REFRAMING AUTHENTICITY THROUGH A FEMINIST LENS: CRITICAL DISCOURSE ANALYSIS OF SHEREEN SALAMA'S SPEECH

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Abstract

This research delves into the complexity in authenticity and character through the lens of feminism, with a focus on Shereen Salama's speech. The discourse surrounding authenticity, when reframed through a feminist perspective, takes centre stage in this exploration.The primary purpose of this study is to unveil the feminist dimensions inherent in Salama's speech and shed light on how a feminist lens reframes our understanding of authenticity. The research addresses a significant gap in literature, aiming to interpret the complexities of authenticity when viewed through the feminist perspective, considering the nuanced layers of language, societal norms, and power structures. Employing a qualitative research design, the study opts for an in-depth examination of the feminist nuances embedded in Salama's discourse. This approach allows for the capture of subtle details that quantitative methods might overlook, providing a holistic understanding of the discourse. Critical Discourse Analysis (CDA) stands as the methodological cornerstone, offering the tools needed to dissect the linguistic, discursive, and contextual elements of Salama's speech. The incorporation of Norman Fairclough's CDA framework ensures a structured and comprehensive exploration of the feminist reframing of authenticity. Initial search results have yielded significant insights into the complexities of Salama's discourse. The study builds upon prior research that utilised Critical Discourse Analysis (CDA), particularly emphasising feminist perspectives. This research is done through Fairclough's CDA on Islamic discourse highlighting feminist lens in the interpretation of Hadith. To enhance future investigations, it is suggested to broaden the comparative analysis by examining additional speeches or discourses. Additionally, there is a need to explore how reframing authenticity through a feminist lens influences broader societal perceptions.

Keywords: Feminist Lens, Authenticity of Character, Salama's Speech, Critical Discourse Analysis

This research is driven by the purpose of unraveling the feminist dimensions of authenticity portrayed in Shereen Salama's speech. By employing Critical Discourse Analysis (CDA), the aim is to not only understand the linguistic and discursive intricacies but also to illuminate the societal and gendered constructs that underlie the message. The purpose is to shed light on how a feminist lens reframes our understanding of authenticity in Salama's discourse.

Shereen Salama delivered a compelling speech as part of the MAS Youth Talk in February 2021, providing a thought-provoking discourse on the intricacies of authenticity and character within the context of societal expectations and religious values.

The article under consideration is titled "Reframing Authenticity through a Feminist Lens: Critical Discourse Analysis of Shereen Salama's Speech." This title suitably captures the primary focus of the research, which is to delve into Salama's speech using Fairclough's 3D model while applying a feminist lens. The chosen framework allows for a comprehensive

examination of linguistic features, discursive strategies, and contextual elements within the speech.

Feminist theory encompasses a range of perspectives and approaches that analyze and critique the sociocultural, political, and economic structures contributing to gender-based inequalities. It seeks to understand and challenge the dynamics of power, privilege, and oppression, with an emphasis on advocating for the rights and autonomy of women. Feminist theories explore various issues, including patriarchy, intersectionality, gender roles, and the experiences of marginalized groups within the broader context of gender relations. In the realm of discourse analysis, the intricacies of authenticity and character take on profound significance. This article embarks on a nuanced exploration, focusing on the feminist perspective, to highlight the layers embedded in Shereen Salama's speech. The discourse surrounding authenticity, particularly when reframed through a feminist lens, becomes a captivating focal point.

While authenticity and character form the core of Salama's speech, a gap exists in comprehending how a feminist lens can reshape our interpretation. The problem at hand involves deciphering the complexities of authenticity when viewed through the feminist perspective, considering the nuanced layers of language, societal norms, and power structures.

A qualitative research design is deemed essential for this exploration. The qualitative approach allows for an in-depth examination of the feminist nuances embedded in Shereen Salama's speech. It enables the capture of subtle details that quantitative methods might overlook, providing a holistic understanding of the discourse.

Critical Discourse Analysis (CDA) serves as the methodological cornerstone for this research. CDA, with its multi-dimensional approach, offers the tools needed to dissect the linguistic, discursive, and contextual elements of Salama's speech. Through CDA, the study aims to unravel the feminist implications and intricacies surrounding authenticity in the discourse.

