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Id: 11956

Title: The demonization of Muslims in British newspapers.

Session Type: Individual submission

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Abstract: Mistaken representation of people could cause "social problems with which the media were linked" (Mcquail, 1983: 340). Muslims in the British media were always depicted negatively but the situation got worst after Paris attack. The aim of this essay is to analysis around 100 articles in order to observe Muslims countries representation in English press. The articles were published last month between 12 November to 13 December in 6 British newspapers, mainly The Sun, The Guardian and The Daily Mail. The anylsis found that 87% of these articles demonized Arabs, meaning they were openly hostile or expressed animosity and exclusion. Out of the 97 articles across the papers in November and December 2015, 87% (86 articles) demonized Arabs and Muslims and link ISIS terrorist practices to them, in contrast to only 9% natural stories (8 articles) and 4% victimized Muslims (3 articles).

The negative articles were mainly about the beheading adjudication in some middle-eastern countries, domestic violence, strictness against women and political/religious radicalization. The stories that took natural stances were mostly from United Arab Emirates and focusing on Art and heritage matters. Finally, the few articles that took different attitude depicted Muslims as victims, poor and weak.

The Sun was the extremist paper in its depiction considering that it published 30 stories about Muslim Countries last month, 28 of them demonized Muslims. The guardian was the least judgmental as it has published around 21 articles about Muslims, 5 of them took natural stance and 2 victimized them. The Daily Mail has 3 articles with natural stances and 1 victimizing in contrast to 24 stories that expressed demonetization and animosity towards Muslims. The remaining 28 stories were collected from 3 British newspaper, 12 from The Times, 10 stories from The Daily Mirror,6 from Express titles. The Times, The express papers and the Daily mirror were over-exaggerated about Muslims, ISIS and Arabic countries. The consequences of this representation could be the increase of racism level against Muslims in the UK to 300% .

Id: 11982

Title: Globalization of the War on Terror: How Media Constructs a "Nation" within a "Nation" in Bangladesh

Session Type: Individual submission

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Abstract: This paper argues that not only that globalization of the war on terror (WoT) had transformed the way we imagine “terror” and “nation” in the West, it (WoT) has transformed the way people imagine nation in a Muslim majority country. Drawing upon the case of Bangladesh, the third largest Muslim majority country in the world, this paper argues that the role of media (print, electronic and online) plays an important part in the new way of imagination of a “new nation” within an “old nation” by reconstructing “a new other”—the “terrorists”. The Bangladesh case reveals that the urban middle class journalists of the country (a) uncritically follows the Western media narrative of terrorism (b) hold a stigmatized attitude towards “political Islamists”, (c) tends not to cross-examine authoritarian state establishment as a news source” and (d) infiltrated by the global network of militant atheist networks where Richard Dawkins and Sam Harris are conceived as celebrities. Such understanding was derived after conducting interviews and a discourse analysis of local terrorism news published in Bangladesh’s two major print media. There are several implications of such media approach for country’s politics and its development partners. First, the media has failed to play the role of the “fourth state” in Bangladesh. As a result, the democratic space in Bangladesh has given way to authoritarian regime since opportunist political regime in Bangladesh used media support in oppressing opposition who are not terrorists but critical of the government regime. Second, the frequent media conflation of terrorism with Islamists and main opposition who are not necessarily terrorists but Islamic minded have contributed in declining public confidence upon media in Bangladesh. From theoretical perspectives, the Bangladesh case has three suggestions. First, the Bangladesh case rejects the claim of those political scientists who argue that the idea of nation and nation states are becoming weak against the backdrop of neo-liberal economy. Second, the Bangladesh case of journalism conforms with globalization theorists who argue that globalization promotes a global culture—a particular of way of standardization that is industrialized, urbanized capitalist, secular and modern . Finally, through the Bangladesh case, this paper argues that globalization of the WoT has also transformed the way we should think about the occident-the West. The West is no more a geographic entity, rather it’s an idea that transcends geographic boundaries and able to construct occident and orient in the land of orient.

Id: 12064

Title: The Malaysian Journalists Who Have Covered Wars: Their Motivations and Guiding Principles

Session Type: Individual submission

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Abstract: This paper examines the motivations and guiding principles of Malaysian journalists who have reported from the frontlines, as part of a wider study into their sphere. The rationale of this study is to give Malaysian conflict reporting recognition, as well as broaden the understanding of war reporting which has been dominated by Anglo-Euro scholarship. Its main objective is to investigate the role of Malaysian war reporters which have long been neglected in the Malaysian scholarship. The theoretical frameworks of Memory and Objectivity are adopted in analysing the journalists' oral history testimonies.

