*Article*

# Political TV Debate Programmes as Ideological Representatives: Al-Sharqyia Presenters' Ideology: Critical Discourse Analysis

**Asst. Lect. Noura Khalid Al-Fatlawi¹\***

1. Department of English, Faculty of Education, University of Kufa, Iraq

   \* Correspondence: Asst. Lect. Noura Khalid Al-Fatlawi

**Abstract:**. The current study adopts the critical discourse analysis to investigate the way presenters of Al-Sharqyia Satellite Channel use to view events and actions during the Iraqi demonstrations. It aims to show the presenters' prejudices whether they are with Us (the Iraqi protesters) or with Them (the government). It also tries to investigate that Al-Sharqia presenters are neutral or not, and prejudiced with one-sided ideology towards the conflicted parties. The focus of the problem is to show whether reports are prejudiced towards the Iraqi protesters rather than the government's security forces or not through observing the discourse features in which one can understand the ideology of the text or the talk by following Van Dijk's model. Al-Sharqyia News presenters' ideologies will be analyzed through the use of some discourse features following Van Dijk's (1998) model of 'ideological square'. It concludes that the presenters are not impartial; rather, they have a biased ideology that favors the demonstrators in Iraq against the government.

**Keywords:** Al-Sharqyia Presenters' Ideology,  CDA, Ideological sequare, Van Dijk's Theory of Mental Model

## 1. Introduction

Van Dijk's theory of ideology is the current study framework. Van Dijk (2001) defines it as a special form of social cognition that is shared by social groups. So, from Van Dijk's definition, one will be aware that the fundamental way of representing his\her social practices, general view of life, values, attitudes, emotions, and prejudices utilizing discourse.

As it has been already mentioned, ideologies fundamentally serve as a mirror of social representations and practices. They also serve as a control of knowledge. Which knowledge is meant here? Well, the knowledge that is acquired and shared by a group, namely the epistemic group or group knowledge whose members live in the same situation, at the same time, shared the same contexts. To simplified, knowledge is justified by beliefs that are said to be true and far away from opinions and false beliefs. Ideologies that are learned during life can be changed by the persons' schema in a very efficient way, (Van Dijk, 2001, p.13). Following cognitive science, knowledge has been structured in several formats in the individual's mind. "Thus, scripts, frames, scenarios, associative networks, and various kinds of schemata have been proposed to render the organized nature of belief systems (see, e.g., Schank & Abelson, 1977).

Thus, ideologies are often observed or manifested in the form of polarized thought, opinions, action, or discourse. Christopher Hart (2014) in his book Discourse, Grammar, and Ideology states that discourse is not just a linguistic practice, but also is a social practice that contributes to the formation of the social systems, situations, institutions, and ideologies in which it is embedded., (p.3).

In this regard, it is significant to highlight the meaning of attitudes, Van Dijk (2001) defines it as forms of social representations; they are socially shared opinions; they are general but limited to specific social domains, and they may be organized by underlying ideologies. There are many forms of ideologies such as feminism, sexism, racism, socialism, neoliberalism, and ecologism people may have specific attitudes about issues, such as abortion, immigration, thedeath penalty, euthanasia, or drugs, among many others, (p.16).

Hart (2014) states that through the 'normalization' of ideology (another is through 'legitimation') language ( or discourse) effects social actions and relations, (p.3(. Eagleton (1991) states that ideology carries a derogatory meaning and is applied to perspectives promoted in the interests of specific social groups rather than just viewing the world, (p. 29(.

Van Dijk (1998) states that ideologies involve an Us/Them polarization. Positive beliefs about and attitudes towards Us (the Iraqi protesters) and negative beliefs about and attitudes towards Them (the government). He also states that the beliefs and values of epistemic groups and their relationship with other groups, i.e., opponents or enemies, are observed as 'ideologies'. In other words, ideologies refer to the fundamental social, economic, political, or cultural interests of an epistemic group.

## 2. Materials and Methods

TV Channel's political programms play a powerful and significant role in modern society by creating and/or altering public attitudes and beliefs, they have an impact on events both domestically and globally. Some linguistic studies were accomplished to view the Media ideologies and explore some cultural directions such as hegemonies, prejudices, dominations, supports, and so forth. In Iraqi, Mosul University, Al-Sa'ati -in his published paper-tackles the ideologies of some Iraqi channels to show how those channels share the same public opinions in presenting subtitles via the structure and the content. He analyzed his paper using critical Discourse Analysis. In Iran, Azad University, Shojaei, A., & Laheghi, F. (2012), also used CDA in their paper to investigate how the political translator's ideology affects his direction in translation. Critically, they reached the result that translators' ideologies are control factors in which the translated news is presented to the masses via texts.

Moreover, in Yemen, Al Kharusi, R. (2017) investigated the subject of how ideology was employed as an instrument of hegemony in Al Jazeera TV political debates that took place during the 2011–2012 Yemen revolution. The researcher distinguished two viewpoints: the government, which stood for President Ali Abdullah Saleh and his a]dministration, and the demonstrators, who stood for the unhappiness of the people assembling in squares and calling for the president's resignation.

In Jordan-Middle East University- Oreqat, A., Abuhasirah, R., & Al-badri, H. (2023) in their article usw Van Dijk's Sequare in analyzing "Friendly Fire" (NiranSadeeqah) programs episodes. They tend to reveal the politicians' ideologies and how they emphasize showing negative things about each other via their discourse.