Norman Fairclough's Critical Discourse Analysis (CDA) framework provides the theoretical foundation for this study. By incorporating Fairclough's approach, the research aligns with a structured methodological framework, ensuring a comprehensive exploration of the feminist reframing of authenticity in Salama's speech.

The analysis have yielded significant insights into the complexities of Salama's discourse. The research unfolds against the backdrop of previous studies employing CDA, with particular attention to feminist perspectives in discourse analysis. These findings provide a foundation for understanding the discourse surrounding authenticity and character, especially within a feminist framework.

As this exploration progresses, future recommendations involve expanding the scope to include a comparative analysis with other speeches or discourses. Additionally, exploring the broader societal impact of reframing authenticity through a feminist lens could provide valuable insights. Continuous engagement with feminist discourse analysis literature will enhance the depth of understanding, paving the way for a more comprehensive examination of authenticity in communication.

Literature Review

The research explores the complexities of Salama's speech, focusing on authenticity, character, and the interplay of public and private selves. Fairclough's CDA, with its multi-dimensional approach, emerges as a tool to dissect linguistic, discursive, and contextual dimensions. The feminist lens adds a critical perspective, shedding light on gendered language and power structures within the discourse.

Fairclough's CDA is a structured and comprehensive framework, encompassing linguistic, discursive, and contextual analyses. It offers a systematic approach to uncover hidden ideologies and power structures within discourse. The model becomes especially valuable when exploring societal constructs of character and authenticity, particularly from a feminist perspective.

Shereen Salama's speech touches upon the construction of character and authenticity, delving into power dynamics and societal expectations. Fairclough's CDA, with its structured methodology, proves well-equipped to explore these nuances. Integrating linguistic, discursive, and contextual analyses, the model provides a comprehensive understanding of how language constructs and reinforces societal norms and power relations, particularly concerning gender and feminism.

In the analysis of Shereen Salama's speech, which delves into the complex interplay of character, authenticity, and societal expectations, particularly from a feminist perspective, Fairclough's Critical Discourse Analysis stands out as an ideal framework. Its multidimensional approach, encompassing linguistic, discursive, and contextual analyses, enables a thorough exploration of these intricate issues with sensitivity to gender and feminism. Fairclough's model provides the structured methodology required to unravel hidden ideologies and power structures within the discourse, shedding light on the complexities of character and authenticity, especially as they relate to gender and feminism.

As compared to other discourse analysis models, Fairclough's CDA offers a more comprehensive and systematic approach, making it a valuable tool for researchers seeking to analyse discourse in a holistic manner, particularly when confronted with discourses that touch upon societal constructs of character and authenticity from a feminist perspective.

Pochmann de Quevedo (2019) explores the impact of hate speech in the context of Brazilian presidential elections, employing Critical Discourse Analysis (CDA) through Norman Fairclough's framework. This study focuses on examining the discursive practices and beliefs generated by hate speech in a socio-political context.

Hizbullah and Al Makmun (2019) conduct a CDA of Donald Trump's inauguration speech at Capitol Hill in Washington DC in 2017. Their study comprehensively examines the linguistic, discursive, and contextual aspects of this speech, aligning with Fairclough's threefold approach, which includes micro, mezzo, and macro analysis.

In a similar vein, Olusola (2020) conducts a critical discourse analysis of the state of emergency speech declared by Olusegun Obasanjo in 2004. This analysis focuses on how linguistic categories are deployed in the speech to achieve various communicative functions, shedding light on the role of political speeches in conveying ideological messages.

Nusrat, Khan, and Shehzadi (2020) aim to uncover the dynamics of power in Imran Khan's Dharna speeches. Their research methodology involves thematic analysis and the application of Fairclough's three-dimensional model, emphasising the suitability of this model for analysing political discourse.

Just et al. (2020) shift the focus to psycholinguistics, specifically, incoherent discourse in nonaffective psychosis. Their primary objective is methodological, aiming to validate an automated coherence analysis model against clinical data, which may have implications for the assessment of formal thought disorder.

