
**TWITTER POSTS ON THE PERSPECTIVES OF DROPPING THE GUARDIAN'S
MANDATE AND WOMEN DRIVING IN SAUDI ARABIA: A CRITICAL
DISCOURSE ANALYSIS STUDY OF ONLINE CONVERSATIONAL LANGUAGE
AMONG SAUDIS**

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ABSTRACT: *There is a lot of discussion in Saudi Arabia on the issue of women's equality, such as their freedom to drive and their right to live independently without the guardianship system. Recent legalization trends, especially on social media sites such as Twitter have given rise to debates and speeches. A variety of hashtags were used to express support for Mohammed bin Salman vision and Saudi Arabia's new changes. Twitter's posts and hashtags were discussed and how debate had been provided on the abolition of the custody requirement and moving girls. The research studied certain tweets and their meaning in a textual analysis focused on the framework of Norman Fairclough. The two hashtags that were raised in the heat of the speech about the topic of dropping of the guardianship system and driving women in Saudi Arabia are reflected by the specific tweets: #Women_Car_Driving and #Dropping_the_guardianship_Mandate. The findings from the tweets considered provide enormous support for the campaign.*

KEYWORDS: *crown price, women rights, women driving, Guardian's Mandate*

INTRODUCTION

The modern kingdom of Saudi Arabia is taking serious steps toward the involvement of Saudi women in several domains such as politics, social equality, education and business. This emerging vision allows Saudi society to discuss the existing conflict between the traditional and conservative point of view and the new, progressive movement. A clear example of this discussion is how Saudi society has witnessed the issue of allowing Saudi women to drive. Two viewpoints were raised discussing this issue; one regarding this matter with horror that may destroy societal values, the other heralding it as the absolute right of half of society that will enhance progression and development (Baeshen, 2017). Another important issue is allowing women, 21 and over, to travel without the permission of immediate male relatives (father, brother, husband). This issue has been discussed in the same way that society discusses the issue of driving; division into two groups. One supporting the decision of dropping the guardian's mandate; the other reticent due to the destructive results of changing society values.

Indeed, these changes have emerged since the nomination of the crown Prince Mohammad Bin Salman, who forwarded his developmental vision, 2030, towards the Kingdom of Tomorrow, where both halves of society must play a role in developing the kingdom in every domain. He clearly stated, on more than one occasion, that he cares for the kingdom and accordingly advocates for the rights of Saudi women.

As a result of technological advancement, Saudi women have been exposed to many and differing means to express their opinions and beliefs on every issue in life. Accordingly, social

media has established a stable platform for Saudi women to express and share beliefs and ideas about topics relating to them. According to Odine (2013), social media strengthens women in patriarchal societies. However, women's use of social media must be within the general principles of religion and tradition. According to the study of Guta and Larolak, conducted in 2015, social media enabled Saudi women to express themselves openly. This study also calculated that the number of social media users in Saudi Arabia escalated to 13 million by 2012. Women represented 30% of this total. In addition, the study stated that approximately half of Saudi blogs were written by women aged between 18 and 30 years old. Thus, we can clearly appreciate the degree that social media plays in exposing and allowing Saudi women a place for self-expression.

Among the different social media applications, Twitter has a considerable reputation and status in Saudi Arabia, "Twitter is most popular among 18 to 24-year-olds in Saudi Arabia, followed closely by users in their late 20s to early 40s and its usage is split roughly between men and women" (Westall S. & McDowall 2016). So, women have accessed and contributed to public discourse on Twitter. Thus, social media, including Twitter, enabled Saudi women to raise their voices and express their opinions on private and general topics.

Language, as a social phenomenon, can be studied and analyzed from the aspect and perspective of social context. Thus, language generally studied in terms of its political, cultural and social context are highly relevant in terms of this discourse, (van Dijk, 2008, p. 4). Analysis and evaluation of Saudi women's Twitter posts regarding the issues of driving and ceasing the guardian's mandate is vital to fully comprehend this social phenomenon through linguistic elements. Among the different approaches linguistics offer, Critical Discourse Analysis (CDA) was adopted as the theoretical framework of this study.

Theoretical Framework

CDA is suitable for this study since it mainly explores and notates the social usage of language; the main aim of this study. In addition, attention is provoked by the concept of Saudi women and society's perception of these women being allowed to drive or travel alone. Social media applications, such as Twitter, permit Saudi women to express themselves without the limits imposed by society. Thus, tweets expose more than just a message being sent to a social network; it also offers evidence on how Saudi women can break out of the circle of being barred from public debate. Hence, Twitter plays a vital role as a venue for many women, especially in topics relating to them and their private issues, to engage in exchanging views on cases such as driving and guardian's mandate.

