

**DEMOCRATIC AND POPULAR REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
UNIVERSITY OF ABBES LAGHROUR –KHENCHELA
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH**



***The Way Western Media Construct a Distorted Image in Purpose
of Changing Public Opinion about Muslims in the Movie of
Dictator.***

***Dissertation Submitted to the Department of English in Partial Fulfillment of the
Requirements for the Degree of Master in Language and Culture***

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2020-2021

حَدَّثَنَا

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ حَاجِيهِ وَأَجَلِهِ مَا عَلَّمْنَا
مَنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ حَاجِيهِ وَأَجَلِهِ
مَا عَلَّمْنَا مَنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلْتَ مُحَمَّدًا وَنَبِيِّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا حَاكَ مِنْهُ
مُحَمَّدًا وَنَبِيِّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا
مِنْ قَوْلٍ وَعَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا
مِنْ قَوْلٍ وَعَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضِيَّتَهُ

لِي خَيْرًا

Dedication

I dedicate my dissertation work to my family and many friends. A special feeling of gratitude to my loving parents, whose words of encouragement and push for tenacity ring in my ears. My wife Chaima has never left my side and is very special.

I also dedicate this dissertation to my loving parents, sisters and brother in laws who have supported me throughout the process. I will always appreciate all they have done.

I dedicate this work and give special thanks to my best friend Akrem and all friends.

Mebroukia Moussa

Dedication

I dedicate my dissertation work to my family and many friends. A special feeling of gratitude to my loving parents, whose words of encouragement and push for tenacity ring in my ears. I dedicate this work and give special thanks to my colleague and friend Mr. Moussa Mebroukia. Finally, I also dedicate this dissertation to my loving supervisor Mrs.

Wafa Mekhaznia ...

Touati Soufiane

Acknowledgments:

What I have learnt during this experience in preparing this modest work is that patience and aspiration are the main reasons of success and progress.

At first it was hard, but with time, I have learnt to be persuaded to finish what I have started, so this work was accomplished.

For that, I present my deepest thanks and gratitude as well as my appreciation to our Allah, who gave me strength and patience in achieving, not only this, but all what I have ever wanted

First and foremost, we thank Allah, the Almighty, who enabled us to accomplish this humble work.

We also extend our thanks and gratitude and deepest appreciation and gratitude to the honorable Professor

"Ms. Mekhaznia Wafa" Who accepted the supervision of this work and for what she gave us from instructions and directions until this research came to light. Thanks and appreciation from us to you, our honorable professor, and you, with Allah willing, has served the science and students.

We would like to extend our thanks and our appreciation to the Board of Examiners.

They accepted to review our work.

Abstract

This study will focus mainly on the way the western media tend to depict and portray Muslims, and its impact that occurs on their psyche, and the way they perceive themselves. The image of Muslims in the western media has been distorted and damaged, and this was mainly due to the long history of colonial and imperial policies of the western powers in the Islamic world. Muslims were seen as primitive barbarians who loved nothing but money and power, or being terrorists. So it was after the events of September the 11th, that this image has been promoted to a much more hideous one; that is of terrorists who craved for war and blood shedding. This image is seen to be the dominant one in western cinema and TV programs and news. Muslims have also fallen victims to this negative portrayal by Western media. These stereotypes created by western media can be both physical as well as mental. The latter is the most dangerous type for it is based on narrow-minded ideas and false data, contributes to a great extent in ruining Muslims reputation, promoting hatred, hindering their self-esteem, and more importantly destroying their own identities as Muslims. From here, our research focused on the way the Western media portrayed Muslims in the movie of The Dictator, which aimed to distort the image of Islamic religion; so our focus was on the way these outlets contribute in the shaping of the public opinion towards Muslims and the way in which they also contribute in the shaping of their perceptions towards themselves.

Key Words: Western Media, Movies, Dictatorship, Identity Crisis.

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General Introduction

The world is a diversity of ideologies, cultures, and religions. The battles are often raised against racial and ethnic groups and Muslims in particular, and using their images as their emblems and stereotypes in the media is no exception. The conflict is started from the as Dark Ages as the Crusade which is the first war about ideologies or religions against each other, and continually spread till now.

Muslims have always been identified as primitive, terrorist; sexist, and racist. Therefore, it was up to Muslims scholars to stand and fight against this discrimination and prejudice, but with all their attempts to do so, they were still being discriminated and this time it was diverted by much more effective and severe method, which is the use of media to reflect a terrifying image of the Muslims as a terrorist or much worse as a corrupted element within the society because of their religious beliefs. In our research, we will try to uncover some of the facts about the way in which the western media misrepresent Muslims, especially after the attacks of September, 11th and the eventsof the Arab spring after which the attention towards the Arab world has been raised, and the western media took the lead in trying to damage and destroy the Muslims image. Our focus, therefore, will be based on the content analysis of one significant movies in the world; The Dictator which has seen to be one of the most influential decision maker all over the world.

Literature review:

The review of related studies is an essential part of any research or investigation. The survey of the related studies is a crucial aspect planning study. There are some studies that analyze similar topic yet in different interpretation. A journals article by Annisa Zulfa on The Dictator discusses about the flouting of Grice's conversational maxims by the main character in the movie. The research is to identify the maxims flouted by the main character and its

implicatures. She focuses on the communication happening between the main characters in the movie contains a lot of flouting of conversational maxims. This research using the same source which is the dictator Script. However, the main idea discusses in the research is more about the linguistic while in this thesis the writer wants to discuss the literature.

The result of the study is that the main character in the movie flouts all types of conversational maxims; maxim of quantity, maxim of quality, maxim of relation and maxim of manner. (Zulfa, Annisa, p.1)

The image of Muslims in the western media has been distorted, and this was mainly due to the long history of colonial and imperial policies of the western powers in the Arab world. Images of Muslims in the western media were not objective in the last three decades of the twentieth century. Muslims were seen as terrorists who craved for war and blood shedding. This image is seen to be the dominant one in western cinema and TV programs and news as well. These stereotypes have created by western media can be both physical as well as mental, the final is the most dangerous type for it is based on narrow-minded ideas and false data, and contributes to a great extent in ruining the reputation of Muslims and promoting hatred and conflicts. For the severity of this topic, many social researchers have been trying to uncover some of the truths behind these stereotypical images given to Muslims.

Various authors have dealt with the issue of the media's misrepresentation of Muslims and the Islamic religion. Firstly, it is accepted among those authors that there is a general hostile attitude towards Muslims and Islam in the West and the existence of a negative image of Islam and Muslims in the Western countries has been addressed (Al-Hejin, 2015). The author focused on how Muslim women (MW) and their Hijab are presented on the BBC News website. Importantly, his article was structured so as to build two specialized corpora of articles from the BBC and Arab News channels relating to MW. His research on the two websites was based on two semantic categories; namely: Islam and females (Al-Hejin, 2015,

pp. 24). The results found that the Hijab was one of the top semantic categories collocating with MW on BBC News. In addition, the BBC News stated that MW are forced to wear the Hijab, they are passive and need support to be aware of their rights.

In his book, 'Discourse analysis and media attitudes', Paul Baker (2013) combined Corpus Linguistics and discourse analysis methods to show this negative image. The book focused on the role that British National Press play in representing Muslims and Islam after the tragic attacks on 9/11. His main focus was on answering this question; is the British Press prejudice against Muslims? He analyzed different types of news texts and 140 million words by using corpus-based approach to answer this question. He searched on the collocations of the five forms of the term Islam which are Islam, Islamic, Islamism, Islamist, and Islamists. He posited this question, Does the term Islam*attract the use of the term Terror*? The finding was that the five forms of the word Islam collocate with the four forms of the term Terror which are Terror, Terrorism, Terrorist and Terrorists. Additionally, from 1998 to 2009 most of British press mentioned Muslims in the context of conflict? Another example that has been analyzed by Baker is representing Muslim women in the news. Such as, 'Kabbani' was interviewed by a magazine and asked to take part in a debate about Islam and it was a total shock to see that any important aspects pertaining to the rights of women were completely ignored. In fact, all the references and debates about Muslim women were inaccurate and dishonest.

Rochelle Terman's article (2017), which analyzed the concept of Islamophobia and Western media representations of Muslims and Islam, was another study that addresses the negative image of Muslims in the Western Media. The article concentrated on the portrayal of the Islamic culture, especially when it comes to gender parity. The theory of gendered Orientalism, used in this study, formed the basis for the research conducted by Rochelle Terman (2017, pp.489-502). Terman (2017, pp.489-502) applied the theory to examine the

representation of Muslim women in the U.S. news media. He tested the quantity and substance of the coverage given by the United States media stations. He stated that some journalists of Western media houses are likely to report about the women in Middle East countries only when their rights are violated. However, the same journalists do report about women in other societies when their rights are respected. It shows a determined intention of consistent portrayal of the Islam culture as one, which does not respect women. Moreover, Shahram Akbarzadeh (2005), in his book 'The representation of Islam and Muslims in the media', discussed that the media in Australia in the pre and post September 11 period proved that the print media represent Islam and Muslims by using negative images and by reproducing negative stereotypes about the culture and religion of Muslims.

In an article written by Saifuddin Ahmed (2012), empirical evidence showing the negative Western media attitude towards the Muslims and Islam is adduced. Ahmed elected to conduct a primary research to establish the general attitude towards the Muslims and Islam in Western media outlets including Hollywood films. According to Ahmed (2012, pp. 279-306), there is empirical evidence indicating that the influences of the Western media over the existing attitudes towards Muslims and Islam are strong.

The study done by Ahmed focused on the youths and reviewed the level of media influence on the attitudes of young people in the West towards Muslims and Islam. Ahmed used participants who had preference of BBC, Fox News and Aaj Tak as their favorite media outlets. The findings of Ahmed's study indicated a strong negative attitude among the youths as a result of the influence on them by their favorite media stations.

In most Hollywood films, the Arabs are portrayed as villains, cowardly and barbaric. The Arabs and Muslims in the Hollywood movies are stereotyped as people who are always up to something bad and lack basic morals. Jack Shaheen (2001, p. 13) gave a good analysis of the misrepresentation of Arabs and Muslims in his work. His work is based on an analysis of 900

Hollywood films. Following his detailed analysis of the Hollywood films, Shaheen (2001, p. 15) concludes that these movies portrayed the Middle East in quite exotic terms. According to Shaheen (2001, p. 16), these exotic terms stoked bad feelings, loathing and distrust. Shaheen (2001, p. 23) clearly states that the Hollywood's portrayal of Arabs and Muslims as a pestilential was overtly alienating and real racism. Jon Semmerling (2006, p. 43) also added his two cents on this discussion by noting that Hollywood was incessantly constructing a view of Arabs and Muslims as evil.

When it comes to previous literature that has been dealt with before, it becomes clear that it has been deliberately on the political intentions behind the stereotypical images of Middle Eastern cultures in Hollywood and the American mainstream media; for mainly, Hollywood tends to present middle eastern men as terrorist. Some other studies that dealt with this issue have somehow neglected the fact that the Western media in general adopt some hidden techniques in damaging the image of Muslims which will definitely affects their own sense of being as a Muslim and this will be clearly developed in our research.

Research Methodology:

In our study, we will focus more on the way these outlets contribute to shaping public opinion towards Muslims and the way in which they also contribute to shaping Muslims' perceptions of themselves. By doing so, we sought to conduct our study after analyzing the media content; this is a study based on the pickling of the movie *The Dictator*, which reveals the way in which it tends to perceive and thus reflect the image of Muslims. The study body here will be divided into two main chapters; the first chapter will include the theoretical concepts of the study, where we will provide a comprehensive description of how Muslims are portrayed in the media, and what are the variables involved in the process of discrimination and persecution against them. The first chapter will present general perspectives on the place of Muslims in this world; start with the way they live, interact and

contribute to their communities; the way others view them, both locally and globally. As for the second chapter, here we shed light on the ideologies adopted by the film as a means of media and also a means of persuasion, as well as the way it deals with Islamic and oriental issues, and the way in which the image is seen, transmitted and reflected. From Muslims, the focus here will be on the assumption that the film carries all the views about Muslims in addition to an important aspect which is the impact of these images on the psyche of these Muslims and the identity crisis that may occur as a direct result of the derogatory images presented by the Western media Especially the movie *The Dictator*. Finally, we will end with a general conclusion that will summarize the results of our chapters and provide a general review of the main findings of our research, through a deep and critical analysis of the selected scenes in the film. The conclusion represents a synthesis of the main concerns of our work; its purpose is to provide a clear and concise summary of the entire work as well as its primary interests; how did western media , especially the movie of Dictator, destroy the image of Muslims, and the way this distortion destroys their sense of existence and belonging as well. And in the end it opens the way for future investigations, especially when it comes to the way in which the Western media reflects the image of Muslims in particular. Since our research is based on analyzing excerpts from the one of the best tools in media which is movies in particular; the Dictator movie, we will be adopting the content analysis approach; which is mainly a research technique that is based on measuring the amount of something (violence, negative portrayals of women, or whatever) in a representative sampling of some mass-mediated popular form of art. Hence, and according to Shoemaker and Reese (1996) ***“media content is characterized by a wide range of phenomena including the medium, production techniques, messages, sources quoted or referred to, and context”***, and They say that the task of content analysis is ***“to impose some sort of order on these phenomena in order to grasp their meaning.”*** So, content analysis mainly tend to investigate the variables

included within the process of communication; Who says what, to whom, through which channel, and with what effect . So, in this research, we tend to understand more about the ideology of the movie; and since the ‘content’ refers to words, meanings, pictures, symbols, ideas, themes, or any message that can be communicated. The ‘text’ is anything written, visual, or spoken that serves as a medium for communication. Our analysis will be based on the qualitative method which relies heavily on researcher ‘readings’ and interpretation of media texts. Qualitative analysis of texts is necessary to understand their deeper meanings. In addition, analysts can record notations during coding in relation to contextual factors. However, in many cases, in-depth analysis of selected content using qualitative research methods is required to fully understand the potential meanings (manifest and latent) for audiences and likely effects of texts. Therefore, we will start with preliminary reading of existing research literature in the field and reading of a sub-sample of the media content to be studied. In media content analysis, a prior design is operationalized in a Coding System. The coding system should contain the list of variables (units of analysis) to be researched and provides researchers involved in the project with a consistent framework for conducting the research. The primary units of content analysis (variables) are messages expressed as words or phrases – e.g. ‘violent’, ‘leader’, ‘funding should be increased’, etc. The Coding List should establish all the messages (both positive and negative) that are relevant. In addition, the Coding List may establish certain categories of issues or topics, and may further identify names of certain sources (individuals or organizations) to be analyzed in association with issues or messages.