The current study tends to view the TV presenters' ideologies via their political debates (political media discourse). Van Dijk's square is also used to critically analyze the presenters' discourse. Al-Sharqia News TV Channel is chosen by the researcher because it has a strong presence during the demonstration.

### 3. Results

### Van Dijk's Mental Models

The term mental models are used by Van Dijk to explain the interface of the cognitive structures in the individual's mind concerning his\her discourse that s\he uses in talk or text, also taking in regard the social structures. Mental models are very simple in which it is used for controlling what is spoken at each moment and that is done by relating what is spoken to what is said by others. It deals with the knowledge in which one relates to time and place, thinks of the participants, their role, identity, aims. So, it is a matter of appropriateness. That what Van Dijk himself mentions in his lecture 'Discourse and Knowledge' (to see more, e.g., https://www.youtube.com/watch?v=sxfc-WJRKEM).

Van Dijk (2001) states that mental models represent the facts as people recognize them. So, their role is to define the situation. That means they also feature the personal opinions and these opinions may serve as an embodiment of social attitudes that may be controlled by ideologies, (p.17).

Ultimately, attitudes are influenced by ideologies and these serve as a mirror to individual's opinions of group members represented in their mental models about specific people and events, which in turn control meaning production of text and talk about such events, (Van Dijk. 2001. P.17).
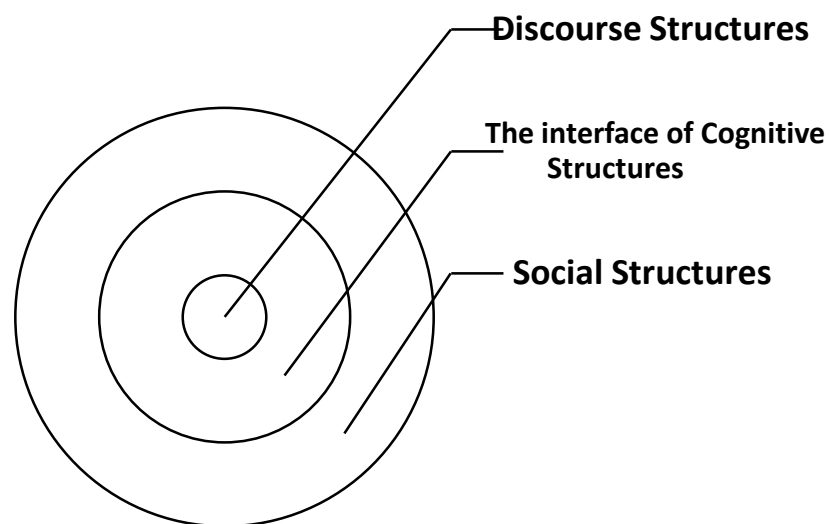
**Discourse Structures**

**The interface of Cognitive Structures**

**Social Structures**

**Figure (1): Illustration of the interface of the cognition to filling the gap between the social and discourse structures.**

### Van Dijk's Mental Context and its Role in Observing Ideology

The notion of context is highly significant to be mentioned here, it concerns the communicative events that the people talk about and participate in which discourse is the means of communication, (Van Dijk, 2001, p.17). The context exists in the mind of (the mental model of the communicative event). Hence, the mental models of the communicative event and the current social situation as it constrains current discourse will be called context models, or simply contexts (for detail, see Van Dijk, 1999). A very important question to be raised here, why people in the same situation talk in different ways although they are in the same social situation? Well, each one has his\her own context (existed in the mental model) because each one has his\her own knowledge and understands other discourse in a slightly different way.

Furthermore, the context models are dynamic and not static mental models in which they are constructed and reconstructed by each participant interacting in an event and change with each change in the interpretation of the situation and discourse, (Van Dijk, 2001, p.18).

### Ideology and TV News Programmes

Journalists claim that their reports and newspapers denote transparency and objectivity and that they are simply far from independent and accept public debates and controversies about their reports, (Wdak, 2001, p.6). But all of these allegations are

incorrect because the journalists are always trying to persuade the public about their ideas through their written or spoken language. So, discourse is shaped by ideology, and ideology is conversely shaped in discourse (Jäger, 2001: 50). Tackling the presenters' styles, Bell (1997) states that their styles are often subordinated or merged with a shared institutional style of the news agency that is designed to meet the expectations of a perceived target audience, (p,243).

Van Dijk (1998)explains that the journalists' ideologies in their social, political, and institutional articles influence their opinions, so that will influence their discourse structures, (p21).

The statements that are made by the presenters give us a clear knowledge about the topic, participants, and events are represented in the text by an ideological standpoint, (Fowler, 1991, p. 66). Prejudices and attitudes that are revealed by the Ideology of discourses while subjects and participants are shaped by the text, (Hall, 1997, p. 45). Grouping people or participants by using specific vocabularies in the news can give a strong judgment for them. That's why it is significant to convey the ideological message to the readers, (Fowler 1991, p. 84). News structure analysis helps us to investigate where and how ideologies preferably manifest themselves in news reports (Van Dijk, 1995, p. 195).