The 23 respondents interviewed described their involvement in war reporting as voluntary and driven by a combination of factors. They shared in common with their foreign cohorts motivations such as "sense of duty to their employers", "patriotism", "quest for adventure and challenge", "professional commitment" and "inspired by renowned war correspondents". However, differences occurred when their motivations were and are influenced by their belief systems, especially so through the prism of Islam, such as their "affiliation to the Muslim Ummah". Religious motivations of the Malaysian journalists were evident since the reporting of the Bosnian War. Consciously or not the local Muslim journalists exhibited a multi-facet of Islamic motivations which complied with the Al-Quran and Hadith. These findings ultimately dismiss the conviction that the influence of religion has diminished in the making of modern Southeast Asian societies such as Malaysia. Thus, causing the Malaysian journalists to differ in their articulation of war reporting practices and ethics where "the pursuit for truth" is deemed superior to achieving the Western tenet of "objectivity". As the majority denounced the notion of objectivity as a Western agenda which emasculate rather than emancipate, they unconsciously employed "contextual objectivity" in their pursuit to serve the Malaysian audiences and provide a Malaysian perspective to wars around the world.

Id: 12116

Title: Constructing Islamic Groups on Mainstream Media : A Critical Discourse Analysis of Media Production in Indonesia

Session Type: Individual submission

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Title : Constructing Islamic Groups on Mainstream Media : A Critical Discourse Analysis of Media Production in Indonesia

Keywords: Mainstream media, Media Production, Critical Discourse Analysis, Front Pembela Islam, Indonesia

The political atmosphere in the post-New Order era in Indonesia is evidently marked with the euphoria of democracy or political liberalization. One of its manifestations, as Liddle, (cited in in Salim&Azra, 2003) predicted, is that in a more open political climate the expression of more formalistic Islam (the scripturalists) would appear, since “they would have many more political resources, in mass acceptance of their ideas, organization, allies, and access to politicians” (Salim and Azra: 2003). In addition, Salim and Azra (2003) reported that there are at least four features of such appearance in the current scene. First, is the establishment of numerous Islamic political parties that mostly adopt Islam as their basis replacing Pancasila (the official philosophical foundation of the Indonesian state). Second, the growing demand from certain regions of Indonesia for the formal implementation of shari’a. Third is the emergence of Muslim groups considered by some people as hardliners such as Lasykar Jihad (Jihad Troops), Front Pembela Islam (FPI, or Islamic Defenders Front), Hizb al –Tahrir (Party of Liberation), and Majelis Mujahidin Indonesia (the Council of the Jihad Fighter Groups of Indonesia). Last, is the rising popularity of the Islamic magazine Sabili, which is the second largest magazine circulation in Indonesia.

This study will examine the Islamic discourse of “moderate Muslim” and “radical muslim” polarities in news reporting in some of Indonesian mainstream media. In particular, it aims to investigate the media coverage of one group categorized in binary terms as ‘extremist’ - Front Pembela Islam (Islamic Defenders Front – FPI). It uses a multi-method approach to consider how Indonesian mainstream media construct news of FPI and to identify how media portray FPI’s goal of social purification on Islamic principles. It employs a triangulated methodology. Qualitative data analysis will show

how news of FPI is structured and framed according the editorial policy of each media outlet. News languages and styles will also be analyzed. Qualitative analysis will be conducted based on Critical Discourse Analysis approach and framing analysis and a quantitative version of content analysis will be implemented.

Id: 12168

Title: Iconising Terrorist Images: Muslims in British print media and popular perceptions

Session Type: Individual submission

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Abstract: The Western mainstream media construct Islam and Muslims from a particular angle that stereotypes Islam, Muslim and the Arabs from a negative prejudicial perception (Said, 1978; 1995; Powel, 2011; Poole, 2002; 2011; Richardson, 2012). Muslims living in the West and elsewhere are framed in media as problem creators inside the West (Semati, 2010; Richardson, 2012: 147; Kabir and Hamid, 2015). The image that media construct for public consumption in regards to Islam and Muslims is associated mainly with terrorism and fundamentalism (Poole, 2002; Richardson, 2004; Humphrey, 2007; Powel, 2011). Media, in this way, produce Islamophobia through a distorted image of Islam (Faimau, 2013) that promotes racism and discrimination in the society (Poole, 2002; van Dijk, 1996; Hall, 1997; Faimau, 2013: 183).