Following the content analysis method, the qualitative message analysis methods applicable to analysis of media content include text analysis, narrative analysis, rhetorical analysis, discourse analysis, interpretative analysis and semiotic analysis, as well as some of the techniques used in literary studies such as critical analysis. Within the broad hermeneutic

“interpretative” tradition concerned with text analysis, there are two main strands particularly relevant to qualitative content analysis. The first, narratology, focuses on the narrative or story-telling within a text with emphasis on meaning that may be produced by its structure and choice of words. The second draws on semiotics and focuses attention on signs and sign systems in texts and how readers might interpret (decode) those signs.

Our research aims to answer questions related to the position of Islamic Religion, in particular Muslims and how they are being perceived by the media (the movie). Hence, we will be investigating media’s role in general and movies in particular, and how they are no longer restricted to informing and spreading knowledge. To a certain extent, media and movies start to skip its primary function; that is introducing and transmitting facts and information as well as entertaining; media and movies have taken another task that is representing a primary source to the concepts and ideas on social reality; Media and movies have become an instrument to express the values and the social norms and standards of a given society. They also play a major role in building up mental images, and form public opinions on certain matters. As a result, media and movies do not work solely; it affects and gets affected by the culture of the society as well as the political and economic systems.

Therefore, the focus here will be on the impact of media and movies, and the effect that would result on both readers and targets; media and movies’ influence can be seen on how people on a global level would perceive Islam, and Muslims in particular, and also on the psyche of these Muslims, and how they would perceive themselves and act on this assumption. The major theories that dealt with media and movies’ influence were mainly based on the assumption that they constitute a socially constructed reality. The configuration of media and movies employed by a cultural unit affects the selective perception; mental patterns, worldviews, and ultimately the valuation system itself defining the essence of a cultural unit. According to this, the influence of media and movies can be closely linked to the

following points; framing, priming, agenda setting and cultural as well as social Determinism. The latter will be our focal point in this study; for we will be trying to figure out how social and cultural considerations can affect the credibility as well as validity of them; in other words, how do the western media especially in movies convey the public about Muslims and Islam. Western Media shape public opinion in different way depending on the content, this can be well explained through the 9/11 terrorist attacks, when media coverage followed accusations by government authorities that pointed toward al Qaeda as the group that carried out the attack on the United States and Osama bin Laden as leader of that group. Those news reports on the attack create the same scenes in Hollywood Movies and the aftermath shaped public opinion to support the war on terrorism. So the idea here is that most media and movies outlet are over-generalized and hence biased in nature. In this study, we will attempt to investigate and describe substance characteristics of message content, form characteristics of the movies and their messages content, and also make inferences to producers of content as well as inferences to audiences of content, and more importantly predict the effects of content on audiences.

Following the Qualitative content analysis approach, we will attempt to analyze the following key points;

- Adjectives used in descriptions (positive and negative) that give strong indications of the position of the speaker and writer.
- Metaphors and similes used, whether verbs are active or passive voice.
- Tonal qualities such as aggressiveness, sarcasm, fickleness, emotional language.
- Context factors such as the attitude and credibility of spokespersons or quoted sources affecting the meaning taken from the text (eg if one message is given by a high-ranking expert, it will generally trump a non-expert opinion).

By doing so, we will be striving to achieve Validity, Generalizability and Replicability. So, when it comes to validity, it can only be achieved through thoroughly understanding the research, objectives, preliminary reading of a sub-set of relevant content and careful selection of the sample of media content to be analyzed. As for Generalizability, it refers to the extent to which research findings can be applied to and taken as a measure of the target population generally Generalizability is largely determined by selection of a representative and sufficiently large sample, as well as the overall thoroughness of the methodology. And finally, Replicability, that is the ability and degree of difficulty or otherwise for other researchers to replicate the research to confirm or challenge the results, is a key criterion for all scientific research. Replicability is determined by full disclosure of information on methodology and procedures. In the case of content analysis, this should include the Code Book/Coding List; coding guidelines and instructions to coders; method of coding used in the case of human coding; details of any software programs used; and all data supporting conclusions. Hence, our focus will be on the ideological, social and cultural beliefs that are being transmitted through the outlets of movies; *The Dictator*.

Since the research sample is taken from international samples, which are films, we used Non-probability sampling is defined as a sampling technique in which the researcher selects samples based on the subjective judgment of the researcher rather than random selection. It is a less stringent method. This sampling method depends heavily on the expertise of the researchers. It is carried out by observation, and researchers use it widely for qualitative research. Non-probability sampling is a sampling method in which not all members of the population have an equal chance of participating in the study, unlike probability sampling. Each member of the population has a known chance of being selected. Non-probability sampling is most useful for exploratory studies like a pilot survey (deploying a survey to a smaller sample compared to pre-determined sample size). Researchers use this method in

studies where it is impossible to draw random probability sampling due to time or cost considerations. In addition, we have sought Convenience sampling which is a non-probability sampling technique where samples are selected from the population only because they are conveniently available to us. We choose these samples just because they are easy to recruit, and we did not consider selecting a sample that represents the entire population. Ideally, in research, it is good to test a sample that represents the population. But, in some research, the population is too large to examine and consider the entire population. It is one of the reasons why we rely on convenience sampling, which is the most common non probability sampling method, because of its speed, cost-effectiveness, and ease of availability of the sample.

Therefore, the problematic imposed in this research will be the way in which the movie of Dictator as a side of Western Media tends to depict Muslims' image in a way that completely damage their reputation. In here, our main concern will be on analyzing some of the discourses presented in the movie's scene uttered when it comes to talking about them; these discourses are seen to be as a direct attack to these Muslims' identities. Therefore, this research will focus mainly on the terminology used when describing and talking about them, the way in which the scenes are uttered, and the intentions behind the choice of these ways and terms. Movies have their own way to describe Muslims. Movies are probably seen to be less severe and less judgmental when it comes to presenting and describing Muslims, however; its objectivity and neutrality maybe affected by many internal as well as external factors. As for The Dictator, it is seen to be a biased movie; mainly for its twisted manners in presenting and describing Muslims by reality falsification.

In this study, we will be trying to answer some of the most important questions that are related to Muslims, mainly the way they are being depicted by western media, and hence the way they are being perceived by others and by themselves. The main questions we will be seeking to answer through this study can be summarized into three main points:

- What are the main images which are depicted by Western Media in the movie of Dictator that reflected the image of Muslims?
- How western media constructed Muslims and Western Men in the main characters of the movie?
- To what extent does this images and vision affect the public opinion and Muslims themselves?

Our aims from this study are multidimensional; starting with investigating the way in which the western media tend to depict and hence damage the image of Islam and therefore all the Muslims, then the effects that would be left on the public .In our study, the investigated damage will be tackled from a semiotic/psychoanalytic perspective, for we will try to carefully analyze some of the chosen scenes in The Dictator to uncover their hidden techniques in ruining Muslims' image. The theoretical framework of the study will compromise some of the most significant ideas of Orientalism as well as feminism and psychoanalysis; first, in knowing the criteria upon which these images are constructed second, in investigating the reasons behind the construction of these images, and finally in dealing with the aftermaths and impact of these images on the psyche and self-esteem of public opinion and Muslims as well as.

Chapter One:

Muslims and Media: Universal Perspectives

Introduction

We are living in a world which is ruled by technology and governed by media, advertising, magazines, newspapers, radio, televisions, and films. These rulers painted the living nature of individuals, as the media relied in its main form on spreading various facts and cultures to the world, but on the other hand, it sought to distort the image of some groups and spread fabricated ideas for political, economic, and even ideological goals. The media in general played an important role in its publications, with the emergence of scientific research and studies that believed that the media is like a double-edged sword in influencing the ideas and beliefs of societies. These aspects of media research appeared through feminist justice, gays and lesbians, racial justice, and post-colonial social movements in 1970s in Europe, the United States, South Asia, Africa, Latin America and other parts of the world. Concerned with the dual capacity of the media to reinforce unequal status quo relations, as well as to popularize new ideas and help set political agendas that lead to change, liberation movements have paid close attention to the role of the media in social processes.

I-Muslims in the Land of War

It is self-evident that Muslims in different parts of the world have been identified from a certain points of their lives, regardless of their ethnic affiliations, religious beliefs, social ranks, and also their sexual orientation, as being inferior, terrorist, thirsty for blood, barbaric, as this has been justified over time from a religious, cultural, and even social perspective.

The American-led 'War on Terrorism' led to an increase in Islamophobia (fear or hatred of Islam) across the globe. This increase in Islamophobia was in turn reflected in the way media outlets addressed and stereotyped Muslim populations. While some deliberately framed

Islamic coverage positively in an attempt to counter Islamophobia, many of the portrayals of Muslims contributed to the formation of harmful Islamic media stereotypes (Gudel 2002).

The most prevalent Islamic stereotype is the radical Muslim insurgent, bent on waging jihad, or holy war, against the West. This stereotype usually represents violence as an inseparable part of being Muslim, as well as religion as a justification for violent actions. An example of this kind of stereotype can be seen in the character of Sayid Jarrah on ABC's *Lost*. Jarrah, the only Muslim central character on the show, used to work for the Iraqi Republican Guard and is frequently shown using torture to extract information from prisoners. Care is taken to show that Jarrah is now a member of an anti-terrorism squad (and is thus not a terrorist himself), but his actions are repeatedly portrayed as inherently violent. For example, Jarrah uses torture to extract information from his fellow castaways during times of social conflict. These violent themes are re-asserted throughout the show's six seasons, and Jarrah's experiences are frequently framed in the context of his personal struggle between choosing violence and non-violence. Another example of the 'radical Muslim' stereotype can be seen in Canadian media coverage of the Toronto 18 terrorism case. After 18 men were arrested in connection with alleged terrorist activities, media reports were uniform in portraying the same themes: terrorism was a real threat, young Canadians were being converted into Islamic radicals via mosques and the Internet, and Canada's police force had only barely averted a deadly terrorist attack (Gudel & Sack, 2010).

Another Islamic media stereotype involves portrayals of Muslim women. Western Muslim women are often presented either as passive victims of male power imposed upon them, or as strong feminists who oppose this power by fighting it from a disadvantaged position. Media sometimes criticizes Islam for marginalizing women and for providing a disproportionate amount of power to men (Furseth 2010). Acceptance of Islam is equated with women giving up equality and women's rights are represented as being incompatible with freedom of

religion (Huth2010). As a result of these portrayals, the most common words used to describe Muslim women by journalists and politicians are ‘segregated’, ‘beaten’, ‘insults’, ‘veil’, ‘freedom’, ‘religion’, ‘hatred’, ‘human rights’ and ‘extremism’ (Conte 2009). In crime dramas such as *CSI* or *Criminal Minds*, Muslim women are almost always represented as victims of male domestic violence; women’s appearances in police films or television shows are often cut short by a male who asserts that he is in charge (Elghobashy2009).

In truth, while some Muslim women choose to observe traditional patriarchal hierarchies, many others selectively apply these teachings and live completely independently. The stereotype that assumes the marginalization of Muslim women neglects to consider the diversity of female Muslim experiences and places Western ideals of gender and power upon a non-Western religion. Balanced representations of Islam do exist. *Little Mosque on the Prairie*’s portrayal of Islam, focused on a Muslim community in Saskatchewan, has received uniform praise from critics and has helped to dispel some of the common stereotypes facing the Islamic community. Another positive representation of Islam can be seen in the *X-Men* character Dust, a strong Muslim woman who practices Islam while fighting alongside her fellow X-Men.