1. **Van Dijk's Square: Model of Analysis**

the general characteristics of group conflict and the way the positive group interacts with the opposed or negative group, Van Dijk (1998, p. 267) formulate a strategy that combines underlying social beliefs to their expression in discourse. It also describes the way people talk about themselves and others. This strategy enables the researcher to use a very subtle ideological analysis model and applies it to other structures in the expression of ideology. Van Dijk's (1998) following strategy is the most common model in analyzing the ideologies of journalists' discourses:
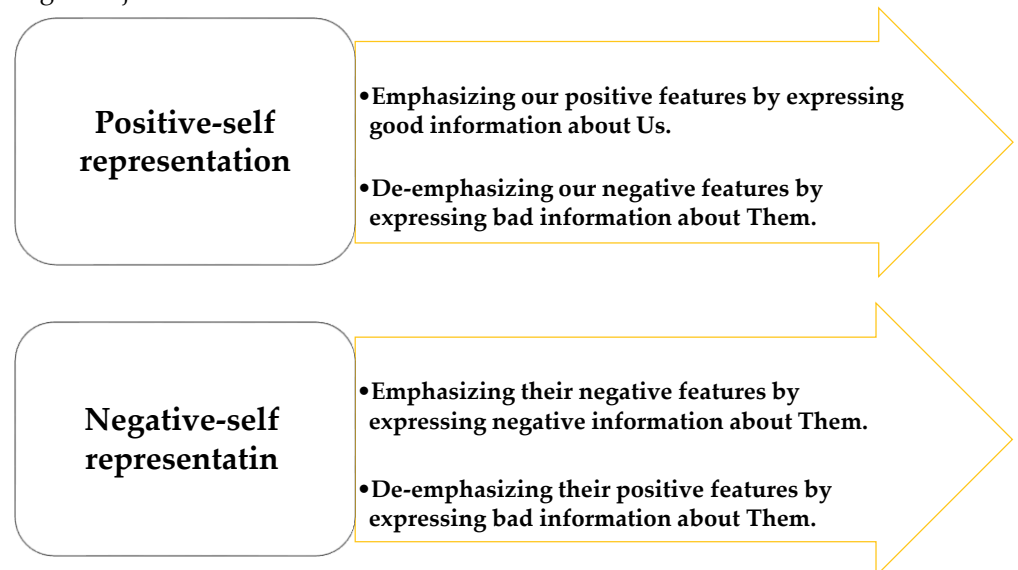


| **Positive-self representation** | •**Emphasizing our positive features by expressing good information about Us.**<br><br>•**De-emphasizing our negative features by expressing bad information about Them.** |

| **Negative-self representatin** | •**Emphasizing their negative features by expressing negative information about Them.**<br><br>•**De-emphasizing their positive features by expressing bad information about Them.** |

**Figure (2): Van Dijk's Four strategies for analyzing political ideologies.**
**Features of Discourse as Ideological Hints**

This section will facilitate the study of journalists' ideologies to the researchers. The researchers will have the ability to investigate the journalists' ideologies, prejudices, opinions via their discourse. To do so, Van Dijk (1995, 1998) presents discourse features that are expected to articulate the ideologies of them. These features are as following:

�֍ **Topics**

Topics or themes are very important discourse features that convey the focus or the meaning of the whole discourse in which they tell us what the discourse is about. One can recognize the speakers' abstract ideologies via topicalization of discourse, (Van Dijk, 1998, p. 44).

Regarding the ideology, during talk speakers tend to emphasize their positiveness and de-emphasize their negativeness by using topicalization via their discourse. Conversely,

they also tend to emphasize others' negativeness and de-emphasize their positiveness, (ibid.).

✣ **Levels of Description**

The level of description is a very useful discourse feature because it concerns with the many levels of representing ideologies via discourse. This occurs when the journalists present a few details of information or description about an event at either the general level or the level of specifics. We will usually be more specific and more detailed about our good things and the bad things of the others, and vice versa (Van Dijk, 1998, p. 45; Bazzi, 2009, p. 49).

✣ **Contrast**

Contrast is used to read persons' ideologies, and the latter can be manifested when two or more groups have conflicting interests and these can be realized by various forms of polarization, (Van Dijk, 1995, p. 45). Polarization is semantically formed by the feature of contrast in which the speakers show their positive things and others negative things, that is to say, 'we work hard; they are lazy; they easily get, and we do not', serve here to illustrate the concept of polarization. Hence, ideologies can be illustrated by polarization via discursive structures, (ibid., p. 46).

✣ **The Use of Examples and Illustration**

Van Dijk (1998) highlights another significant feature of discourse that helps the researchers to investigate persons' ideologies especially journalists', (p.49). It is formulated by the use of examples or illustrations via discourse. It often can be represented by stories about our positive or good deeds and other negative or bad endeavors. People always need to use examples and illustrations when they talk about bad or negative features of others to give the hearers experiential evidence to avoid the negative evaluation of the hearers, (ibid).

**2. Data Collection**

The researcher uses observation method to collect the data. Some programmes are chosen such as 'Silent Majority', 'News Harvest', and 'People of the City: Ahl Al-madina'. Some shows are observed and selected from Youtube channel in which Al-Sharqia listed them in form of playlists.

**3. Data Analysis**

To be Aware of…

Iraq has been witnessing since the beginning of October of the year 2019 a wave of demonstrations in which thousands of people went out in the capital Baghdad and the number of other cities, in protest against the spread of corruption, unemployment and poor public services. However, the security forces tried to break up these demonstrations using water cannons and tear gas, but after escalating they resorted to firing rubber and live bullets, which resulted in more than a hundred deaths and thousands during the first six days of it. Conveying the events of the Iraqi demonstration, the media, namely Al-Sharqya Satellite Channel, plays a very significant and effective role in conveying the unenvious events of Baghdad and other cities in Iraq.