By examining the coverage of a single story that initially focuses on an individual – a veiled Muslim ‘ice cream lady’ selling ice cream from a van in a small Yorkshire town– this paper demonstrates how a seemingly ordinary person is constructed by the Daily Mail Online (DMO), a popular British tabloid newspaper, as a figure that symbolises and iconises ‘Muslim terrorism’ and presented as a threat by Islam to mainstream ‘British ways and Western values’. This story received more than 2,500 comments and was shared 17,000 times. This paper outlines how the media framing exaggerates, dehumanizes and delegitimizes a cultural group, Muslims in this case, as represented initially by this Muslim woman, while at the same time it glorifies the mainstream ideology. This paper also argues that the DMO espouses the perceived Orientalist threat posed by Islam through juxtaposition, exaggeration and manipulation of facts through lexical choices and visual images that eventually establishes the perception of a cultural clash. In addition, by examining the readers’ responses towards the news story, this study demonstrates that the vast majority of readers perceive Islam and Muslims as a threat to ‘the West’ and the world in most cases. Their comments, as triggered by the text and the accompanying visuals, also contribute to the discourse of Islamophobia and the perceived

clash of civilisation in the British print media. Both the visual and the verbal texts appearing in the news item will be examined using a Critical Discourse Analysis approach. Visual and verbal texts work in a “mutually reinforcing way” to construct the meaning of an event (Fairclough, 1996: 28) that impact on readers’ memories (van Dijk, 2006: 365). The DMO, similar to its print production, is a recognized popular publication. Due to its popular reception, this kind of media outlet is successful in promoting an anti-migrant and anti-non-Western agenda and encouraging a biased perception towards a certain group (van Dijk, 1991). This study hopes to reveal how this biased and prejudiced perception is constructed through analysis of the text and the visual images.

Key words: Islamophobia, Orientalism, discourse, newspaper, Britain, clash of civilisation

Id: 12182

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

Session Type: Individual submission

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Abstract: Media agenda and contents are not the unconscious and non-deliberate actions of the producers and owners rather reflect the ideologies and policies of the persons who control and own them. 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.

The iPoll survey of August 2007 reports 53% people with no knowledge of Islam are most influenced by the media content for their opinion regarding Islam and Muslims. Islam is perceived by the western non-Muslims as promoting intolerance and violence. Hollywood cinemas stigmatized Muslims as dangerous, pre-modern and uncivilized which does not fit with civilized western culture. The representation of Muslims in Hollywood films directs the orientalist discourses about Muslims. 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. This study is an attempt to evaluate the research produced in the 21st century regarding patterns and directions of Muslims' depictions in films.

Id: 12390

Title: Can they really revive Islamic culture' Attitudes of Arab youth towards the new preachers' Islamic discourse and its impact

Session Type: Individual submission

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Abstract: How Islamic cultural memories and the main Islamic concepts are reproduced and storied through the renewed speech of new preachers in the Arab world? How do their modern discourse and they're using new media and communication technologies succeed to revive Islamic culture and its teachings? To what extent they succeed to persuade the youth to not only believe in but also to work for their religion and society; the local society and the entire Islamic global society? How does the youth evaluate this kind of call (Da'wah), discourse, and to what extent they get benefit from these new preachers to understand the wide meaning of worship?

To answer these questions this study seeks to evaluate the new preachers' religious discourse and its power and impact on Arab youth, examining the attitudes of Arab youth towards it.

This study is important because most of the previous Arabian studies concerned with the religious channels in general without a particular interest in the phenomenon of the new preachers, their discourse and their varied techniques of communication and the youth's responses to their calls, from the other side most of the western research related between religious discourse and political context while others focused specifically on Amr Khaled, analysing his style, techniques, speech, activities and his effect on the Arabian and Islamic world, (Lindsay Wise (2003), Abdelmoneim Soliman (2008), Francois Gauthier & Magali Uhi (2012).

The study seeks to accomplish the following basic objectives:-

- Revealing the characteristics of the new preachers' modern discourse.
- Interpreting Arabian youth attitudes towards it.
- Revealing the impact of such discourse on the youth.

