referred to the story of

"Adam and Eve" and the **"prophet Yusuf".** This to a given extent has a great impact on

perpetuating the idea that all women are unfaithful and a source of malice, it further helps to

perpetuate ideologies that show social injustice and men control over women which serve to

maintain the patriarchal society.

«ويعلم أن المرأة منا إذا أرادت أمر لم يغلبها شيء كما قال بعضهم

ولا تثق بعهودهن	لا تأمنن النساء
معلق بفروجهن	فرضاؤهن وسخطهن
والغدر حشو ثيابهن	يبدين ودا كاذبا
متحدرا من كيدهن	بحديث يوسف فاعتبر
أخرج آدم من أجلهن »	أو ما ترى إبليس

« But he did not know that whenever any one of us women desires a thing, nothing can prevent her from it. And the poet said, besides:

Friend, trust not at all in women, smile at their promising,

for they lower or they love at the caprice of their parts.

Filled to the mouth with deceit, they lavish a lying love

Even while the very floss fringing their silks is faithless.

Respect and remember the words of Yusuf.

Forget not Iblis worked all Adam's woe with one woman » (Mardrus vol 1, 2004, p. 05)

In the tale of the **'porter and the three ladies of Baghdad'**, one of the Kalandars narrates his story to the girl and the reasons behind what happened to him where he referred to his experience with a woman who was sentenced to death by Ifrit(gin) because she betrays him with this Kalandar.

This story is among other stories that are used to proclaim and make a sense of belonging to a community where claims about betrayal, dishonesty effect only women.

« فأخذها العفريت وقال لها يا عاهرة هذا عشيقك فنظرت إلي وقالت له لا أعرفه ولا رأيته إلا في هذه الساعة...وقال لي اضرب عنقها وأنا أطلقك ولا أنكد عليك، فقلت نعم، وأخذت السيف وتقدمت نشاط ورفعت يدي، فقالت لي بحاجبها أنا ما قصرت في حقك فهملت عيناي بالدموع ورميت السيف من يدي، وقلت أيها العفريت الشديد والبطل الصنديد، إذا كانت امرأة ناقصة عقل ودين لم تستحل ضرب عنقي فكيف يحل لي أن أضرب عنقها... ولم أرها عمري... فقال لها وقد زنيت بعينك ثم ضربها فقطع رأسها، والتفت إلي وقال يا آنسي نحن في شرعنا إذا زنت الزوجة يحل لنا قتلها ».

« But the Ifrit, going to her and seizing her arm, said: 'Here is your lover, you licentious bitch.' The girl looked me straight in the face, saying: 'I do not know him; I have never

seen him before.'… Threw the sword at the feet of the Ifrit, who picked it up and handed it to me. 'Cut off her head,' he said, 'and you shall depart free and unharmed.' 'Certainly,' I answered, …saying to the Ifrit: 'Great Jinni, robust unconquerable hero, if she, who being a woman has neither faith nor reason, found it unlawful to cut off my head and threw away the sword, how can I, who am a man, find it lawful to cutoff her head… 'would you commit adultery with your eyes?' So, saying, he cut off her head with the sword and, turning to me, addressed me in these words: 'Learn, O human, that among us Jinn it is allowed, and even praiseworthy, to kill an adulteress » (Mardrus, 2004, p. 78-79)

3.2. The use of Dissimulation

Relations of domination are maintained by being concealed, denied or obscured, or by being represented in a way that reflect attention from existing relations or processes. It may be expressed through a variety of different strategies.

3.2.1. Displacement

Displacement is a process where something negative can be easily showed as positive. It occurs when the writer says something but means something else.

In the story of the **"husband and the parrot",** when the husband wanted to travel and leave his wife alone, he bought a parrot to stay with his wife and tell him all what happens during his absence. The dissimulated truth is that women are uncappable to be alone and take care of themselves, still cannot be trusted when their husband are away.

« a confectioner who had a wife famed for beauty and loveliness; and a parrot which, as occasion required, did the office of watchman and guard, bell and spy, and flapped her

wings did she but hear a fly buzzing about the sugar. This parrot caused abundant trouble to the wife, always telling her husband what took place in his absence » (Burton vol 6, p.74-75)

In the story of **"Malice and craft of women",** the *displacement* strategy serves to make the reader believes that the number of male children are markers of strength and pride rather than female when the king wished to have a male child to take his name after his death. This gives a valid assumption that their society is organized in terms of a patriarchal order. Thus, a system in which men simply have the power over women. This is illustrated in:

« كان في قديم الزمان وسالف العصر والأوان ملك من ملوك الزمان كان كثير الجند والأعوان وصاحب جاه وأموال ولكنه بلغ من العمر مدة ولم يرزق ولداً ذكراً فلما فلق الملك توسل النبي صلى الله عليه وسلم إلى الله تعالى وسأله بجاه الأنبياء والأولياء والشهداء من عباده المقربين أن يرزقه بولد ذكر حتى يرث الملك من بعده ويكون قرة عينه ».