Tuncer, Dogan, and Acharya (2021) delve into the realm of speech emotion recognition, presenting an automated system that utilises twine shuffle pattern and iterative neighborhood component analysis. Their proposed technique not only extracts features from wavelet coefficients but also has potential applications in healthcare.

Pannala and Yegnanarayana (2021) describe a new method for speech activity detection based on single frequency filtering (SFF) analysis and a neural network model. This

technology has potential applications in various fields, including voice assistants and automatic transcription services.

In the domain of genre analysis, Tyukaeva and Brinev (2021) tackle methodological challenges in constructing a model of speech genre. They propose a universal method of functional modeling, providing a framework for designing and categorising speech genres based on regularity, obligation, and oppositional character.

Finally, Liu et al. (2021) address the limitations of single-task speech restoration (SSR) by introducing the concept of general speech restoration (GSR). Their work aims to remove multiple distortions simultaneously, expanding the scope of speech enhancement and restoration technologies.

In a cross-diagnostic context, Tang et al. (2022) present a three-factor model for speech disturbance, which has good statistical support and is relevant to linguistic theories. This model provides a valuable tool for understanding speech-related disorders and their connections to linguistic concepts.

In short, the analysis of Shereen Salama's speech through the lens of Fairclough's Critical Discourse Analysis (CDA) is highly advantageous, particularly when viewed from a feminist perspective. Fairclough's CDA, with its comprehensive, multi-dimensional approach encompassing linguistic, discursive, and contextual analyses, emerges as the ideal framework for dissecting the intricate layers of discourse in Salama's speech. This model excels in uncovering the subtle power dynamics and societal norms that underlie the discourse, especially in the context of gendered language and feminist perspectives.

Compared to alternative discourse analysis models, Fairclough's CDA stands out for its structured methodology and holistic approach. It provides a systematic means to unearth hidden ideologies and power structures within the speech, shedding light on the nuanced facets of character and authenticity, particularly concerning gender and feminism.

The studies conducted by Pochmann de Quevedo, Hizbullah and Al Makmun, Olusola, Nusrat, Khan, and Shehzadi, and others reaffirm the applicability and effectiveness of Fairclough's CDA across various domains, from politics to psychology. This further attests to the model's value in scrutinising and understanding discourse in a nuanced and comprehensive manner, making it an invaluable tool for researchers and analysts.

The application of Fairclough's CDA to Shereen Salama's speech, particularly through a feminist lens, proves highly advantageous. The model's comprehensive and multi-dimensional approach provides a nuanced understanding of the discourse, unraveling power dynamics, and societal norms. Compared to alternative discourse analysis models, Fairclough's CDA stands out for its structured methodology and holistic approach. The collective body of research reinforces the model's applicability across various domains, attesting to its effectiveness in scrutinising and comprehending nuanced discourse.

Research Question

a. How do linguistic and discursive features in Shereen Salama's speech contribute to the construction of public and private selves?

b. How are these constructs influenced by societal norms, gender expectations, and religious values?

Research Objectives

1. To analyse how linguistic and discursive features in Shereen Salama's speech contribute to the construction of public and private selves, with a particular focus on the contrast between one's public image and private life.

2. To investigate the interpretation of the Hadith mentioned in Shereen Salama's speech from a feminist perspective, focusing on its implications for gender roles and expectations in the context of constructing public and private selves.

Methodology

Qualitative methodology, in the context of Critical Discourse Analysis (CDA), involves a comprehensive examination of the text, its linguistic features, socio-political implications, and its connection to broader social practices. This approach aims to uncover implicit meanings, ideologies, and discursive strategies within the speech, paying attention to the social practices that influence language use. Researchers typically use techniques such as discourse analysis, content analysis, thematic analysis, and social practices analysis to delve into the nuances of the text.

The analysis of Shereen Salama's speech will be conducted through the lens of Fairclough's Critical Discourse Analysis (CDA), which integrates linguistic, discursive, and social practices dimensions. This methodology section outlines the steps and procedures that will be employed to systematically examine the speech while considering its linguistic features, discursive strategies, and the social practices that shape it. The aim is to gain a deeper understanding of how language constructs and reinforces ideologies related to authenticity and character, particularly in the context of the public and private selves, while also exploring the societal norms and practices that influence and are influenced by the discourse.

