



Comparative Critical Gender Analysis in Iranian News Papers between Persian and English Art and Culture Sections

Hossein Shokri

Department of English Language Teaching, Aliabad Katoul Branch, Islamic Azad

University, Aliabad Katoul, Iran.

Email: Hos_shokri@yahoo.com

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ABSTRACT

There is a type of discourse analytical research that dealing with the way social power misuse, dominance and imbalance are approved, replicated and resisted via text and talk in the political and social context, this kind of research is called Critical Discourse Analysis. Analysts in the field of critical discourse aim to understand, expose and ultimately to resist social imbalance. This study investigated gender representation in political sections of two Persian newspapers (Jame Jam and Hamshahri) and two English newspapers (Tehran Times and Iran Daily). To attain the purpose of the study, 20 articles (10 Persian and 10 English articles) were selected from the newspapers to be investigated. Fairclough's (2001) three-dimensional model was selected and adopted as the model of study. Five factors were selected and art and culture sections of the newspapers were investigated using these factors, (i.e. characters of male and female), social roles of them, titles of male and female, order of appearance, and finally the pictorial representation of both genders. The results demonstrated that there are not any significant differences in gender representation in Persian and English newspapers. The findings also demonstrated that regarding all of these factors, males dominated females.

KEYWORDS: Critical Gender Analysis; Females; Gender Representation; Males

INTRODUCTION

Definitions of discourse abound which are all proposed by various scholars and prominent figures such as Fairclough and Wodak (1997). According to Fairclough (1989), discourse constructs the social identities of individuals along with their knowledge systems and beliefs and following Wodak (2002), it is a special form of "social behavior" which should be investigated in terms of its historical contexts and in relation to other human disciplines. Within the same domain, Van Dijk (1998) believes that discourse is a socio-cognitive phenomenon which is mediated by cognition in its never-ending interaction with society. However; a common concept to all such definitions is that discourse constantly mirrors the inner mentalities of individuals as well as their socio-cultural norms, values, and identities.

The affiliation of discourse and society, as Weiss and Wodak (2003: 13) put it, is so strong and undeniable that both of them, inevitably, bear significant amounts of influence upon each other and it paves the way for the ideological, cultural, and societal colorings to exhibit themselves within the discursive practices of individuals. Identifying such manifestations of the socio-cultural together with ideological factors in discourse has been the subject of various investigations by numerous discourse scholars (Wodak, 1989; Fairclough, 1992, 1995; Van Dijk, 1993, 1998; Chouliaraki, 2000).



The explorations into the depths of discourse concerning specific issues all, more or less, share some common ground; that is, they all attempt to investigate discourse in light of its societal contexts as well as the power relations and asymmetries present in societies. Along the same veins, when it comes to this issue of studying discourse in relation to society and power, there are different approaches and tools for this purpose, which are inclusively known as the interdisciplinary enterprise of critical discourse analysis or CDA, and it is the major theoretical and analytical framework in almost any critical investigation of the relationships between discourse, society, and power.

Regarding this dimension of his analytical framework, Fairclough (1995, p. 97) has pointed out that the discursive practices moderate the relationship held between the texts and the socio-cultural practices. The term “discourse practice” refers to the processes of production, distribution, and consumption of texts as well as their interpretation. The nature of these processes, as Fairclough (1992, pp. 78-79) has asserted, varies among different kinds of discourses due to various social factors, i.e. texts are created in certain ways within particular societal settings, and also they are “consumed differently in different social contexts”. According to Fairclough (1995, p. 97), the discursive practices are created at several levels within a broader socio-cultural context. Such levels include the immediate environment of the interaction, the ‘institutional’ situation(s), and the all-inclusive socio-cultural domain which embraces the whole process of discourse production.

Following the same veins, it is worth noting that, intertextuality is of two major types: manifest intertextuality and constitutive intertextuality (or interdiscursivity). The former refers to the explicit and overt uses of and dependence on the other particular texts (Fairclough, 1992, p. 115), which is most often marked by the presence of different quotations. The constitutive intertextuality, according to Fairclough (1992, p. 118), refers to “the matter of how a discourse type is constituted through a combination of elements of orders of discourse”, or to put it another way, Fairclough (1992, p. 85) has defined it as “the heterogeneous constitution of texts out of elements (types of conventions) of orders of discourse”. The analytical and theoretical applicability of CDA also lends itself quite well to the world of the mass media whose discursive practices and ways of coverage have been the subject of numerous studies for many years concerning discriminations in race, ethnicity, and culture (Lecouteur, 2008: 667). A particular perspective held upon a specific issue on the part of the media surely is a convenient topic to be researched whose results and findings may have quite further fruitful insights into the realms of discourse, media, and society.