The researcher depends on "Media dependency theory", which is considered as a systematic approach to the study of the effects of mass media on audiences and of the interactions between media, audiences, and social systems.

It is also important to consider "Media richness theory" to interpret how social media can be viewed as a very rich medium which affects positively the relationship between the new preachers and the youth.

The researcher depends also on "Modeling theory" which helps to determine what extent there is a strong linkage between those new preachers and their youthful audience, and to what extent they involve in some activities which the new preachers call for in order to

revive Islamic culture.

In order to investigate the impact of the religious discourse of the new preachers and to obtain a deeper understanding of Arabian youth attitudes, justifications the researcher conducted a survey to achieve such descriptive and analytical objectives.

The main findings of the study affirmed that the new preachers' discourse helps Arabian youth to realize the correct concept of Islam, to follow prophet Mohamad (PBUH) correctly and to take positive actions to revive Islamic culture. Arabian youth clarifies that there are many privileges and features have attracted them to follow the new preachers.

Id: 12427

Title: The Portrayal of Muslims in European Media: The Perception of Islam and Muslims in the Media and the Impact on Youth Radicalisation; Is the Response to Terror Becoming Radicalised'

Session Type: Individual submission

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Abstract: Global and regional political, economic and social development, in recent years, has troubled the relationship between European and Islamic societies strongly and diversely. Throughout the world, people are witnessing unsettling changes. Non-Muslims and Muslims alike became victims of terror and violence by people proclaiming to act "in the name of Islam". Misunderstanding and prejudice seem to grow on both sides even though we live in highly interconnected world where information systems and means of communication are highly sophisticated.

Young people in diaspora communities across Europe argue that the media in general – and in particular, commercial media – is responsible for significant distortions in reporting on issues relating to Islam and of projecting of Islam that is sensationalised and often imbalanced and/or inaccurate, putting forward a representation of perceived links between Islam, extremism and terrorism, and of failing to question a range of assumptions, premises and claims that many in the community believe is the responsibility of journalists to question and to scrutinise .

Current discourse focuses on how the internet and other new communication technologies are fundamentally altering our perception of Islam and Muslims in Europe, and little focus is given how this is impacting and reshaping consciousness and self-perception of young European Muslims . As politicians, policy makers and traditional media tackle the question of how second-generation Muslims are being radicalised online by violent extremists, little focus is being given to how they too can use the same communication tools and platforms to counteract the messages that are drawing more and more young Muslim's to radical/extremist Islam.

Despite much excellent work on themes such as the 'Muslims in the European 'Mediascape': Integration and Social Cohesion Dynamics' report by the Institute for Strategic Dialogue and 'Countering Radicalization in Europe' report by International Centre for the Study of Radicalisation and Political Violence , scholars examining the identity of Muslim youth have not yet fully explored the importance of and impact of current media narrative is having in influencing Muslim youth radicalisation in European

countries and truly tackling how media platforms can be utilised in issues of marginalisation and self-identity.

Id: 12552

Title: Ethics and Freedom in Mass Media: A systematic review of literature from libertarian and communitarian perspectives with reference to cartoon controversy

Session Type: Individual submission

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Abstract: In the debate on media ethics two main emphasis have been on libertarian and communitarian ethics. The former insists on maximum personal autonomy in ethical decision-making, for limiting it will threaten democracy and it should be zealously defended. Whereas, the latter maintains that parallels should be drawn between individual communication and community, national and global levels of communication across mass-mediated messages either through news, entertainment or persuasive genres, and argues that communication as a broadly conceived human activity, should enhance our lives individually and collectively while doing no harm. Present study is a systematic review of the academic literature on the above mentioned two main ethical concerns in media with reference to publication of cartoons in the Danish newspaper Jaylland Posten in 2005. It will consider all the research journals' from January 2006 till December 2015 in the major data bases of research journals, and select articles with key words like 'cartoon controversy', 'cartoon issue' and 'cartoon conflict' and other related words. It aims to synthesis the existing literature and identify how discourses are set by the academicians on freedom of expression in the libertarian and communitarian domains.

Id: 12561

Title: Lexical and textual context of terrorism in media websites news stories

Session Type: Individual submission

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Abstract: Terrorism has been converted from being an individual behaviour connected to certain ideological odd segments or limited groups, to become a universal massive concern threatening increasingly areas of the world. This research focuses on the lexical and textual context of terrorism topics in some of media websites representing influential actors in war against terrorism including the following countries: US, Russia, Iran, Turkey, Germany, France, Egypt and Saudi Arabia.