Data Collection

The initial step in the analysis process involves transcribing Shereen Salama's speech verbatim. This transcription will serve as the primary source of data for the analysis.

To understand the context of the speech fully, background information regarding the event, audience, and the speaker herself will be collected. This information will be crucial for contextualising the discourse and understanding how social practices and norms may have influenced the speech.

Data Analysis

The analysis of Shereen Salama's speech will be conducted using Fairclough's threedimensional framework, which includes linguistic analysis, discursive analysis, and contextual analysis. Additionally, the analysis will incorporate the dimension of social practices to explore how societal norms, values, and expectations shape the discourse.

The data analysis will be an iterative process, with each dimension of the analysis informing the others. Patterns, themes, and discursive strategies related to authenticity and character will be identified and critically evaluated within the context of social practices.

By applying Fairclough's CDA and integrating the dimension of social practices, this analysis aims to uncover the hidden ideologies, power structures, and social norms within Shereen Salama's speech, shedding light on how language constructs and reinforces concepts of authenticity and character while considering the societal practices that influence the discourse. The multi-dimensional approach will provide a comprehensive understanding of the complexities of the public and private selves as addressed in the speech. This methodology ensures a systematic and structured analysis of the discourse, aligning with the objectives of the research while incorporating the vital element of social practices.

Analysis of Salama's Speech through Fairclough's CDA

Feminist Lens Analysis

Gender Roles and Expectations

The speech primarily focuses on men's behaviour and responsibilities, using generic terms like "you" and referencing actions such as "disrespecting your sister." A feminist lens would critique this as it assumes a traditional gender role perspective. To provide a more inclusive interpretation, the speech could acknowledge that women also face external pressures and expectations and can exhibit different behaviour at home.

Equality within the Family

A feminist perspective would question the assumption that men's behaviour at home is the primary concern, as it implies that women's behaviour at home is not equally important. The analysis could explore how the Hadith applies to all family members and promotes mutual respect and care, irrespective of gender.

Reinforcing Stereotypes

The speech indirectly reinforces the stereotype that women are more forgiving and nurturing, and that they should accept disrespectful behaviour from male family members without consequences. A feminist analysis could point out that this view perpetuates unequal power dynamics within the family.

Empowering Women

To interpret the Hadith through a feminist lens, the speech could emphasise empowering women to demand respect, assert their own feelings, and not tolerate mistreatment from male family members. It could also highlight that women's voices and emotions should be equally valued within the family context.

Challenging Norms

A feminist reading would question societal norms that pressure men to conform to particular behaviours outside the home while excusing negative actions at home. It could advocate for a broader understanding of the Hadith to encourage men and women to uphold respectful behaviour both within and outside the family, thereby challenging traditional gender norms.

Linguistic Analysis:

Metaphor

Salama employs the metaphor "unleash the monster" to describe the hidden emotions and behaviours that individuals exhibit within their families, emphasising the contrast between their public and private personas.

Religious References

Salama references Islamic teachings, such as the Hadith, to underscore the importance of being the best to one's family, emphasising the influence of religious discourse on individual behaviour.

Contrastive Language

The speech utilises contrastive language, such as "outside vs. inside," to emphasise the distinction between public and private selves, a central theme in the discourse.

Informal Language:

Salama uses phrases like "homegirl" and "you know" to establish a conversational and relatable tone, creating a sense of connection with the audience.

Rhetorical Questions

"If I were to go up to someone in your community whom you work with... What is Shereen like? How does Shereen make you feel?" These questions engage the audience in self-reflection and emphasise the contrast between public and private selves.

Contrastive Language

"The person that I am on the outside is different than the one I am at home." Salama uses language that highlights the distinction between the external and internal selves.

Quotation of the Hadith

"The best among you are the best to your family, and خيركم لأهلي وأنا لأهلي I am the best to my family." The Hadith is quoted to reinforce the argument about the importance of one's behaviour within the family, linking linguistic choices to religious references.