The Eastern Satellite channel (Al-Sharqyia), (Arabic: نيوز الشرقية) is Iraq's first privately owned satellite channel owned by Saad al-Bazzaz, the tycoon and the editor in chief of the Azzaman newspaper. The current study attempts to investigate the role of Al-Sharqyia during the Iraqi demonstrations taking into account the journalists' ideologies to know whether this channel is not neutral but rather has a prejudiced and a one-sided ideology towards the protesters rather than government and that will be investigated by the journalists' discourse.

**Topics**

Topicalization is considered as a significant discourse feature that is used by Al-Sharqyia journalists and TV presenters, to reveal their ideologies by tackling the political and social issues especially in conveying the events of the Iraqi protests, the case of the study. There are two versions for Al-Sharqyia Satellite channel the first version is called Al-Sharqyia and the second is called Al-Sharqyia HD. The TV programs that the study deals with are "صامتة أغلبية" (the English 'The Silent Majority') and "الأخباري الحصاد" (the English: News Harvest), both of them are broadcasted on Al-Sharqyia News. Another TV program that

is found supportive to Van Dijk's ideological square is "المدينة أهل" (the English: People of the City or Ahl Al-madina talk show) which is broadcasted on Al-Sharqyia HD, so take a look at the ideologies that are implemented in the headlines of these programs:

| أغلبية صامتة Silent Majority: TV Show | The Topicalization | Positive\Negative action of the Iraqi protesters\the government |
|---|---|---|
| Show 1 | دعوات لحقن الدماء و الحفاظ على سلمية التظاهرات Calls for bloodshed and peaceful demonstrations | Negative behavior of the government |
| Show 2 | هل بدأت مرحلة أسكات أصوات الشارع العراقي Has the stage of silencing the Iraqi street started? | Negative behavior of the government |
| Show 3 | تظاهرات سلمية و مطالب مشروعة Peaceful demonstrations and legitimate demands | Positive behavior of the Iraqi protesters |
| الحصاد الأخباري News Harvest: TV Show | The Topicalization | Positive\Negative action of the Iraqi protesters\the government |
| Show 4 | ساحة التحرير: شعارات ضد ترويع المتظاهرين السلميين و العنف Tahrir Square: Slogans against intimidating peaceful demonstrators and violence | Positive behavior of the Iraqi protesters |
| Show 5 | مذبحة النجف: حزن في المحافظة على فقدان خيرة شبابها Najaf Massacre: Sadness in keeping the loss of its best youth | Negative behavior of the government |
| Show 6 | ساحة الصدرين: إعادة نصب الخيام و رفع أثار مجزرة الأربعاء Al-Sadrin Square: Reerecting tents and eradicating the effects of Wednesday massacre | Positive behavior of the Iraqi protesters |
| Show 7 | نفق التحرير: حشود طلابية غفيرة تلبي نداء الساحة. Tahrir Tunnel: Large student crowds meet the Square Call. | Positive behavior of the Iraqi protesters |
| أهل المدينة People of the City: Ahl Al-madina Talk Show | Topicalization | Positive\Negative action of the Iraqi protesters\the government |
| Show 8 | #نريد_وطن العلم العراقي يعلو رؤس المتظاهرين المطالبين بالحقوق المسلوبة #We_want_home The Iraqi flag rises above the heads of the demonstrators demanding the stolen rights | This refers to the positive behavior of the Iraqi protesters and the negative behavior of the government because its role is to provide all the legitimate rights to its people |

| | | | |
|---|---|---|---|
| Show 9 | #نريد_وطن<br>الديوانية تشارك الناصرية مصابها بتشييع رمزي للشهداء<br>#We_want_Home<br>Al-Diwaniya joins Al-Nasiriya with a symbolic funeral for martyrs | | Negative behavior of the government\|Positive behavior of the Iraqi protesters |
| Show 10 | #نريد_وطن<br>طلبة الديوانية يعلنون العصيان المدني لعدم إستجابة الحكومة لمطالب المتظاهرين<br>#We_want_home<br>Diwaniya students declare civil disobedience as the government did not respond to protesters' demands | | Positive behavior of the Iraqi protesters\Negative behavior of the government as a result of never responding to the protesters' demands. |

**Level of Description**

The Al-Sharqyia Satellite channel presenters use many levels for describing the events of the Iraqi protest via their discourse that is used throughout their news. They use many details and specifics while talking about the negative behaviors of the government in Iraq. In opposite, they use no details or specifics while talking about the Iraqi protesters. The following table represents these levels of descriptions by taking Al-Sharqyia presenters' discourse and analyze it:

| أغلبية صامتة<br>Silent Majority: TV Show | Selected Text | Level of the Description | Positive\Negative behavior of the Iraqi protesters\the government |
|---|---|---|---|
| Show 1: | على الرغم من الدعوات اللي خلال الساعات القليلة الماضية و من الإجراءات الحكومية بدءا من قطع الإنترنت حتى هذه اللحظة يعاد أيضا..تم..يعني تم إعادته جزئيا في بعض المحافظات العراقية و تم قطعه أيضا مرة أخرى. اليوم بغداد و المحافظات العراقية منقطعة عن العالم وسط مخاوف أيضا من إعتقالات و أيضا تحركات من جهات مجهولة كالعادة تطال المتظاهرين و الناشطين.<br>Despite calls to restore Internet service in the Iraqi governorates, the Iraqi government partially returned it and then cut it again, resulting in Baghdad's outage from the outside world. There are also fears of unknown bodies' actions kidnapping and detaining demonstrators, which have caused panic among Iraqi demonstrators. | Many details, specific | Negative behavior of the government |
| Show 2 | اليوم هناك دعوات للحفاظ على سلمية التظاهر للحفاظ على سلمية الإحتجاج دون الإنجرار وراء أيضا الأحداث اللي شاهدها العراق خلال الساعات القليلة الماضية<br>Today, there are calls to keep the peaceful demonstration to keep the peaceful protest without being dragged by the events that Iraq has seen in the last few hours | Few details, general description | Positive behavior of the Iraqi protesters |