Dependent upon the issue, tweets expose significant data that relate to "the study of the functions of (social, cultural) contexts of language use", (Wodak 2011, page 36). This is, indeed, what aligns with the features of CDA, revealing significant information from text or tweet exchanges, to illustrate linguistic and social variables and ideologies. By linking tweets with other related communication, reference to the social context and discourse strategies may be determined. CDA is deemed as an approach to analyze texts and addresses the relationship between language and society.

RESEARCH GAP

Attention is located on the discourse of Saudi women's right to cease the guardian's mandate and to drive, within their own social contexts on Twitter. It also enhanced encouragement embodied in texts found within such tweets. Thus, regarding the developing changes in Saudi society after the announcement of the Kingdom Vision 2030, the need to study how Saudi women express themselves on issues related to their rights, in light of new applications in social media such as Twitter, becomes a necessity as a linguistic study. In addition, reviewing literature dealing with posts tweeted by Saudi Women regarding their rights to drive and drop the guardian's mandate is still vital to explore from a sociolinguistic perspective.

RESEARCH AIM AND OBJECTIVES

The main aim and objective of this study is to examine data from tweet posts with hashtags related to women driving and ceasing the guardian's mandate through the framework of Critical Discourse Analysis, as proposed by Fairclough (1995), based on the three-dimensional framework. They are investigated in terms of textual analysis; referential and nomination strategies; predicational strategies and the types and functions of intertextuality. In addition, this study aims to identify expressed perceptions, namely, the effect of social media on Saudi women' linguistic identity and recognizing linguistics interactional patterns between neo Saudi genders.

RESEARCH QUESTION

To ensure the objectives of this study are met, the following questions are posed:

1. What do the tweets reveal about perspectives on dropping guardian's mandate and women driving?
2. How do the tweets construct and reflect social culture and beliefs involving the issues of ceasing guardian's mandate and women driving?

LITERATURE REVIEW

BACKGROUND

Social behavior can be accurately reflected through language. It is used as a method to transfer and communicate social messages about the speakers' situation and who they are. Thus, sociolinguistics concentrate on the role of language within society (Wolfram, n,p). and is an important field of study concerning the culture of societies and communication between people in that society. The central basis of sociolinguistics is that language represents essential dimensions of social behavior and human interaction. Many subjects and topics can be explored through applying sociolinguistics approaches and perspectives. One may be a study to explore language attitudes. Another can be conducted to investigate the influence of social situations on language structure. In addition, specific patterns for conducting a discourse may be analysed. A further study may investigate how people utilise language within their cultural background. This study is a sociolinguistic study that concerns Saudi women's use of language to express their ideas and thoughts via social media platforms, with emphasis on Twitter.

As previously argued in the introduction, many steps in Saudi Arabia have revolutionised aspects of the cultural background of Saudi society, especially matters relating to Saudi women.

Traditionally, they were represented as under the shadow of men; allowed only to travel with men; driven by men; gaining permission to study from men. This cultural background was shaped due to the past traditions of Saudi society. Accordingly, they were not allowed to express their opinions concerning general issues in traditional modes of media. Today, times are changing, the Crown Prince Mohammad Bin Salman announced the New Vision of the Kingdom and this cultural shift served as a catalyst in allowing women to begin to express themselves as equal members of society. This has indeed led to gaining rights and political expression through the emerging sphere of social media platforms that enable women to express their opinions on all issues, including male dominancy and freedom of movement.

In this respect, Hassan (2018), stated that gender assumptions define how men and women identify themselves in respect to different contexts and how it determines the behavior and attitude of the two genders. The outcome of this phenomenon is a culture that is constructed on a specific set of gendered assumptions, structured to magnify and not pacify inequalities and asymmetries, with emphasis closely associated with masculinity, receiving consistent favour over and above the issues of femininity, inevitably resulting in a clear disadvantage for women. In patriarchal societies such as Saudi Arabia, sexism, in linguistics or social-political social platforms, tend to be readily accepted as the natural supremacy of any masculine concept. Such linguistic behavior is the outcome of dominant patriarchal beliefs, which, in turn, promotes male hegemony in society.