Repetition

The repetition of the idea that one's true character comes out at home emphasises the central theme of authenticity and character in the speech.

Narrative Reference

The reference to Aisha Radiallahu anha's description of the Prophet Muhammad, Sallallahu Alaihi Wasallam, as a "walking Quran" is a powerful narrative reference, illustrating the ideal behaviour at home and in the community.

Rhetorical Questions

The speaker employs rhetorical questions to prompt self-reflection, emphasising the difference between public and private behaviour. For instance, the question, "What does your public self-look like versus what does your family see of you?" encourages the audience to contemplate the contrast between their public and private personas.

Metaphor

Metaphorical language, such as "my worship in the eyes of people is not the same as my worship when it's only Allah who's watching me," is used to illustrate the contrast between performing religious duties in public and in private. This metaphorical expression emphasises the dichotomy between public and private religious practice.

Analogies

Analogies are employed to convey the significance of actions seen by Allah alone, contrasting them with public recognition. The statement, "This is the work that the one who sees always sees," serves as an analogy, highlighting the importance of actions that are observed by Allah.

Discursive Analysis

Identity and Authenticity

The speech revolves around the concept of personal identity and authenticity, discussing the disparity between one's perceived public identity and their self-image.

Social Expectations

It addresses societal expectations, such as those imposed by the Muslim community, on individuals holding specific roles, like youth directors or hijab-wearing women.

Normalisation of Behaviour

Salama normalises everyday behaviours, like eating cereal and burgers, to counteract the perception that individuals in specific roles are superhuman, highlighting the influence of discursive strategies on self-perception and societal norms.

Identity and Authenticity

The speech revolves around the theme of identity and authenticity, as exemplified by Salama's reflection on the differences between one's public and private selves.

Self-Reflection

Salama encourages the audience to engage in self-reflection by posing questions about how they are perceived by different groups, fostering a discourse on self-awareness and personal growth.

Role of Hadith

The reference to the Hadith highlights its discursive function in shaping the discussion on personal behaviour and character, emphasising the role of religious values in the discourse.

Authenticity and Hypocrisy

The speech addresses the issue of authenticity and the potential for hypocrisy by presenting the idea that people often behave well in public but poorly at home, leading to a discourse on personal growth and ethical behaviour.

Role Models

Aisha Radiallahu anha's description of the Prophet Muhammad, Sallallahu Alaihi Wasallam, as a role model for being consistent in character both at home and in public is a significant discursive element, setting a standard for behaviour.

Comparison of Behaviour

The speech contrasts how individuals act in public (to gain recognition) versus how they act in private (when only Allah is the witness). For example, "We love to be the one with the title, you know, I love to be quoted, I love for people to know who I am. Yet Allah sees the things that no one else sees," emphasises the discursive theme of contrasting behaviours in different contexts.

Emphasis on Sincerity

The discourse highlights the importance of sincerity in religious practice, suggesting that performing deeds for public recognition may not have the same spiritual value. For instance, "And everything that you've done in the public... may not even count for you," underscores the significance of sincerity in worship.

Self-Improvement

The discourse emphasises the need for self-improvement and living up to the standards that others perceive, not for their recognition but for the sake of pleasing Allah. The rhetorical statement, "Challenge yourself to live up to that standard that people are holding you to... not for you but for Allah," highlights the discursive theme of personal growth and authenticity.

Private Worship

The speech advocates for an increase in private worship and personal connection with Allah, highlighting the importance of a one-on-one relationship in addition to public rituals. The suggestion to "try to pray at home when no one else can see you besides Allah... create that relationship" reinforces the idea of private, sincere worship.

Contextual Analysis

Audience and Setting

Understanding that the audience consists of individuals engaged in Islamic community work informs the speech's context and its relevance to their experiences and challenges.

Gender Roles

While not explicitly mentioned in this part of the speech, the broader context indicates the influence of traditional gender roles and expectations, especially within the Muslim community. Though not explicitly stated in this section, the broader context suggests traditional gender roles may influence self-perception and behaviour, particularly in the Muslim community.