| | Selected Text | Level of the Description | Positive\Negative behavior of the Iraqi protesters\the government |
|---|---|---|---|
| Show 3 | و إذا كان اليوم بعض التصريحات القيادات الأمنية تتحدث بأن لم يتم أستخدام الرصاص الحي فأنتم أستخدمتم الغازات أو القنابل المسيلة للدموع بدل الرصاص الحي اللي أخترقت عشرات و مئات رؤوس المتظاهرين مع الدعوات الى منع أستخدامها لكونها محرمة.<br>And if today some statements were made by the security leaders who said that live bullets were not used, then we say, you used tear gas or bombs instead of living bullets that penetrated tens and hundreds of the demonstrators' heads, despite there are calls to prevent them from being used as forbidden. | Many details, a specific description | Negative behavior of the government |
| الحصاد الأخباري<br>News Harvest: TV Show | Selected Text | Level of the Description | Positive\Negative behavior of the Iraqi protesters\the government |
| Show 4 | عمت التظاهرات المليونية بغداد و مدن وسط العراق و جنوبه تنديدا بالعنف المفرط ضد المتظاهرين و المطالبة برحيل الطبقة السياسية الحاكمة بعد الفشل الذي رافقها طيلة 17 عاما من إدارة البلاد<br>The demonstrations, which were held in Baghdad and the cities of central and southern Iraq, were widespread in condemnation of the excessive violence against demonstrators and the demand that the ruling political class leave after the failure it accompanied for 17 years in running the country | Many details, a specific description | Negative behavior of the government |
| Show 5 | رفع الطلبة المشاركون في تظاهرات بغداد صور المرجع الديني الأعلى السيد علي السيستاني و رددو شعارات تؤكد أن شباب أنتفاضة تشرين لم يحتاجو الى أحد ما دامت مرجعية النجف تدعم تظاهراتهم السلمية.<br>The students participating in Baghdad demonstrations raised the pictures of the supreme religious authority, Sayyid Ali Al-Sistani, and repeated slogans confirming that October uprising youth did not need anyone as long as Najaf's guidance supports their peaceful demonstrations. | Few details, general description | Positive behavior of the Iraqi protesters |
| Show 6 | و أكيد مع هذه السلطة القمعية التي لا تبحث عن حلول إلا بقمع, بقتل, بإنهاء وجود هؤلاء المحتجين الأحرار الذين عبرو عن إرادتهم بطريقة حضارية بطريقة سلمية لم تصل الى مستوى العنف مثلما تروج بها صفحاتهم عبر مواقع التواصل الأجتماعي و أيضا أبواقهم الأعلامية مع وجود هذا الكم الهائل من الصرف من ميزانية الدولة هذه الأبواق الإعلامية التي يدفعون لها الدولارات هي من مال الشعب | Specific description Many details | Negative behavior of the government |

| | | | Positive\Negative behavior of the Iraqi protesters\the government |
|---|---|---|---|
| أهل المدينة<br>**People of the City: Ahl Al-madina Talk Show** | Selected Text | Level of the Description | Positive\Negative behavior of the Iraqi protesters\the government |
| **Show 7** | هذا هو العراقي, هذا هو العراقي من كل مكان هو دا يطالب بحقوقه, من كل مكان هو منتفض, من كل مكان هو دا يتظاهرحتى يرجع الوطن و يرجع حقوقة اللي انسلبت و اللي صارلها 16 سنة<br>This is the Iraqi, this is the Iraqi, from all places demanding his rights, from all places he is running out, from all places he is demonstrating until the country returns and returns the rights that were robbed and that reached 16 years | Few details, general description | Positive behavior of the Iraqi protesters |
| **Show 8** | شفتو بالأيام اللي راحت لمن شوية التظاهرات عن بعض سلميتها نتيجة طبعا هذا رد فعل جان لكثير من أعمال العنف لكن بنفس الوقت شوفو التصريحات اللي طلعت شوفو كمية التصريحات من الجهات المعنية و بعض السياسيين اللي طلعت اللي تحسهم حاقدين على الثوار حاقدين على المواطنين رأسا طلعوكم بأن انتو غلطانين و يجب قمع هذه الثورة لأنه صارت خطر, خطر على شخصيات معينة خطر على العراق خطر على مؤسسات خطر على النظام الديمقراطي العظيم في هذا البلد.<br>Did you see, in the days that came, when the demonstrations came out a few of their peace? Of course, this was a reaction to many acts of violence, but at the same time, see the statements that were made, and see the number of statements that are spread from the concerned parties, and some politicians claim that you are wrong. One could feel how they are hatred of the rebels, hatred of the citizens. The government immediately claimed that this revolution must be suppressed because it became a danger, a danger for certain figures, a danger for Iraq, a danger for institutions, a danger for the failed democratic regime in this country. | Many details, a specific description | Negative behavior of the government |