CROWN PRINCE VISION

The kingdom of Saudi Arabia has recently been witnessing one of the most crucial and fundamental waves of change in its history on both social and political levels. These changes are linked to the rule of Mohammad bin Salman who became crown prince in June 2017. “The 32-year-old crown prince is in the process of engineering a fundamental shift in the social and political base of the al-Saud family from this powerful religious constituency to a new generation of educated youth and women befitting a country where two-thirds of the population is under 30 years of age” (Ottaway, 2018, p.2).

In fact, in April 2016 and when he was a deputy crown prince, Mohammad bin Salman unveiled Vision 2030 which is a striving plan of growth and development for the country in all domains. In the foreword of the Vision 2030 report, Mohammad bin Salman who was also Chairman of the Council of Economic and Development Affairs states the following. “Our Vision is a strong, thriving, and stable Saudi Arabia that provides opportunity for all. Our Vision is a tolerant country with Islam as its constitution and moderation as its method.” (Vision 2030, p.7) Vision 2030 can be considered as the bin Salman’s view and reinvention of more inclusive, open, and moderate Saudi Arabia. Since 2017, many reforms came into light such giving women the right to drive and their right in general.

WOMEN AND TWITTER

Freedom of expression has long been a challenge in Saudi Arabia especially for women who were brought up in very conservative contexts and who were reluctant to be actively present in the social and political spheres. However, social media and the current socio-political reforms have been giving a voice to women and encouraging them to participate on the ongoing debates and discussions in matters that concern them as women like driving cars and male guardianships and matters that concern the kingdom of Saudi Arabia as a whole such as liberty,

cinema, sports and arts (Noman, Faris & Kelly, 2015). Indeed, “social media platforms offer alternative venues for women to share their ideas, approval, or dissent on certain policies that tend to marginalize them.” (Aljarallah, 2017, p.3) In this sense, the current study bridges a research gap related to gender because women’s contributions and opinions on social media has not been studied enough in previous research especially in the context of Saudi Arabia.

Hence, through Twitter, Saudi citizens have been able to take part in the political discourses and the social discussions that have been taking over the Kingdom in the past years following the waves of socio-political reforms. Twitter is a rich and highly diverse social media landscape. As a matter of fact, “the discourse and communities on Twitter reveal intellectual diversity and social divisions.” (Noman, Faris & Kelly, 2015, p.1)

CULTURE

Culture is a vital factor that demands discussion when dealing with humanities through linguistics. Sociological studies forward the concept that culture represents the total inherited and innate ideas, attitudes, beliefs, values, and knowledge forming the shared foundations of social action. It is the total range of activities and ideas of a specific group of people with common and shared traditions, (Collins English Dictionary, 2003). According to Rocher (2004), culture is “a connection of ideas and feelings accepted by the majority of people in a society” (p. 142). Thus, culture plays a major role in humanities studies, including linguistics, due to its contribution on language. Language used in poor societies differs from the richer, totalitarian based language is different from language used in free societies, patriarchal societies differ from equal societies. Regarding Saudi Arabia, it is a conservative society and to some extent patriarchal, where males have dominancy over females.

CRITICAL DISCOURSE ANALYSIS

There is a general consensus among scholars that CDA cannot be categorized through a single approach (Van Dijk, 2008). It is though, considered to include different viewpoints and procedures for investigating the connection between social context and language usage (Wodak, 2001). Fairclough (2003) defines discourse analysis as a concept concerned with language use beyond the boundaries of a sentence or utterance, it is the interrelationship between language and society and the interactive or dialogic properties of everyday communication.

Discourse analysis involves investigating both form and language functions (Connor and Aymerou, 2002). It also explores the study of both spoken interaction and written text. It identifies and analyses linguistic aspects that feature different genres, cultural and social factors that facilitate interpretation and comprehension of different types of texts and speech. On the other hand, discourse analysis of spoken language may shed light on those linguistic aspects, such as the practice of turn-taking, opening and closing sequences of social encounters or narrative structure (Coulthard, 1985).

In Cunningsworth’s (1984:86-87) opinion, discourse analysis is “...the study of how a language actually works in real situations”. Thus, he adds that a discourse analytical study involves “not only studying the phonology, grammar and vocabulary of the language, but also the ways in which people interact and the ways in which they use language to achieve situational purposes”. According to Brown and Yule (1983:1), the analysis of discourse is “...necessarily the analysis of language in use. As such, it cannot be restricted to the description

of linguistic forms independent of the purpose or functions, which these forms are designed to serve in human affairs”.