There is no doubt that media are powerful and effective instruments to educate the members of the society. Many researchers studied the role and effects of media e.g. Van Dijk (1991) explained the roles of news reports in ethnic relation, McGregor (2003) studied the role of news reports on dominant forces of society. Van Dijk (2006) asserts that newspapers are powerful instruments through which the minds of readers, viewers, and their actions are controlled by manipulating language in general and by some changes on the discourse in particular. By the same token, this investigation aims to argue that the mass media which are viewed as highly “complex institutions” in our contemporary lives (Thomas et al, 2004), mostly tend to represent the world and its realities in specific modes and manners. All such deliberate representations are congruent with their dictated socio-political economy which greatly shapes their worldviews and perspectives. Following the same veins, when a politically controversial problem such as the nuclear issue of Iran gets coverage by two media centers whose relevant states are not on friendly diplomatic relations with Iran, it seems that conducting a thorough investigation concerning their modes of representation would be quite significant.

LITERATURE REVIEW

THE EVOLUTION AND DEVELOPMENT OF CDA

According to Sheiholislami (2001: 15), CDA is a branch of critical linguistics (hitherto CL) which was founded in the late seventies “by a group of linguists and literary critics at the University of East Anglia”. Within the evolution of CL, Halliday’s SFG was quite significant as CL also sought to detect traces of ideology in discourse. Following SFG, CL, as Teo (2000: 1) has asserted, seeks to go beyond the mere description of discourse and attempts to provide an explanation of the ways and reasons involved in the production of discourse. Within this branch of linguistics, discourse is seen as a tool reflecting the sociocultural processes and structures of communities and groups of people. Within the emergence of CDA, the fact that no text exists in isolation (Blackledge, 2005: 2), was of great significance and it highly conveyed a necessity of doing full analyses about



the relationships between discourse, its contexts, and the social groups.

According to Phillips and Hardy (2002: 4), CDA assumes that the discursive activities do not occur in a vacuum and they have no intrinsic meaning of their own, rather they are, more or less, “shared and social” phenomena, produced out of and as a result of interactions between various social groups and the complex societal structures. In a similar vein, and with respect to the connection between discourse and society, Weiss and Wodak (2003: 13) have pointed out that:

CDA sees discourse as a form of social practice. Describing discourse as a social practice implies a dialectical relationship between a particular discursive event and the situation(s), institutions, and social structure(s) which frame it: the discursive event is shaped by them, but it also shapes them. That is, discourse is socially constitutive as well as socially conditioned. CDA is basically interested in language and power because language usually manifests various instances of discriminatory practices, the constitution and reproduction of unequal power relations as well as numerous cases of social asymmetries and imbalances all transformed via language (Blackledge, 2005: 5). In this regard, Wodak (2001: 11) has claimed that:

Power does not derive from language, but language can be used to challenge power, to subvert it, to alter distributions of power in the short and long term. Language provides a finely articulated means for differences in power in social hierarchical structures. (Cited by Blackledge, 2005: 5). Regarding the ideological directions in discourse, it is worth noting that, as Achugar (2004: 293), has asserted, in almost any type of written or spoken piece of discourse certain types of ideologies are usually woven deep into the very fabric of the text which are in line with the interests of certain social groups along with their particular orientation(s) towards specific realities and issues, and detecting traces of such ideological meanings in discourse is an ultimate goal of CDA investigations. Following the same veins, in his conception of ideologies, Van Dijk (1995) has pointed out that:

Ideologies are basic frameworks of social cognition, shared by members of social groups, constituted by relevant selections of sociocultural value, and organized by an ideological schema that represents the self-definition of a group... ideologies have the cognitive function of organizing the social representations of the group, and thus indirectly monitor the group-related social practices and hence also the text and talk of its members. (Cited by Le, 2002: 375). Within Fairclough’s approach, as Sheiholislami (2001, p. 25) has pointed out, the contributions of some other social critical theorists are also significant; that is to say, Foucault’s concept of “the orders of discourse”, Gramsci’s of “hegemony”, and that of Habermas concerning “the colonization of discourse” have, more or less, set the scene for Fairclough to base his CDA direction. These theorists, as Blommaert (2005, p. 22) has asserted, used to view language from a widely “social-semiotic” perspective which lay down new bases for the school of sociolinguistics and the theory of CDA.