Finally, since media representation of Islam has changed drastically within the past decade, it is necessary to see how these representations have shaped public opinion of Islam. While only a minority of children have been found to hold prejudiced or racist views regarding Islam, a majority perceive Muslims to be foreign and alien, fuelling the notion that Islam is a threat to Western culture and that Muslims are different from what members of Western society ‘should’ be (Revell2010).

II-Muslims in Local and Western Media

Al Jazeera media network was a turning point in the global opinion since 2001 (Seib, 2005). It helps show the other side of the story as its motto is "the opinion, and the other

opinion".Also, Al Jazeera helps change the power of the western media for being a credible news source for all parts of the world. By the advent of Al Jazeera, the western media hegemony has been altered to some extent. However, (RanaAlkhouli) Almost 90% of Muslims agreed that Arab media has not helped in changing the negative image that has been promoted by the Western media. In fact, According to Ridouani (2011), the misrepresentation of the image of Muslims in the western media is not an immediate matter, but rather a return to the Middle Ages since the Crusades and colonial attempts to fabricate images and describe them as "others" or "enemies." The Palestinian author Edward Said played an important role in explaining how the western world was framed by the Orientalists, as the Western media wanted to portray it, not as it is. For instance, Muslims were described as primitive, ignorant, and slaves in most western films. Recently, the status of terrorists was generalized as a primary metaphor for Muslims (Shaheen as cited in Ridouani, 2011). This distortion has been a continuous action and the western media has worked on maintaining this distorted image especially after the 11th of September attacks (Alsultany, 2012).

The position of Islam and Muslims in the media and public discourse has shifted since the terrorist attacks of September 11 in 2001. Nacos and Torres-Reyna (2007) indicated that a dramatic increase of Islam mentioned in news appeared immediately after the attack. Poole and Richardson (2006) similarly reported that the September 11 attacks have made Islam and Muslims become newsworthy. However, Said (1997); Shaheen (1997); Nektaria et al(2015)pointed out that Islam was not only being discussed immediately after the attack but even before the attack when the Western media had been strongly critical in their coverage on Islam and Muslims. This is in line with the opinion of Huntington (1996) that Islam has been described as the antagonist or enemy of the West since the fall of the Soviet Union.

The representation of Islam and Muslims continued through a study by Morey and Yaqin (2010) claimed that Islam and Muslims appeared as problematic, troubling and

affecting Western freedoms, as the media seemed to continue playing with the issues of veiling, cartoons of the Prophet Muhammad, and the Middle East conflicts such as in Afghanistan, Iraq and Palestine. A year later, Morey and Yaqin (2011) discovered that the contemporary media framing on Islam showed Muslims as dangerous, hostile, threatening and untrustworthy and even as terrorists to describe the Muslims' way of life.

Kabir and Bourke (2012) studied how New Zealand newspapers represented Islam and Muslims. They found that most of the news on Islam and Muslims were contributed by overseas news agencies as news sources. This indicates that most of the news reports came from international agencies such as foreign newspapers and Associated Press (AP). Interestingly, the editorials of the newspapers did provide a positive image of Islam and/or Muslims with a few exceptions. In terms of the coverage, the frequency of local news coverage was low, indicating that local events in relation to Islam or Muslims in New Zealand were not really important but the international coverage of Islam or/and Muslims was relatively significant to these newspapers. Other than that, local news events carried insignificant importance to the newspapers in New Zealand and the news correspondents of the newspapers studied made an insignificant contribution as well. However, the consistent coverage of Islam and Muslims is enough to show the importance of Islam as a subject in New Zealand newspapers.

A study by Rahman and Emadi (2018) found that the news stories on Islam and Muslims were found more negative especially in 2014 and 2017. Based on the news stories, Muslims are perceived as homogeneous violent group and ambivalent. Not only that, the media visuals also portrayed falsifications, contradiction and negative representation of Islam and Muslims. Recent study in 2020 by Rahman on the representation of Muslims identity by the media after the Christchurch mosque massacres in social media news feed of Facebook and Twitter surprisingly to be more human angle, depicting peace, love and forgiveness as the New

Zealand's newspapers have promised not to provide a space for rhetoric Islam. However, the issue of Charlie Hebdo a satirical France newspaper has created and triggered anger among Muslims. According to the AP news on October 30, 2020, this newspaper always portrays caricatures that offend certain groups or individuals as they claim Islam is the religion which threatens democracy, intolerance and oppression.

III-The Effect of Western Media on Muslims' Identity

According to Rana Alkhoulī the most controversial question was whether Muslims themselves had an impact on their negative stereotypes in the Western media. 91% of Muslims show a high level of persuasion that the Western media managed to convince the Muslims' world of its responsibility to form a negative image. Therefore, the Arab public is aware of its responsibility to improve its negative stereotypical image of the Western media or to lead its stereotypical image to the worse by doing acts that do not represent the Arabs or the Islamic religion. These findings assure the media effectiveness that was illustrated by the social cognitive theory of mass communication as the western media was successful in convincing the Arab and Muslim of the responsibility of their negative stereotype.

III- Orientalism as Depicted in Larry Charles Film's The Dictator:

Orientalism was a theory presented by Edward Said to address the perspective of those in Western Europe. He defines the theory as "a way to come to terms with Orient that is based on the Orient's special place in Western experience" (Said, 1). As scholars began to publish books on the history and culture of the Orient, there was a particular language used in the writing of authors from Western Europe and the United States that places the Orient in a lesser position, or in the position of the "other" (Said, 7). Said attributed this to the interactions white Europeans had with those from the Orient that tended to be based in imperialism (Said, 11); when they encounter those from a non-European culture, they approach it with the lens of their experience and understanding of the opposing culture. In the

case of the Middle East and North Africa, Europeans would have generally been exposed to both regions via colonization and cultural studies. This theory finds much of its support through the history of Europe's relations with those with heritage in Middle Eastern countries.

As previously stated, European scholars have historically understood non-European "others" through the lens of imperialism. This attitude stems from a historical conflict of Colonization; as European countries began to colonize Northern Africa and clash with the Ottoman Empire, they were forced to address the Muslim faith (Grosfoguel et al 4). With Europe being historically Christian, there were clear differences among the societal values and social practices. As European governments took control of Muslim-majority countries, they began implementing systems that kept the culture of colonizers in a place of hegemony. They justified it by stating that those being colonized worshipped the "wrong God" or were "heathens" (Grosfoguel et al., 3) with no God and therefore were inferior and in need of the moral guidance of Christian Europeans.

Spain serves as a prime model for the contention between European nations and Muslim rulers. For a period of Spain's history, it was ruled by Muslims. After the Christian monarchy regained their power, it became necessary to re-establish the dominance of Spanish monarchy. This meant creating Islam as a cultural "other" that did not fit amongst their desired hegemony (Grosfoguel et al., 3). This contributed to the idea that non-Christian traditions worshipped the «wrong God». European nations used this to justify the maintenance of current power structures; Muslims could not worship correctly, and therefore serve a lesser role in society than Christian citizens do (Grosfoguel et al 4).

As Europe progressed from religion-centered society into the Enlightenment period, Christians needed a new way to maintain a dominant position within society. Motivation for discrimination that had previously been based on religious practice were no longer sufficient in a community based on science and reason; in order to maintain dominance, European

Christians began to assign the same lower class status to non-white citizens. By using a common trait among the Muslims that Europeans were used to encountering, such as skin color, those in higher social classes were able to maintain a position of dominance as the point of contention was now race instead of religion.

As immigration rose from the Enlightenment and during various wars, Europe became increasingly anxious about the continental demographics. In the 20th century, many feared that the influx of Muslims and brown people as a whole would bring about a deterioration of society and its values (Wintle 46). The tie between race and religion created a devaluation of Middle Eastern culture through the eyes of Europeans. As stated in Edward Said's theory of Orientalism, Europeans used societal hegemony to come to terms with a culture that differed from their own.

The racial traits assigned to Muslims within a given European country varied slightly based on what Muslims in that country most frequently resembled. For example, France has historically associated Islam with both Arab and North African peoples, whereas in Spain the association falls more closely to Arabs. In the United States, Islam is most closely associated with people of Arab descent, which contributes to the growing fear of Syrian and Iraqi refugees. Globally however, Islamist extremism is not localized to a particular ethnic group; Boko Haram is an Islamist cell that operates across Nigeria and other parts of West Africa. Black Muslims have not been portrayed as a constructed "other" in American values. These racial associations with Islam are still present in today's society, both in Europe and the United States, and only continue to be perpetuated.

While Said initially addressed those holding academic and political positions, as Orientalism and discrimination has progressed in Western society it becomes necessary to address the role the media has played in recent years. Since the terror attack in 2001, media representation of Muslims in America has become quite hostile. Said argues that, especially in

American media, because they have their own “experts” on Islam that are typically white, Christian Americans, they possess a naturally unfavorable lens towards Islam and those of Arab descent (Saeed 11). The media also has created a pattern of linking cultural or individual things that are not part of Islamic doctrine or practice to Islam. Not only does this create a false representation of the religion, but it also extends the title of ‘Muslim’ to those who do not practice or believe in Islam at all.

As discussed earlier, colonial Europeans formed their lens of the Arab world through their interactions with it and the opinions most prevalent in society. In today’s society, the media (news stations, papers, movies, etc.) controls how information is presented and how populations are represented. This creates an environment suitable for Orientalism to thrive; brown or Arab peoples are presented under a common, exotic “other” category that all carry similar values and traditions, including the practice of Islam because we have created a world in which Muslims are not only second class but prone to violence and danger, this discrimination and push for secularism has lead Western society to construct Islam with characteristics of a racial minority rather than a religious group. The historical switch from a societal hierarchy based on worship of a “correct” God to one based on the races associated with each class led to the current racialization of Arab Muslims (Hellyer 68).The two words have become interchangeable within mass communication; despite the highest Muslim-majority countries being in southeast Asia, the mass media outlets often use Muslim as a characteristic for someone that is simply of Arabic descent. During both of Barack Obama’s Presidential campaigns there was a push from the media to release his birth certificate. Republican Party leaders and conservative political lobbyists claimed that not only was Barack Hussein Obama born in Kenya and presenting a fake certificate, but he was also a devout Muslim with potential sympathy for terrorist cells. Donald Trump, the current Republican Presidential nominee, was a key leader among what was called the “birther

movement”, beginning in 2011. Since then, Trump has publicly questioned President Obama’s religion and birthplace: “He doesn’t have a birth certificate. He may have one, but there’s something on that, maybe religion, maybe it says he is a Muslim...I don’t know if he loves America” (Holmes et al NP). The birther movement strongly represents Said’s concept of Orientalism in that media and political figures assigned specific characteristics to Obama based on names and skin color associated with a non-white, non-Christian “other». Public movements like this that are spearheaded by public figures with influence become vital in the perpetuation of the hegemonic culture.

The movement that questioned not only Obama’s birthplace but his loyalty to America followed the narrative that had already been constructed in the United States’ public sphere regarding Muslims. Post 9/11 and following the enactment of the Patriot Act, it became common practice among American media outlets to suggest that Muslims living in the United States were not “true Americans” and held sympathy for terrorist groups, making them likely to become terrorists themselves. Bill Maher went as far as to say “the liberal idea that Muslims share American values is bullsh-t” (Maher NP). Each of these comments, however, is addressed to people from a specific area of the world. They tend to follow election periods, terrorist attacks around the world, and in regards to refugee influx from Syria and Iraq (Fekete 9). Because names and faces fit the Western image of Muslim, it becomes a commonly held perception that all who fit these characteristics must, therefore be Muslim.

In both political discourses, such as election materials, as well as mass media communication, Arabic people are not categorized as their nationality but as a Muslim instead (Maher NP; Holmes et al). This creates an identity that replaces nationality and is race centered. Islam is practiced by all races and ethnicities and is the second-largest religion in the world; it has approximately 1.6 billion followers. Of the 1.6 billion, only 0.02% of Muslims can be categorized as extremist or terrorist. However, Islam has been represented not only as

being geographically and racially grounded, but as ideologically homogenous. This leads to nationalities and Muslims being consolidated into an ideologically homogenous mass, subsequently equated to the violence of an exponentially small fraction of both populations (Fekete 11). The constructed identity not only takes on a racially general lens, but it projects violence onto both Arab Muslims and Arab Non-Muslims; it becomes detrimental for both communities. Western media in the United States and Europe have continued to portray Islam as geographically centered and ideologically homogenous racial group. Muslims are constructed as a non-white, non-Christian “other” that are incompatible with the dominant society. This construction is not a new concept, and is based in years of historical oppression and colonization of Muslims. As the world progresses, Western society will be continually forced to address its relationship with one of world’s largest religions.