The Concept of Critical Discourse Analysis

Critical Discourse Analysis refers to “the study of relations between discourse and social and cultural developments in different social domains,” and is part of a movement within Discourse Analysis (Jørgensen et al. 2002: 60). According to Jørgensen and Phillips (2002: 60-64), there are several different approaches to CDA, however, it is possible to classify five common features among the different approaches:

- 1: The character of social and cultural processes and structures is partly linguistic-discursive.
- 2: Discourse is both constitutive and constituted.
- 3: Language use should be empirically analyzed within its social context.
- 4: Discourse functions ideologically.
- 5: Critical research.

Discursive practice is the production and consumption of text, and is, according to several CDA theorists, vital in relation to social practice, as it contributes to the constitution of social practices. A sender’s creation of a text, considerations behind its creation and the receiver’s interpretation has a distinct influence on the reproduction and change of social practices (Jørgensen et al. 2002: 61). Therefore, the goal of CDA is to describe and clarify the linguistic-discursive dimension in a given social context.

However, discourses are not only constitutive in the fact that they contribute to social practices, they themselves are also constituted by social practices, i.e. discourses do not only contribute to the creation and recreation of social practice, but also reflect them. Consequently, discursive practice and social practice influence each other and are in a direct dialectical relationship (Jørgensen et al. 2002: 61).

Due to discourse influence on social practices, CDA theorists maintain that critical analysis is a “concrete, linguistic textual analysis of language use,” and that it should always be analysed empirically within its social context (Jørgensen et al. 2002: 62). Furthermore, the theorists claim that discourse has a clearly defined ideological function, and that discursive practices are used to create and reproduce unequal power relations. Therefore, CDA supports oppressed social groups (Jørgensen et al. 2002: 64) and is critical in the sense that it aims to uncover the role of discursive practice in the maintenance of the social world and unequal power relations (Jørgensen et al. 2002: 63). According to Jørgensen and Phillips (2002: 60, 89), Fairclough’s approach represents the most developed theory and method within the CDA movement.

Norman Fairclough’s Approach to CDA

According to Fairclough (2001: 19), there is a dialectical relationship between language and society: “My view is that there is not an external relationship ‘between’ language and society, but an internal and dialectical relationship.” Therefore, Fairclough argues that language and society exist in tandem and influence each other, which is central to his approach that “discourse is an important form of social practice” (Jørgensen et al. 2002: 65).

Fairclough defines the term discourse in dual terms. On an abstract level, he defines it as “language and other semiosis as elements of social life,” and on a more concrete level:

“particular ways of representing part of the world” (Fairclough 2001: 16). A discourse is the creator’s decision to use language in one way, over another, to describe something or someone.

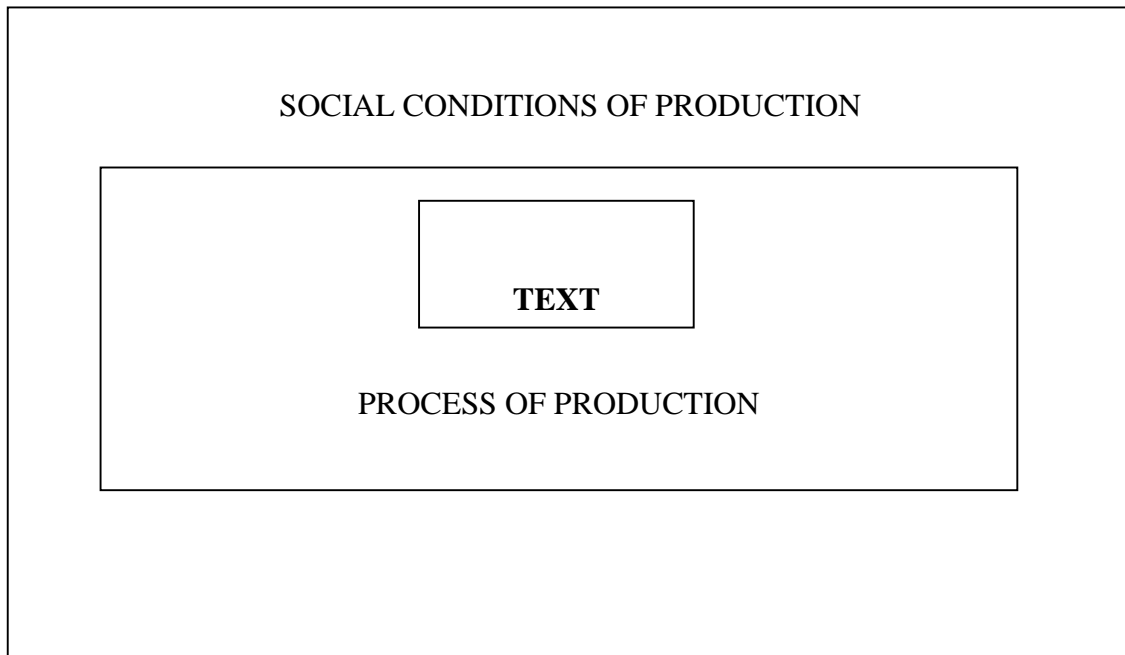
Fairclough (2003: 25) defines social practice as “articulations of different types of social elements which are associated with particular areas of social life,” i.e. context. In line with the example above - the newspaper article - the social practice is the world of the newspaper and the conventions within this world. However, discourse not only influences social practice; it also influences discursive practice, which is the “processes of text production and consumption” (Jørgensen et al. 2002: 61).