« a puissant King among the Kings of China, the crown of crowned heads, who ruled over many men of war and vassals with wisdom and justice, might and majesty; equitable to his Ryots, liberal to his lieges and dearly beloved by the hearts of his subjects. He was wealthy as he was powerful, but he had grown old without being blessed with a son, and this caused him sore affliction. He could only brood over the cutting off of his seed and the oblivion that would bury his name and the passing of his realm into the stranger's hands » (Burton vol 1, p. 69)

3.2.2. Tropes

Metaphor is one of the techniques that is related to tropes or figurative language which enables a part to stand for a whole or a whole to stand for a part. The use of non-literal metaphorical use of language, is intended to dissimulate social relations by different methods.

The fable of the **"the Ass, the Bull and the Husbandman"** that is included in the story of **"king Shahryar and his brother Shah zaman"** illustrates some metaphorical implication in discourse even for animals where males are the preferable ones. Through the examples below, the reader can observe the amount of power that male has in society, such a linguistic procedure used in the discourse of the "Arabian Nights" can have on effect on people to shape their unconscious thoughts that have a negative impact toward women.

« ونزل عليها بالضرب إلى أن أغمي عليها فقالت له: تبت ثم أنها قبلت يديه ورجليه وتابت »

« وكان عنده ديك تحته خمسون دجاجة »

« the merchant had a valiant cock which could satisfy fifty hens…', 'fell upon her with redoubled blows until she swooned away. Finally, when she could speak, she cried: 'I repent! I repent!' and, beginning to caress her husband's hands and feet, did repent in very truth…» (Mardrus vol 1, 2004, p. 08-09)

The use of metaphorical discourse that is consistent to Thompson's use of trope or the figurative use of language is also highlighted in the discourse of 'the Confectioner, his wife and the parrot' to represent the craft of his wife in particular, and women unfaithfulness in general. These metaphors to a given extent give a negative impression about women which may lead to disempower them through stereotyped and sexist discourse.

« ولكن الزوجة الداهية، فكرت في خطة تقتل بها شك زوجها من هذه الناحية، وتنتقم من الببغاء الذي كاد يفقدها رأسها الغالية »

« وجبين كثغرة الهلال وعيون كعيون الغزلان وحواجب كهلال رمضان وخدود مثل شقائق النعمان وفم كخاتم سليمان ووجه كالبدر في الإشراق ونهدين كرمانتين وبطن مطوي تحت الثياب كطي السجل للكتاب ».

« Her brow was as white as the first ray fallen from the new moon, her eyes were the eyes of a gazelle, and the brows above them were as the crescent moons of Ramadan. Her cheeks were anemones, her mouth the scarlet seal of Sulaiman, her face pale as the full moon when she first rises above the grasses, her breasts twin passion-fruit. As for her young white pliant belly, it lay hid beneath her robe like some precious love letter in a silken case » (Mardrus vol 1, p. 51)

The metaphorical example above shows that women are only associated with beauty, attractiveness and they are seen as sex objects that men seek to fulfill their needs and desires, andto maintain their domination and superiority.

3.2.3. Euphemization

Actions and social relationships are described in a pleasant and agreeable way to deduce a positive response. If we applied euphemization to the five short stories of the 'Arabian Nights', we may find euphemistic expressions and other forms of distortion in order to make women portrayed less negative in the representation of female charaters.

<div dir="rtl">

« فواقعها...','راودني...','وقد تمكن الشيطان منها...', 'المرأة ناقصة عقل ودين... »

</div>

Those terms are among many others that portrayed and referred to women pejoratively. Therefore, these terms are used in order to reduce the heaviness of the devaluation of women in the 'Arabian Nights'

3.3. The use of Unification

Relationships of domination may also be established and carried by the mechanism of **Unification,** and by constructing at the symbolic level of the form and a sense of unity of diverse social group under one collective identity, despite factors that separate them. This is

the case of this dissertation, where women in most of the stories that have different social classes, identities, yet are gathered under one collective identity and are shown as passive, distrustful, unfaithful, and source of malice.

3.3.1. Standardization

What goes hand in hand with Thompson's standardization strategy, in which is portrayed in almost all the discourses of the five short stories; all of them speaks about women's betrayal and unfaithfulness that is an attempt to identify them as women's act. This way of portrayal can lead the reader to have a set of beliefs and characteristics with the intention to promote and diffuse them.