Socio-religious Influence

The speech explores the societal and religious influence on personal behaviour and character, addressing the impact of religious values and societal practices on how individuals perceive themselves and are perceived by others.

Audience

While not explicitly mentioned in this section, the audience is implied to be engaged in Islamic community work, which contextualises the discourse within a religious and community setting.

Societal Norms

The speech addresses societal norms related to behaviour within families and communities, as Salama challenges these norms and encourages the audience to evaluate their own conduct.

Role of Religion

The Hadith citation underscores the role of religion in shaping personal conduct, aligning with broader societal practices of using religious teachings as a moral guide.

Social Norms

The speech engages with societal norms regarding behaviour, ethics, and the contrasting expectations of public and private conduct.

Family Dynamics

The speech touches on family dynamics and the idea that individuals may sometimes neglect their family's needs and care while excelling in the community.

Generational Values

The reference to the importance of acknowledging and respecting those who raised and taught you connects with generational values and the idea of appreciating one's roots and upbringing.

Religious References

The speech incorporates religious references and Islamic teachings to stress the significance of sincerity in worship. For example, "Allah sees the things that no one else sees" aligns with religious teachings emphasising the awareness of Allah's presence in all aspects of life.

Societal Values

The speech addresses societal values related to recognition and public acknowledgment, critiquing the desire for public praise. The statement, "The things that you thought no one saw when you did the dishes... Allah saw that," critiques societal values that prioritise public recognition.

Personal Accountability

The discourse encourages personal accountability and emphasises the idea that Allah observes even the most inconspicuous actions. The example, "The reason why we do things in the community is because we love that recognition... but realise you're not always going to get it," underscores the concept of personal responsibility and accountability.

Illustration of Humility

The story about Sheikh Tariq Mustaq cleaning the mosque's toilet serves as an example of humility and the idea that one's actions should be consistent regardless of whether they are in public or private settings. This example reinforces the value of humility and sincerity in one's actions.

Moral Message

The speech conveys a moral message about the value of hidden good deeds and the potential consequences of seeking recognition for one's actions in the public sphere. For instance, "That deed that you did in secret that no one saw besides Allah is the reason why you entered Jannah," conveys the moral lesson that hidden acts of goodness hold great significance.

Societal Pressure

The discourse acknowledges the societal pressure to meet certain standards and titles, encouraging individuals to rise to the challenge. The example, "You are this and this and this and you have this title and this title and this title and you're amazing," exemplifies the contextual pressure individuals may face.

Spiritual Growth

The speech aligns with Islamic values of continuous self-improvement and spiritual growth, making a distinction between actions done for human recognition and actions done for the pleasure of Allah. The statement, "Not for you but for Allah," reflects the broader context of religious values and spirituality.

Forgiveness and Humility

The Dua introduced in the speech reflects the themes of seeking Allah's forgiveness for hidden sins and aspiring to be better than what others may think. The Dua, "Oh Allah forgive me for what they do not know about me and make me better than what they think that I am," embodies the context of seeking forgiveness and aspiring to be better in the eyes of Allah.

Journey of Self-Improvement

The speech acknowledges that self-improvement is an ongoing journey, recognising the challenges and encouraging perseverance. The statement, "This by no means is something

that we are going to accomplish. It's going to be a constant struggle," contextualises the speech within the idea of continuous personal growth and development.

Discussion on Salama's Speech

This study aims to look closely at Shereen Salama's speech to understand how the way she talks and the words she chooses create ideas about how people show themselves in public versus how they are in private. We want to explore the Hadith she mentions in her speech, looking at it through a feminist viewpoint. This means we'll be paying special attention to how it might say something about what men and women are expected to do and be like, especially when it comes to how they present themselves to the world and in their private lives.

One key aspect of the feminist lens analysis is the critique of the speech's focus on men's behaviour and responsibilities. The analysis points out the use of generic terms like "you" and references to actions such as "disrespecting your sister," which could reinforce traditional gender role perspectives. To address this, the analysis suggests acknowledging that women also face external pressures and expectations within the family context and can exhibit different behaviours at home. This aligns with feminist principles by challenging the conventional division of gender roles and responsibilities within families.

