



Islam and Media Working Group  
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**Id:** 9220

**Title:** US Media Coverage of the 2014 Gaza War: Biased Balance, Disparate Descriptors, and Other Dominant Media Frames

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**Abstract:** The lens of political economy and media framing are used to investigate and explain the editorial choices by major U.S. media reporting on the summer 2014 conflict in Gaza. News production decisions and assignments (structured and informed by class interests, advertising, and preferred sources) are found to parallel the manifest political evaluations in news content. Television and print reports from July 8 (when the Israeli airstrikes began) through August 26 (when a semi-stable cease-fire was announced) are found to exhibit several dominant frames, including: a banal balance between asymmetrical antagonists, unequal legitimizing journalistic descriptors, and consistent omission of historical contexts. The prevalence of these frames in US media coverage does much to explain the hegemonic consent by the American public leading to acceptance of Israeli actions with corollary condemnations of Palestinian actions.

**Id:** 9315

**Title:** How the US fails to combat Islamic State propaganda effectively

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**Abstract:** AbstractIntroductionThe terrorist organization Islamic State (IS) in Iraq and Syria is using extensively social media to accomplish its goals. Many experts see IS as the most successful and active terror organization on this field (Elkjer 2014; Jasper & Moreland 2014). It uses Social Media particularly for propaganda, recruitment and fundraising. For western countries the recruitment of volunteers for the IS presents a mayor problem when they fight some time in Syria and Iraq and then come back to their countries of origin. Those recruits gain experience with heavy weaponry, become brutalized and might conduct terror attacks in their home countries.For this reason the US State Department launched a tough and graphic propaganda counteroffensive against the Islamic State in Sept. 2014 (US Dept., 2014). It used a range of the group's own images of barbaric acts against fellow Muslims to undercut its message. At the core of the social media campaign involving twitter and facebook is a YouTube video set up as a fake recruiting ad for the Islamic State. It`s core message is 'Think again. Turn away' aimed at convincing would-be recruits not to join. At the end of the video the US State Department pops up as the responsible organization of the message. The question is if this kind of counteroffensive can meet its goals.Theoretical frameworkThe campaign is analyzed via the campaign effect model of Bonfadelli & Friemel (2006). This states that every campaign is influenced on the one hand by external factors and on the other hand by the predisposition of the target group for the campaign message. Certain causal effects lead to potential effects that might meet the campaign goals.ApplicationApplying the campaign effect model on the social media campaign of the US State Department shows that it is highly unlikely that it will have the intended effect of deterring potential IS recruits. The social psychological dimension of the potential recruits has to be taken into account. First these people are highly skeptical about US government information. That means that their predisposition of accepting an US-American point of view is extremely

low. The US government is just not credible for them. Second, many radicalized Muslims are not deterred by brutal images, but rather encouraged. Alternative campaign approaches Since the credibility of the messenger is essential, it is much more promising to work with local, regional and national Muslim authorities when using Social Media and fighting IS propaganda. It is also advantageous to use dropouts from IS as testimonials who can tell convincingly that IS cannot deliver what it promises.

Literature Bonfadelli, Heinz & Friemel, Thomas (2006): Kommunikationskampagnen im Gesundheitsbereich. Grundlagen und Anwendungen. Konstanz: UVK.

Elkjer Nissen, Thomas (2014): Terror.com - IS's Social Media Warfare in Syria and Iraq, Contemporary Conflicts, <http://forsvaret.dk/FAK/eng/news/magazine/articles/Pages/Issue-2-Volume-2-2014/Terror-com-IS-Social-Media-Warfare-in-Syria-and-Iraq.aspx> (last access: 12.01.2015)

US State Department (2014): Welcome to the "Islamic State" land (ISIS/ISIL), [www.youtube.com/watch?v=-wmdEFvsY0E](http://www.youtube.com/watch?v=-wmdEFvsY0E) (last access: 12.01.2015)

Jasper, Scott & Moreland, Scott (2014): The Islamic State is a Hybrid Threat: Why Does That Matter', in: Small Wars Journal, <http://smallwarsjournal.com/jrnl/art/the-islamic-state-is-a-hybrid-threat-why-does-that-matter> (last access: 12.01.2015)

**Id:** 9316

**Title:** Prominence or Marginalization: Literature Review of the 21st Century on the Patterns and Depictions of Muslims in Films

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**Abstract:** At the advent of 21st century, films and especially documentaries are more significant in terms of doing good business and participating in political debates. Film is a significant tool of shaping, reshaping, constructing, and restructuring realities. Filmmakers (re)construct, (re)present and (re)structure realities that are widely accessible. According to Edelman (1993) the social world is like a kaleidoscope of potential realities. Films play an active role in determining when and how to evoke certain realities depending on which issues are selected, which observations are framed and how the content is treated. Islam is perceived by the western non-Muslims as promoting intolerance and violence. Many studies propose these findings. According to Armstrong (2000, pp. 179-180), 'During the Crusades, Christians who had instigated a series of brutal holy wars against the Muslim world, that Islam was described by learned scholar-monks of Europe as an inherently violent and intolerant faith, which had only been able to establish itself by the sword. The myth of the supposed fanatical intolerance of Islam has become one of the received ideas of the West.' These ideas are perpetuated through media contents and especially through films. In 1995 NATO Secretary General Willy Claes announced that 'Muslim fundamentalism is at least as dangerous as Communism once was because it represents terrorism and religious fanaticism.' Such statements from political leaders influence upon the media agenda. This study is an attempt to evaluate the research produced in the 21st century regarding patterns and directions of Muslims' depictions in films.