It is highlighted in the story of the two kings **Shahryar and Shah zaman**, a passage in the story perpetuate and idea about women and classify them under one collective identity of unfaithfulness, it is highlighted as;

ولا تثق بعهودهن	» لا تأمنن النساء
معلق بفروجهن	فرضاؤهن وسخطهن
والغدر حشو ثيابهن	يبدين ودا كاذبا
متحدرا من كيدهن	بحديث يوسف فاعتبر
أخرج آدم من أجلهن «	أو ما ترى إبليس

Trust not at all in women, smile at their promising,

for they lower or they love at the caprice of their parts.

Filled to the mouth with deceit, they lavish a lying love

Even while the very floss fringing their silks is faithless.

 Respect and remember the words of Yusuf.

Forget not Iblis worked all Adam's woe with one woman." (Mardrus vol 1, 2004, p. 05)

In the story of malice and craft of women, the idea of unity is also emphasized toward women when are portrayed with united negative connotations which always marginalize their status in the society and allows men to maintain control over them.

هذا من جملة كيد النساء... « كيدهن عظيم ... ... فقال وهل بلغك شيء من كيدهن أيها الوزير »

« I have heard tell great plenty of stories of the malice, the craft and perfidy of women…', 'that thou mayst know how great are the craft and malice of women…», «And amongst other stories of the malice of women» (Burton vol 6, p. 73-81)

In the story of the 'porter and the three ladies of Baghdad', it is mentioned the *unification* of all women cannot be happy without men. Thus, unifying women, and only women is made possible with such characteristics as dependent on men, passive, incompetent to devalue their status in the patriarchal society, it is illustrated as the example below;

« وما يكمل حظ النساء إلا بالرجال... »

« Women cannot be truly happy without men...» (Mardrus, 2004, p. 52)

3.3.2. Symbolization of Unity

Going along with Thompson's symbolic construction, an attempt of collective identity may be achieved by *symbolization of unity* which overrides differences. When applying this strategy on the five short stories selected, the symbol of unity may be accomplished through reference to male characters as a group that differs from female characters as a group, that of which Thompson's sees as an appropriate strategy in which ideologies about women as a

social group are perpetuated and gender social domination is maintained. This proves that a form of social injustice is addressed towards women.

In the five short stories, male characters such as; king Shahryar and Shah zaman, Haroun El Rashid, Viziers, the confectioner, the porter create a collective identity which symbolizes bravery, adventure, courage and strength. These representations reveal that societies are built on social and gender inequities where men's social status is not the same as that occupied by women; men are always superior and the central in the society.

On the other hand, female characters like, kings' wives, slave girls, the confectioner's wife, the three ladies unify to represent the female identity which symbolizes obedience, unfaithfulness, infidelity and immorality. They were depicted with a larger number of negative stereotypes that that associated with the female such as; sorceresses, fickle and malignant. Such biased representations of women can lead the reader to conclude that in the patriarchal societies all women are inferior to men.

3.4. The use of fragmentation

Thompson (1990) considers fragmentation as the opposite of Unification, it involves difference from the 'other' rather than unifying individuals under one collective identity. This mode emphasizes differences and distinctions between groups, or by presenting the 'other' as harmful or threatening. It operates by separating those groups or individuals that might be capable of mounting effective challenge to the dominant group, or by orienting forces of opposition towards a target which is projected as evil and harmful. In sum, it illustrated the policy of *'Divide and Rule'*. When the mode is employed to the short stories of the 'Arabian Nights', it is achieved the idea of dividing and fragmenting, where society is divided into two different categories that the five short stories emphasized distinctions between male and

female characters, where women are seen as a devaluated sex with regard to men that occupy a higher position in society.

3.4.1. Differentiation

Differentiation focuses on division between groups of potential power, the discourse of the five short stories selected highlighted the categorization of both men and women, in which most of the time it values men as a superior member in the society, while it discriminates women as an inferior sex. Thus, these discourses represent women as devaluated and not equal to men, they give a clear image about women's objectification and men's dominance over them.

In the five stories, most of the male characters are associated with jobs, and outdoor activities such as; Shahryar and Shah Zaman were in the position of power as kings, also there were viziers of kings, confectioner, doctors and so forth. all these male characters are emphasized by their difference from women through the discourse of the 'Arabian Nights'.

In addition, the female characters are shown as passive, unwise as well as totally different from men and can never belong to the same category. The example from the story of **'malice and craft of women'** below shows the difference between men and women in their social status in society, and reveal the idea of a patriarchal society, where men have a complete dominance over women.