Fairclough (2001: 19) explains this influence: “linguistic phenomena is social in the sense that whenever people speak or listen or write or read, they do so in ways which are determined socially and have social effects,” and “social phenomena is linguistic, on the other hand, in the sense that the language activity which goes on in social contexts is not merely a reflection or expression of social processes and practices, it is a part of those processes and practices.”

When conducting a discourse analysis, there are two important areas of focus: ‘the communicative event’ and ‘order of discourse’. The communicative event is “an instance of language use”. The order of discourse is “sets of conventions associated with social institutions” (Fairclough 2001: 14). Hence, a communicative event and an order of discourse are - as language and society - in a dialectical relationship, i.e. they influence each other.

Discourse and genres are resources that the creator of a text can utilise when producing a text, and these are controlled by the order of discourse, which constitute resources that are available, creating limitations for communication (Jørgensen et al. 2002: 72). However, Fairclough (2001: 32) forwarded the argument that “being constrained is a precondition for being enabled” and that “social agents are active and creative,” i.e. the sole means of breaking conventions and rules is by fully comprehending and understanding them. Therefore, a communicative event can either reproduce the order of discourse by following conventions or adapt it by drawing on the resources (discourses and genres) in a new and creative way (Jørgensen et al. 2002: 71).

According to Fairclough, a communicative event has three dimensions: social, discursive and textual. These dimensions are in a dialectical relationship and therefore it is not adequate merely to analyze a text; for a deeper and more exploratory analysis, it is important to analyze “the relationship between texts, interactions, and contexts” (Fairclough 2001: 21). Fairclough expresses this visually with a three-dimensional model:



Model 2.1: Fairclough's Three-dimensional

The Social Dimension

The outer element of Fairclough's model is the social dimension, which in effect is the context. According to Fairclough (2001: 21), the social dimension consists of social conditions of interpretation and production, i.e. socially accepted rules for how a text is produced and interpreted.

Furthermore, the social dimension consists of discursive and non-discursive elements, and Fairclough offers no explanation as to the optimum means to analyze non-discursive elements. However, he encourages the use of alternative theories to supplement analysis of social practice (Jørgensen et al. 2002: 69).

The Discursive Dimension

The central section of Fairclough's model is the discursive dimension, consisting of process of production and interpretation (Fairclough 2001: 21). According to Jørgensen et al. (2002: 69), the "analysis of discursive practice focuses on how authors of texts draw on already existing discourses and genres to create text, and on how receivers of texts also apply available discourses and genres in the consumption and interpretation of the texts."

The Textual Dimension

The inner section of Fairclough's model is the 'text', and he (2001: 20) argues that "a text is a product rather than a process – a product of the process of text production." Furthermore, in this process, a text is both a product and a resource. It is an element of the process of production and a resource to the process of interpretation (Fairclough 2001: 20). This dimension is inspired by Halliday's approach to Systemic Functional Linguistics (SFL) (Fairclough 2003: 5) and an analysis of the textual dimension focuses on grammar, metaphors, wording and ethos. Furthermore, it emphasizes how discourse is activated textually (Jørgensen et al. 2001: 83). Two of the main concepts within this dimension are 'transitivity' and 'modality'.

Transitivity relates to “how events and processes are connected (or not connected) with subject and object” (Jørgensen et al. 2002: 83). With this focus, it is possible to determine the agent of the action, or if there is an agent in existence. Omitting an agent can negate responsibility for an action, presenting the action itself as socially acceptable (Jørgensen et al. 2002: 83).

