

الموقف الثقافي لمناهضة النسوية في الفيلم الكرتوني "الفراس والأميرة": تحليل نقدي

للخطاب

## The Cultural stand of Anti-feminism in the Cartoon Film "The Knight and the Princess": A Critical Discourse Analysis

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### الملخص

تركز الدراسة الحالية بشكل أساسي على دراسة الاستراتيجيات الخطابية والأدوات اللغوية التي اختارتها شخصيات الفيلم الكرتوني المختار الفارس والأميرة (٢٠١٩)، للكشف عن أيديولوجية قد تؤثر على إدراك المشاهدين (الأطفال والمراهقون). الأفلام الكرتونية هي مصدر ترفيهي ولكن رسامي الرسوم المتحركة يميلون إلى استخدامها كأدوات تواصل باستخدام استراتيجيات استطرادية للإشارة إلى وفرض أيديولوجيات معينة تمثل إدراكهم الاجتماعي. هذه الإدراك الاجتماعي له تأثيرات على الإدراك الشخصي. تتكون البيانات المختارة لهذه الدراسة من خمسة مقتطفات تم اختيارها من الفلم المعنون الفارس والأميرة (٢٠١٩). من خلال تسليط الضوء على الوظيفة التواصلية لأفلام الكرتون، تهدف هذه الدراسة إلى الكشف عن التمثيل الثقافي لمناهضة النسوية، كأيديولوجية خفية، في الفيلم الكرتوني الفارس والأميرة (٢٠١٩) وقد تم اختياره بدقة من قبل الباحثين. تهدف هذه الدراسة إلى الإجابة على الأسئلة البحثية التالية: كيف يتم إدراك الموقف الثقافي المناهض للنسوية من خلال اللغة؟ وكيف يمكن لأفلام الرسوم المتحركة أن تعمل على التواصل أو الكشف عن الأيديولوجيات باعتبارها تمثيلات ثقافية؟ تكمن أهمية هذه الورقة في زيادة وعي الوالدين ومقدمي الرعاية من خلال تسليط الضوء على القيمة التواصلية للرسوم المتحركة. يعد تطبيق الدراسة لنموذج فان دايك (١٩٩٨) على أدب الأطفال أمرًا بالغ الأهمية أيضًا للأكاديميين الذين يستخدمون نظرية تحليل الخطاب النقدي. يستخدم الفارس والأميرة (٢٠١٩) مجموعة متنوعة من الأدوات والأساليب اللغوية، بما في ذلك التعاخم، ومستوى الوصف، والمخططات، والصرحة،

والتماسك المحلي، والتمثيل الدلالي، والأدوات البلاغية، لتعزيز أيديولوجية مناهضة النسوية. تعتبر الدراسة الحالية ذات طبيعة نوعية لأنها تدرس بشكل نقدي الكشف عن الأيديولوجيات في فيلم كرتوني في ثقافة معينة من خلال اعتماد منهج فان دايك (١٩٩٨) في التحليل النقدي للخطاب.

**Abstract**

The current study is mainly devoted to investigate the discursive strategies and linguistic tools chosen by the characters in the selected cartoon film, *The Knight and the Princess*(2019),to reveal an ideology that might influence the cognition of the viewers (Children and teenagers). Cartoons are entertainment source but animators tend to use them as communicative tools by using discursive strategies to imply and impose certain ideologies which represent their social cognitions. These social cognitions have effects on the personal cognition. The data selected for this study consists of five extracts purposively selected from the film namely, *The Knight and The Princess* (2019). Highlighting the communicational function of cartoon films, this study aims at uncovering the cultural representation of anti-feminism, as a hidden ideology, in the cartoon film, *The Knight and the Princess* (2019) has been selected accurately by the researchers because it shapes a set of ideas about anti-feminism. This study is intended to answer the following research questions: how is the cultural stand of anti-feminism realized through language? And how can cartoon films function to communicate or reveal ideologies as cultural representations? The significance of this paper is to increase parental and caregiver awareness by highlighting the communicational value of cartoons. The study's application of van Dijk's (1998) model to children's literature is also crucial for academics using the critical discourse analysis theory. *The Knight and the Princess* (2019) uses a variety of language tools and methods, including lexicalization, level of description, schemata, explicitness, local coherence, semantic representation, and rhetorical devices, to advance the ideology of anti-feminism, according to the academics. The present study is qualitative in nature as it critically examines the revelation of ideologies in a cartoon film in a particular culture by means of adopting Van Dijk's (1998) approach of critical discourse analysis.