The feminist perspective questions the assumption that men's behaviour at home is the primary concern, which may imply that women's behaviour at home is not equally important. To promote a more inclusive interpretation, the analysis proposes exploring how the Hadith could apply to all family members and encourage mutual respect and care, irrespective of gender. This approach aligns with feminist goals of advocating for gender equality and challenges the notion that specific gender roles take precedence within the family.

The speech aligns with Islamic values of continuous self-improvement and spiritual growth. It makes a clear distinction between actions done for human recognition and those done for the pleasure of Allah, promoting a discourse on personal development within a religious and societal context.

In summary, the structural analysis with broader headings and paragraphs provides a more organised and comprehensive breakdown of the analysis of Shereen Salama's speech, allowing for a detailed examination of its content, themes, and context. Each section delves into specific aspects of the feminist lens, linguistic elements, discursive strategies, and the broader context, unveiling the significance and implications of the speech's content and delivery.

Comparing Salama's speech with Imron Hizbullah and Muhammad Taufiq Al Makmun's research on Trump's inauguration (2019), both instances involve a critical analysis of speeches using different lenses. Hizbullah and Al Makmun employ Critical Discourse Analysis (CDA) to explore ideologies and critiques in Trump's speech, while Salama's speech undergoes scrutiny through a feminist lens.

The Trump analysis primarily focuses on linguistic features, socio-political aspects, and discursive practices, revealing ideologies and critiques related to the American Dream. On the other hand, Salama's speech delves into gender roles, stereotypes, and empowerment within a religious context.

Aasia Nusrat, Dr. Sardaraz Khan, and Ms. Shaista Shehzadi's research (2020) explores power dynamics in Imran Khan's Dharna speeches, using thematic analysis and Fairclough's 3D model. Both studies, while different in context, share the use of qualitative methods and theoretical frameworks for in-depth analysis.

The Trump analysis and Salama's speech analysis highlight the importance of linguistic features. Trump's speech is criticised for its impact on public perception of Obama's presidency, while Salama's speech is praised for its effective use of metaphor, religious

references, and contrastive language. The studies converge in emphasising the significance of language in shaping discourse.

Salama's speech employs various linguistic strategies that contribute to its effectiveness. The metaphor "unleash the monster" vividly captures hidden emotions within families, emphasising the stark contrast between public and private personas. This metaphor aligns with the central theme of authenticity.

Religious references, especially the use of the Hadith, play a pivotal role in reinforcing the link between individual behavior and religious values. This aligns with the broader societal influence of religious principles as a moral compass.

Contrastive language, both in terms of "outside vs. inside" and repetition of the idea that one's true character emerges at home, reinforces the central theme of authenticity. This linguistic strategy is vital in driving home the importance of maintaining consistency in behavior.

The use of informal language, such as "homegirl" and "you know," creates a conversational tone that enhances accessibility and engagement with the audience. Salama's skillful employment of rhetorical questions encourages self-reflection, emphasising the contrast between public and private selves.

In the context of linguistic analysis, Salama's speech stands out for its effective use of analogies to convey the significance of actions observed by Allah. This strategy emphasizes the profound importance of sincerity and authenticity in religious practice, aligning with the speech's broader themes.

In comparison to Imron Hizbullah and Muhammad Taufiq Al Makmun's research on Trump's inauguration, linguistic analysis plays a crucial role in both studies. While Trump's speech is critiqued for its impact on public perception, Salama's speech is praised for its linguistic strategies that contribute to the discourse on authenticity and character.

Salama's use of metaphor and rhetorical questions aligns with Hizbullah and Al Makmun's focus on linguistic features in their analysis of Trump's speech. Both studies recognize the power of language in shaping perceptions and conveying messages to the audience.

Additionally, the informal language used by Salama to create a connection with the audience contrasts with the formal and political nature of Trump's inauguration speech. These differences highlight the contextual adaptability of linguistic strategies to effectively communicate with diverse audiences.

Shereen Salama's speech revolves around the central themes of personal identity, authenticity, and societal expectations. The discursive analysis sheds light on several key aspects.