For Fairclough language is an inseparable and intrinsic part of the wider social processes and his approach in CDA revolves on the axis of a view of semiosis. According to Wodak and Meyer (2002, p. 122), semiosis refers to all the possible forms of making meaning (such as using visual, kinesthetic, and linguistic resources for making it). Along the same veins, the social life is comprised of a vast and complex network of interrelated social practices which are of different types and natures (economic, scientific, literary, etc) and any of these social practices has a semiotic base and, at the same time, they have their distinct properties as well. Among all of these social practices, a dialectical relationship exists and CDA attempts to determine and investigate the nature of it between language and the rest of the social practices.

According to Henderson (2005, p. 4), Fairclough in his CDA approach, focuses on a combination of linguistic and social theories and, within his view of discourse, he conceptualizes a three-dimensional framework which aims to explore into three distinct forms of analysis: analysis of texts, analysis of the discursive practices (i.e. the processes of production, distribution, and consumption of texts), and analysis of the socio-cultural practice with their knowledge systems and beliefs, and he studies language in relation to power and ideology which he labels “critical discourse study” (Fairclough, 1989). He focuses upon the issues of domination and suppression with the purpose of “raising the consciousness” of the public against such issues by means of linguistic forms. Fairclough (2002, p. 163) has claimed that, due to a new form of capitalism which is arising out of the “contemporary transformations”, many shifts within the various dimensions of our contemporary lives are being experienced, and it necessitates a thorough exploration into the concepts of language and discourse as they



are taking on a “more central role” in the new capitalist world. Along the same lines, he also believes that, due to such a continuous process of change within the social, cultural, and economic practices, an unceasing course of changes is ever present within the discursive uses and practices which ultimately contributes to such problems as the “globalization of discourse”, “hegemonic struggles”, and “technologization of discourse” (Fairclough, 1995, p. 87).

Within Fairclough’s approach, as Sheiholislami (2001, p. 25) has pointed out, the contributions of some other social critical theorists are also significant; that is to say, Foucault’s concept of “the orders of discourse”, Gramsci’s of “hegemony”, and that of Habermas concerning “the colonization of discourse” have, more or less, set the scene for Fairclough to base his CDA direction. These theorists, as Blommaert (2005, p. 22) has asserted, used to view language from a widely “social-semiotic” perspective which lay down new bases for the school of sociolinguistics and the theory of CDA. For Fairclough language is an inseparable and intrinsic part of the wider social processes and his approach in CDA revolves on the axis of a view of semiosis. According to Wodak and Meyer (2002, p. 122), semiosis refers to all the possible forms of making meaning (such as using visual, kinesthetic, and linguistic resources for making it). Along the same veins, the social life is comprised of a vast and complex network of interrelated social practices which are of different types and natures (economic, scientific, literary, etc) and any of these social practices has a semiotic base and, at the same time, they have their distinct properties as well. Among all of these social practices, a dialectical relationship exists and CDA attempts to determine and investigate the nature of it between language and the rest of the social practices. According to Henderson (2005, p. 4), Fairclough in his CDA approach, focuses on a combination of linguistic and social theories and, within his view of discourse, he conceptualizes a three-dimensional framework which aims to explore into three distinct forms of analysis: analysis of texts, analysis of the discursive practices (i.e., the processes of production, distribution, and consumption of texts), and analysis of the socio-cultural practice.