## 1.Introduction

The primary focus of the current study is to examine the discursive techniques and linguistic devices used by the characters in the chosen animated film, *The Knight and the Princess* (2019), to show the cultural stand of anti-feminism that may affect the viewers' (Children and teenagers) cognitive processes. According to Nasser (2021), all ideologies presented in texts are deliberate since they are intended to have an indirect impact on other people's values, trends, and beliefs. However, these ideologies and values are not always made clear (p.26). Cartoons are considered as an entertainment source, yet animators tend to use discursive strategies to imply and impose certain ideologies which represent their social, religious, cultural or political cognition. According to Khalil and Abbas (2018, p.261), ideologies are types of social and cultural views that are exclusive to particular communities. Thus, this study is set to answer the questions: how is the cultural stand of anti-feminism realized through language? And how can cartoon films function to communicate or reveal ideologies as cultural representations? The data selected for this study consists of five extracts purposively selected from *The Knight and the Princess* (2019). These extracts are analyzed by using the discursive strategies to show the social representation and to uncover the ideology of anti-feminism. Though the primary goal of animated films is to amuse children, they can quickly have a significant impact on children's characters, either positively or negatively. These could generate fresh perspectives, new convictions, and a departure from the established ideologies around children. The significance of analyzing the language of the cartoon films and investigating the implemented cultural values lies in the impact of the cartoon films on the characters of the viewers. The ideologies affect the cognition of such a vulnerable audience for

their critical age. Childhood in particular is viewed as the most important formative stage in the life of an individual, the time for fundamental education about the nature of the world, how to live in it, how to relate to others, what to believe in, what and how to think, etc. (Stephen, 1989). Moreover, the current study can assist linguists, particularly those interested in critical discourse analysis, with its chosen theoretical framework in conducting such an analysis. Hopefully, it can serve as an example of Van Dijk's approach by demonstrating how it might be used in practice.

## 2. Literature Review

### 2.1. Cartoon Films

Disney is a wonderful world that has established itself as a major global storyteller. Disney films blend fun with teaching on the value of love, family, and friendship as well as the struggle between good and evil, loss, and death. The discussion of these significant issues aids in a child's cognitive and behavioral growth. This is corroborated by Al Khotaba's assertion that "the exchange of knowledge is a significant role that language has" (2023, p. 29). Numerous research have been conducted on cartoons. According to a study by Lillard and Peterson (2011), watching a fast-paced television show for just 9 minutes has a deleterious influence on a 4-year-old child's executive function. Utami and Harianto (2021) claim that the text of the film has a discourse encouraging children. Utami and Harianto (2021) claim that the text of the film contains a rhetoric encouraging children to share what values and beliefs they possess. Technology has undoubtedly advanced, and Disney and its manufactured products have dominated the market. As a result, it has a significant impact on how children view the world. Characters' linguistic choices significantly impact and establish cultural perceptions. Ideology can also be constructive, as demonstrated by Akbar and Abbas' research (2019, p. 115). Children's psychological, moral, social, cultural, and emotional development takes place throughout the "magic years" of childhood, which are vital, according to Atabey (2021). During this time, parents, educational institutions, and the media all have important roles to play.