In addition, the East which the West created to become its eternal end; So Orientalism is a discourse established by the West to continue the process of devaluing and humiliating the colonized peoples of Asia as "lazy, reckless, sexually immoral, unreliable and moron". However, the Levantines themselves contributed to this process by believing these assumptions and assuming the role of the inferior and the submissive. Orientalism is a concept proposed by Westerners to justify their colonial conquest. For the West, they embraced the colonial ideology that all races except whites were inferior or subhuman. Soon these inferior "savages" became the inferior and evil "others." Therefore, Orientalism is a discourse that was fundamentally founded by the West to continue to devalue and humiliate the colonized peoples of Asia. “Orientalism is a way of thinking of Asia and Asians as 'weird, servile, grotesque, dark, mysterious, lustful and dangerous' (Orientalism, 07). The Orientalism of Arabs in Larry Charles Film’s *The Dictator* Orientalism, a term which refers to the Western attitude in viewing the East, has already developed since the Enlightenment era. It can be seen from old works of literature or texts such as in Disraeli novel’s *Tancred* that comes up with

the ideas of East as a career. The other example is from the early painting which portrays the East as a lustful and exotic place, imbued with the romance of East and eroticism (Said, 1978, p. 6).

Orientalism can also be found in electronic media including film, not to mention Hollywood movies. It appears on various genres of film and also in more comedic and parodic movies. Orientalism in the Hollywood movies has become interesting discussion and debates among scholars. The debates and discussions on the issue also occur with the ugly portrayal attacking Arabs in the film. Films such as *The Sheik* (1921), *Harum Scarum* (1965), *True Lies* (1994) and *Three Kings* (1999) portray the Orientalism issue of Arabs. The debates are about the imaginary images and the stereotype of Muslims. In fact, according to post-colonial views Orientalism is meant to show the Western power over the inferior Orient and as a form to deal with foreign or the Orient (Said, 1978, p.46). The study from Rahman Ghauri and Mahmood focusing on Orientalism in electronic media elaborates that the art which depicts Arabs and Muslims cannot escape the development of deformation and modification. The Arabs and Muslims are presented in three ways: "Billionaire", "Bomber", and "Belly Dancer" (2016, p.10). Najat Dajani (2000) gives many examples of orientalized Arabs and Muslims depicted in Hollywood movies. He argues that despite the improving images of Arabs through years, it does not appear that Hollywood immediately changes its view regarding what it obviously views as the enemy. Like in Mimi Leder film's *The Peacemaker* (1997), "America needs its enemies in order to emerge as the do-gooder" (Dajani, 2000, p. 75).

The Orientalism of Arab or Muslim can also be found in comedy genre movies. In comedy genre, the elements such as jokes and funny contents added to the movie could produce Orientalism issues which could be a serious matter for some audiences. Eventually, the comedy genre not only brings laughter by its joke, but also contains deep meaning in the

joke itself which is well worth to discuss. One of the comedy films which present Orientalism issue of Muslims is Larry Charles film's *The Dictator* (2012). The producer has said the character of Aladeen is inspired from the dictators such as Kim Jong-il, Idi Amin, Muammar Gaddafi, Mobutu Sese Seko and Saparmurat Niyazov. However, the main character of the movie is an Arab, who lives as a billionaire ruler that can have what he wants, a stereotype of Muslims characterization on movies and TV series. *The Dictator* tells a story of Aladeen, the supreme leader of some Eastern countries called Wadiya. He executes everybody that disagrees with him, showing that he is a real dictator. American government and the world see Aladeen as a threat because he is developing a nuclear weapon. Everything goes smoothly until he needs to go to America and his right hand, uncle Tamir, betrays him as he loses his real identity and needs to act as an immigrant in America. Glancing to the story of the film, this movie in some ways still presents some Orientalism issues, although it is imbued with satire. Following the discussion on the Orientalism of Arabs, this study examines Larry Charles's *The Dictator* (2012) film in order to study the representation of Muslims in this comedy genre film. This research specifically examines the image of Muslims on Western perspective, whether this movie still continues to present the stereotype image of Muslims or attempts to negotiate the stereotype, considering the context of contemporary American culture which is more egalitarian compared to the past.

Chapter Two:

***The Dictator movie in Portraying Muslims and its Impact on
their Psyche***

Introduction

Hollywood is the name of the city located in the greater Los Angeles area in Southern California, which has become associated with the American motion picture industry over time since many large film studios are established in this area. Hollywood has become a billion dollar industry over the years and turned into a business circle more than an artistic center. Hollywood also has a great power in the formation of national identities and cultural stereotypes. Hollywood in fact, was operationalized during the Cold War as a part of American Foreign Policy strategy for a cultural and ideological war against Soviet Russia and Bolshevism by the American state. Today also, Hollywood helps building the images of nations through the dissemination of ideas and stereotypes via popular movies watched by billions of people around the world.

I-Hollywood Movies as a Tool of Media

Mass media is considered as the fourth power in a democracy in addition to the legislative, executive and judicial bodies. Mass media had developed in the 19th century via newspapers. At the beginning, circulation rates were small but in time some newspapers have become big brands appealing to a global audience (e.g. *The New York Times*, *BBC*). In the 20th century, radio and television became new channels of mass media communication. When great American artist Orson Welles made a realistic dramatization of H.G. Wells' 19th century science fiction novel *War of the Worlds*, a classical novel about the Martian invasion of the world, from national radio on October 30, 1938, panic broke out across the USA. Some people thought that they are really facing an attack from Martians and got injured because of the fear and turbulence in the city. This was a clear proof of the power of mass media and it was only the use of voice that caused such panic. Television became a very influential mass media tool starting from the second half of the 20th century and was used, regulated and controlled by governments and capital owner groups to influence people's political decisions, purchasing behaviors and cultural characteristics. Internet came in the late 20th century as the newest and very influential mean of mass media. Social media tools (Facebook, Twitter etc.) became a new sensation in the age of internet and brought a new kind of reality to mass media with its freer, less regulated and unrestricted content. Mass media is still very powerful in shaping our ideas, prejudices, stereotypes, ways of living and thinking.

Media, both news and fiction, facilitate the social sphere for public debate and action. We are all influenced -and we influence- broadcast media in the ways we use it. Guy Debord, the author of *La Société du Spectacle*, understood the effects of collective practices of looking. His group Situationist International (SI) noted how the social order of the late 20th century global economy exerts influence through representations. Thus, the spectacle, such as

the image and the practice of gazing as central, becomes the instrument of unification. Debord noted that experience has been reduced to representation. Jean Baudrillard continued his theory, believing that simulation transcends the real (Simulacra are copies without originals). This allows for a replacement of the real in every relationship. The virtual world of Disneyland, computer-based virtual reality and internet can be classified as examples of simulations sometimes transcending the real world.

Although cinema is not accepted as an integral element of mass media tools (newspapers, magazines, radio, television, internet), in fact, what is said for the media can be repeated for the cinema as well. Movies, through the dissemination of ideas, visuals, voices and stereotypes, serve as a very influential mass media channel and contribute to the formation of perceptions about countries, nations and different social groups. Cinema is so influential that sometimes some movies might become controversial issues in world politics. For instance, very recently, “The Interview” (2014), a fictional story of a CIA plot in order to kill North Korean leader Kim Jong-un, became a controversy between USA and North Korea and was banned in some countries. Many other movies including Sam Bacile’s anti-Islamic low budget production “Innocence of Muslims” (2012), Lars Von Trier’s pornographic “Nymphomaniac” (2013), Fatih Akin’s movie about 1915 events related to Armenian deportation in the Ottoman Empire having a pro-Armenian stance “The Cut” (2014) and Clint Eastwood’s “American Sniper” (2014) exalting a war hero (or a serial-killer for some others) from the US Navy Seals, Chris Kyle, having more than 160 confirmed hits during the Second Gulf War, led to polemics recently between different countries and became a matter of politics very recently. This shows that, show business is more than just being a show and has political dimensions and consequences.

II-The Dictator General Perspectives

The Dictator is a 2012 political comedy film. Entering the beginning of the story, this film tells the story of an authoritarian leader from the State of Wadiya, North Africa named Admiral General Haffaaz Aladeen. Haffaaz Aladeen in this film is played by Sascha Baron Cohen, who is the only son of Colonel Aladeen born in 1973. Since the age of seven, Aladeen has been involved in the power system in the Wadiya government so that at that time Aladeen was considered one of the most influential people in the world as one of the Dangerous people in the world. After Aladeen ascended the throne to succeed his father, he became a very authoritarian leader and would kill anyone who opposed him, despite the fact that he was a leader who was stupid and often acted silly. In running his government, Aladeen implemented strange policies and acted on his own and he even changed Many Wadiya vocabularies are added to the word "Aladeen" in the dictionary, causing confusion for the Wadiya community. Even in speech, Aladeen always speaks rudely, speaks dirty, racist, and sometimes speaks things that don't make sense.

Furthermore, it is told in the film that Aladeen is making a nuclear weapons project which according to his admission is only used for medical research. Aladeen's plan to actually use the nukes is to attack Israel because for Aladeen, Israel is a threat to his country. However, the international public considered this project to be a threat to world safety, so Aladeen was asked to report the nuclear weapons to the UN Security Council or else the UN Security Council would authorize NATO air strikes against Wadiya. Finally, Aladeen agreed and left for the United States with his uncle and all his bodyguards to come to meet the UN summons.

Upon arriving in the United States, Aladeen was placed in a luxury hotel ahead of her scheduled appointment to attend the United Nations. While staying at the hotel, Aladeen's

uncle, Tamir, hires a security agent named Clayton to keep Aladeen safe. But apparently at night when Aladeen was sleeping, Clayton kidnapped Aladeen and took her to a place to be tortured and killed. Clayton's efforts did not work perfectly. After successfully shaving off Aladeen's beard and burning it to remove stuff proof, because Clayton's recklessness actually burned himself to death. Aladeen finally managed to escape from the place and rushed to the headquarters of the UN Security Council to attend the UN summons.

When Aladeen arrives in front of the UN headquarters and attempts to enter, Aladeen is detained by the guards because after he lost his trademark beard, he could not be recognized as a real Wadiya leader. At that moment Aladeen saw someone who looked like him took his place as leader of Wadiya. It turned out that the person was an order from Tamir named Efawadh who was assigned to replace the original Aladeen position so that he could declare the Wadiya country to be a democracy before the UN forum in accordance with Tamir's plans and wishes. Tamir did this because of his interest in controlling oil in Wadiya so that it could be used as a business area if Wadiya became a democratic country. Realizing this, Aladeen was very angry and tried to break in and jump over the fence of the UN headquarters although he finally failed because the guards managed to knock him down with water spray. In the midst of the chaos, Aladeen is finally rescued and taken away by a woman named Zoey.

Aladeen poses as Allison Burgers to Zoey and she lives her life in disguise while plotting something to thwart Tamir's efforts. While touring the city center, he came across Nadal, a nuclear scientist during his time at Wadiya. Aladeen is surprised because he thought Nadal had been executed just because he disagreed with Aladeen about the form of nuclear missiles. Aladeen finally followed Nadal until he finally arrived at a restaurant called Death to Aladeen which was a gathering place for people he had ordered to be executed, but apparently these people were never executed. They were only exiled to the United States and made an area called Little Wadiya. After Aladeen and Nadal met, they finally agreed to work together

to thwart Tamir's evil plans so that Aladeen could return to being the real leader of the Wadiya state and in return Nadal was appointed the leader of Wadiya nuclear scientists.

Tamir who knows that Aladeen is still alive then sends Etra, a guard woman, to kill Aladeen. However, Aladeen's assassination attempt failed again after Aladeen managed to kill Etra who was only pushed into the pool of water by Aladeen. At the end of the story, Aladeen and Nadal's efforts continue until they both manage to sneak into the place where the declaration signing ceremony was held. Aladeen finally made it to the podium signing the declaration and tore up the constitution saying that Wadiya was better off without democracy. Zoey, who witnessed Aladeen's statement, cried because it turned out that Aladeen was not like the person she knew when Aladeen disguised herself as Allison. Zoey actually likes Aladeen and doesn't want Aladeen to become a dictator. Seeing Zoey sad, Aladeen finally changed her decision to implement an authoritarian system in Wadiya and recognize that democracy is a good system. Aladeen also likes and loves Zoey, because Zoey has opened Aladeen's mind with the goodness of democracy. Finally, Aladeen married Zoey and implemented a democratic system in Wadiya and held elections for the first time in Wadiya.

III- The Description of the Main Characters

The writer first focuses on the discussion about the main character, Aladeen and Zoey. There are only two characters that are analyzed in the study and in order to understand the characteristics the characters the writer uses Murphy's theory on character and characterization. The writer uses only 5 ways which are personal description, character as seen by another, speech, reactions, and direct comments.

1-The Description of Aladeen

In the beginning, the movie shows that Aladeen was raised in a dictator family. His father educated Aladeen to be his successor which is a great dictator of Wadiya. Basically, his character is developed from a very young age by his surroundings. His characteristics are

described through his action, conversation and the author's description which can be found in the script.