Certainly, with this repressive authority, which seeks solutions only by repression, by killing, by ending the presence of these protesters who expressed their will in a civilized way in a peaceful way did not reach the level of violence as their pages were. The media outlets that are paid for them by the authority are the people's money

| Show 9 | و هؤلاء الأبطال الموجودين في ساحات الأعتصام هذولة كلهم موجودين بسلميتهم كدرو يصنعون تاريخ في العراق باجر عكبة حنكتبها بأنو احنه غيرنا النظام<br>These heroic protesters who are in the sit-in arenas, with their safety, can make history in Iraq, in the future we will write it that we have changed the regime in Iraq. | Few details, general description | Positive behavior of the Iraqi protesters |
|--------|---------|---------|---------|

## 4. Discussion

**The Use of Examples and Illustration**

In this discourse feature the ideologies behind Al-Sharqyia presenters; discourse are implemented by using some examples and illustrations. One can observe the negative behaviors of the government throughout the following examples:

Meeting with a civic activist in the 'News Harvest' program:

الأخباري الحصاد برنامج من...مدني ناشط مع لقاء:

"في موجود من كل ,مريح أمر التحرير ساحات في البقاء ,الصمود هذا أن البعض يعتقد قد يعني السهل الصمود ليس هذا الصمود عندما الوزراء رئيس المهدي عبد عادل اليها دعى التي الحياة لا الطبيعية حياته الى للعودة حقيقي حل عن يبحث التحرير ساحة ربما سيستمر و المستمر القمع هذا مع طبيعتها إلى تعود لن لأن الحياة طبيعتها الى الحياة تعود أن يجب بأنه تصريحاته إحدى في قال عن عبرو الذين الأحرار المحتجين هؤلاء وجود بإنهاء ,بقتل ,بقمع إلا حلول عن تبحث لا التي القمعية السلطة هذه مع أكيد و سلمية بطريقة حضارية بطريقة إرادتهم".

This is not an easy steadfastness, some may think that this steadfastness, staying in the Tahrir Square is a comfortable matter, but on the contrary, everyone in the Tahrir Square is seeking a real solution to return to his normal life and not the life that Prime Minister Adel Abdul Mahdi called upon when he said in one of his statements that life should return to normal, life will not return to normal with this continuous repression, which will certainly continue with this repressive authority that seeks solutions only by repression, by killing. To end the presence of these free protesters who expressed their will in a civilized and peaceful way.

Another illustrative example that reveals the positive behavior of the Iraqi protesters:

"الى مسبوق غير أبيض بمد توجهو و التحرير نداء بغداد في المعاهد و الجامعات طلبة من البيضاء القمصان أصحاب لبى و التي الأنتفاضة إنتصار و المشروعة المحتجين مطالب تحقيق حتى المعتصمين مع تضامنهم معلنين المركزية الإعتصام ساحات الماضي أكتوبر الأول في أنطلقت".

"White shirts from university students and institutes in Baghdad responded to the call for liberation and went with an unprecedented white extension to the central sit-in yards, declaring their solidarity with the strikers until achieving the protesters' legitimate demands and the victory of the uprising that began on the 1st October".

An illustrative example from 'people of the city' program shows the negative behavior of the government:

"العنف أعمال من لكثير جان رد فعل هذا طبعا نتيجة سلميتها بعض عن خرجت التظاهرات شوية لمن راحت اللي بالأيام شفتو الثوار على حاقدين تحسهم اللي طلعت اللي السياسيين بعض و المعنية الجهات من التصريحات كمية شوفو ,الوقت بنفس لكن معينة شخصيات على خطر ,خطر صارت لأنه الثورة هذه قمع يجب و غلطانين انتو بأن طلعوكم رأسا المواطنين على حاقدين البلد هذا في العظيم الديمقراطي النظام على خطر مؤسسات على خطر العراق على خطر".

Did you see, in the days that came, when the demonstrations came out a few of their peace? Of course, this was a reaction to many acts of violence, but at the same time, see the statements that were made, and see the number of statements that are spread from the concerned parties, and some politicians claim that you are wrong. One could feel how they are hatred of the rebels, hatred of the citizens. The government immediately claimed that this revolution must be suppressed because it became a danger, a danger for certain figures, a danger for Iraq, a danger for institutions, a danger for the failed democratic regime in this country.

Illustrative examples from the 'Silent Majority' program is showing the negative behavior of the government:

و الحالي النظام يتغير بأنو مصلحتها من مو أيضا جهات بسلطتها بنفوذها الأستمرار تحاول دا جهات...هواية المحاولات اليوم"
"صالحها من هي فهذا اليومية و الحياتية أموره و بمشاكله منشغل المواطن كان كلما ضعيف البلد كان كلما أفضل البلد يكون

Today, there are many attempts...those who try to continue their influence on their authority, who are also not in their interest to change the current system and change the country's situation for the better because it is in their interest to be weak, the more concerned the citizen is with his life problems and his daily matters, the more interests will increase.

Another illustrative example is used for the same purpose:

بالتظاهر القانوينة التشريعات و الدستور اله كفل ما بعد بحقوقه يطالب دا اللي للشارع نزل اللي العراقي المواطن اليوم"
اليوم الأساليب جميع..الأشكال من شكل بأي إنهائها أو التظاهرات هذه بحرف الإمكان قدر تحاول دا اليوم الجهات جميع..السلمي
القنابل و للدموع المسيلة الغازات الأستخدام تم بعدها بالقنص الحي الرصاص بأستخدام تشرين من الأول من بدءا أستخدامها تم
."الرأس منطقة في نفوذها و أخترق بسبب المئات أيضا ضحيتها رح اللي الدخانية

All sides today are trying as much as possible to distort and end these demonstrations in any way...All methods were used starting from the first of October, using live bullets by sniping, then tear gas and tear bombs which caused the death of hundreds because of their penetration of the protesters' heads.