## 2.2. Anti-feminism

Each culture has its own values or representations that can be conveyed or passed down from one generation to another or from one culture to another in various ways. The Knight and the Princess (2019) is a product from Egypt and the cultural representation of anti-feminism is imposed as an ideology that reflects the cultural stand in this particular society. Anti-feminism is defined in the Cambridge Dictionary (2023) as opposition to feminism ( the belief that women should have the same rights, power, and opportunities as men). The type of anti-feminism depicted in this film is not against the true feminism movement that fights for equality of women and places women in a position of power and independence and allowing her the same rights of everyone else. It is against this wrong kind of feminism movement that fights for allowing women to be superior to men not equal, cannot partake anything womanly or ,lady-like or leave her nature which is feminine, tender, kind, calm, motherly, a princess-like. The development of the technology has provided parents with a road map for teaching their children about tolerance and conflict resolution. Anti-feminism considered as a cultural representation as in what Abid and Mohammad (2022) conclude that ideologies consist of social and cultural representations that define the social identity of a group' (p.31).

The ideology of anti-feminist depicted in this film might seen negative for reflecting woman as fragile, weak, and tender but it reflects the way Eastern people look at women as a princess. The common feminism in the cultures of the Western world differs from the feminism that appears in the cultures of the East. Whereas the feminism that appeared in Western culture is negative because it calls for women not to be equal to men, but to have more rights and properties, and even to be stripped of their nature as women and to

compete with men, they are seen as princesses. Women should be placed in position of power and independence and allowed the same rights of every one in contrast to the kind of feminism that appears in Western films.

### 2.3. Van Dijk's Sociocognitive Approach (1998)

CDA addresses external factors and social issues such as power, inequality, values, ideology, etc. The one endeavor that all CDA analysts agree on, according to Lafta and Mustafa (2022,p.3), is the attempt to improve human well-being in order to lessen people's suffering. In this regard, Fairclough (2001) states:

CDA does not begin by analyzing texts or interactions; rather, it begins with social lives, difficulties and problems, issues that individuals encounter in their social lives, and/or culture studies (p.26).

There are various approaches to critical discourse analysis suggested by Fairclough (1989), Woudak (2001), and Van Dijk (1998). The last one is used in this study for its key objectives which are to look ahead, to find other theoretical frameworks, to explore and include alternative disciplines, and, specifically, to work toward a cognitive theory of ideology. Some of the points such an approach must explain are:

- The state of ideology as a cognitive, cultural, and social system in general, and
- The methods in which social and cultural values are conveyed and reproduced through discourse, as well as the manner in which they are reflected in broader social behaviors.

A multidisciplinary approach of ideology demonstrates how an ideology is conveyed and reproduced by language in various ways. The triangle made up of the terms "cognition," "society," and "discourse" serves as a concise summary of the entire theoretical underpinning for

this approach to ideology. First of all, ideologies are defined as some sort of "system of ideas" even by those who deny it, and as such, they fall under the umbrella of symbolic thoughts and beliefs that is why anti-feminism is regarded as a cultural stand, in what psychologists refer to as "cognition," which is the field of human thought. Second, ideologies are unquestionably social and frequently (though not always) linked to the goals, disputes, or struggles of certain groups. They may be used to legitimate or challenge authority and domination, or symbolize social and cultural problems and conflicts. Social collectivities like classes and other groups, as well as institutions, organizations, and other facets of the social structure, may be involved. Hence, the idea of ideology has attracted the attention of sociologists and political scientists in general. Finally, if only to explain how ideologies are often propagated and articulated in society, many current approaches to ideology identify the concept with language use. Most discursive (or, more broadly, semiotic) social practices are related to the ideas of concealment, legitimation, manipulation, and other related concepts that are considered to be the primary functions of ideologies in society. In conclusion, to comprehend what ideologies actually look like, how they work, and how they are created, altered, and reproduced, one has to focus on ideologies' discursive manifestations.

Various aspects of text and talk, in contrast to most other social practices, and in a more direct manner than most other semiotic codes (such as photos, pictures, images, signs, paintings, movies, gestures, dance, and so on), enable social members to actually express or formulate abstract ideological beliefs, or any other opinion related to such ideologies about the underlying beliefs of the actors. Thus, ideological socialization is essential (Van Dijk.1998).