VAN DIJK (A SOCIO-COGNITIVE APPROACH)

Van Dijk believes that within discourse there is an interaction between society and cognition, but he also believes that the real-world problems dealt with in CDA investigations also might need a historical, cultural, socio-economic, philosophical and even neurological approach. Due to the basically verbal nature of discourse, CDA investigations also need a concrete linguistic base which refers to a broad “structural-functional” sense (Wodak & Meyer, 2002:97). In his view CDA needs to account for some specific detailed “structures”, “strategies”, and “functions” of text and talk such as grammatical, pragmatic, interactional, stylistic, narrative, etc of verbal and nonverbal structures of communicative events. By discourse he refers to any type of communicative events such as acts of conversation, written texts and the like. Cognition, as he puts it, includes both a personal and a social cognition, and society refers to the local structures of face-to-face interactions and the global societal and political atmosphere in which discourse is being employed. Analyses in CDA can be done on the basis of such detailed levels as verbal, visual, syntactic, semantic, stylistic, pragmatic and interactional structures, but since doing such analyses seems to be totally impractical due to the laborious burden of the task, he, therefore, suggests to pick up only the relevant stretches of discourse for the study of a social issue and for this purpose, he suggests some “text-context” criteria for the selection of discursive events.

Regarding the levels and dimensions of CDA, he points out that due to social as well as cognitive reasons, topics and themes in discourse play a key role in the acts of communication and interaction and, hence, as a first step for doing analyses, he points out that topics, themes, headlines and summaries are of a significant analytical value and gives them the label of “semantic macrostructures” which represent the gist of discourse and embody its most important informational load as well as showing the overall coherence of text and talk. Cognitively speaking, Van Dijk believes that language users are not able to recall all meaning details and, accordingly, they tend to mentally organize the discursive meanings in terms of global meanings and topics and, this way, they form mental models which interpret and define the characteristics of the situation and context that ultimately lead to controlling the properties of text and talk. The second step in doing analyses is the local meanings such as the meaning of the individual words as well as their relationship with one another. Due to contextual factors, Van Dijk believes that the local meanings are the result of the selections made by language users. These selections are under the control of their mental models of issues and events or their socially shared beliefs. Such local meanings provide the information which, under the total dominance of global topics, most directly affects the mental models, opinions and attitudes of the recipients and carries them towards the adoption of certain mentalities. These two levels of meaning (global and local) simultaneously construct an overall picture



in which an articulated strategy of “positive self- presentation and negative other presentation” is created which leads to a polarization of us (in-groups) versus them (out groups) in which “our good things and their bad things are emphasized and our bad things and their good things are de-emphasized” and neutralized (Wodak & Meyer, 2002:103).

RUTH WODAK (A SOCIO-HISTORICAL APPROACH)

Wodak developed her discourse-historical approach to detect the detailed traces of anti-Semitism stereotypes within the public discourse of the 1980s and she holds the idea that, the spoken or written modes of discourse are, in fact, forms of “social behavior”. Wodak (2002: 64) believes in a problem-oriented and pragmatic-centered approach which is a “multi-theoretical” as well as a “multi-methodical” one, “critical and self-reflective”. Wodak calls her approach discourse-historical and it covers three interrelated areas: two of them seem to fall within the domain of cognition, and the other one is, more or less, related to the properties of action. The first area stresses the textual and discursive structures and seeks to shed light on the inconsistencies, contrarities, paradoxes, and perplexities within the internal organization of text and discourse. The other area is ‘socio-diagnostic’ which attempts to identify and determine the “possibly persuasive or manipulative” nature of discursive practices. At this point the broader sociopolitical contexts and theories are applied to the internal structure of the text and discourse with the purpose of interpreting the discursive events. Finally, the third area is “prognostic” that contributes to the improvement of communication and further constructs and shapes the frame of discourse when used in the societal contexts and realities. According to Leeuwen and Wodak (1999: 91), the discourse-historical approach focuses on the political issues and, at the same time, attempts to coalesce many discursive genres all concerning a specific problem, along with its “historical dimensions”. In further elaborating on the discourse-historical approach, Wodak and Meyer (2002: 65) have pointed out that it works with different approaches, multi-methodically and on the basis of a variety of empirical data and background information. Investigating historical, organizational and political topics and texts, the discourse-historical approach attempts to integrate a large quantity of available knowledge about the historical sources and the background of social and political fields in which discursive events are embedded.