« وكانت أحسن الجواري فسلم إليها الولد وقال لها خذي سيدك... »

« أيها الملك لو قدر أنه كان لك ألف ولد لم تسمح نفسك في أن تقتل واحداً منهم بقول جارية فإنها إما أن تكون صادقة أو كاذبة... »

«O King, though thou hadst a thousand sons, yet were it no light matter to thee to put one of them to death, on the report of a woman, be she true or be she false » (Burton vol 6, p. 73)

3.4.2. Expurgation of the other

Expurgation of the other is another strategy associated with fragmentation which involves constructing an evil and threatening enemy and calls individuals to unite for the purpose of challenge, resist and expurgate the enemy's evil and threat. In the topic of our dissertation all the discourses of the five stories raise an issue about women's infidelity, objectification and immorality as being the threatening enemy of men, that should be fought. This also may serve the ideological purpose in uniting both the writer and the reader against the undesirable features of the 'other' which is women the targeted in a dehumanized way. These women constitute a harm and bad among men that should be resisted or expurgated.

«« فإياك والركون إلى قولهن...»»

«« قم بنا نسافر إلى حال سبيلنا وليس لنا حاجة بالملك حتى ننظر هل جرى لأحد مثلنا أو لا فيكون موتنا خير من حياتنا...»»

«« ولا تثق بعهودهن   لا تأمنن إلى النساء »»

« Let us go hence and fare forth to seek our destiny upon the road of Allah; for we have no right in royalty, nor shall have, until we have found someone who has met a fate like ours: without that, in truth, death would be better than our lives » (Mardrus vol 1, 2004, p. 03)

« trust not at all in women, smile at their promising » (Mardrus vol 1, 2004, p. 05)

3.5. The use of reification

It is the last mode of operation of Thompson's model, it establishes and sustains relation of domination which are in effect transitory and historical states are presented as they were natural and permanent. Reification involves turning a process as things or events where their socio-historical sources obscured.

3.5.1. Naturalization

It is one of the strategies related to *Reification* that is achieved by symbolic forms, it presented realities that are socially constructed as natural and inevitable as *Eternalization* do. It is a kind of permitting something to be depicted as the inevitable essence of individual. When relating naturalization to our topic, in which the fact of being women naturalizes the fact of being dominated, misrepresented and marginalized by men as an outcome of natural, physiological characteristics of male and female.

For example, naturalization is often used in the story of 'the porter and the three ladies' which the fact of being a woman raises the natural claim that women cannot live without man always need his help to be protector, it is quoted as;

<div dir="rtl">

» وما يكمل حظ النساء إلا بالرجال... «

</div>

« Women cannot be truly happy without men... » (Mardrus, 2004, p. 52)

<div dir="rtl">

» فنظر إلى البنات وما هن فيه من الحسن والطبائع الحسان فلم ير أحسن منهن ولكن ليس عندهن رجال...«

</div>

« But he looked at the young girls, admiring the perfection of their beauty, and thought that he had never seen the like. He noticed that there was no man with them » (Mardrus vol 1, 2004, p. 52)

It is also employed in the story of King 'Shahryar and his brother Shah zaman' when he discovered his wife's sexual betrayal, he used to marry every day a virgin woman and murder her the day after. This naturalize the act that he was king and he can do whatever he wants and no one opposes him because he was in a position of power.

« وصار الملك شهريار كلما يأخذ بنتًا بكرًا يزيل بكارتها من ليلتها ويقتلها ولم يزل على ذلك مدة ثلاث سنوات فضجت الناس وهربت ببناتها ولم يبق في تلك المدينة بنت تتحمل الوطء ...»

« Then he ordered his Wazir to bring him every night a young and virgin girl, whom he ravished and, when the night had passed, caused to be slain. This he did for three long years; so, that the people were all one cry of grief, one tumult of horror » (Mardrus vol 1, 2004, p. 05)

3.5.2. Eternalization

Eternalization helps in making some events sound rather eternal and natural to the reader, it is often claimed that the reason why something it has always been like that because it is repeated itself through history, as the case in the story of **'king Shahryar and Shah Zaman'** that illustrates women's unfaithfulness and malice through employing arguments that is eternal and everywhere are the same. An apparent example of eternalization is quoted below:

متحدرا من كيدهن   بحديث يوسف فاعتبر

أخرج آدم من أجلهن   أو ما ترى إبليس

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« Respect and remember the words of Yusuf.