#### 2.4. Previous studies

Many studies regarding the key elements of this study, i.e., children's cognition, cultural value, and critical discourse analysis, are presented. Animation and Socialization Process: Gender Role Portrayal on Cartoon is the title of a study by Abdul Wahab and Ahmed (2014) that looks at how men and women are portrayed in animated cartoons that are shown on Cartoon Network, a kid-friendly television network that is well-liked all over the world. Films are a vehicle for expressing one's ideologies. Using a variety of gender theories, including Coates, A Critical Discourse Analysis of Gender Representation of Male and Female Characters in the Animation Movie, Frozen by Al Saraieh et al.(2020),examines how gender is represented in the animated film Frozen (1986).Turkman (2021) proposed Investigating The Responses of Children to Animated Films that They View to assess the degree of correctness of children's responses to the content of the animated films they watch. Language, Media, and Ideology: Critical Discourse Analysis of "The Donkey King" Animation is presented by Quyyum et al. (2020). This study explores the ideological underpinnings of the news headlines in Pakistani media and seeks to ascertain how they affect the readers and viewers. Naji and Abbas' (2022) study entitled Self-society Conflict in Angie Thimas' The Hate U Give: A Critical Discourse Analysis demonstrates that contemporary racial challenges, such as prejudice and anti-black attitudes, are authentic and cannot be ignored. The Politics of Innocence: A Semiotic Analysis of the Pakistani Animated Cartoon Series Burka Avenger, a study by Shah et al. was published in 2020 in which the researcher chooses to focus on the content of the compiled photos from the Pakistani animated cartoon series Burka.

None of the previous studies has tackled how to analyze a script of cartoon films using Van Dijk's model (1998) to find out the cultural representation of anti-feminism in The Knight and the Princesss (2019). Thus, the current paper is to find out how the discursive strategies are used in Bilal to create negative and positive representations and how these strategies are used to implant anti-feminism as an ideology.

### 3. Methodology

The Knight and the Princess (2019) cartoon film is used as the data for the current study, which is qualitative because the results of the analysis are descriptive rather than statistical. To describe, explain, and understand the language utilized, the researchers have employed the qualitative approach, provided.

#### 3.1. Data Collection and Selection

Each study should be backed up with accurate and useful data. Not every data can be relevant to the study since the data may be incorrect or unreliable. Therefore, the data are accurately chosen by the researchers to be appropriate to fulfill the objectives of the study. The Knight and the Princess, a cartoon film from an Eastern culture, is produced in Egypt in 2019 after the researchers have conducted a thorough search. The researchers need not transcribe it because they have already watched and downloaded the internet version of the script. Five extracts from the script are picked by the researchers because they appear to and represent the anti-feminist worldview. The reference includes a link to the film itself. According to Bogdan and Bilden (1982), data refer to the raw resources that researchers receive from the world on the subject they are studying. The film is available on Netflix and Cinemania. Such a work reflects the social developments and cultural stands of the country that the film represents. Thus, the main reason for choosing this film is that it is appropriate for the main objective of the study which is uncovering the ideology of anti-feminism implemented in the language of the characters. The selected data of the current study are based on how the chosen data reflect the ideologies implemented representing the culture or cognition of a particular country.

### 3.2. Model Adopted

Van Dijk's Socio-cognitive Model (1998), which consists of the three elements cognition, society, and discourse, is used by the researchers. This model is chosen because it is related to the aims of the study, which are to investigate how anti-feminism ideology is expressed in cartoons and how language is used to create a specific cultural image, in this case anti-feminism. This section provides a multidisciplinary introduction to the term "ideology," fusing sociology, discourse analysis, and cognition. Ideology is defined cognitively in terms of the social cognitions that individuals of a specific culture share. The social part talks about the kinds of institutions, the connections between institutions, and the individuals who help to produce and spread ideologies or cultural values. The "discourse" explains how ideologies influence the language used on a daily basis, how ideological discourse is interpreted, and how discourse aids in the propagation of ideologies in society. The following are the discourse structures and the strategies used to analyze language products critically which are often associated with the expression or creation of ideology in Van Dijk's model (1998):

1. **Topics:** There are probably no talk and text structures that have a more complex significant impact on the creation and ongoing refinement of models than topics or semantic macrostructures derived. They serve as a representation of what is most significant or relevant to the participants.
2. **Local meaning:** The articulated topics influence the local understanding of text and talk in discourse comprehension. Since not all information about an event must be included in a discourse due to context, speakers and writers must make choices. These choices are subject to multiple forms of ideological control.