NORMAN FAIRCLOUGH

with their knowledge systems and beliefs, and he studies language in relation to power and ideology which he labels “critical discourse study” (Fairclough, 1989). He focuses upon the issues of domination and suppression with the purpose of “raising the consciousness” of the public against such issues by means of linguistic forms. Fairclough (2002, p. 163) has claimed that, due to a new form of capitalism which is arising out of the “contemporary transformations”, many shifts within the various dimensions of our contemporary lives are being experienced, and it necessitates a thorough exploration into the concepts of language and discourse as they are taking on a “more central role” in the new capitalist world. Along the same lines, he also believes that, due to such a continuous process of change within the social, cultural, and economic practices, an unceasing course of changes is ever present within the discursive uses and practices which ultimately contributes to such problems as the “globalization of discourse”, “hegemonic struggles”, and “technologization of discourse” (Fairclough, 1995, p. 87). Within Fairclough’s approach, as Sheiholislami (2001, p. 25) has pointed out, the contributions of some other social critical theorists are also significant; that is to say, Foucault’s concept of “the orders of discourse”, Gramsci’s of “hegemony”, and that of Habermas concerning “the colonization of discourse” have, more or less, set the scene for Fairclough to base his CDA direction. These theorists, as Blommaert (2005, p. 22) has asserted, used to view language from a widely “social-semiotic” perspective which lay down new bases for the school of sociolinguistics and the theory of CDA. For Fairclough language is an inseparable and intrinsic part of the wider social processes and his approach in CDA revolves on the axis of a view of semiosis. According to Wodak and Meyer (2002, p. 122), semiosis refers to all the possible forms of making meaning (such as using visual, kinesthetic, and linguistic resources for making it). Along the same veins, the social life is comprised of a vast and complex network of interrelated social practices which are of different types and natures (economic, scientific, literary, etc) and any of these social practices has a semiotic base and, at the same time, they have their distinct properties as well. Among all of these social practices, a dialectical relationship exists and CDA attempts to determine and investigate the nature of it between language and the rest of the social practices. According to Henderson (2005, p. 4), Fairclough in his CDA approach, focuses on a combination of linguistic and social theories and, within his view of discourse, he conceptualizes a three-dimensional framework which aims to explore into three distinct forms of analysis: analysis of texts, analysis of the discursive practices (i.e. the



processes of production, distribution, and consumption of texts), and analysis of the socio-cultural practice.

METHODOLOGY DESIGN

This study is a quantitative one and its main goal is to conduct a comparative critical discourse analysis of gender.

CORPUS

20 articles were selected from two Persian newspapers of Jam e jam and Hamshahri and two English newspapers of Tehran Times and Iran Daily. The art and culture articles, in which gender-related issues were addressed, were collected from the related websites and/or their published articles. These newspapers have been chosen because they are among the popular newspapers in Iran. The titles of the articles are as follows:

- معرفی نامزدهای داستان کوتاه جایزه مهرگان ادب
- در عصر زوال «کلمه» زندگی میکنیم
- کودتای انگلیسی-آمریکایی علیه تئاتر روسی
- کتاب سازی بلای جان یار مهربان
- بازخوانی روی لبه تیغ راه رفتن است
- رولینگ دو داستان تازه مینویسد
- مشکل «مشکل گیتی» حل شد
- توقف روی شماره ۱۰
- دعوت به مراسم فیلم سوزی در فصل سرما
- بهشت را با پاپ کورن تماشا نکنید
- Iranian troupe to perform Azerbahjani operetta "Arshin Mal Alan"
- Expatriate designer Sadegh Roshani plans Iran image remark
- TMCA releases "The Sea Suspended"
- Berlin cancels show of TMCA Western collection
- Choir tragedy: A look at Russian Ensemble wiped out by crash
- UnescoNorouz registration promotes global peace
- "Mr. Jobless" Czechs in film festival
- Iran's folk music concert gets Eropean kudos
- Iraq plans to hold Persian language courses nationwide
- Portraits of artists from Rubens to Freud in London

DATA COLLECTION

In order to compare these newspapers based on the way they are dealing with the issue of gender in their art and culture sections, a period of 30 days, December, 2016, was selected, from the related websites and their published articles, to collect articles related to gender issues. During this phase of the research, many articles from these two newspapers were studied and those articles dealing with gender were collected.

Then, the following issues were analyzed in all of the articles:

- The frequency of presentation of females and males
- The female and male's titles
- The female and male's order of appearance in the selected articles
- The female and male's pictorial representations
- Sex stereotypes

In fact, the above factors were examined to investigate the beliefs that gender representation was based on them.