**Id:** 9407

**Title:** ' Framing Islamic Actors in the Egyptian Drama :' An Analytical Study '

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**Abstract:** In the aftermath of January 25th. Revolution different ideologies and political actors 'have emerged on the political scene. One of the most important actors were the 'actors with Islamic background 'Islamic Actors'(\*)" including Islamists or political Islam 'ideologies groups which are considered one of the most influential ideologies on the 'Egyptian scene. Islamists or Islamic groups have been struggling with the Egyptian 'political system and society for a long time. Prior to January 25th. Revolution, they 'were marginalized not only politically but also in the media as they were represented 'as a threat for the society stability. After the Revolution, they became a legitimate 'political actor in the Egyptian political scene. Finally, after June 30th Revolution they 'were depicted as 'Terrorists'. 'Given that, Cinema is considered a gate through which the world can know and form 'opinions towards society. In this context, the Egyptian drama, cinema in particular, 'has been a main player in portraying Islamic actors for a long time, especially 'Islamists through representing conflicts between them and the society.'Hence, This study seeks to analyze how Egyptian Drama frames Islamic actors 'especially 'Islamists' and the struggle between them and the society using 'Framing 'Theory'. 'The Framing Theory according to Entman is to 'select some aspect of a perceived 'reality and make them more salient in a communicating text, in such a way as to 'promote a particular problem definition, causal interpretation, moral evaluation, and/or 'treatment recommendation for the item described'. In this vein, Frames can be 'detected by determining particular words, visual images, metaphors, concepts and 'symbols found in the text (Entman, 1991, 1993). Framing also refers to modes of 'presentation that journalists and other communicators use to present information "(Scheufele & Tewksbury, 2007). That means directors, scriptwriters, actors, 'photographers and producers, as communicators, can construct frames to particular 'issues and groups. 'According to this study, Frames will be detected by determining the main issues and 'ideas related to Islamists, the contexts through which they were depicted, reasons for 'these issues, moral evaluation, and negative/ positive traits and roles attributed to 'Islamists in the Egyptian cinema. "The primary analytical method in this study is "Qualitative Content Analysis", which is 'a technique for analyzing the representation of Islamic actors in the Egyptian cinema 'to help detect frames used.'\_\_\_\_\_ (\*) It's notable that in this study i'll use the term 'Islamic Actors' to refer to islamists/ islamic groups, clerics, preachers, 'and religious people who exploit Islam to achieve personal goals or to cover 'corruption of their morals. But this study will focus on islamists(islamic groups) as islamic actors and 'will, in addition, give a refer to the other islamic actors.'

**Id:** 9417

**Title:** Freedom, Autonomy, Dignity, Respect of Religions, Rationality and Responsibility: The Relevance of Islamic Ethics for Contemporary Global Journalism

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**Abstract:** The most critical challenge facing the globalization of journalism is the global ethics framework that would control the quality of journalism, and sustain peace and coexistence among different cultures. The need for a universal ethics model that guides journalism performance is a necessity due to a number of variables among which are the expansion of the global media in reach and impact and the shrinking of the nation state. The dangerous consequences the irresponsible and unethical journalism produces which threatens the international and intercultural relations calls for a new alternative for the current Western-based global ethics framework. Furthermore, as Wasserman, 2006 states the increasingly global arena in which politics, economics, culture and ecological issues are being contested seems to call for a global formulation of what the media's role should be in reporting these phenomena that are no longer limited to the location of nation-states, but take place transitionally. The failure of the global journalism in dealing with the sensitive cross-cultural issues, and the negative consequences that cannot be easily justified not only affects the credibility of Western journalists and the profession as a whole but also means that the Western-based ethics is in bad need of reevaluation. As Nyamnjoh (2005) has shown, increasingly, it becomes clear that the normative frameworks of liberal democracy cannot be unproblematically applied to contexts outside the West. In searching for the global frameworks of media ethics and its proliferations one can conclude that they are all based on the liberal-democratic value frameworks. Little theoretical scholarly contribution from non-Western arena has been introduced to the epistemological discussion of the universal ethical principles for media and journalism. Needless to confirm that the contribution of the Islamic-based ethics framework is rare and still far from being recognized among Western schools of thought. This paper introduces the Islamic model for the ethical global journalism that acknowledges the varied and potentially conflicting ethical traditions of societies. It attempts to contribute to the debate concerning the journalism ethics by providing just and viable alternative ethical model for global journalism. An analysis of the most prominent Western and Non-Western frameworks of global journalism ethics will be conducted. In addition, the Ethical values of Islam will be elaborated and its implications to global journalism will be identified. References Quoted: Wasserman, Herman, (2006) Globalized Values and Postcolonial Responses, South African Perspectives on Normative Media Ethics, The International Communication Gazette, <http://gaz.sagepub.com>