**3. Level of description:** The different ideas and tactics open up a wide range of alternatives when used with a semantic analysis; certain information may be expressed and other information may be left out in descriptions of situations.

**4. Rhetoric:** Many examples of the rhetorical dimensions of discourse have particular persuasive functions at various levels of discourse structure, such as metaphors, euphemisms, irony or contrasts at the semantic level, or alliteration and rhyme at the phonological level, have already been provided. Such rhetorical structures and methods primarily serve to control the recipient's comprehension processes and, in turn, indirectly the structures of mental models.

**5. Explicitness versus implicitness language:** Propositions may be selectively made explicit or left implicit depending on the goals of speakers as group members.

**6. Local coherence:** Propositional sequences are connected linearly by relations of "local" coherence. If two propositions express "facts" in a mental model that is (for example, conditionally) connected, they are coherently related. Yet, the mental models are ideologically biased, discourse coherence may also be, which would lead to biased models of the recipients.

**7. Lexicalization:** It refers to the choice of words used to communicate. A notion in discourse is perhaps the most obvious type of ideological expression in discourse. It refers to the way concepts, meanings, or ideas are articulated in lexical items.

**8. Nominalization:** The nominalization of propositions may also be a form of lexicalization, leaving agents or patients as implicit, such as,

"policing" concentrates on a verb rather than explicitly stating who is being policed.

**9. Style:** Lexical items, syntactic language and images may differ to intentionally or unintentionally convey their contextual boundedness: the circumstance may be more or less formal; the participants' relationships may be polite and pleasant. Thus, content can be expressed using a variety of expressions, certain semantics and model information.

**10. Discourse Schemata:** In addition to having a universal meaning, discourses have a universal form, or standard schema, which consists of a number of typical categories that appear in a specific order. Such as, arguments contain different types of premises and a conclusion, stories are arranged according to narrative schemata.

### 3.3 Research Procedures

The following steps are taken in order to accomplish the aims of the present study:

1. Introducing a theoretical account of what is meant by the main aspects of the study, such as culture, anti-feminism, ideology, and cartoon films
2. Outlining a theoretical account of Van Dijk's (1998) socio-cognitive approach
3. Collecting the data which are the cartoon The Knight and The Princess(2019).
4. Analyzing the data on two levels: macro level referring to the implemented ideologies in a specific culture; and micro level referring to the discursive strategies used to depict the ideologies.
5. Discussing the research results and outlining the findings of the study, conclusions, and recommendations.

#### 4. Analysis

The data is examined at two different levels: macro and micro. At the macro level, implications are highlighted or de-emphasized using a variety of discursive strategies include local coherence, level of description, lexicalization, and explicitness. The notion that discourses and the language strategies incorporated into a discourse serve to present the world is supported by Ahmed and Abbas (2020). The expressions will be examined to determine how anti-feminism is portrayed as an ideology that stands for Egypt. Cultural perspective of ideologies used in cartoon films can therefore be both positive and negative.

##### Extract one

##### Knight and the princess

The story follows teenage explorer, Mohammed Bin Al-Qasim, with a fictitious twist, and is based on a real 7th century fighter. He set out to rescue women and children who were being held captive by pirates in the Indian Ocean when he was just 15 years old because he had the belief that anything is possible. He would have both a huge challenge and a happy encounter on this quest. When he became 17, he was prepared to confront the despotic monarch Daher. Along with his close buddy Zaid and his master Abu Alaswad.

##### Extract one

An old man: Help! Help! Save us!23:12

Bin Al Qasim: What is it?

Amir: An old man calling for help.