The Main research question is to find out to what extent the supposed apparently contrast or even conflict of interests between these countries may lead to using different (or similar) approaches of editing terrorism news stories and consequently generating different (or similar) formations of images about terrorism , therefore, principle objective of research is to explore lexical patterns and textual models used in editing terrorism news stories including examination of potential figuration of conceptual structures correlative with terrorism and every aspect connected to it within these stories will be conducted.

Methodology of research based on Ghawwas v4.0® (2015) computerized application specialized in analysing Arabic texts to calculate frequencies lists for single words and N-Grams, identify concordance and collocation MI, CHI Squared, LL, T-S Score, Z Score, Dice, Log Dice, and weirdness coefficient. Data will be extracted from official news websites in Arabic of each country, including: Arabic.cnn.com, rt.com, al-vefagh.com, turkey-post.net, dw.com/ar, france24.com/ar, egynews.net and al-Arabiya.net during the period 1st July 2015 till 31 Dec 2015 of each news website.

Id: 12562

Title: The Islamic origins of Modern Corporate Social Responsibility

Session Type: Individual submission

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Abstract: This paper seeks to analyze the links between the teachings of Islam and modern corporate social responsibility. CSR is conceived in Islam of as a vehicle of creating a healthy environment and atmosphere for both the individual and the organization to set up and establish the Islamic Umma which should be characterized by harmony, mutual understanding, respect, and interest governed by the Islamic principles and values. The final objective is to reinforce social solidarity and a strong community in terms of faith and welfare. The principle of freedom of expression in Islam, shouraa – democracy, transparency, accountability, social responsibility, reinforcing social solidarity "takaful", fostering a sense of affiliation and loyalty to the community, sincerity and truthfulness, are key principles of human, social and institutional communication and relations in Islam and fundamentals of modern public relations.

All actions undertaken by organizations toward their general publics in the community are motivated by an ultimate conviction in the betterment and empowerment of the community to help establish the perfect Umma of believers. Ethics, transparency, mutual understanding, authenticity, and accountability are the pillars of Islamic conduct and communication as they are today the basics of successful corporate social responsibility, corporate communication and stakeholder governance.

Unlike Western theories, the Islamic view of CSR takes a rather holistic approach. It offers an integral spiritual view based on the teachings of the Quran and the Sunnah providing a better alternative philosophical framework for man's interaction with nature as well as his community and fellowmen. In fact, the moral and ethical principles derived from divine revelations are more enduring, eternal, and absolute thus may serve as better guidelines for corporations when exercising their business and social responsibilities simultaneously. CSR should be deeper than the charity. It should be responsible and take into account the effects on the environment, stakeholders, shareholders as well as work ethics. CSR in Islam revolves around Shariaa, taqwa, human dignity, equality and rights, trust and responsibility. The objective here is not to please and satisfy the stakeholders and shareholders or to have a reputation among consumers and the public, but rather to satisfy God and the community. Satisfying God is obeying him and the principles of good conduct in Islam as an individual and an institution.

CSR is a moral and religious initiative based on the belief that a company should avoid "to do bad" and be 'good' regardless of its financial consequences, be they positive or negative. The invocation of Shariaa and the reflection of the taqwa in business imply that

the entrepreneur is no longer driven only by the principle of profit maximization, but also by the pursuit of the ultimate happiness in this life and the Hereafter, whereby he acknowledges his social and moral responsibility for the wellbeing of his fellow-men such as consumers, employees, shareholders and local communities.

Id: 12627

Title: Looking Back, Looking forward: Omar Ibn Al-Khattab: A Pioneer of Islamic Public Relations

Session Type: Individual submission

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Abstract: This paper mirrors the behaviors and deeds of the second Caliph of Prophet Mohamed, Caliph Omar Ibn al-Khattab, to modern-day theories and theoretical concepts of PR practices. The paper argues that Islam, by ideology and practice, is germane to the practices of public relations, and claims that, when envisaged as the highest form of human relations and interaction, PR is at the heart of all Islamic behavior. The paper uses Erving Grunig's model, and another derived model, to qualify the communication styles of the Caliph in the performance of his leadership responsibilities, and identifies specific administrative and communication methods that he used, as being recognized in current sciences of administration and management, as the best practices of leadership and public relations. To Compare the leadership behavior of the Caliph, to modern theories of management, the paper tabulates the deeds and positions expressed by the Caliph against the four categories of Grunig's model of PR related organizational leadership communication. The paper concludes that as the emerging Islamic state of the 8th and 9th Centuries was by the basics of the religion founded on a human approach that catered for the welfare of the people, and based on a leadership stance that emphasized a rational balance between the needs of control and the social, cultural and political situations within which the state grew.