The discourse on identity and authenticity challenges individuals to reflect on the dichotomy between their perceived public identity and their true selves. This introspective approach aligns with the speech's overarching theme of self-improvement and personal growth.

Societal expectations, especially those imposed by the Muslim community, become evident in the discourse. Salama explores the impact of these expectations on personal behavior, acknowledging the pressure that specific roles within the community can bring. This contextual analysis delves into the societal norms influencing the audience.

Salama effectively normalizes everyday behaviors to counteract the perception that individuals in specific roles are superhuman. This normalization fosters self-acceptance and challenges unrealistic societal expectations. The discourse on societal values promotes personal accountability and challenges normative behaviours.

The role of the Hadith in shaping the discourse is crucial. By invoking religious teachings, Salama reinforces the connection between individual conduct and religious values. The discourse encourages a moral framework based on religious principles, fostering a discussion on personal sincerity and authenticity in behavior.

In comparison to Imron Hizbullah and Muhammad Taufiq Al Makmun's research on Trump's inauguration, discursive analysis takes different forms. While Trump's speech is analysed for its impact on public perception and societal ideologies, Salama's speech focuses on personal identity and societal expectations within a religious context.

Both studies, however, share a common thread in addressing societal norms. Hizbullah and Al Makmun critique Trump's speech for reinforcing societal ideologies related to the American Dream, while Salama challenges societal expectations within the Muslim community, emphasising the need for personal growth.

The discourse on authenticity and hypocrisy in Salama's speech aligns with the Trump analysis, which questions the impact of political speeches on public perception and challenges to societal norms. Both studies delve into the inconsistencies between public and private selves, urging self-improvement and ethical behaviour.

The role of role models is highlighted in both studies. In Salama's speech, Aisha Radiallahu anha's description of the Prophet Muhammad, Sallallahu Alaihi Wasallam, serves as a significant discursive element, setting a standard for behavior. Similarly, Hizbullah and Al Makmun analyse Trump's speech for its impact on societal ideologies, questioning the role of political figures as role models.

Conclusion

In examining Shereen Salama's speech, we used linguistic, discursive, and contextual analyses, along with a feminist perspective. This approach provided a deep understanding of how language, discourse, and societal context intersect in her exploration of public and private selves. By applying Fairclough's Critical Discourse Analysis (CDA) and a feminist lens, our goal was to uncover hidden ideologies and power structures within the speech and understand how societal practices shape and are shaped by this discourse.

Salama effectively employed various linguistic devices, including metaphors, religious references, contrastive language, informal expressions, rhetorical questions, repetition, narrative references, and analogies. For instance, the metaphor "unleash the monster" vividly highlights the contrast between public and private personas. Religious references, especially the Hadith, emphasize the moral guidance shaping behaviour. The use of informal language and rhetorical questions engages the audience, fostering a connection and encouraging self-reflection. Repetition reinforces the speech's central message, while narrative references and analogies clarify key points. This analysis offers a concise yet insightful overview of Salama's speech and the methods used to decode its complexities.

The discursive analysis unveils how Shereen Salama structures her speech, positions herself and the audience, and employs persuasive strategies. The speech centers on identity, authenticity, societal expectations, and normalising everyday behaviours. Salama, aiming to be relatable, encourages self-reflection, challenges societal norms, and emphasises personal growth. The intertextual reference to Aisha Radiallahu anha's description of Prophet Muhammad sets a behavior standard. Placing the speech in context reveals insights into the audience, socio-religious influences, and societal norms. The discourse aligns with Islamic values, acknowledging societal pressures, and promoting continuous self-improvement. The

feminist lens analysis critically evaluates gender roles, stereotypes, and empowerment in the speech. While mainly focusing on men's behaviour, the feminist perspective calls for a more inclusive interpretation, recognising women's experiences and advocating for family equality. It critiques indirect reinforcement of stereotypes and emphasises empowering women to demand respect and challenge traditional power dynamics. In conclusion, Shereen Salama's speech is a multifaceted exploration of authenticity, character, and societal expectations. The integrated analyses offer a comprehensive understanding, highlighting Salama's encouragement for self-reflection, challenging norms, and aligning with religious values.

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