Zaid: It could be a trap! 23:34

Bin Al Qasim: Mind the fire! Save the women and the princess of Qossah!23:45

Come, my lady.

The lady: My mistress is in there. 24:20.

**Micro level**

"Save the women", "My lady" and "The Princess" are lexical items. These items are local coherence. A clear contrast between men and women images. " Princess and lady " are two items remind the viewers of the title of the film " The knight and the Princess". Thus, these items used as a linguistic tool which is topic. Level of description another linguistic strategy used in this extract in the way women and men described equally with neutral way. A rhetorical tool used which is images to portray men and women roles; an image of a brave knight and a tender princess.

**Macro level**

This film shows the real and natural roles of both men and women that which puts the line to acknowledge the difference in the roles between the two genders. Men seen as savers, heroes, knights, warriors , hard-workers, and masculine creators. Women shown as princesses, wives, mothers, beloveds, and daughters who are tender, weak, peaceful, feminine and everything too girly and lady-like. This is a clear contrast between men and women images and it stresses the ideology of anti-feminism. This film reflects the gender roles of each depending on their nature. It shows real equality between men and women. Both of them play their roles without leaving their nature. It is not against the true feminism movement that fights for equality of women and places women in a position of power and independence and allowing her the same rights of everyone else. It is against this wrong kind of feminism movement that fights for allowing women to be superior to men not equal, cannot partake anything womanly or,lady-like or leave her nature which is feminine, tender, kind, calm, motherly, a princess-like. " Princess and lady " are two items remind the viewers of the title of the film " The knight and the Princess". Thus, these items used as a linguistic tool which is topic. Level of description another linguistic

strategy used in this extract in the way women and men described equally with neutral way. Men are kings and knights, women are Princesses and queens. This stresses the ideology of anti-feminism and stands against wrong feminism (anti-feminism). Furthermore, a rhetorical tool used which is an image to portray men and women roles. An image of a brave knight gets into the fire to rescue a tender princess. They are equal (knight and princess) no one is superior and each has his nature which stresses and meets true feminism movement (women are equal to men in being in high positions but yet they are in need to men due to their nature).

The lexical items "Save the women", "My lady " and "The Princess" support the ideology of anti-feminism. In this extract, women are portrayed as weak and still in need to men. Men are the savers here and the heroes while women are hostages.

### **Extract two**

The King of Qossah :Welcome. My daughter told me everything.29:6  
to return the favor, we came to help you free your hostages.

### **Micro level**

The lexical item and local coherence " hostages". An image of hostage - saver used as a rhetorical tool.

### **Macro level**

In this extract the Lexical item " hostages " is used to emphasize how women are portrayed as weak and in need to men to save them. Men are again portrayed as kings and savers(The King of Qossah and Bin Al Qasim). It is a local coherence at the same time stressing the ideology of anti-feminism. In this film women are away from the transformation of gender roles. Women's depiction in media is still based on the stereotypes which are around in the Egyptian society to keep to what is happening around. An image of hostage - saver used as a rhetorical tool

to emphasize the ideology mentioned. Women are tender and cannot save themselves due to their feminine nature.

### **Extract three**

The hostages: They've come to rescue us. Get us out of here!33:23

Bin Al Qasim: Zaid stop, we came to rescue the hostages, not to kill.  
33:43

### **Micro level**

The lexical items " hostages, rescue", the repetition of the pronoun "us" ,and the repetition of the verb" rescue".

### **Macro level**

The ideology of anti-feminism is stressed here again by using the same theme that women are not heroes, they are in need to men ,and men are savers. The lexical items " rescue , hostages", the repetition of the verb " rescue " to emphasize the role of men. The use of the pronoun "us " which is repeated twice emphasis that women are not of actions but receivers since "us" is an object in both expressions " rescue us, and get us out". In this extract, the animators declare the common stereotypes regarding gender roles in the declarative speech acts , 'They've come to rescue us. Get us out of here!' and 'We came to rescue the hostages'. (They -us) and (We -them) are the result of anti-feminism. If one notices ,the pronouns used for men are the subjects, doers, the actor, the ones who act while the pronouns used for women are objects, the effected. Thus, the use of these pronouns is another emphasis on the ideology of anti-feminism.