As a start, Aladeen is a narcissistic person. He recently hosted his own Olympic Games at which he won fourteen gold medals. He won all that medals by shooting other contestants on their legs so they can't pass Aladeen. He loves to be the winner and having those medals no matter what because he has right to do that. No one dares to complain or protest him about this action. Aladeen owns the country and he will do anything that makes him happy. He doesn't care about his people. He loves himself and he thinks that he can have anything. The Olympic Games is just a thing that he creates to make him more famous and powerful. Basically, he creates the Olympic for himself not for the good of his people. It is made for him to have the medals. There is no point at all for him to join the Olympic because he is not an athlete. The point of the Olympic is for Aladeen to win it. The Olympic is for Aladeen to have medals and so people will love him as a champion of the Olympic. Narcissistic is an excessive or erotic interest in oneself and one's physical appearance. The behavior that indicates narcissistic in Aladeen is that he willing to distort facts and change events to suit their own agenda. He also lacks of sympathy for others, especially those they exploit. In the script he shot all of his competitors that are about to pass him and he didn't feel guilty about it. It is all about his agenda to win the medals and be the champion of the Olympic and he has right to do that just because he rules the country.

Aladeen also makes his own Golden Globes to make him an actor who win sit. He creates his own competition and also makes himself a winner of it.

*"I am Wadiya's number one actor, you don't win four Wadiyan Golden Globes for nothing."**"Yes, you do, because you gave them to yourself!"*(Dictator, The Movie Script, p, 48).

From his childhood, he was thought to be powerful and in control of everything by his father. It makes him learn that it is the right way to be a leader of his country. That it is right to act like that with his people and not even care about them. He becomes very narcissistic and selfish person because it is the only way that he knows to be a person. His personality formed to be like this because his father made him to be.

In addition, Aladeen with his power as a supreme leader of Wadiya is a stubborn person. He is in the middle of his project which is making nuclear weapon to attack other country. In this project, he hired people who are expert in the field of nuclear. In the making of this nuclear weapon, Aladeen is very unclear and random about what he wants. He wanted this nuclear to be scary and intimidating for his enemy. However, in the process of making this nuclear weapon he often have conflict with his scientists about the shape of the weapon. Aladeen himself have no basic on science and he decided that he knows everything about nuclear than his scientists. He insists that it will be more powerful if the nuclear have pointy shape and people will scared if the front of it is pointy. While, on the other hand; the scientists told him that it is unnecessary to make the nuclear pointy.

“It is too round on the top. It needs to be pointy. Round is not scary. Pointy is scary. This will put a smile on the faces of the enemy.”

“No, Supreme Leader. The shape of the missile top has nothing to do with aerodynamics; it is about the payload delivery.”(p. 5)

Aladeen makes it a serious problem while the expert who has more experience and reliable knowledge told him that it is not necessary to make it pointy. This is just because Aladeen is the supreme leader of the country and everyone should agree on everything he said. At the end of the argument, the scientists still insist to make the nuclear round and Aladeen did not listen to them. He starts telling his theory about the nuclear weapon like hi is the expert of it; turns out that his theories about nuclear weapon are from cartoon. All of his

theory is nonsense and not reliable but he is so sure about this. Not only extremely sure but he is very stubborn and did not listen to the experts. He insists that his theory is not from cartoons.

“Supreme Leader, I think perhaps some of your information about bombs is coming from cartoons.” *“Nonsense. They were research films, and in them, the victims of the bomb would get very sooty faces and then a see-through version of themselves started rising up towards Heaven while playing a harp.”* *“In this film, just one question, was there a duck who, when the explosion is happens, his bill goes around to the back of his head, and then in order to talk, he has to put it back this way?”* *“There was somebody who suffered a deformity like that.”* *“Okay. I am now 100% sure that you are watching cartoons.”* *“Have you spoken to the experts about this? Have you consulted Professor Bobeye?”* *“Who?”* *“Professor Bobeye, the one with the incredibly strong forearms that are miss-sized for his body”* *“The man you are discussing is called Popeye.”* *“Bobeye.”* *“He is not a professor.”* *“Popeye is, as the song tells us, a sailor man.”* (p. 6)

Aladeen insists that the information about nuclear he got is not from cartoon but all the things he said are match to the cartoon itself. To disagree with him is a bad idea even though he is wrong. Aladeen finally executes his scientists just because he is telling the truth about the nuclear. And because of Aladeen’s information that based on cartoons that he believes is right, he didn’t listen to Nadal his scientists and execute him. This is the evidence of the stubbornness of Aladeen.

In the same way, Aladeen was raised to have control of everything in the country. Everything is about him and nothing else. He created rules and policy that are useless and disadvantageous for his people. He does not care about what will happen to his people before he decided to change or make any policy. He even does that just for fun and without a certain purpose. There’s no one who dares to resist his command because that person will be

executed. His people forced to obey Aladeen's rule just because they are afraid of him. There's no other way besides to obey the rules and policy. One of the policies that he made just for his own importance is that he changes many of the Wadiyan words into "Aladeen" without thinking any further about the positive and negative words. There are so many words that he changes that result a massive mass for his people.

He changed over 300 Wadiyan words to "Aladeen, " including the words "positive" and "negative," causing mass confusion.(p. 3)

This is also an evidence of his narcissism and his ignorant to his people. He only thinks about his popularity and the fact that people will talk about Aladeen in their daily life. People will use his name in their everyday conversation and having difficulties on understanding the meaning of it because there are so many words that are changed into "Aladeen".

"Do you want the Aladeen news or the Aladeen news?" "The Aladeen news?" "You are HIV-Aladeen" (p. 3)

Moreover, Aladeen is an eccentric person. He often does something that is bizarre for normal people. He doesn't do the normal thing because he does it on his own way and it is always eccentric. It is because no one dares to tell him how to do something like normal people do. He lives in his own rule and world. When he does an interview with a TV station about the nuclear weapon that he builds, he does that with his own way. He won't answer the question about that he has a nuclear weapon in a bizarre and eccentric way. He pretends that he didn't listen to what the host was question about. In the other hand, the host repeated the question over and over but Aladeen act like he can't hear the voice of the host.

"Do you have nuclear weapons?"

"What was the question'?"

"Do you have nuclear weapons?"

“Sorry, I can't hear you.”

“Are you developing nuclear weapons?”

“No, I literally can't hear you.”

“I'm going to another question.”

“Oh, I can hear you now.”(p. 2)

Aladeen comes to America in the first place to sign a constitution on making his country Wadiya into democracy. This mission is highly supported by his uncle Tamir. However, Aladeen himself doesn't want his country to be democracy because it will just become an opportunity for other country to get in and freely exploit the oil resources of his land. However uncle Tamir wants to take advantages on this constitution. He will become wealthy by letting Wadiya become democracy.

“Once that constitution is signed, I will be able to sell Wadiya's oil rights, Gazprom, you will have control of Wadiya's southern oil fields.(p. 29)

Uncle Tamir replaces Aladeen with the double and shave Aladeen's remarkable beard that makes him lose his power. Aladeen is very famous with his beard and without his beard no one notice him as a Supreme Leader, Aladeen. He suddenly has no power at all. In the middle of his frustration, he met Nadal and luckily he is willing to help Aladeen. On their mission to get Aladeen's power back, they boarded a helicopter to find a blind spot of the building that will use to sign the agreement. They boarded the tourist helicopter and Nadal told Aladeen to dress and act like normal American people. Aladeen decided to wear a sweat-suit that is basically an American flag to convince people that he is American.

“Here is the plan, We're going to take this helicopter tour and fly over the Lancaster to spot its weaknesses, Remember, we're just two ordinary American tourists looking at the sights.”(p. 48)

“No, your guy wears an American flag sweat-suit and a sheriff's badge.”(p. 49)

He also tells other tourist that is going to board the helicopter with them that he is a true American in very bizarre way. Instead of being normal he tells them and insists that he is an American.

“I love being an Americans! America is number one! Oh, I am from U.S.A.! My father also from USA. My great-grandfather fought in the American Civil Jihad. I am very proud to be an American; I am America's number one douche.”(p. 53)

Finally, being a dictator in his country, Aladeen can do anything with his power. There are no boundaries to him as he is the supreme leader of Wadiya. Under his control, Aladeen can decide to kill someone or oppress someone. It is very easy to him to end someone's life and feel nothing about it. He is a very violent person that even a simple reason to him can make him upset and execute someone. When he's about to go downstairs he accidentally bump with someone and they suddenly stop in the middle because the other guy is blocking Aladeen's way. Aladeen just smiles and act like there's nothing to worry about. But in the end, when they finally can pass each other, Aladeen tell his men to execute this person. He doesn't like that kind of situation and it makes him upset. He has the right to execute that person without anyone dares to protest or defend. It is just a simple reason for Aladeen to execute people. The fact that other people's life is doesn't have any meaning to him is just representing his cruelty. The idea of killing or taking other's life for his own agenda is just a common thing for him. When he decided to execute Nadal, the head of his nuclear research, it is because of his own stubbornness. Nadal tries to tell Aladeen that the shape of the nuclear has nothing to do with the quality of it. It has to be round at the top because the component of it needs to be put on a round shape. Aladeen insists that it has to be pointy because it will look scarier and intimidating. Aladeen and Nadal finally are having a serious argument over shape of the nuclear. At the end, Nadal realizes Aladeen's information about this nuclear is from cartoon. Aladeen, who doesn't like his opinion being rejected,

execute Nadal who's trying to tell him the right information. He doesn't want his opinion to be put down by anyone else even though it is wrong and didn't make any sense. As this executes thing is just a small thing to him, he easily can forget about the people that he put to death.

“You had Nadal executed, Supreme Leader.”(p. 5)

At the other chance when he controls of the progress of the nuclear he still asking for Nadal to give him explanation. He didn't remember that he already put Nadal to execution.

2-The Description of Zoey as the western Ideologies

Zoey through the movie is described as the characteristics of western man and women. Zoey is a confident person. She's always sure about herself. It can be seen in the way she creates her appearance and even though it is different with the girl in common she's still feeling sure about that. Her body is short and she has short hair. She is not that kind of girl who wears something feminine. She likes to wear anything that is comfortable to her. She is a very open minded person and she doesn't force herself to fit in any beauty standard. She doesn't mind about any kind of person to her place without looking their race, skin color, religion or sexual orientation. She likes everything natural and honest. What she doesn't like is racist, cruelty and disrespect. All of those things she doesn't like are all existed in Aladeen. Zoey with her appearance welcome Aladeen to her place to offer him a job. Aladeen without his beard put himself under cover and change his name to Allison Burger. Zoey knows him as Allison whose she very openly welcomes to her place and she doesn't suspect anything suspicious from Aladeen. The first time Zoey and Aladeen meets each other is when they both in the rally. Zoey with so many people who protest about Aladeen coming to America met the Aladeen itself without knowing that he is Aladeen. She knows him as Allison, Wadiyan dissident, when they have to run away from chaos of the protest, riding motorcycle. Aladeen

quickly made up his name from any random words he read along the way. The first impression Aladeen got from Zoey is that she is a boy. Zoey wears tee-shirt and jeans jumpsuit and Aladeen holding her breasts from her back. He thought she is a boy so he assumed it is fine for him to hold her that way. Aladeen realizes that Zoey is a girl when she told him to put his hands away from her breast. Aladeen got very shocked because he didn't think at all that Zoey is a girl because her breast is not that big.

“Allison, could you please take your hands off my breasts?”“Those are breasts? I thought you were a boy.”(p. 31)

Zoey takes Aladeen to her store in Brooklyn. She explains to Aladeen that her store is the Free Earth Collective store that is vegan, feminist, non-profit cooperative operating within an anti-racist, anti-oppressive framework. She dedicated her store to people of all or no genders. She claims that her store is a pure democracy that everybody is very welcome to that place.

“This is my store! This is the Free Earth Collective, We are a vegan, feminist, non-profit cooperative operating within an anti-racist, anti-oppressive framework for people of all or no genders, We are a pure democracy, just like Wadiya's going to be soon!”(p. 31-32)

Zoey grows her underarm hair and act normal like it's just a part of her and nothing to be shame of. She's really sure about her body, her clothes, and her underarm hair. Aladeen with his way of seeing women in his place Wadiya is so much different with the way Zoey saw it. Aladeen put women in the second class think that women are not important. He also has the beauty standard about what should women look like. This point of view he got is because the only way he knew is like that. Women should have a big size of breast, women must obey men, and women should look like one and all the standard that the society makes. Aladeen treats women as an object and he thinks that it is the right way to do because that's the only way he knows. He was raised to that kind of men from his father.

“Okay. Time out! Time out.”

“Whoa! Whoa! Whoa! Shave your under-the-arms!”

“I dread to think what kind of jungle you have on your malawach!”

“That is very inappropriate.”(p. 35)

As seen in the conversation above, it is not common for women to have underarm hair. Society thinks that it is not appropriate for women to have it. Somehow when women have underarm hair it is a terrible idea. It is different when it comes to men who have underarm hair. There's no such thing like terrible idea when men grow his underarm hair. It is common for men to have it. Zoey doesn't want to follow this kind of stereotype because she doesn't like the way society determine women in certain way. Women should be seen as the same with men. There are no differences between how to be men and how to be women. Both women and men can play the same role and Zoey is very much like that kind of idea.

In addition, Zoey who is a human right activist is a courageous woman. It can be seen in her action when she participates in demonstration and helping Aladeen to escape from the chaos that happens there. She got no fear at all to speak about the truth. She willingly fights for the human right and for all mankind. With her courageous, she creates a place that is for everybody, a place that welcomes anyone without seeing their race or religion or sexual orientation. To maintain such place like that in the middle of societies which are not always open about that is a brave step. She has to deal with her circumstances and dare to be different and true.