**Id:** 9421

**Title:** Resistance to Hegemony: Social Networks in Sudan Occupy the Print Media landscape

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**Abstract:** With the increased state hegemony on the print media in Sudan, alternative venues of expression have sprung up to fill the social need for uncontrolled communication in the country. Though the current government claims a liberal democratic environment is available, actions and deeds prove otherwise. An unprecedented encroachment of the security apparatus has led to the closing down of newspapers, the censoring of political opinions and the prevention of outspoken critics from writing in the local press. A scheme of takeover of newspapers and printing presses has made the security bureau the sole controller of print media, thus making impossible the free expression of opinion. Sudanese Journalists and writers have found in the social networks that sprung up in the country, a viable alternative that allows resistance to the bureaucratic hegemony of the government. This paper will explore the place and impact of social networking in the country by investigating SudaneseOnline.com, a website which has gained fame and repute among Sudanese both inside and outside the Sudan. The website has caused controversy and frustrated the authorities in the country for its criticism of the government to the extent that several attempts of site-blockage were made, and allegations of blasphemy were levied against the manager. The study will investigate the website's focus on local politics and compare it to the use of the site for socio-cultural purposes. As a social network, the site has successfully brought Sudanese abroad closer to home and strengthened the social bonds among expatriates and relatives and friends inside, its role in political exposes and criticism of the ruling regime is explored. The paper concludes that social networks are more than political platforms of opposition, as they could help- in this age of social mobility- in maintaining social cohesion despite the dispersion of the Sudanese across the world.



**Id:** 9826

**Title:** Twitter and Facebook in the absence of Voltaire & the Awakening of "the 99%"

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**Abstract:** Undeniably new media has played a leading role in the protest movements that took the world by surprise during the last four years. The 'Arab Spring' came after centuries of winter to topple some of the most brutal dictatorships in the Middle East. Protests sparked even in the established democracies with aims to revive democracy via the Occupy Movement in New York, the Spanish Indignados Movement in Spain, the protests in Greece, and the Democracy Village in London to name few. Many movements kept the world watching as a worldwide consensus seemed to agree that hunger, lack of freedoms and liberties, absence of dignity and prosperity are not acceptable anymore. The streets found a way to express their dissatisfaction from the prevalence of the Pareto principle which brings to mind one of the most famous revolutions in the modern History; the French Revolution. It might seem that the key difference between the old protests and the modern ones is the use of old and new media yet it is not until such use is properly examined that one can speak of a powerful or 'a weak link' tool. In other words, would the French revolution be any different if Voltaire had Facebook and Twitter? This paper answers this question the other way around. Focusing on the Arab Spring and mainly the Egyptian revolution it is worthy to examine how new and old media 'as studied by Casstells, Fenton, Gauntlett, and Sakr, Ayish, Kraidy, to name few ' were used today in the absence of Voltaire or in Egyptian terms Qassim Amine, Refaa Tahtaoui and all the thinkers who are substituted by tweets or Facebook pages giving a new meaning to Habermas' public sphere. Did Facebook and twitter, by carrying so many dissimilar voices, help or kill the revolutions? How did old media, especially Egyptian state television and Al Jazeera keep up with the public tweets and the protest events at the same time?

**Id:** 9843

**Title:** Hate discourse in the Egyptian journalism and its political consequences

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**Abstract:** The study tackles the hate speech in Egyptian journalism outlets, which has widely spread since the second transitional period post the 25th of January revolution, through traditional and online media. The main objectives of the study is to describe, analyze and interpret features and mechanisms of the hate speech used by the Egyptian media during that period, as well as to analyze the political implications of such a discourse on national, regional and international levels. Moreover, the study aims to assess the risks of the hate speech used by Egyptian journalism outlets on the society, and to reach a vision on how the media outlets shifted from being used for propaganda to spread hatred and be politically attached to non-professional media practices imposed upon them by political organizations and business men, to become more professional and governed by the ethics of the profession along with social responsibility, through presenting a positive speech and messages of tolerance. Objectives of the Research: The paper seeks to achieve the following objectives: -Analyzing and interpreting ( the theses provided- the proof paths- the active force- the referential frameworks- the characteristics of journalism discourse ) Of Hate speech in the Egyptian media during the second transitional period and the presidency period of Sisi. -Analyzing and interpreting the strategies used in the hate speech. -Analyzing and interpreting The Political Results for the hate speech and reflecting it on the local , regional and international level. Methodological Framework of the Research: -This study belongs to the descriptive studies and uses the Media Survey Methodology and discourse analyzing tool. The Time Period Of The Study: -During the second transitional period and the presidency period of Sisi.