DATA ANALYSIS

To analyze the obtained data and to answer the research question, descriptive statistics were used to show the number and percent of different items of gender presentation in the selected articles. Moreover, Chi-Square test was performed to find the difference in gender representations in Persian and English newspapers.

RESULTS

This study investigated gender representation in some selected articles from two Persian and two English



newspapers. The first factor that has been investigated was omission. According to Amirian and Esmaili (2014), this item refers to including one gender and excluding the other. As it is obvious from previous research, there are always differences in gender representation in newspapers articles. The result of the present study regarding omission in the following table:

Table 1.
Cross Tabulation of the Number and Percent of Male and Female Presentation

		language		Total	
		Persian	English		
gender	male	Count	73	93	166
		% within genders	44.0%	56.0%	100.0%
	female	Count	136	224	360
		% within genders	37.8%	62.2%	100.0%
Total	Count	209	317	526	
	% within genders	39.7%	60.3%	100.0%	

As it is obvious from the above table, 166 cases out of 526 cases presented males in both Persian and English articles in forms of proper nouns, pronouns, or other representations. The number of male representations in Persian newspapers were 73 (44%) and in English articles was 93(56%). In addition, the number of female representations in Persian newspapers 136(37.8%) and in English newspapers was 224 (62.2%). According to the aforementioned percentages, in English newspapers the percentage of female representation was more than male representation, whereas, in Persian newspapers the number and percentage of male representation was more than female representation. The next table shows the differences in gender representation in Persian and English newspapers.

Table 2.
Chi- Square of omission in Persian and English newspapers

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.823 ^a	1	.177

According to this table, the Chi-Square test with df=1 is not statistically significant and the sig >0.05. So, statistically there is not any significance difference between gender representation (omission factor) in Persian and English newspapers. The next factor was sex stereotype that has been investigated according to the following items: Male monopolized (performed by men only), male-dominated (largely performed by men), female-monopolized (performed by women only), female-dominated (largely performed by women) and gender-shared (performed by both genders equally), which refers to the suitable roles for a gender in each society (Amirian and Esmaili, 2014). The next table shows the percentage of social roles by different genders:

Table 3.
The Social Roles of each Gender in Persian and English Newspapers

		language		Total	
		Persian	English		
SexStereo Types	Male monopolized	Count	1	0	1
		% within SexStereo Types	100.0%	0.0%	100.0%
	Male-dominated	Count	5	8	13
		% within SexStereo Types	38.5%	61.5%	100.0%



Female-dominated	Count	2	1	3
	% within SexStereo Types	66.7%	33.3%	100.0%
Gender shared	Count	2	1	3
	% within SexStereo Types	66.7%	33.3%	100.0%
Total	Count	10	10	20
	% within SexStereo Types	50.0%	50.0%	100.0%

The results revealed that in Persian newspapers 100% of activities were performed by men and in English newspapers 61.5% of activities were male dominated. In Persian newspapers, more activities have been done by females. The next table shows the result of the Chi-Square test that has been performed to find whether there is a statistical difference in Persian and English newspapers regarding social roles.

Table 4.
Chi-Square tests of Male and Female Social Roles

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.359 ^a	3	.501

The results of the Chi-Square tests indicated that there is not statistically significance different in representation of gender regarding social roles in Persian and English newspapers. In other words, in this study, all of the newspapers considered the social roles of males and females in the same way. Detecting the titles to find the number and types of males and females' titles i.e. Miss, Mrs., and Ms in Persian and English newspapers was the third issue assigned in the study. The results of the present paper regarding titles revealed that no titles have been used to address males and females in Persian and English newspapers. The next factor investigated in the present paper was order of appearance which refers to the order of representation of each gender. Investigating Persian and English newspapers in terms of the order of appearance (presentation of males and females at the first or second position) showed that in both Persian and English newspapers, the first position in the appearance of genders belonged to males (60% in Persian newspapers and 70% in English newspapers). The last issue investigated in this article was pictorial representation. The next table deals with pictorial representation of males and females in newspapers articles.