Id: 12722

Title: The role of new media in reviving the moderate Islam from the point of view of the Egyptian cultural elite.

Session Type: Individual submission

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Abstract: The study aims to identify the role of new media represented in the social network and religious websites in spreading the teachings of real Islam and to show tolerant it is, in an attempt to overcome this current radical Islam that some Salafi parties seek to spread, From the Point of view of a sample of Egyptian intellectuals represented in Writers, journalists and media workers

One hundred and fifty one of the cultural Egyptian elite were interviewed, and the main results were as follows:

- Although The sample of the cultural elite consider the new media as a tool of Publishing several teachings of Islam yet it was a far away from the tolerant concepts of Islam
- They consider the social media (especially Facebook) as a yard of differences that have arisen between the different religious spectrums of the Salafists and those who had Moderate view of Islam.
- They confirm that there is a relationship between the Egyptian Political current and the spread of social media and its role as a moving tool of the events in Egypt.

Id: 12875

Title: The Impact of the Brutal killing of Daesh on the Image of Islam among Foreign Muslims and Christians in the Arab world

Session Type: Individual submission

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Abstract: "In 2013, according to the US Department of State, a total of 9,707 terrorist attacks occurred worldwide, resulting in more than 17,800 deaths and more than 32,500 injuries. Information about perpetrators was reported in source materials for 32 percent of terrorist attacks in 2013. And of these 32 percent, or 17,800 deaths, only three Muslim terrorist groups, namely the Taliban, ISIS and Boko Haram, were responsible for 5,655 fatalities, or for 31.76 percent! That means that 31.76 percent out of the 32 percent of terrorist attacks which had reported information about the attackers were perpetrated by only three Muslim terrorist groups, out of a good 50 more that exist in our world."

Since Daesh- that describe themselves error Islamic state in Iraq and the Levant – has appeared, it carried out a series of barbaric acts which devised a number of methods of murder and death was not accustomed to humanity in the apparent assassination of both meanings of humanity, including murder burned and drowned and slaughter at the hands of children and linking individuals to a tree or put a car and throwing cannon RPG or linking victims with a rope explosive rupture.

Daeshs are claiming they were seeking establishing the Islamic caliphate State and achieving the law of God, while Islam is innocent of them as violence has no place in Islam and terrorism has no religion, nation or place". Terrorists may come from any religion, any country or any nation. It could be argued that this organization as if it was paid to tarnish and distort the image of Islam and Muslims. These immoral and inhumane acts provoked sense of anger and inflamed feelings of hatred towards that organization , which calls itself - fallacy - Islamic state in Iraq and the Levant , It was natural that these actions affected negatively on all human being and tapped to draw a new chapter in the dispute and the conflict between Islam and Muslims by the western media where these actions had been misused to further distortion the image of Islam and Muslims who inhabit most of them in the Arab world .

So, negative media impact that offends and misuses such acts would be weak compared to other Muslims and Christians outside the Arab world. So, the research seeks to measure the impact of killing and execution actions on foreigners Muslims - whether they are Muslims since birth or transferred to Islam - and Christians in the Arab world. The research question is to what extent these killing and execution actions have supported formed or altered the image of Islam and Muslims? Is the Image of Islam and that of Muslims are overlapped or separated in the minds of foreign Muslims and Christians

living in Arab countries?

And whether that image differed depending on the nature and strength of the media machine of the state to which they belong? The research will answer these questions via surveying 400 respondents from Muslims and Christians in the Arab world.

Id: 13124

Title: Media Religious Discourses Reviving Islamic Culture: Framing Islam by the New Religious Programs in the Arab World

Session Type: Individual submission

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Abstract: Arab media has been crowded with new trends of Islamic religious programs addressing “unaccustomed” religious discourses. These programs can be distinguished by their presenters who are characterized with modern profiles that differ them from the familiar styles of the religious figures known in the Arab world. Throughout their programs, those up-to-date hosts are discussing various contemporary issues with reference to the Islamic culture or from an Islamic perspective.