**Id:** 10296

**Title:** Panel: Charlie Hebdo- revamping thesis of Clash of Civilizations' A case of Pakistani print media

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**Abstract:** Charlie Hebdo publication of cartoons containing satirical depictions of the Prophet and the Muslims came in the limelight with a bang when on January 8, 12 journalists were killed. This was followed by a very strong reaction from the west, which considered the incident to be a serious threat to their right to freedom of expression. Whereas, the Islamic communities throughout the world expressed their distress and anger on the cartoon depictions, mainly due to two reasons: first Muslims belief does not accept any pictorial representation of Prophet and second cartoons associated Muslims and the Prophet with terrorism. The sharp divide between Muslim rage and western fear of the threat to their freedom of expression is now responsible for the revamping of the thesis of Clash of Civilizations. The study will, through content analysis and critical discourse analysis of news, editorials, columns and pictures, look at the coverage of the Charlie Hebdo cartoon controversy in the English and Urdu dailies of Pakistan. It aims to examine whether the dailies gave prominence to the thesis of 'clash of civilizations and anti-west rise' as an overarching frame or gave emphasis to those elements in the west which acted more responsibly by discouraging the publication of these cartoons. The study will explore if the media legitimized Muslims' and Wests' reactions to the publication of the cartoons in the magazine, without supporting the 'clash thesis' and still held the West responsible for not exercising their right to expression with responsibility.

**Id:** 10336

**Title:** Constructing the Image of a 'Benevolent' Dictator: General Pervez Musharraf in Time Magazine

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**Abstract:** While the United States favors democracy as a matter of principle, in actual practice, it maintains alliances with non-democratic partners on Muslim countries. This project looks at one example of how this contradictory stance is presented within western visual news narratives. This paper focuses on the photographic coverage given to General Pervez Musharraf, who ruled Pakistan from 1999-2008, within Time magazine, during the aforementioned period of time. Analysis reveals that the photographic coverage given to Musharraf changes in response to key political events, especially 9/11, after which the General chose to ally himself with the United States in the War on Terror. These changes relate to thematic content and semiotic codes, and affect not only the depiction of the General, but also how he is presented in relation to the people he governs. It is argued that the coverage given to General Musharraf is a reflection of how material concerns of power manifest themselves in media narratives. The vicissitudes evident in the narrative and semiotic codes which comprise Musharraf's photographic coverage reflect the manner in which the western ideological preference for democracy is balanced with practical foreign policy concerns. Based on an interdisciplinary theoretical approach and a triangulated methodology, this study employs content and narrative analysis to compile and analyze both qualitative and quantitative data; the methodological design draws heavily on social semiotics, specifically the work of Theo van Leeuwen (2005) and Helen Caple (2013). In addition to semiotics, this project's theoretical framework draws on the work of Foucault (1972) and Homi Bhabha (1991) to explore the in depth interpretive potential of the findings. The holistic aim of the project is to identify patterns in the visual language of representation, i.e. a set of strategies used to depict selected nations and the people in it, and how these patterns may facilitate the enculturation of stereotypes in the minds of news consumers. References Bhabha, H 1991, *The Location of Culture*, Routledge, New York. Caple, H 2013, *Photojournalism: A Social Semiotic Approach*, Basingstoke: Palgrave Macmillan Foucault, M (1972) *The Archaeology of Knowledge*, Routledge, New York. van Leeuwen, T 2005, *Introducing Social Semiotics*, Routledge, London.

**Id:** 10523

**Title:** Leitkultur and Discourse Hegemonies: German Mainstream Media Coverage on the Integration Debate between 2009 and 2014.

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**Abstract:** This study analyzes the mainstream media coverage on Germany's integration debate between 2009 and 2014, while detecting main debate actors, topics, discourses, key events and their relations to one another. Media representations of Muslims, integration, immigration, multiculturalism and creation of otherness are scrutinized, considering different political alignments of mainstream newspapers. Furthermore, the so-called Sarrazin debate is contextualized within recent events such as right-wing populism and anti-Islamization movements. A quantitative content analysis revealed pragmatism and culturalism as the leading discourses in one-third of all left and right leaning newspapers, while integration, immigration and populist language in politics were the most discussed topics. Mainly, events and actors related to the Sarrazin debate were mentioned. We argue that the Sarrazin debate has encouraged a variety of actors to speak out in favor or against Muslims. Current repercussions of this debate should be scrutinized as due to data and method limitations of this study, potential motives, strategies and opinion camps could not be identified. Finally, detected Muslim comments and reactions were comparatively minor, considering that they are the core subject of our analyzed debate. Our findings suggest a social network analysis (SNA) combined with qualitative research, in order to identify more actors, ties and network alliances.