Modality is the “focus on the speaker’s degree of affinity with or affiliation to her or his statement” (Jørgensen et al. 2002: 83), i.e. the degree to which the speaker commits to a statement. One type of modality is truth, i.e. the speaker commits him or herself completely to the statement. The opposite are hedges, in which the speaker expresses low affinity to the statement, e.g. by expressing a statement such as ‘a bit’ (Jørgensen et al. 2002: 84). How transitivity and modality is used can have a significant influence on the receivers’ interpretation of the text and upon how discourse is activated (Jørgensen et al. 2002: 83).

Previous studies

Although Saudi Arabia enacted significant steps to adapt and update the stereotypical image of Saudi women after forwarding the New Vision of 2030, linguistic studies have explored and evaluated discourse in relation to women-related issues. Many such studies have been conducted on topics such as the exploration of change in Arab media discourse in relation to religion, governance and gender (Lahlali, 2011) and the representation of women in the Arab media (Lida & Avoine, 2016; Obeidat, 2002; Sakr, 2002). However, limited studies have been conducted on gender issues, particularly those related to women in the Saudi context. There are a number of studies that were conducted on women driving (Almahmoud, 2015; Sahly, 2016), whilst a further investigation was carried out on the use of social media by Arab activists (Newsome and Lengle, 2012). A study was also forwarded concerning Saudi women identities and self-awareness (Guta and Karolak, 2015).

Moreover, discourse posted on social media has been analysed in previous studies, including Newsome and Lengle’s (2012) arguments investigating the use of social media by Arab feminist activists to instigate social change. The objective of the study was to ascertain how these discourses were relevant at both local and international levels through the adaptation of digital reflexivity framework. The study centered on Tunisian and Egyptian women who participated in the Arab Spring uprising. It found that discourses were intended to relate to political issues regarding democracy and freedom without reference to women’s rights. Nevertheless, gender equality issues were more specifically raised in street protests in Egypt and Tunisia. The study finally concluded that dealing with gender issues was met with global support as they represented Western values and achieved no support at local level due to the established hierarchy systems adopted in eastern societies.

Regarding Saudi women’s use of social media, Guta and Karolak (2015) examined how they expressed their identities through a participatory study. Seven undergraduate female students participated and asserted that they spend in excess of six hours per day on social media. The result of the study exposed the proposition that participants benefitted from the anonymity and privacy provided by social networking sites to enable them to negotiate and curtail cultural and social regulations. It concluded that social media provided a venue and opportunity for these women to contribute their voice and opinion to the status quo.

Sahly (2016) examined how women used social media platforms to discuss one of the most central issues influencing their lives; driving. The study examined how cognitive, emotional and religious and moral language was utilised on the discourse concerning women driving, as expressed and published on Twitter. Moreover, the study also identified the relationship between these linguistic attributes on Twitter and retweeting behavioral attitudes to determine the extent of the influence of these messages on Twitter and its effect on society as a whole. The findings revealed that cognitive language was often used on social media, and the majority of tweets containing cognitive language were more likely to be retweeted compared with alternative linguistic characteristics. Similarly, Almahmoud (2015) investigated Twitter posts related to the topic of Saudi women and their right to drive, as well as tweets from opposing viewpoints who questioned the movement. The findings exposed that both groups derived their opinions from prior experiences and shared ideologies to establish the campaign on Twitter. Women used both Arabic and English in their tweets to widen and publicise their campaign to include the international community, whereas men used Arabic only in their tweets to enable them to win the argument within the local community.

METHODOLOGY

This section explores the way in which the researcher collected data and the methodology adopted to analyze it. As suggested in the title, the data is amassed from Twitter posts concerning dropping male dominance over women and women's right to drive. The two main hashtags used as a basis are:

اسقاط الولاية (*Dropping The Guardian's Mandate*)
 # Women Car Driving

The study is built around the theoretical framework of Fairclough (1995). Therefore, the Twitter posts associated with the listed hashtags were analyzed, concentrating on discursive features associated with each. The author utilised textual analysis of the hashtag-interrelated tweets to gain the results anticipated in the report. The data was evaluated using three elements: (a) strategies of nominalization, (b) strategies of prediction and (c) intertextuality.