“You know what? You people, you make me sick! You see a Middle Easterner on an aircraft and you just assume that he's hatching some violent plot? Allison Burgers is a persecuted dissident, not a murderous madman!”(p. 54-55)

Zoey has to get Aladeen out from the jail. He was arrested because two other people who board the helicopter with them, suspect him and Nadal as a terrorist. It is the way they talk with their language and mention Osama Bin Laden several times. The other

passenger looks terrifying when Aladeen shows Nadal his back braces. They thought that the back brace is a bomb. It gets more terrifying when Aladeen shows off his English skill to Nadal by counting down from five. It looks like they are about to explode the helicopter with bomb and they are counting down the time for it to explode.

“Hey, have your old back problems been bothering you?”

“Oh, it's been terrible! It got so bad that I made myself a back brace. Really?”

“Yes, look, I'm still wearing it, Hey. My English is getting good I bet I can count down from five faster than you can! Five, four, three, two, one!”(p. 54)

Aladeen and Nadal finally have to go to the jail because of this misunderstanding and Zoey help them to get out. She hates that the reason they were in jail is because of their race. The other passenger thought they are terrorists just because they are Middle Eastern people. Zoey doesn't tolerate any kind of discrimination like racist. She is very upset about this, because she's been against it for so long. She is very brave to speak up and fight for the right thing. Zoey is in her top of emotion when she yelled to the officer. Aladeen who watches her action when defending him starts to admire her.

Moreover, Zoey is an open minded person. She has the capacity to accept any kinds of people without hesitating. In her store she tries to get as much as possible people to have a place. In this place everyone will be accepted as who they are. Zoey as a person applies her quality to this place as her representative. To become open to anyone, she starts with hiring people without thinking about where they come from, what are their race, how are their past life. She believes in people no matter how bad their past are. She willingly opens with any chance of goodness no matter how small. The appreciation she gave to that people is priceless and makes them feel important.

“Okay. Well, hey, Allison, you knew, we'd love to have you work here if you ever wanted to. All of our employees are political refugees, just like you! There's Hannah over here. She's from El Salvador. She's a really useful member of our team.”

“Useful as what?”

“A coat hanger?”

“Come on. Allison, that's not funny”

“Okay. I tell you what, get back to work, Captain Hook! Captain Hook. It's funny.”

“No, it's not funny.”

“Who's that?”

“Oh, this is Joteph. He's from a Sudanese tribe that has no concept of money. His entire village was ransacked.”(p. 34-35)

She wants to make the place more useful and well-known by the people. By this point, she tries to upgrade the store and make some progress because she knows that her store will be helping so many people who in need.

Finally, Zoey is a kind person. She lives very open to anyone and wants to help people. At the beginning of her meeting with Aladeen at the demonstration, she doesn't have any hesitation to help him. She knows for sure that Aladeen is an Eastern and the fact that she's in the middle of protesting the coming of Aladeen who is also Eastern doesn't change her mind to help. Although she knows Aladeen as Allison whose she believes as a Wadiyan descendent. She doesn't determine anybody by race, religion or sexual orientation. When she finds the good on people she will very open to accept them and be kind with them. Zoey thinks very wide and not only about herself. When she decides to hire Aladeen, she thinks about his life. She thinks about where he'll gonna stay and other things that actually none of her business. She thinks about helping people as many as possible. She willingly makes her place into anyone's place to go.

“Okay. Well, hey, Allison, you knew, we'd love to have you work here if you ever wanted to. All of our employees are political refugees, just like you!”(p. 34)

Zoey thinks about people who don't have home and have wander by themselves. She helps people that are political refugees by giving them job. That is very big step of making them and treat them a real human. There's a great humanity in Zoey. It makes her think about how to put back hope in their life. People who are refugees mostly not welcome and end up become homeless. They who have been forced to leave their country in order to escape war, persecution or natural disaster didn't have much choice. However, it's always hard for them to even find job because nobody wants to hire them. People have so much suspicion towards refugees because they come from other country that people don't understand. The fact that people does not understand who they are making them afraid to open up and help. Zoey doesn't have any bad suspicion toward these refugees she hired. She considered them as human same as her. She gives them chance to live a better life. She basically creates the store for people who need, just like them. She just helps anyone who need with positive mind and does not judge them.

IV- The Major Distorted Image of Muslims in the Movie of Dictator

1- Dictatorship

The movie is talking about Aladeen as a Muslim ruler. The movie began with filming the first picture that it adopted in spreading the characteristics of Muslims which is what the movie bears in its title The Dictator. The image adopted by the Western media in this movie is that the reality of Muslims is based on a tyrannical regime from which the love of power and money emanates. The story tells of the various characteristics enjoyed by Muslim rulers. There is no democratic system in Islamic countries. The actor in the movie The Dictator enjoys all the characteristics that dictatorship bears, such as violence, love of possessing power, serving personal interests only, and the citizens are just a tool that represents the

ultimate desire to apply the person of the ruler and the ruler only. The character of Aladeen in the movie has all the characteristics of the dictatorship that he inherited from his father, the former dictator.

Tonight we ask... Who is General Aladeen? According to Wadiyan propaganda, Haffaz Aladeen was born in 1973. He did not know his mother, who died in childbirth. General Aladeen was born the only son of the Colonel Aladeen, himself a savage and violent dictator. (*Dictator, The Movie Script, p 01*)

Aladeen was born to a dictatorial father who was a violent fanatic. And since Aladeen took power exclusively after his father, all the characteristics of his father's dictatorship were transferred to him. In this scene, which tells of the birth of Aladeen, there are some scenes of violence that characterized his father, the first dictator. On the birthday of Commander Aladeen, the scene was a moment of execution for any clown that the father did not like. Naturally, all these qualities were passed on to the son, and he became a dictator in the truest sense of the word.

He recently hosted his own Olympic Games... On your mark, get set. ...at which he won fourteen gold medals. Aladeen! Aladeen! Often described as ignorant, he changed over 300 Wadiyan words to "Aladeen, " including the words "positive" and "negative," causing mass confusion. . (*Dictator, The Movie Script, p 02*)

Since Aladeen is a dictator, any decision he makes is in his personal interest. He held his own Olympics, in which he won 14 gold medals. In this scene, he is the one who gave the starting point for the race after running a distance from the competitors, in addition to he shot every competitor who was close to him and the finish line is the one who advanced to him to win the race and Then Aladeen added 300 words, changing the special words of the Wadiyan language to his name, which caused a terrible vagueness to the citizens, and among these words was a positive and negative word changed to Aladeen. The scene here is between a doctor and a patient where the doctor asked him **“Do you want the Aladeen news or the Aladeen news?”** , the confused patient replied, **“the Aladeen news?”** and the doctor says

to him that You are HIV-Aladeen Which made the patient confused between whether my diagnosis of the disease was positive or negative, and we found him between joy and sadness in less than a second.

“Where is the Head of my Nuclear Program and Procurer of Women? Where is Nuclear Nadal?” “ You had Nadal executed, Supreme Leader”. “ Why did I do that?”*“Supreme Leader, I think perhaps some of your information about bombs is coming from cartoons.”*“Nonsense. They were research films, and in them, the victims of the bomb would get very sooty faces and then a see-through version of themselves started rising up towards Heaven while playing a harp.”*“In this film, just one question, was there a duck who, when the explosion is happens, his bill goes around to the back of his head, and then in order to talk, he has to put it back this way?”*“There was somebody who suffered a deformity like that.”*“Okay. I am now 100% sure that you are watching cartoons.”*“Have you spoken to the experts about this? Have you consulted Professor Bobeye?”*“Who?”*“Professor Bobeye, the one with the incredibly strong forearms that are miss-sized for his body”*“The man you are discussing is called Popeye.”*“Bobeye.”*“ He is not a professor.”*“Popeye is, as the song tells us, a sailor man.”.....*Okay. You know what? Let's just agree to disagree, my friend. Okay. What? Why'? No! (Dictator, The Movie Script, p. 6)*

In the previous dialogue, Aladeen asks about the head of the atomic research department, Nadal, but he knows that he executed him before, so he asks why he did that. The scene then revolves around the private discussion between Aladeen and Nadal at the head of the nuclear missile, so Nadal makes sure that all Aladeen references on science and physics are based on fantasy and cartoon films, but Nadal acquiesces to Aladeen and tells him that if he could build a missile with a pointed head, he would have done it, but he could not. Here, Aladeen decides that there is no harm in the dispute and embraces Nadal, but his dictatorial

tendency and that there is no point in hearing the opinions of others asking his leaders to execute Nadal and the scene returns to the original scene with the physicist who made him a small-sized missile that the reason for this was the execution of Nadal makes this struggle, here too, Aladeen orders his soldiers to execute the other scientist. All these scenes tell that Muslims, whether they are leaders or common people, have the desire to possess power and be the boss towards others, and that dictatorship in Muslims is an obvious matter because Islam, as portrayed by the West, is a religion of violence and dictatorship.

2-The position of Women

Gender discrimination is one thing that will be discussed any further by the writer. There are many scenes that indicate discrimination toward women in this movie script. The writer will break down all the scenes one by one and analyze the discrimination in it.

In the beginning, Women are simply an object for Muslim men .Aladeen was raised by his father who was also a dictator, as the result he also become a very heartless person like his father. He's been thought to project women as an object. He treats women like they are not important and unwanted. He always got what he wants to include having sex with celebrity and pay them for that. Instead of making a meaning relationship with someone, the only way he knows about having romance with someone is to pay them to do that. In The Dictator movie script, Aladeen has to pay Megan Fox a Rolex in order to have an intimate romance for a couple hours. He treats her as an object that has to fulfill his desire. Aladeen has done this objective discrimination for so many times. He sometimes feels so empty and alone when he doesn't have anyone to become his object. However, this is the only way he knows about how to treat a women. *"Megan, you were worth every penny, You were super hot."* (*Dictator, The Movie Script, p. 6*).

What happen with Aladeen's daily life is because his surroundings. He used to get women to be his pleasure object because for him that's what women should be doing.

Women's life is for men's world. Women existence is to serve men both in social and sexual terms. In this scene, Aladeen's double are treated the same with Aladeen by Tamir. Tamir sends some women to the double's room to serve him in sexual pleasure. It is the only thing those women should do. According to Tamir, women's talent is nothing else but to pleasure men in sexual. Those women are considered as a sexual object and that's what Tamir addresses them.

The phenomenon of marginalizing women in any aspect of life can also be seen in *The Dictator*. When Zoey have to help Aladeen to get out from jail, she speaks up for Aladeen's discrimination. She stands up for her qualities. It can be seen that Aladeen still don't get the idea of respect that Zoey represents on her. He wants to thank Zoey about her help that time by commanding her to give him a sexual pleasure. He calls it a gift. A gift should be something that is given to show favor toward someone. It is about an act of giving. Instead of giving something, Aladeen commanding sexual pleasure from Zoey, the one he say thanks to. In this part, the way he expresses gratitude is only disadvantages Zoey who is women. Aladeen considers Zoey as a sexual object for his own advantages. Again, in this movie, women have to deal with people who treat them as an object rather than treat them as a human.

"Allison. Hi. To thank you for what you did today at the police station, I have decided to bestow upon you a gif."

"That's sweet. What is it? Yeah I don't know what that is."

"It's fine. Please, gobble up my little mouse. Snack on my tiny raisin. Give her a mouth bath. Go."

"Oh! No! No, I am not"(*Dictator, The Movie Script, p, 59*)

Moreover, another discrimination related to gender is that women who have education are useless according to Aladeen's point of view. This is something very common that happens in his country of Wadiya. He sees women who have education as an entertainment to him and other men. It is nothing for women to have education because in their life they will not allow to be more intelligent than men. This is a discrimination that limits the mobility of women despite of anything that women can do with their education. It is useless because women are not allowed to use that knowledge and develop their ability toward something. For Aladeen, it is just simply an entertainment shows because no matter how intelligent a woman is, she will never be treated equal with men.

“I love it when women go to school; it's like seeing a monkey on roller skates. It means nothing to them, but it's so adorable for us.”(Dictator, The Movie Script, p. 34)

Women's education did not change the patriarchal nature of Wadiya society. Women in every field are subordinate to men. Men are threatened by educated women. They will choose women whose education is lower than theirs. It will be easier for them to take control of women and forming them into whatever they wish. It is always about what men want the women to be. They consider women as an object that men can easily form. Lower education makes women lack of knowledge and self-confident. The education is important for women to have a strong guide to fight for their freedom. That it is not right for men to treat them badly as an object is something that women should learn and understand so they can manage themselves to stay away from that. Women movement and every day mobility is limited by various rule and norms.