**Id:** 10646

**Title:** Perils and Pitfalls of Salafism in the West and the Ambiguous Power of the Internet and New Media

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**Abstract:** The West watched stunned the unfolding of the recent Muslim terrorist attacks on the French satirical weekly journal, Charlie-Hebdo in Paris (Jan 7, 2015), and ensuing hostage taking at a Jewish Kosher supermarket which left 16 people dead in total. The shock was 'civilizational'-like, with about 2 million people, more than 40 world leaders, and an additional 3.7 million across all of France taking to the streets. With the Canada Parliament shooting in Ottawa (October, 22 2014), leaving a reservist soldier dead, and the Saint-Jean-sur-Richelieu running over of two soldiers (one killed) (October 20, 2014), Quebec media had already been subjected to round the clock coverage two months earlier which, coupled with the coverage of the Paris terrorist attacks, generated further diffuse, yet a very profound sense of fear of 'Muslim' terrorist attacks. In this paper, we would like to argue that the mediatization (Lilleker, 2008) of Quebec's own terrorist crises, along with those of France, has allowed for a new Quebec media panoptic (Foucault 1975) scrutiny of the more fundamentalist (or extremist) segments of its Muslim community. To do so, one must understand that in Quebec, the backdrop onto which those events are read remains the whole charter of values' proposed law debates (2013-2014), most of which were played out in the Media, the Press, the Internet and social media, with veil-wearing Muslims and Muslims insisting on praying or eating halal bearing the brunt of French-styled 'laïcité fermé' discourses. Unsurprisingly, this more fundamentalist segment of Quebec Muslim's population became increasingly subjected to monitoring so that it can be disciplined into the body politics. Internet and social media become crucial monitoring tools. That is where incriminating information about individuals, institutions, and, more problematic, putative associations unearthed via hyperlinks, is harvested. That is where incriminating information can then be posted, shared, retweeted and facebooked to ensure discipline can meted out. Two recent cases are illustrative. Views put forward by Hamza Chaoui on his Facebook page and in his online sermons were harvested, translated and disseminated, identifying yet another Muslim social problem which ended up worrying policy makers right up to the Quebec Assemblée Nationale, but also leading to municipal law changes to prevent him from opening his Islamic Cultural Center (where religious instruction was to be provided). In another case, links found on the webpage of an Arabic and Islamic school were used by their detractors to incriminate it, because those links led to extremist Salafist sermons and websites; public denunciations led to the College that was renting them classrooms on week-ends to cancel its lease. With the study of these two cases, their websites and media presence and the unfolding of these two incident in the media, we would like to argue that the

Internet and new media have become new tools for Quebec's panoptic (Foucault 1975) scrutiny that may well participate in the mediatization (Hjarvard) of the good (integrated) and the bad (nonintegrated, uninterruptable) Muslim.

**Id:** 10787

**Title:** MEDIA AND SECTARIANISM IN INDONESIA: THE RISE OF SHIA MEDIA AND ANTI-SHIA ONLINE MOVEMENTS

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**Abstract:** The existence of Muslim Shia community as minority among the majority of Sunnis has long become the latent intra-faith clash in Indonesia. The different ways of these two Muslim groups performing their religious practices, values, and socio-cultural life in the community have become the social friction and tense for these two Muslim identities.. Statements and claims from Muslim scholars and conservative Muslim blogging communities about Shia have been overwhelmingly grown following the Sunni-Shia conflict in 2012. Cynic comments call Shia as 'a new communist' or 'same as communist.' Others label Shia as 'minority' or 'minority religion', or 'misleading sect.' The digital era of information technology appears to be a new space and place for the Indonesian Shiite communities to express their existence and conceal their 'cloak' in the country. The internet and social media have become the 'new' medium of voices for their movements and 'open their door' to the public. Internet websites, Facebook pages, Blog spots, and Twitter are utilised by these Shiite followers and supporters to show their presence, activities, interactivity, and thoughts about Islam. Online magazines, news portals, radio broadcastings, and other publications pages related and oriented to Indonesian Shiites and Shia religion can be found many in these days. This condition raises an issue whether or not it is a sign moment of more 'exposed and approachable Shia' and its identity to the Indonesian publics. Moreover, responding to those Shia media, the anti-Shia movements such as the fundamentalist Sunnis, the Wahabi-Salafi's, the Wahabi-Takfiri's supporters have created their online publications and fan pages to counter those Shia's publications. The online media battles on sectarianism issue then have sparked in the cyberspace of Indonesia in the last three years.