Textual Analysis

Nomination and predicational strategies are tools used for textual analysis. According to McKee (2005), textual analysis is "A tool used to explain how members of different communities and subcultures perceive who they are, and how they blend into the world they live in". The said tools have been employed to explain patterns from the tweet posts of both positive and negative reflection.

Referential and Nomination Strategies

The present study attempts to classify, utilizing referential and nomination methods, the strategies used in the tweets expressing opinions for and against women's driving rights. Such approaches were used to determine community participants' styles of expression within societies and outgroups. The information also established the relationship between the Tweet project and alternative media actors included within the messages. The referral approaches are "picked and foreground attributes or features to reflect the community and often include derogatory judgments" and are used as to enhance discursive techniques (Blackledge, 2009).

The sourced effects of the comparison and selection methods are grouped into various categories; this will be discussed extensively in this analysis.

Predicational Strategies

As an alternative strategy, according to Wodak and Reisigl (2001), predicative approaches include assigning attributes to persons, species, objects, occurrences and behavior. The analysis revealed the predicational strategies decided whether the respondents were either for or against women's rights.

Discursive Practice

Intertextuality analysis is function within the discursive process. It is an important aspect of research, since intertextuality is required to explore and contrast the wording of other documents (in this case, tweets). In addition, intertextuality is "an emphasis on texts diversity, a style of study that emphasizes the complex and conflicting components of a text" (Fairclough 1995, p.104). Therefore, the relationship between texts and other posts is discussed in this research paper.

FINDINGS AND DISCUSSIONS

This section includes an overview of the tweets published in two hashtags from subscribers who endorse the movement or promote the right of women being allowed to drive and remove the framework of guardianship within Saudi Arabia. The corpus consisted of nine tweets compiled from two separate hashtags. The methods employed to analyze the data are nominational, predictive and intertextual.

Textual Analysis

Nomination Strategies

Analysis revealed basic information concerning referential and nomination methods used in Saudi Arabia by proponents of women's rights. The analysis of nomination strategies exposed the classification of names derived from words referring to drop-out guards and supporters of the driving campaign.

Analysis of reference and appointment strategies presented the frequency of the use of proper names in the present study. It also illustrated that positive terms, from tweeters supporting the campaign, were used significantly more than those supporting custody and female drivers.

The information in **Table 1** indicates how names are used to support women who drive and drop guardianship, confidentiality was not an issue. Prince Mohammad Bin Selman was a notable name supporting women's rights. It is also important to note, with the use of proper names, that the argument was made overwhelmingly; supporters advocated their political and social will to promote women's rights and therefore freely mentioned their names.

Table 1 (Proper names)

Name	Dropping guardianship	Driving
Mohammed Bin Salman (Crown Prince)	x	X
Manal Alsharif		X
Suaad Alshammri		X
Lelyan Hassan	x	
Salam Omar	x	
Hadeel Alqahtani	x	

Examples that support the idea of the political and social will to support women rights are cited:

Crown Prince Mohammad Bin Salman the supporter of the cause of Saudi women and their empowerment of rights.

✚ : *“I support Saudi Arabia, and half of Saudi Arabia is women. So, I support women”.*



✚ **Lelyan Hassan**: *“The kingdom has confirmed that it has acted and published individually, which necessitated an investigation into this matter, taking the necessary measures to ensure that such errors will not be repeated again”.*



Predications

Predication is a significant textual research element. In order to examine this function, each concept is explored extensively. The analysis of predictive strategies contributes a clear understanding of how users support dropping guardianship and the driving campaign.

The main theme is: Ethics and Religion

The purpose of predication in this analysis is that women driving or being free from male dominance does not violate any religious or ethical issue. It is violating tradition. From a religion perspective Prophet Mohammed said “*Women are twin halves of men*”, so women's rights which was obstructed by tribal restrictions, customs and traditions not by religion. The following examples elucidate this concept, when Wejdan forwarded proof about the rights of women within Islam from a book, published in the Prince Naif Academy in Saudi Arabia, to support the belief that these rights do not violate Islamic rules:

✚ **Wejdan:** “*Despite what is below, we only need our life to become easier and without any obstacles*”.



And to explain that it is only a matter of tradition, **Fawz Alotaibi** posted:

✚ **فوز العتيبي:** الانظمة وتغيرت وتغير المجتمع لا يحتاج اكثر من نماذج

✚ *Laws have been changed; all we need is examples to change the view of society.*

We can therefore conclude that the above examples forward the case to persuade Saudi Arabia to update the law when women are discriminated against to mirror first world opinion and equal rights. They also illustrate that previous arguments involving religious or ethical driving issues and human dominance is incorrect. The analysis shows that advocates viewed these issues without moral or ethical concerns. They were assured that their religious affiliation was intact.