An illustrative example is used here to reveal the positive behavior of the Iraqi protesters:

حكومتنا يا بأنو الشباب من دعوى فهذه .إنظباط بكل و تنظيم بكل الساحة هذه معالم تغيير من ,أنترنت من خدمة تقديم من يوم 12"
تك تك سائق بين ما خريج بين ما عاطل بين ما تكسي سائق بين ما شباب عدنا أحنه و الدولة أمور تمشون كدرتو ما سنة 16 أنتم
."إمكانيته بقدر التحرير ساحة معالم من يغير بأنو كدر الوطن حب فقط يملك لكن و شهادة أي يملك ما بين ما

12 days of Internet service, and changing the features of this arena in an organizing way, this is just like an invitation from young people to the government: 'Our government! you, for 16 years of ruling Iraq, could not manage the country and we have young people including a taxi driver, unemployed, graduate, tuk-tuk driver, and an illiterate who has no testimony but only has love of the homeland and was able to change the sights of the Tahrir Square as much as possible.

**Contrast**

Tackling this feature of discourse to investigate the Al-Sharqyia presenters' ideologies, the presenters assign the positive values to the Iraqi protesters and assign the negative values to the failed government. The following table clarifies the contrasted values of these two conflicted parties:

| The Iraqi Protesters | The Government |
|---|---|
| **يوم من تقديم خدمة من أنترنت, من تغيير معالم هذه الساحة بكل تنظيم و بكل 12"** **إنظباط"** <br> '12 days of Internet service, and changing the features of this arena in an organizing way' | "16 سنة ما كدرتو تمشون أمور الدولة و أحنه عدنا شباب ما بين سايق تكسي ما بين عاطل ما بين ما خريج ما بين سائق تك تك ما بين ما يملك أي شهادة و لكن يملك فقط حب الوطن كدر بأنو يغير من معالم ساحة التحرير بقدر إمكانيته" <br> 'Our government! you, for 16 years of ruling Iraq, could not manage the country and we have young people including a taxi driver, unemployed, graduate, tuk-tuk driver, and an illiterate who has no testimony but only has love of the homeland and was able to change the sights of the Tahrir Square as much as possible' |
| **"...وجود هؤلاء المحتجين الأحرار الذين عبرو عن إرادتهم بطريقة حضارية بطريقة سلمية"** <br> '...the presence of these free protesters who expressed their will in a civilized and peaceful way' | "ليست فقط اليومين التي تعرض لها المتظاهرون الى القمع. القمع مستمر و بكل أشكاله القمع عبر القناص, الرصاص بصورة عامة و أيضا الأعتقالات و التهديدات و أيضا الخطف هذا كله قمع مستمر منذ بدأ ثورة أكتوبر العام الماضي الى اليوم مستمر و سيستمر ربما و أكيد مع هذه السلطة القمعية" (قال الناشط) <br> "Not only these two days of repression, but repression in all its forms, repression by a sniper, bullets in general, arrests, threats and kidnapping all this repression has also continued since the beginning of the October Revolution, and it will certainly continue with this repressive authority," (said the activist). |

Van Dijk's ideological square model is compatible with the current study because it has dealt with social and political issues and has analyzed Al-Sharqyia presenters' discourse based on Van Dijk's four strategies that tend to a. emphasize the positiveness of the Iraqi protesters; b. de-emphasize the negative Iraqi protesters' behavior; c. emphasize the negative behavior of the government and; d. de-emphasize the positiveness of the government.

### 5. Conclusion

The resullts of this study indicate the follows:

1. The study concerns the discursive analysis in which it depends on Van Dijk's discourse features in highlighting the standpoint of the journalists' discourse.

2. The ideologies have not existed via discourse but rather they are implemented.

3. Al-Sharqyia Satellite channel presenters are not neutral but rather they have a prejudiced ideology towards one side which is the Iraqi protesters (US) rather than the government (Them).

5. Suggestions for Future Study

As far as discourse and pragmatics are concerned to study the ideology of language use, ideology can be studied semiotically. It is highly useful to suggest writing research on semiotic ideology and its implementations in objects and images and other signs of everyday life for the next generations. People can recognize others' ideologies via their paintings, taking photos, using objects, and other signs. Semiotic ideology alludes to individuals' basic suppositions about what signs are, what capacities signs serve, and what results they may deliver. Those suppositions differ across social and chronicled settings. However, a semiotic belief system as such is anything but a sort of bogus cognizance, nor is it something that a few people have and others don't. Or maybe, it shows the reflexivity that is inborn to the general human sign-utilizing limit. It attaches general semiotic procedures to explicit decisions of moral and political worth.



The researcher can study the protester's ideology by investigating the reason behind wearing specific and symbolic clothes in a specific context. That is also associated with the protester's society and culture. The above picture reveals An Iraqi protester dressed like a joker and running in awe among the demonstrators as a result of the horrific and bloody events in Tahrir Square in Baghdad. One can observe the ideology of wearing such clothes in this particular event. Why does this Iraqi protester wear such clothes? Well, the researchers can study the semiotic theories that concern such matters such as Barthesian semiotic theory. Barthes theory deals with three levels of interpreting the meaning of the signs-objects, images, words, discourse...etc, these three levels are the denotative level (the dictionary meaning), the connotative level (the emotive and indirect meaning), and myth level (a new meaning that forms a myth to the society who will use it). Future research can take Barthe's semiotic theory as a model to analyze his data.