**Id:** 10789

**Title:** Hollywood and the Holy War: The portrayal of Islam in American action cinema.

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**Abstract:** As Payne (1995, p. 97) has argued, the Othering of Islam has since long been a part of cultural creations in the West. The Western fear of this 'foreign' religion is rooted within history and transmitted through generations of stories, art and Orientalist imagery. In this article we make the case that the genre of the Hollywood action films is yet another link in solidifying this cultural otherness, and that these cinematic products have provided a large amount vilifying images of the religion since mid-1980s. With the end of the Cold War, the red threat was no longer credible and made way for a new enemy: the (Muslim) Arab (Vanhala, 2011, p. 280). According to Fries (2005, p. 320) events concerning Islamic terrorism have more than inspired Hollywood to re-use age-old tropes and stereotypes in a new context. This negative portrayal of Muslims in American cinema has supposedly worsened in the last two of decades as America's War on Terror has exponentially increased the amount of hostile representations of the Middle-East. The religion of Islam and its supposed hostile doctrines have played a big role in this vilification. As Ramji (2003, p. 70) argued, part of 'selling' the Gulf War to Americans, both in news media and cinema, was a certain religious rhetoric. Islam became heavily associated with evil and oppression, a sentiment even more enhanced after 9/11, where the concept of the Jihad attributed to the sense that America was under attack by a widespread Islamic threat. This article will investigate the representation of Islam in a thirty-year period (1980-2010) of American action cinema. As this period covers a number of geopolitical events that have been of great significance in America's relationship with the Middle-East, the specific goal of this article will be to chart the shifts in representation throughout these three decades. Special attention will be paid to the (mis)perceptions and stereotypical images plaguing the religion's representation, and how these cinematic attitudes can relate to a sense of hostility towards Islam and its practitioners. References Fries, J. G. (2005). *The Evaluation of Hollywood Portrayals of Soviet and Middle. Easterners 1980-2000*. U.S: College of Art and Science of Ohio University Ramji, R. (2003). *Representations of Islam in American News and Film: Becoming the 'Other'*. In Mitchell, J. P., & Marriage, S. (eds), *Mediating Religion: Studies in Media, Religion, and Culture*. London: A&C Black. Payne, R. J. (1995). *The Clash with Distant Cultures: Values, Interests, and Force in American Foreign Policy*. New York, NY: SUNY Press. Vanhala, H. (2011). *The Depiction of Terrorists in Blockbuster Hollywood Films, 1980-2001: An Analytical Study*. California: McFarland.

**Id:** 11055

**Title:** Freedom of Expression Vs Religious Hegemony: Case Study on Prophet Muhammed Cartoon in European media

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**Abstract:** Publishing cartoons about Prophet Muhammed in two newspapers in Denmark and France respectively has ignited rage and disappointment among Muslims across the world. Although media in those two countries perceives it as a sign of freedom of speech, Muhammed cartoon was differently perceived by Moslem countries in parts of the Middle East and Asia as an offense to the Islamic beliefs about the prohibition of any visual depiction of the Prophet (Barnard, 2015). This irreconcilable difference in perceptions between Western Media and Islamic beliefs is one of many examples on the ambiguous power of communication that resulted in notable resistance and disapproval by millions of Muslims. This ambiguous power of communication and hence the tension between the West and Moslems in some parts of the world can be analyzed and understood through some of the existing communications models. Mortensen (1972) noted that a functional communications model is useful in providing both general perspective and particular vantage points from which to ask questions and to interpret the raw stuff of observation. Similarly, Lackman (1960) stated that models should lead us to new discoveries. In his cyclical model of communications, Schramm (1954) provided the additional notion of the psychological frame of reference that refers to the type of orientation or attitudes which interactants maintain toward each other. Schramm's model is perceived by other communications scholars as a tool to be used for the analysis of the bilateral communications between two parties (Aronson and Clarsmith, 1962; Freedman, 1980; Lepper, Zanna, and Abelson, 2004). This case study investigates the publication of Prophet Muhammed Cartoons by two newspapers: the French Charlie Hebdo and the Danish Jyllands-Posten as a contemporary phenomenon in Western Media of depicting the prophet as a sign of freedom of speech (Lewis; Davies; Kuipers; Martin; Oring, 2008). Using the implementation process of publishing the cartoons in the two newspapers as unit of analysis, the case study tackles the following research questions: Why was a decision taken by the newspapers executives to publish those cartoons' And how was the message communicated (i.e. the communication process) between the Western newspapers and the Muslims across the world' The purpose of this research is to explain the presumed causal links between the publication of the cartoons and the

disappointment of Muslims across the world. This case study is based on the analysis of the message being communicated by the two newspapers to the Islamic world, interviews excerpts made for the newspapers' executives, and the official correspondence about this issue between some of the Moslem countries' governments and the Danish government. Then, in an attempt to bridge the gap between the two parties, the study proposes a model of communication that is based on Schramm's psychological frame of reference and helps to clarify the fine line between freedom of speech as perceived by Western Media and violations of sacred entities as perceived by the Islamic nation.