Intertextuality

Intertextuality was analyzed in order to explore which records the tweets referred to. Interestingly, evidence showed the intertextuality of election backers. The tweeters presented their hypotheses, justifying their arguments on other documents. Analysis of supporters found that they used intertextuality to document threats and names of opponents, to ridicule the arguments of religious clergy about why it was not permissible for women to drive. In addition, the supporters hailed the Crown Prince's 2030 vision views by stressing that Saudi women have the right to drive. To further this, support and appreciation by the government is one of the basic and most significant changes that will lead to the heightening status of women in Saudi Arabia. Clear examples are expressed within many twitter posts, such as the comment delivered by Hadel Alqhtani:

✚ “*Saudi women, freedom & hearing Saudi men cry... what a beautiful day*”



Hadeel Alqhtani
@Hadeelx_x

#morning Saudi women freedom & hearing Saudi men cry...what a beautiful day إسقاط_الولاية#



Salam Omar
@salamomar85

Saudi women had achieved high levels of education and social awareness (with literacy rates of more than 90% for young women) and exceeded men in university enrollment.



Saudi Gazette
@Saudi_Gazette

Women in #SaudiArabia took to the roads early on Sunday for the first time in decades as the Kingdom overturned the ban on female motorists, a #historic reform expected to usher in a new era of social mobility. — bit.ly/2K1f7BA
#SaudiWomenDriving
#WomenEmpowerment



د. أنيس الفضلي
@anasalfadhli1

Where you looking at my majesty?
Your vision?
Your country?
Your people?
Your economy?
God help you with your heavy journey we are all with you crown prince ❤️

#محمد_بن_سلمان



Sabah Bogasmi
@Sabah_bogasmi

You are a great changing wise leader ... I'm a proud
#Saudi_women_driving



✚ We can therefore conclude from the above examples that the chosen tweets all support Crown Prince Vision. For example, Dr. Anas Alfadhli posted: “*God help you with your heavy journey...we are all with you crown prince*”. Alfadhli wrote “*ALL*” as he speaks on behalf of his generation who are pleased with the recent changes.

CONCLUSION

The study examines whether views are articulated in discursive manners on the issue of women driving and taking guardianship. The research chose multiple tweets analysed in a survey of a portion of Twitter's social media companies. Two hashtags that emerged on the heat of the discourse regarding the issue were:

اسقاط الولاية (*Dropping The Guardian's Mandate*)
Women Car Driving

Tweet analysis generated invaluable insight in response to the research questions. Several themes emerged from tweet corpora studies on the topic. For hashtag “# Women car driving,” we noticed that the chosen tweets all supported women's driving rights. Likewise, for the hashtag “# Dropping the Guardianship Program,” the selected tweets overwhelmingly supported women's right to be free from male supremacy.

Analysis of the data sets referential and nominating techniques found that favorable connotations are correlated with using proper names. Positive attributes, assigned to women supporting the ban, are receptive, pleasant, and chaste. The data sets study of referential and selection approaches illustrated positive self-presentation, though negative views relating to women supporting the right to drive and be safe are expressed.

Intertextuality studies presented two cognitive means of understanding women's right to drive and be free of the dominance of men. Tweets from the Crown Prince the supporter of the cause of Saudi women and their empowerment of rights conveyed remarks that the issue of women's rights which was obstructed by tribal restrictions, customs and traditions is a cultural topic that reflects their stance favorably.

Those who support women's rights use the tool to make opponents of their driving rights even more negative. The harshness of the opposition to feminists, who also promoted driving for women, was in clear evidence in the 1990s. Along with derogatory messages about their rights, we also dismissed claims from religious clergy.

The strength of women springs from their ability to prove themselves and capability to adapt. Therefore, we find many Saudi women who are distinguished in the world, such as Princess Rima Bent Sultan Al Saud, the first woman to become an ambassador in the super 2 power country, USA. This indicates the state's dependence on the female and the females' confidence awarded by the government. So, women have become able to communicate effectively.

Suggestion for Future Research

Depending on the results of this study, the researcher suggests to conduct a discourse analysis study on the two different points of view in Saudi Arabia toward the new changes, including the women rights from the old people point of view as reflected in social media and the young people point of view as reflected in social media too.

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