According to Barthes, the denotative meaning refers to the process of referring to the word "Jokers" or "جوكرية" to its dictionary meaning. Thus, the meaning of Joker as a word means a person who is fond of joking. In some movies in the cinema, he appears as a devilish figure that does so many riots in his town and practices murder. What it helps that the Joker's face demonically twisted and far from his own.

The connotation level of interpretation in which the meaning behind wearing such clothes is not explicit, indirect, and uncertain resulting from the context in which it applied. That is, the "Jokers" or what Iraqi called ""جوكرية connotes deception, betrayal, murder, evil, hatred and so forth and that depends on the individuals' experiences and the context through which this term is used by a specific society. This may have positive or negative connotative meanings according to the context, culture, and people's emotions (the society).

Tackling the Barthes' Myth, Joker is a cinematic figure that appears in American movie, he is an evil, unstable, and the psychologically sick person practicing murder and criminality until it came to killing a mother and all those around him even in the city he lives violently. He does so many riots among the folks such as burning money he stole from the bank. People drain the popular ideas and the real meaning of this figure and repackaged them to create what Barthes calls myth.

In Iraq and during the administration in specific, Iraqi Press and so many channels claim that those people who do such devilish deeds are Jokers as they call them in Iraqi accent JOKERIA "جوكرية" by adding "يه" the syllable that gives Iraqi accent the identity, or ""عصابات الجوكر; JOKEREAN GANGS. So they repackage this term to refer to those who exploit the enthusiasm of the youth towards more violence, burning, and clashing with the security forces. They want to bring down the country as a whole and enter it into a cycle of chaos under the pretext of demonstrations, and they are an electronic media gang that follows a clear and stated axis of its goals and this gang is the tool of the enemies as it is described by the cleric (Religious reference) in Najaf when it warned of enemies and their tools who seek to spread sabotage and chaos. They changed their personal image account for each account or page of their pages in social media accounts with a sinister, evil image of Joker. Now, tackling the Barthesian myth the interaction that is occurred between the denotative interpretation of "جوكرية" and the connotative meaning in which the emotional meaning and the cultural meaning will cause the myth to be observed.

## REFERENCES

1. Al Kharusi, R. (2017). Ideologies of Arab media and politics: a critical discourse analysis of Al Jazeera debates on the Yemeni revolution.

2. Al-Sa'ati, N. M. TV Channels Ideology: A Critical Discoursal Analysis of News Subtitles of Some Iraqi TV Satellite Channels.

3. Bazzi, S. (2009) Arab news and conflict: A multidisciplinary discourse study, Amsterdam, John Benjamins Publishing Company.

4. Bell, A. (1997) Language style as audience design, In Sociolinguistics: A reader and coursebook (Eds, Coupland. N. & Jaworski A.) Basingstoke, Macmillan, pp. 240-250.

5. Eagleton, T. (1991). Ideology: An Introduction. London: Verso.

6.  Fowler, R. (1991). Language in the News: Discourse and Ideology in the Press. London: Routledge.

7.  Griffiths, P. (2006) An Introduction to English Semantics and Pragmatics, Edinburgh, Edinburgh University Press

8.  Hall. S. (1997) The work of representation, In Representation: Cultural representations and signifying practices (Eds, S. Hall.), London, Sage in association with the Open University, pp. 13-74.

9.  Halliday, M. (1994) An Introduction to Functional Grammar, London, Edward Arnold.

10. Hart, C. (2014). Discourse, grammar, and ideology: Functional and cognitive perspectives. Bloomsbury Publishing.

11. Jäger, S. (2001) Discourse and knowledge: Theoretical and methodological aspects of a critical discourse and dispositive analysis, In Methods of critical discourse analysis (Eds, R. Wodak & M. Meyer), London, Sage, pp. 32-62.

12. Oreqat, A., Abuhasirah, R., & Al-badri, H. (2023). The ideology of the politician discourse in talk shows: An analytical study. Information Sciences Letters, 12(4), 1841-1851.

13. Schank, R. C ., & Abelson, R. P. 1977. Scripts, plans, goals, and understanding: An inquiryinto human know ledge structures. Hillsdale, N.J. New York: L. Erlbaum Associates distributed by the Halsted press Division of John Wiley and Sons.

14. Shojaei, A., & Laheghi, F. (2012). A Critical Discourse Analysis of Political Ideology and Control Factors in News Translation. Theory & Practice in Language Studies (TPLS), 2(12).

15. Van Dijk, T. (1995) Discourse semantics and Ideology, in Discourse and Society, 62 243 – 289.

16. Van Dijk, T. A. (2001). Discourse, ideology and context. Folia linguistica, 35(1-2), 11-40.

17. Van Dijk, T. A. 1998. Ideology: A multidisciplinary approach. London: Sage Publications Ltd

18. Van Dijk, T. A. 1999. Context models in discourse processing . In: van Oostendorp, Herre & Goldman, Susan R. (Eds.), The construction of mental representations during reading Mahwah, NJ. USA: Lawrence Erlbaum Associates. 123-148.

    a.  **Website references:**

19. https://www.youtube.com/watch?v=sxfc-WJRKEM

20. https://www.youtube.com/watch?v=FZklj0rC1FU