**Id:** 11113

**Title:** Feminism in French Mainstream Media: The Construction of Muslim Figure as Responsible of Sexism

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**Abstract:** Many feminist movements have emerged in the late 2000s in France. This phenomenon is often analysed as a symptom of a 'third wave of feminism'. However, when one considers issues related to media coverage, the possibility for these social movements to reach the 'global public sphere' (Fraser, 2001), which materializes in the mainstream media, is far from easy. This presentation proposes to interrogate the social recognition (Honneth, 1995; Voirol, 2005) of feminist movements in the French media and, through this, to question the hegemony this social recognition is significant of. To do this, I will analyse, in a constructivist approach to discourse analysis, the ways in which four feminist movements (that all emerged in the 2000s) have been covered in major French newspapers (Aujourd'hui en France, la Croix, les Échos, l'Express, le Figaro, l'Humanité, Libération, le Monde, le Point, la Tribune):- 'Ni putes ni soumises' ['Neither whores nor submissive'], which is a movement born in January 2002 in order to expose and condemn gender-based violence in the French popular suburbs, a territory that has been associated with Islam since the 1980s in mainstream media;- 'Femen', a collective that was created in Ukraine in 2008, moved to France in August 2012, and that is known for its actions that are close to happenings: the female demonstrators protest topless, with slogans painted on their breasts and clenched fists;- 'La Barbe' ['The Beard'], which is a movement that grounds its actions in irony: decked out in a beard, its female activists enter (physical) spheres of power where they congratulate the (male) participants for masculine hegemony, thereby denouncing it;- 'Osez le féminisme !' ['Dare Feminism!'], a group that was formed in June 2009 to combat gender inequality at work in the French society. I will show that only the feminist movements that hold and voice a discourse about a specific enemy who is 'obviously sexist' and socially disqualified within the Republican space ' i.e. the figure of the Muslim in general ' can reach the public sphere (such as Ni putes ni soumises and Femen). Furthermore, through the assignation of responsibilities and the rhetorical arguments put forward by these feminist movements to prove that inequalities exist, gender relations associated with whiteness are mitigated or distanced. In fact, with whiteness being implicitly staged as more respectful of gender equality, the media coverage of feminist movements reactivates (unequal) gender and race relations. Protest groups that gain the most important social recognition in the public sphere are those that contribute to categorize Muslims as the unique participants in the production of sexism in French society.

**Id:** 11229

**Title:** Coke Studio and the Heterodox Sufi Tradition in Islam: A Discourse Analysis

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**Abstract:** Although Islam is increasingly regarded as a regressive and orthodox movement having an isolationist-exclusionist approach seeking to supplant local cultures, a composite culture deeply assimilative of local socio-cultural-religious and folk elements is perhaps the most striking feature of Islam in the Indian sub-continent. However, there is a trend towards the growth of radical Islam in the sub-continent, influenced and driven by Salafi and Wahabbi ideologies which strive to preach and popularise a puritanical version of the religion. In this context, there are voices that seek to re-emphasise the uniquely broad and composite nature of Islam in the sub-continent. 'Coke Studio', a programme televised in Pakistan and India has sought to achieve this through cultural production rooted in composite culture and folk traditions of the Indian sub-continent. It has also acted as a bridge between art and society, informing people about their composite cultural heritage and diversity by bringing together classical, qawwali, bhangra music, etc. This paper seeks to do a discourse analysis of some of the Sufi songs produced by Coke Studio and the online responses to these videos. In doing so, the paper attempts to understand how cultural communication is shaping the discourse on Islam in the context of the rise of puritanical religious ideologies and the heterodox responses to this trend.

**Id:** 11343

**Title:** Bollywood's My Name is Khan and post 9-11 Muslim identity: Tales of audience resistance and consumption

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**Abstract:** Bollywood is a multi-billion dollar Culture Industry primarily comprising Hindi-Urdu cinema. It is a globalized, hybrid product that enjoys a market globally. Since the days of Mother India, a female centered post-colonial film, produced in 1955 in the wake of Nehruvian national 5-year plans, political content is accepted as an intrinsic part of Hindi-Urdu language cinema. In Indian film history, the 1970s brought resistance to Indira Gandhi's emergency through the trope of the angry young male and the rise to stardom of Amitabh Bachchan. A successor to Bachchan's super star status, Shah Rukh Khan rose to fame in the 90s with the strides made by Bollywood to appeal to global audiences, more particularly to the diasporic Indian. Never having shied from filmic political content and controversy, Bollywood has made a slew of post 9/11 themed films 'Tere bin Laden, New York, and MNIK to name a few. These films have been made at the heels of internal 'terror' threat films such as Bombay, Roja, Fiza, Fanaa, Dil Se and the latest Haider, which has already problematized Muslim identity in modern postcolonial, neoliberal India. MNIK stands out for several reasons least of all because the Johar-Khan director-actor duo brings a mega-starrer to the silver screen. In MNIK, the producer (Shah Rukh Khan himself) and director (Karan Johar) depict the inconvenience of being Muslim in a world of globalized terror. The film argues that in this post 9/11 era, a Muslim living in North America feels myriad privations and curtailed personal freedoms that impinge upon his or her self-identity exemplified by the protagonist's constant avowal and familiar refrain in the film: 'my name is Khan and I am not a terrorist.' While we understand the War on Terror as being a national and international military initiative with nation-state actors, MNIK tells an off-center story of an autistic man's journey to North America prior to September 11 and the startling political decisions and societal upheavals leading to the Iraq War, once the twin towers fall. By employing textual analytic tools and an audience ethnography among Arab, international and North American students, theological concepts such as jihad and religious 'affect' are mainstreamed in the film. In order to complicate textual interpretation, I glean several themes, political, theological and personal which write themselves onto the text of the film. One such recurrent theme in audience conversations is entitled, 'Islam is not a religion that supports terrorism' and the meanings and uses of hijab, turbans, and scarves, as they circulate within the film. The daily provocations of being Islamic take interesting and insidious turns in MNIK as namaz or daily prayer is recited in a local mosque; a head-scarf is pulled off of Khan's sister-in-law, Khan himself is interrogated and water-boarded, and Khan's son is beaten to death by school kids

simply for his name. The everyday and the epic are in battle on a daily basis and become the dialectical tension that gives rise to a unique Muslim identity in the West.