Forget not Iblis worked all Adam's woe with one woman » (Mardrus vol 1, 2004, p. 05)

Moreover, another eternal idea was perpetuated in the story of the **'porter and the three ladies'** where the claim of a woman cannot be without man plays an important part in distinguishing between men as the sex who is always needed, and woman who is the incompetent and dependent sex.

« وأنتن تعرفن أن المنارة لا تثبت إلا على أربعة وليس لكن رابع... »

« Do you not know that a minaret is of no value unless it be one of the four minarets of a mosque? You are but three, my ladies, you need a fourth » (Mardrus vol 1, 2004, p. 52)

3.6. Limitation of the study

Before we procced to end up with this chapter, it is conveniently pertinent to stop at the limitation of our analysis and thus the limitation of the study as a whole. First, this work has not been an easy matter due to the shortage of time. We must note that our corpus is very small; an analysis of 5 selected short stories related to this issue could not be enough in order to precisely determine the way language of the '*Arabian Nights*' represents women. It is important to recognize the finding interpretation provided above is a personal interpretation that it could likely be different from others.

In our view, in order to get more accurate findings regarding our data analysis, it is necessary to rely on more than 5 stories to see how women were represented, devoting a whole discussion to them to see how ideologies operate within almost multiple stories. Furthermore, this theme deserves a much more concise compilation and our attempt was to open the door for further research

Conclusion

The third chapter consists of the analysis of five short stories from the 'Arabian Nights' to reveal the existence of an ideology in them through a different interpretation. This is done through the application of Thompson's modes of operation as a tool of analysis of ideology, in order to confirm its suitability and show the portrayal of female characters in the discourse of the stories.

In the case of the 'Arabian Nights' discourse about female characters, one might find a negative representation of them that what would reflect a kind of rejection of their position in society as a social group. The ideologies perpetuated through discourse about them serve to establish and maintain a kind of control and dominance of men over women. As Thompson's refers to ideology as 'the ways in which meaning serves to establish and sustain relations of domination', ideologies about women are shared by men in the patriarchal society, of course, this makes them gain power to be dominant.

As we have seen, the application of Thompson's model of modes of operation aimed at discovering which ideology operates within the discourse of the 'Arabian Nights' about female character, by analyzing five short stories. The finding of this study shows that a kind of dominant ideology is associated with the discourse and this led us to agree on Thompson's position that ideology is meaning in the service of power. Because meaning is formed and transmitted in different kinds of symbolic forms in a socio-historical context.

General Conclusion

General Conclusion

This study investigates the way female characters are manifested in the discourse of the 'Arabian Nights' and the manner discourse may perpetuate certain ideologies and maintain relations of domination.

Thompson's model to Critical Discourse Analysis 'the five modes of operation and the ideologies associated with', has been useful in the analysis of the five short stories by offering interpretation of the way ideologies are perpetuated. Through this model of analysis, we have come to notice and understand that the discourse of the 'Arabian Nights' is not completely neutral and it has some ideologies within it to perpetuate the idea and makes it look as natural, so that an over control is practiced.

In this analysis, we have attempted to account for five modes of operation (Legitimation, Dissimulation, Unification, Fragmentation and Reification) and a number of strategies associated with each mode for the purpose of revealing the position of female characters in the selected short stories.

In the five short stories, the analysis has shown that the most prevalent idea is that women in almost all the stories are associated with unfaithfulness, malice, and dishonesty. Moreover, the findings validate the hypothesis that is raised at the beginning of the study and confirm our expectation that female characters have been presented negatively.

In addition, through the use of legitimation, women are shown as being adulteress, unfaithful. Based on the unification mode, all women ae unified under one collective identity: they are shown as malice, passiveness, distrustfulness and immorality. All these characteristics collected as one standing for all women. This mode where all women are gathered under one criterion is called by Thompson fragmentation, where an enemy is created

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and female characters are portrayed as an enemy and a devaluated sex with regard to male characters. Through dissimulation, the reader unconsciously can be aware that male is superior and the source of power is society, unlike female that is considered as a disempowered sex. Another mode that is provided for the operation of ideology where it makes an issue looks as natural is Reification, it explains how women's dependence on men are being naturalized and eternalized. These modes with their strategies contribute in organizing the discourse in a specific way to reflect a huge impact on the attitude of the reader towards women through perpetuation of ideologies that serve to maintain power relations.

As a conclusion, a close critical analysis of the five short stories in use have proved that the discourse of the 'Arabian Nights' about female characters is not neutral, these discourses have some ideologies to be perpetuated about them. In fact, these five stories can be very significant in shaping the social reality of the position of women in society through the perpetuation of a given ideology as being presented negatively which is mainly directed towards them and never men.