Table 5.
Males and Females' Pictorial Representation in Persian and English Newspapers

		Language		Total	
		Persian	English		
Pictorial representation	Male only	Count	3	6	9
		% within representation	33.3%	66.7%	100.0%
	More males	Count	2	0	2
		% within representation	100.0%	0.0%	100.0%
	Females only	Count	2	0	2
		% within representation	100.0%	0.0%	100.0%
	More females	Count	1	2	3
		% within representation	33.3%	66.7%	100.0%
	Equal share	Count	0	1	1
		% within representation	0.0%	100.0%	100.0%
Not recognized	Count	2	1	3	



	% within representation	pictorial	66.7%	33.3%	100.0%
Total	Count		10	10	20
	% within representation	pictorial	50.0%	50.0%	100.0%

As it is obvious from the above table, most of the pictures of the selected articles were male's pictures, both in Persian and English newspapers. The next table shows the results of the Chi-Square tests regarding males and females' pictorial representation.

Table 6.
Chi-Square Tests of Males and Females' Pictorial Representation

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.667 ^a	5	.247
Likelihood Ratio	8.630	5	.125
Linear-by-Linear Association	.217	1	.642
N of Valid Cases	20		

According to the above table, the Chi-Square test with $df = 5$ is not statistically significant and the $sig > 0.05$. So, there is not any significant difference between Persian and English newspapers regarding genders pictorial representation. Investigating the five gender-related items in Persian and English newspapers resulted in the gender discrimination. As it was previously mentioned, in all of the factors, the dominant gender was male both in Persian and English newspapers. The results also revealed a gender bias in the art and culture part of Persian and English newspapers.

DISCUSSION

The main purpose of the present study was a comparison between two Persian newspapers and two English newspapers on the representation of different genders. Accordingly, the aim of this research study was to explore the gender representations as well as the similarities and differences between the newspapers. To this end, five factors have been selected to investigate gender. Hence, 20 articles were selected during a period of one month. The gathered data were classified and summarized in terms of five gender related factors. The observed differences between the newspapers in gender representation were tested via a few chi-squares. According to the findings of this study, it could be concluded that in most of the issues males were presented more than females. It was demonstrated that the male-female representations in the Persian and English newspapers were significantly the same. In most of the explored issues, the males' roles were dominant. Most of the social activities in all of the selected articles have been performed by males. In pictorial representation in Persian and English newspapers, most of the pictures belonged to men because there was no trace of women in most of the articles.

With respect to hegemony, Fairclough (1992, p. 92) has defined it as an all-inclusive power spread over the whole of the society which dominates all of the economic, political, and ideological dimensions of individuals' lives. Hegemony constantly seeks to dominate and devour the "subordinate classes" by means of a never-ending process of "concession" and specific ideological constructions. Hegemony, according to Fairclough (1992, p. 92), is a hive of activity concerning numerous cases of "instability between classes and blocs" all seeking the purpose of creating or keeping "relations of domination/subordination". This notion of hegemony is quite in line with Fairclough's conception of discourse where a dialectical relationship exists between discourse and social events, and texts are seen as relying on a notion of intertextuality all in search of a social theory of power relations and various types of relations of domination. In sum, the major principles of Fairclough's CDA approach can be summarized as follows:

- Language constructs the social identities along with the knowledge system of individuals and it is totally



inseparable from society.

- Language should be studied in light of power and ideology.
- The emergence of a new form of capitalism in the modern world, has greatly contributed to the manifestations of various ideological characters in discourse.
- Discourse is highly semiotic; that is to say, a lot of meaning-making resources are involved in it (such as visual, auditory, kinesthetic, etc).
- The analysis of discourse has to be conducted through three interrelated stages.
- First, the linguistic characteristics of discourse along with its overall organization and cohesion should be investigated.
- Second, the nature of the processes of text production, distribution, and consumption has to be taken into consideration.
- Third, the wider sociocultural context and its power relations together with relations of domination should be taken into account.

Focusing on the gender and media, this research and other similar CDA studies consider the necessity and prominence of critically reading of newspapers articles to find some ways to make equality between the presentations of both genders. Although Iranian women are so active in the field of art and culture, males attract public attention to themselves. In this regard, the role of medias especially newspapers articles should not be neglected. Future research could perform gender critical discourse analysis on Iranian and foreign newspapers to find the similarities and differences in gender representation in Iran and other countries.

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