**Id:** 11739

**Title:** Mapping Textual Frames of Islam in the News: A Comparison of news schemata From Al Jazeera and CNN Websites on the Kidnap of the Nigerian Chibok Girls

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**Abstract:** The narratives that audiences construct from mass media shape their collective knowledge and understanding of places, issues, and people. Several literatures emphasize the role that mass mediated texts play in constructing "reality" in "order to construct an image of some place, person or systems which we have no direct experience. The aim of this study is to provide a much richer depiction of the content of media reaching different audiences at different points in time. Thus, the paper focuses on the stories that the international media tells and transmits about Islam, based on terrorist activities, precisely the kidnap of the Chibok girls in Northeast Nigeria. The unit of analysis for this paper is the online news schemata. The study presents comparative narrative analysis of 64 online news stories collected for 6 months from a Western (Cable News Network, CNN) and a non-Western (Al Jazeera) online broadcasting site with respect to their news schemata on the kidnap of the Chibok Girls and the overall representation of Islam and insecurity in Sub-Saharan Africa. The comparative design of this study is threefold: First, it compares the narratives of two online news websites of major TV broadcasters with a global audience, second, it compares a Western (CNN) with a non-Western (Al Jazeera) perspective, and third, it compares the Islamic myths created by both media. The content analysis takes two forms, first a quantitative frequency analysis of common narratives for each month between April and December 2014 and the second a close read of news stories in two pivotal periods in which there was the greatest concentration of news coverage. Together, they provide a picture of a highly differentiated narrative landscape and demonstrate just how radically different or similar a worldview one might form if one's only source of information were one or another of these outlets. Keywords: Islam, Terrorist, Media Narratives, Framing



**Id:** 11805

**Title:** How the Media Framed Charlie Hebdo and Chapel Hill Killings'

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**Abstract:** The media coverage of Charlie Hebdo and Chapel Hill killings generated a heated and controversial debate among scholars, specialists and media practitioners about the double standards and the different approaches and concepts of news around the globe. The framing of the two events by the news media showed the real politics of processing and packaging news within a set of values and conventions. This paper looks at how the media covered the two events through framing, priming and agenda setting theories. The author uses discourse analysis to look at how the international news media both in France and in the USA framed and processed Charlie Hebdo and Chapel Hill killings. Because of time and resource constraints on what can be reported, framing occurs in the media most of the time. Journalists must select which events to cover and which to ignore. They must also decide which facts, values, perspectives and aspects of the story will be mentioned or given prominence. This means journalists use their own interpretive frames when packaging news. Reporters are also influenced by social norms, pressure from interest groups, journalistic routines and their own cultural, ideological and political orientations. Consequently, some aspects of the story privileged over others. This sets the agenda for the audience in terms of what to read' And how read to think about issues' Agenda setting refers to the idea that there is a strong correlation between the emphasis that mass media place on certain issues and the importance attributed to these issues by mass audiences. The media effects have impact on particular aspects while ignoring the others. The prominence shown in the media for any issue becomes a major factor in creating an impact in a person's judgment . This can lead to less concern on the more important issue. Priming occurs when news content suggests to news audiences that they ought to use specific issues as benchmarks for evaluating the performance of leaders and governments. It is often understood as an extension of agenda setting. Framing differs significantly from these accessibility-based models. It is based on the assumption that how an issue is characterized in news reports can have an influence on how it is understood by audiences.

**Id:** 11806

**Title:** Resistance mechanisms used by elite and public toward propaganda content of digital media in Egypt

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**Abstract:** This research aims to study the mechanisms of examination, auditing, checking, scrutiny, objection, refutation, argumentation and defense used by both elite and public to resist the content that may include direct praise or condemn of certain persons or groups or communities or countries, pushing to do certain acts and conviction based on illogical or emotional evidences. The author assumes that these mechanisms vary from elite persons to public persons which may produce different ways to resist propaganda content in digital media. This study concentrates on audience survey and focus group discussion to generate the results. A comparison between various types of propaganda content embedded inside (news stories, interviews, features, videos, and pictures) in Internet portals of traditional media (egynews.net) (ahram.org) and social media (Facebook, Twitter, Youtube) will be included within the study. The study discuss several major issued occupied the media and public interest during 2014 for example: constitution referendum, presidential elections, Mubarak and his ministers innocence from their crimes, foreign affairs with Russia, Qatar, Turkey, financial support of Gulf states, Suez Canal investment certificates, voluntary fund for viva Egypt account, terrorist bombings, army and police victims due to terrorist attacks, The seriousness of the security situation in Sinai. The research investigates the CAT theory; Communication Accommodation Theory (Howard Giles, 1973) that presents two main strategies to interact with communication; convergence and divergence. The researcher assumes two main hypotheses: H1- Elite persons are more likely to develop divergence strategies through using resistance actions that analyze propaganda embedded in digital media content. H2- Public persons are more likely to develop convergence strategies through using accommodation actions that accept propaganda embedded in digital media content.