### **Extract four**

The priest: The prophecy says, my lord, the Arabs will not rest until they save their women and children.5:32

### **Micro level**

Local coherence is used in the lexical items " save and women".

**Macro level**

The ideology of anti-feminism is stressed again in this extract by using the theme that men are the savers. The expression "Arabs will not rest until they save their women and children" is a great portrayal that keeping women and kids in save is the men's role in Arabic cultures. The declarative speech act 'The Arabs will not rest until they save their women and children' is a clear declaration about the Arab's stereotype.

**Extract five**

Zaid: Bin Al Qasim, why did you bring us  
to your uncle's house?

Bin Al Qasim: Al Hajjaj is holding a council to rescue the women  
hostages.7:26

Bin Al Qasim: I want to know their plans. 07:30

**Micro level**

The declarative speech act " Al Hajjaj is holding a council to rescue the women hostages". The lexical items " rescue and hostages".

**Macro level**

The ideology of anti-feminism is stressed again in this extract. Female characters are portrayed as hostages who should be rescued by men. Men are holding a council and putting a plan to rescue the women. In all the extracts women are seen as weak and still in need to men and their help they are in difficult situation and men save them as in the lexical items" rescue and hostages" and the declarative speech act " Al Hajjaj is holding a council to rescue the women hostages". Showing the power of men to rescue and help women who are seen as hostages in this film is a clear reflection of the stereotypes regarding gender roles in Arabic cultures. This is not out of misogyny but it is the common stereotypes in the Arab's cultural.

Table (1)

## Findings of the film

Extract	Macro level of analysis	Micro level of analysis
NO.	Ideology	Product(linguistic strategies)
1	anti-feminism	Lexicalization, local coherence, a clear contrast between men and women images, topic. Level of description. A rhetorical tool used which is images.
2	anti-feminism	Lexicalization, local coherence an image used as a rhetorical tool.
3	anti-feminism	Lexicalization, repetition.
4	anti-feminism	local coherence
5	anti-feminism	lexicalization

## 5. Discussion

In this study, not all the linguistic strategies suggested by Van Dijk (1998) are used. lexicalization is used the most, as a linguistic tool it is used in all four extracts to emphasize the ideology of anti-feminism such as ‘rescue and hostages’ in extract three and five, ‘women and save’ in extract four, and ‘my lady and hostages’ are used in the first and second extracts. The images of ‘hostage-saver’, ‘a brave knight and a tender princess’ are used as rhetorical tools in the first and second extracts. Level of description is used in the first extract in the way women and men described equally with neutral way. Local coherence, semantic representation and rhetorical tools such as images and repetitions are used the least. However, the linguistic strategies are used no matter how many times; they are to uncover the cultural representation of anti-feminism implemented in The Knight and Princess to impose it on the audience (Kids and teens). Thus, cartoon films are not mere entertainment tools but a vehicle to transmit the cultural representations i.e., anti-feminism. In other words, cartoon films constitute a mirror to reflect the cultural stands and values through the language of the characters in the film. Using many discursive strategies such as level of description, lexicalization, local coherence and rhetorical tools, anti-feminism is depicted positively.

## 6. Conclusion

The researchers in this study have uncovered the cultural stand of anti-feminism at the macro level by investigating the discursive strategies and linguistic tools at the micro level in five extracts selected purposively. Thus, they have fully filled the aims of the study answering the questions that cartoon films are not merely entertainment tools, they are educative means to affect others' values, trends, stands, and ideologies positively. Animators tend to use some discursive strategies to imply certain cultural representations that reflect their social, political, and religious cognition. In turn, this might generate new perspectives, convictions and departures from the standard stands established around in a particular society or culture. The animators of Egypt have produced the film *The Knight and the Princess* (2019) to emphasize the cultural stand "anti-feminism". This is how Arabic societies portray their cultural representations, values, and beliefs through their shows.

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