In addition, Women's existence seems has no significant at all. Aladeen in his journey of become one of the worker at Zoey's store have to deal with some event which is related to discrimination. The way he handles those events also determines his way of thinking about how to treat women and other people. His objectivity towards women is in the point where he

can throw a baby like it is a thing just because the baby is a girl. He claims himself as a person that has medical experience because it is an easy thing for him to give himself that recognition. In his role as a person with medical education background, he offers to help the labor. After his action on helping the women, the baby was finally born. He was intended to throw the baby when he suddenly realizes that the baby is a girl. The mother and father of the baby convince Aladeen that the baby is exactly what they wanted. Aladeen got confused but hand them the baby instead. This is representing how useless a women life is for even to be born as a female is a wrong thing for Aladeen. His intention to throw the baby shows his lack of empathy toward humanity. As a human, women or men have the same right to live and deserve the same chance to grow. Suddenly, a baby born has no meaning by knowing the gender. The fact that the baby is human who has right to live is disappearing just because it is a girl.

“Sorry. Oh, no.”

“ What's wrong?”

“I'm sorry. It's bad news, It's a girl, Where's the trash can'?”

“No, no, no, no! That's what we wanted!”(Dictator, The Movie Script, p.81)

Aladeen feels sorry about the couple because their baby is a girl. It is a wrong thing and sad for Aladeen to tell them about that. In the other hand, it is different if it is a boy because a boy is priceless and more valuable than girl. Because girl in their future as their society treats her is nothing else but a second class of the society. Their existence will be not important at all according to Aladeen. He thinks that listening to everyone's opinion is a stupid thing and not important since he will not able to force his own importance. Thinking about other's importance is the worst thing for Aladeen including women's importance. This is not only discrimination toward women but also discrimination toward other race.

“Democracy is the worst! Endless talking and listening to every stupid opinion! And everybody's vote counts, no matter how crippled or black or female they are.”(Dictator, The Movie Script, p. 100)

Women's position in Wadiya is insignificant. Women have no full right on their own life and even to be heard is an impossible thing. The situation above shows how women become a victim of patriarchal society in Wadiya. Their voice is not counting, means their life and existence is not important. At the end of the story of *The Dictator*, Aladeen got married to Zoey at his country. He finally changes his country into democracy and for the first time held a free election for the president. At the end, Aladeen still elected as president because he forces his people to vote for him by threatening them. Aladeen threat his people while the election was held by pointing tank on them. As the result, Aladeen is the president who runs the country. The wedding celebration is huge and the people of Wadiya are happy about that. After all of that happiness, both Aladeen and Zoey are invited to a TV show. They are invited to have a talk show to discuss about marriage. In the middle of the show, Zoey decided to announce her pregnancy on TV. Aladeen who heard this directly forces her to have an abortion if the baby inside is a girl. He will only expect boy and nothing else. His will on not accepting the baby if it is a girl is discrimination toward women.

Aladeen's reaction on Zoey's pregnancy shows how women treated as an unwanted thing that can easily to be thrown. Such oppression and restriction then underlie discrimination for women in the story of *The Dictator*. Aladeen is the one who decide the limits on women's existence. Women are not given the same opportunity as what men have. Their nature as women and as a fundamentally oppressed class has put them in a lower position compared to men. This scene shows how women of Wadiya experience that sort of things on the dictatorship of Aladeen. Women are restricted by the norm in the patriarchal Wadiya society. Zoey in this scene is become the victim of Aladeen's brutality. She was

threat because of something that she can't control. She has no capability to control the sex of the baby inside her.

“So, we're opening”“But I'm going to have to take a break for a little bit because I'm pregnant.”“What? Are you having a boy or an abortion?”(Dictator, The Movie Script, p. 105)

The resistance of women toward the gender discrimination that revealed in the script was shown very clear. Women are seen as inferior that is lower than man. Women do not have power to resist the unequal treatment. The discrimination in the society has got women to be voiceless because men define what it means to be women. Zoey's rights on her own body and child have been taken away and there is nothing she can do. All of the oppression towards women is the result of Aladeen's dictatorship. He creates his own rule and his people must live with it. Men can do what they like and women are left without power. Women's rights are limited due to gender reason only. They are being oppressed because of their sex that they don't have control on.

Finally, Women are not allowed to decide anything for her own importance. Men should tell women about what are allowed and not allowed for them. If even the fact that her existence itself is not allowed, then women that have existed and live will get oppressed and treated badly by men. Aladeen, on his visit to America bring his discrimination thinking along his journey. Women are not allowed to drive a car in his place. In his dictatorship, he doesn't allow this thing happen because only the men who are allowed to drive car and have their own decisions. Women have no right to do so because their existence didn't count and women are just unimportant creation. Their voice or rights are not necessary to be heard. By this reason, Aladeen doesn't want to sign the constitution because his country will be more open about women existence. If his country changes from dictatorship into democracy, women in his

place will have rights on themselves. Women will be able to fight for their own decision and choices. They will allow women to drive and make their existence more significant.

“If this constitution is signed, there will be free press, women drivers, civil rights!”(Dictator, The Movie Script, p. 89)

Aladeen thinks that changing his country into democracy is a worst idea because he will no longer be the one who leads everything. He hates the fact that if his country becomes democracy, he has to listen to everybody’s opinion and consider it as an important thing. He claims that democracy is the worst because everybody including the one who have different skin color and women turn to have rights to vote.

3-Closed minded (Primitive)

The film relied on portraying Muslims as a primitive, barbaric society. They apply in their lives the law of the jungle;the strong eat the weak, livestock farming community.A society that does not know anything in the field of science, physics, medicine, and even the pleasures of life. Also, Muslims in their married life do not care about wives, but even execute them.***“He was born in 1973. He did not know his mother, who died in childbirth.”***

(Dictator, The Movie Script, p. 02)

In this scene, Aladeen was born without knowing his mother, a depiction of the barbarism of Muslims as not even knowing the basics of the family. Even animals enjoy the status of societies. Any animal knows its mother after birth. In addition, in this scene, after Aladeen was born, his mother was killed by the pillow. This is a hideous depiction of Muslims as western media describes them as cruel, barbarism, and primitiveness, even animals enjoy the quality of tenderness, unlike Islamic society, which portrayed a lower world than other living creatures.

“Aladeen! Aladeen!

Death to the tyrant!

Looks like we need to find a new double. Because this one is you know, I don't know if he's going to get better.

Oh, he's not going to recover, sir. He's dead.

Send his wife some chocolate covered almond nuts in a cellophanewrapped box. Delicious.

We're going to send your wife some almonds, Chocolate covered versions of these, Maroush, I think I dropped an almond in his head. Can you take it out? What I don'! want to do is send the body to the family and then they discover an almond in his head, and they say, "Why is there an almond in his head?" Take it out, clean it! How am I gonna eat that? - Don't eat it. - Oh, Maroush! Listen, everything is gonna be just fine. I don'! Want you to worry about anything. Yeah, how 'bout looking in my eye when I'm speaking to you? It's very rude not to look at somebody in the eye when they're talking to you. It's okay. Don't worry. You're having a rough day“..”(Dictator, The Movie Script, p. 08)

The film depicted in the previous dialogue barbarism among Muslims. So it started with the killing of Aladeen, and with the scene it became clear that it was just a double to him, as a dialogue took place here between Aladdin and his uncle, the advisor Tamir, to find another one for him, and this is evidence of primitivism. There is no weight for life in their eyes, as the scene witnessed that Aladdin as a ruler of an Islamic state is characterized Stupidity and ignorance do not differentiate between life and death, so he told him the reason for his request for a double is that the dead could not recover as Aladeen stupidity about death. He began addressing the victim with a barbaric, primitive heart that he would send some almonds to his family with chocolate, in addition, he dropped an almond in the brain of the dead man and told his assistant to bring it to him He eat it like that and also he does not want to be questioned by the victim's family about the reason for the presence of an almond in his head, and here the assistant ate it. Here, a clear, barbaric image of the assistant was revealed that he ate an almond from the head of the dead man as normal thing which indicates

the animal side, and also the family of the dead man, whom Aladeen represented in stupidity, that they would not talk about the death of her deceased, but about the reason for the presence of an almond in his head. At the end of the scene, Aladeen continued talking to the victim, suggesting his stupidity, as he told him that he should look at him in the eye when he spoke to him, as an indication of Aladeen's inability to differentiate between a dead person and a living one.

You have rehearsed the Speech I prepared for you?

Yes. But when is the General coming?

He's feeling ill,

Does he have worms in his shiishuf?

Very possibly.

Admiral General Aladeen preparing to address the General Assembly of the United Nations. An historic moment. He's approaching the podium. And he's walked right past the podium.

What is he doing?

Let's bring in Denise, our U.N. correspondent, what do you make of that?

Well, I have to say, he's got their attention, every eye in the room is on him right now.

And he's returning to the podium.

And he's fallen off the stage. What do you make of that, Denise?

You know, he's clearly implying that the U.N. must fall before him.

Drinking from the pitcher of water directly, as opposed to the glass that I'm sure must be up there. And he seems to have a pitcher of urine out.

I believe he just urinated in the pitcher. He is now drinking his urine.

It looks to be his own urine. .(Dictator, The Movie Script, p 23)

This previous scene portrayed Muslims in the most horrific way could be imaginable. We discussed that Aladeen was replaced by a lookalike, and this alternative was just a shepherd who knew no life but the life of beasts, and now he will deliver a speech to the United Nations, whose role was to portray him in a naive and sarcastic manner by two American broadcasters. Aladeen's double passed from the podium twice without addressing the Nation as he supposed to do and also fell from the stage. The two journalists expressed this that he told the United Nations that you will fall before my feet, then after that he drank directly from the bowl and relieved himself in it, then he drank from his own urine. Here, Muslims were portrayed in the movie as truly a primitive, barbaric people. The image of him drinking from his urine was the ugliest image that the Western media portrayed Muslims in the movie. Even irrational creatures may avoid doing that behavior, but there is an animal that may do it, which is the dog which Muslims were portrayed as the same as it is that means Muslims and dog are in the same page.

4-Terrorism

The Islamic world, in the eyes of the Western media, is linked to terrorism. Muslims in all parts of the world are considered terrorists from an early age. The reality of extremists or terrorism is that terrorist organizations have adopted the idea that the West is infidels on the basis of errors of interpretation in the Holy Qur'an, but the Western media has adopted the idea of the minority overpowering society. And they put that the synonym of the word Islam is terrorism.

“He was born in 1973. He did not know his mother, who died in childbirth.”(Dictator, The Movie Script, p. 02)

The previous scene speaks about the birth of Aladeen. He was born with a beard. The West considers every Muslims are terrorists on the basis that they have a beard, but this foundation was not built on the West people, who consider that a beard is a sign of beauty and

fashion. As for the Muslims, as we saw in the previous scene that Aladeen was born with a beard, which is the evidence that proves that the Western media has portrayed all Muslims as terrorists, and the evidence for that is that they were born with the symbol of terrorism, which is the beard, which is a characteristic scattered among Muslims. Terrorism is transmitted through the legacies of parents and Muslims' DNA carried in its formula the basis of terrorism.

Aladeen! Aladeen!

People of Wadiya, I come before you today to tell you that the world shall

kneel before our great nation, We are two months away from enriching weapons-grade uranium to be used for peaceful purposes, It will be used only for medical research and clean energy. It will, it will. And will certainly never be used to attacks...Oh, boy.

.(Dictator, The Movie Script, p 07)

The previous scene expresses the greatest aspects of terrorism among Muslims as seen by the Western media. This depends on the nature of the relationship between Islam and Judaism. Muslims denounce everything that is happening in occupied Palestine, including oppression, starvation and war. In this case, the Western media made it the highest goal of the terrorists to destroy Israel. As previously mentioned, the Islamic society is a terrorist society in the eyes of the Western media or the West. In this scene, Aladeen stands to deliver a speech to his people, telling them that the world will kneel before our feet. We have achieved the highest, which is the development that we have followed in the nuclear field, and we will use it for peaceful purposes. He laughs hysterically. Then he regains his composure and repeats the same words that we will use our nuclear tests for peaceful purposes. We will do this. We will use it to attack Is..... Then he will retreat and be silent here. He meant to bomb Israel. That is, the Western media always aims to link Islam with terrorism and link that Muslims

hate Israel for what is happening in the occupied Palestinian territories and their desire for revenge through terrorism.

Next. No, no, no. No. Boring, boring. Come on. Come on. Beloved Oppressor,

I have just received disturbing news,

Welcome to the Munich Olympics.

Shalom? Oy vey! .Dictator, The Movie Script, p. 10)

The West views Islam as another face of terrorism. This scene also showed to highlight Muslims as terrorists. With the development of science and technology, companies have invented many means of entertainment. I found devices for video games such as the PlayStation in all its versions, the Xbox and the Wii, all of which carry many types of games depending on the nature of the demand. Aladeen is one of the people who use these games. In this scene, he was using a Wii, but which game he was playing. A game of terrorism, he created a character similar to him in the device, and the game is a violent scene of beheading, and here Aladdin achieved the highest results and then the greatest to change the game according to his desire, so he found beheading the enemies or Wearing explosive belts and other same games. And in the end, he chooses the game of killing Jews with a machine gun. As we have previously mentioned, the West, by portraying Muslims in the form of terrorism, has the highest goal, as we have previously mentioned, which is Israel.

The Supreme Beard! You will be cursed!

No, no, don't do it!

Come on! Why won't this catch'?

You foolish man! There is no earthly fire that could ever light...

Yo!

Average American shopper! I do not have any money on me, but if you give me your clothes

I'll make a sizeable donation in your name to al-Qaeda. .(Dictator, The Movie Script, p 22)

In this scene from the movie, Aladeen is kidnapped by an American agent following orders from Aladeen's Uncle Tamir. The American agent tries to torture Aladdin, but he surprises him by knowing all the tools of torture, and here the American agent shaves Aladeen's beard, which makes him fall into hysteria after this matter and tells him that he has done something he will not be forgiven, which is to shave The Supreme Beard and the curse will befall him. Here the American agent wanted to burn it, so Aladeen told him that there was no fire that could burn it, so the American agent set himself on fire and died. In this scene, we see Aladdin's obsession with the beard on the grounds that it is a symbol of Islam, and also as the Western media sees it as a symbol of terrorism. After that, Aladeen managed to escape from the former torture chamber. He met an American homeless, and Aladeen offered him that he did not have the money to pay him for his clothes, but he offered him another thing, which is to donate the name of the homeless to al-Qaeda. Here, the film and the Western media made all Muslims have a hidden hand in donations and aid to all terrorist organizations. Undoubtedly, this scene has paid more attention to spreading the idea of the West to Muslims and trying to prove that every Muslim is a terrorist by his illegal actions.

My great-grandfather fought in the American Civil Jihad. I've fooled them' Job done,

So, how are things back at the Palace?

Fine, but guess who's still living in my guest house?

Ooh, Bin Laden?

Yes, Osama. Bin Laden noding the bathroom every time he showers... And how hard is it to put a bath mat down, Bin Laden?

Hey, do you remember my favorite sports car?

You mean your Porsche?

Yes... the 911,

So I was driving my 911 near the palace one day... and I totally crashed!

It's ok, I've already ordered a new one A brand new 9112012,

You know, while you are here, you should try to see some of the sights-.Such as the Empire State Building... and Yankee Stadium, And I'd love to see the fireworks over the Statue of Liberty.

Hey, have your old back problems been bothering you?

Oh, it's been terrible! It got so bad that I made myself a back brace.

- Really?

- Yes, look, I'm still wearing it, Hey. my English is getting good I bet I can count down from five faster than you can! Five, four, three, two, one! (Dictator, The Movie Script, p. 53-54)

There is no doubt that languages in the world are developing day by day and this is due to the continuous interaction between cultures. However, some languages carried some words without knowing their sounds and meanings. At the beginning of the scene, we find an example of those words, which are jihad. In the Islamic religion, the word means standing in the face of oppression and tyranny and restoring the right to those who deserve it. As for the extremists of the Islamic religion, that is, the terrorists, they carried its meaning to the war against non-Muslims. Here the film was intended as a way for the Western media to misinterpret the word. Aladeen spoke on the authority of his grandfather that he participated in the civil war in America in order to convince the passengers in the helicopter that he is American. So if he uses the word jihad instead of civil war, then this is why the western media intended for in the movie that all Muslims rely on the word jihad to justify all their terrorist acts. As for the rest of the scene, it was a dialogue between Aladeen and Nadal. Aladeen tells him about the person who sheltered him in his house, Osama bin Laden. Evidence from the Western media is that all Muslims support terrorist organizations, and the two American citizens know that Osama bin Laden was attributed to his organization known

as Al-Qaeda that carried out the attacks of 11 September. Then Aladeen continued to tell the story of his car to Nadal, which he called 911, so he told him about the crash that he had done by it and also told him that he had bought another car model 9/11 and started talking about the tourist places in America by his first language- the Wadiya Language- where he showed him a bullet proof that from the day of the accident he was wearing it because he was scared from another crash. Finally, he was told that his English had improved significantly and that he could count down from five to one. Here, the Americans thought that Aladeen was going to attack one of the sensitive places in America, and this is evidence that the Western media succeeded in portraying Muslims as terrorists, and Forces the public to believe it.

5-Racism towards Others

The final image that western media portrayed in the movie of Dictator is the Muslims are the racist humans on The Planet Earth. In the following three scenes, the conflict rages between Aladeen as a representative of racist Muslims and Nadal the new good American citizen. As we analyzed before, Nadal fled to America after Aladeen tried to execute him and he escaped to live in America, where he changed from a racist Muslim to a person who deals with the lofty values enjoyed by the West. The picture painted by the Western media in terms of hatred and racism emanating from Muslims is not directed at America alone, but at different races.

1-Towards America

***We're going to America!
America!
The birthplace of AIDS. (Dictator, The Movie Script, p 20)***

After, Aladeen decided to go to America. He was intended to address the United Nations about his possession of nuclear weapons and the project of dictatorship or democracy. In the scene, Aladeen walks among the angry crowds that are saturated with the images painted by the Western media on Muslims and the necessity of chanting against Aladeen to

change or step down from his position. he says a sentence that carried with it America is where of AIDS was born. The script was written in this scene in order to create an image of racism and hatred that Muslims carried out in their morals towards America. It is universally known that America is the land of dreams and opportunities for peoples, but in the eyes of the Western media, Muslims are the opposite, as the reason for this was the image in which the movie wanted to portray Muslims in which is racism.

2-Towards Chinese

You need to focus up right now and be prepared to deliver a small, subtle performance,

- Okay, great, okay.

- Okay, good.

Okay. So, when we go to fly...

Don't do that with your eyes! You can't be a Chinese person on this thing, okay'?

I'm not chink, I'm Chinese-American!

No, but you cannot hold your eyes! Nobody is going to think you're Chinese-American because you hold your eyes like that! Its racist, what you are doing!

Do you know it's a fact that they cannot pronounce their R's? They pronounce them as L's.

So instead you know what "rabbit" is in Chinese?

I don't know how to speak Chinese,

-it's "labbbit."

- It's not "labbi\!

Yes! Who Shot LagerLabbbit was a huge hit in China! Nobody its stu p

All right, I don'! care. (Dictator, The Movie Script, p. 51)

Before Aladeen gets on the helicopter, he did a move that that's makes Nadal as angry as possible. He pulls his eyes back as a Chinese citizen, where Nadal tells him that this act is extremely racist. Aladdin continues to insult the Chinese, regarding the way they speak in

English, and he tries to attribute this feature to Nadal, but he finds a great wall of morals from Nadal by telling him that he does not want to know how they speak and whatever you say about the Chinese is considered immoral. The Western media wanted here to highlight racism within the Islamic community in order to convey the racist image of Muslims towards the Chinese, knowing that the largest economic relations between Islamic countries are with the State of China in order to strengthen that relationship.

3-Towards Filipinos

This is stupid, okay'? Okay, I'll do Filipino.

*I like to work, I like to talk. - Don't. - I like the sh*t, I do the kids.*

Slop that.

Your Filipino is the same as your Chinese!

Now who's being racist?

- You're being racist now,

- I'm not being racist! (Dictator, The Movie Script, p. 52)

After Aladeen tried to make himself Chinese, he changed this to a Filipino, where he spoke of their tongue that they do not speak, they like to work, they like to be exploited, But Nadal as always as a new server of the great American values. He told him that it was the same as the first and that it is really racist. Here, the Western media published this picture that they took from some of the Arab series and films that depicted The Rich Arabic Man using the Philippines in the most exploitation and barbarism, as they work for a small amount for the sake of the masters' comfort. This depiction has been monitored by the Western media in order to satiate the general thought of what racist Muslims are doing to rob the rights of minorities or other races.

4-Towards Africans

Right now we have to get on this helicopter and we have to act like true Americans.

I guess you don't! want me to play black then.

Of course I don't want you to play black.

Okay. Just throwing it out there'

Okay. Don't.

Okay, don't! do that.

- I see what you're doing,

- That's how they walk.

I see what you're doing, it's not cool.

It's how they walk, (Dictator, The Movie Script, p. 53)

Aladeen did not stop mocking and racist towards America, the Chinese and the Philippines, but continued the series of sarcasm towards another group, where he told Nadal about his desire if he wants him to imitate a black African man, and Nadal told him that he did not want to do that not one, but over and over again. Aladeen started walking in a strange way until Nadal told him to stop this at once, and Aladeen's response to him is like this they walk. Western media now portrays Muslims as innately racist. Every non-Muslim is a crowd that should be ridiculed and underestimated. The Western media did not stop at the racism of Muslims towards them, but rather spread it to touch all races for the sake of creating a degraded image of Muslims in order to destroy the various relations and to influence the world public opinion.

General Conclusion

Our study focused mainly on the way of Western media constructed a distorted image about Muslims. Specifically, *The Dictator Movie* in its depiction. What are the criteria on which these images are based, and what are the effects that these images have and their repercussions on the Muslims themselves? What we have found is that it has been forever since the media showed that Westerners have a distorted public opinion of Muslims. The countless images around them that exist today are still the same as they were around years ago. Instead of displaying an accurate representation of Muslims, the media has deliberately portrayed artistic expression for the sole purpose of entertainment, creating an unrealistic view of Islamic culture as it attempts to fill us in on everything but not the truth and reality. All the stereotypes in the media included portrayals of physical appearance, customs and cultural attitudes that reflect the idea that Muslims need to be saved by the West because they are all barbarians and primitives.

Our study relied on the assumption that most Western media outlets, especially films that dealt with Muslims, all held the same position. It is to present a negative image and make assumptions, insinuations and also allegations to create ugly and false images of them. What we were able to discover through this part of the study is the fact that the stereotypes created by the Western media are a new type of psychological warfare aimed at obstructing and paralyzing Muslims in general. This image was made during the colonial era. It was a means to justify all kinds of oppression and discrimination that were practiced and still practiced against them. So, most of these images stem from religious and social backgrounds, and were constructed primarily to mock and ridicule all kinds of beliefs and mores that make up Islamic civilization. It is worth noting that although the movie shares the same ideology with many others that support Western imperialism, it differs with them in the number of

statements and intensity in the portrayal. As a goal to show that Muslims are inferior to other creatures.

This research presents a great opportunity for most readers to learn more about the way Westerners view and portray Muslims. The same situation which is prevailed during the colonial era and even in ancient times the Crusades. It is still the same trend that has really influenced the way the world views Muslims, and above all the way they view themselves. The methodology followed helped to explain and discuss the scenes in which Western media uttered in the movie and the way in which Western ideologies and internal policies which are closely related to historical events and especially colonialism and its ideas of the superiority of the West over the East. This superiority led to the suppression and subjugation of the "other". This was justified by religious and historical assumptions. Hence, Muslims were given different images indicating their inferiority and weakness, as they were associated with different forms of extreme religiosity and backwardness, subordinate and diminished under the authority of belief and religion. In the end, this research provides an insight into the devastating effects and consequences of these images on the psyche of these Muslims and their perception of their own identities.

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Appendix

الملخص

تركز هذه الدراسة بشكل أساسي على الطريقة التي تميل وسائل الإعلام الغربية إلى تصويرها ومن ثم تصويرها للمسلمين، والتأثير الذي يحدث نتيجة هذا التصوير عليهم، والطريقة التي ينظرون بها إلى أنفسهم. تعرضت صورة المسلمون في الإعلام الغربي للتشويه والتلف، ويرجع ذلك أساساً إلى التاريخ الطويل للسياسات الاستعمارية والإمبريالية للقوى الغربية في العالم الإسلامي. كان يُنظر إلى المسلمين على أنهم برابرة بدائيون لا يحبون شيئاً سوى المال والسلطة، أو الإرهابيون. لذلك بعد أحداث الحادي عشر من سبتمبر، تم ترقية هذه الصورة إلى صورة أكثر بشاعة. هذا من الإرهابيين الذين يتوقون إلى الحرب وإراقة الدماء. تعتبر هذه الصورة هي السائدة في السينما الغربية والبرامج التلفزيونية والأخبار أيضاً. كما وقع المسلمون ضحايا لهذا التصوير السلبي من قبل وسائل الإعلام الغربية. لقد تم تصويرهم ببساطة على أنهم بربريون ، بدائيون كالحوانات ، يبحثون عن السلطة والمال والمتعة. يمكن أن تكون هذه الصور النمطية التي أنشأتها وسائل الإعلام الغربية جسدية وعقلية على حد سواء ، وهذا الأخير هو النوع الأكثر خطورة لأنه يقوم على أفكار ضيقة الأفق وبيانات كاذبة ، ويساهم إلى حد كبير في تدمير سمعة المسلمين وتعزيز الكراهية والصراعات. ، وإعاقة احترامهم لذاتهم ، والأهم من ذلك تدمير هويتهم كمسلمين. ومن هنا يركز بحثنا بشكل أساسي على طريقة الإعلام الغربي، ولاسيما فيلم الديكتاتور ، كفيلم مؤثر في العالم يعمل على تصوير الدين الإسلامي والمسلمين. لذلك كان تركيزنا على الطريقة التي تساهم بها هذه المنافذ في تشكيل الرأي العام تجاه المسلمين والطريقة التي تساهم بها أيضاً في تشكيل تصوراتهم تجاه أنفسهم.

الكلمات المفتاحية: الإعلام الغربي ، الأفلام ، الديكتاتورية ، أزمة الهوية.