This paper can be categories among the studies carried out to discuss the revival of Islamic culture in the Arab world media. It aims at exploring the way the Islamic religion is mediated in the “new” formats of the Islamic religious programs and how they were linked to the different Arab and global issues in the modern era.

The researchers will focus on (Khawater) “Thoughts” program, which is presented by the Saudi host “Ahmed El-Shokeiry”, who prefers to be identified as a social reformer who uses the Islamic method rather than being categorized as a preacher.* (Khawater) started in 2005 and ended in 2015 and throughout the 11 seasons the program discussed, with an Islamic frame of reference, various social and societal issues on the regional and on the global level.

The study suggests research questions related to the presentation of the Islamic religion, and the way its principles and values are related to the current prevailing issues discussed throughout the program.

In order to answer the research questions of the study, the Framing Theory will be applied, to investigate the frames and attributes presented to portray the Islamic religion and the issues discussed. Besides, the qualitative Textual Analysis will be used to describe and analyze the presentation of Islamic principles and values and in what way they were linked or integrated with the topics under discussion.

* According to the Egyptian activist Wael Abbas in his article about a phone conversation he had with the presented of (Khawater) Ahmed El-Shokeiry. The full article available on: <https://hunasotak.com/article/9666>

Id: 13168

Title: Press Freedom in the Muslim World: The Gap between Theory and Practice

Session Type: Individual submission

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Abstract: Press Freedom in the Muslim World: The Gap between Theory and Practice

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Indicators of press freedom throughout history reveals that Muslim countries and countries with majority Muslims suffer from freedom deficit in general and of press freedom in particular. While much research has been dedicated to the study of press freedom, there have been few studies considering the gap between theory and practice of press freedom in the Muslim world. Due to misunderstanding of the Islamic world view of freedom of speech in general and of press freedom in particular, there has been misconception among many scholars that Islam is the main cause of the prevalence of the unfree press. This paper argues that the key for understanding the deteriorating status of press freedom in Muslim world is the analysis of the internal and external environment in which press operates. Political, legal, and cultural factors are the real obstacles to press freedom in the Muslim world.

This paper begins with the analysis of the Islamic world view of freedom of speech and freedom of press, then it discusses press freedom indicators for Muslim countries and ends with the analysis of the complex political, legal and cultural environment that explains the gap between the Islamic world view of press freedom and its practice.

Id: 13175

Title: UTILIZING THE DIMENSIONS OF RELIGION TO ANALYSE SOCIAL MEDIA CAMPAIGNS: A REVIEW OF #NOT IN MY NAME CAMPAIGN

Session Type: Individual submission

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Abstract: UTILIZING THE DIMENSIONS OF RELIGION TO ANALYSE SOCIAL MEDIA CAMPAIGNS: A REVIEW OF #NOT IN MY NAME CAMPAIGN

There have been so many acts of terrorism connected to radical Muslims that it's not surprising Islam has a public relations problem. Pollsters, historians and other experts say that the West's collective instincts toward Islam have been shaped over decades by a patchwork of factors. These include demographic trends, psychology, terrorism events, foreign policy, domestic politics, media coverage and the Internet. Therefore it is not surprising that Muslims are the most negatively viewed faith community in some countries as United States.

With such terrorist groups surfacing as ISIS, Muslims started using social media to condemn ISIS, fight Islamophobia and most of all launch media campaigns denouncing those groups and denying exploiting Islam in this outrageous form.

The objective of the current research is to review the history of media campaigns launched internationally over the years to restore the image of Islam, further analyzing the most recent social media campaign #NotInMyName from the viewpoint of the seven dimensions of religion utilized by Cowley and others in 2013 as the main pillar of religious social marketing and media campaigns.

The current research poses three major research questions as follows:

1. Has there been past attempts to restore the image of Islam through traditional or social media campaigns?
2. Is the #NotInMyName social media campaign considered a scientifically planned campaign?
3. Which dimensions of religion were utilized by #NotInMyName campaign?

To answer these questions, the campaign messages that were originally launched in September 2014 by Young British Muslims at the Active Change Foundation, then revived immediately after Paris attacks were analyzed by the study qualitatively utilizing the dimensions of religion as constructs for media social marketing campaigns. These dimensions revolve around: (1) The practical and ritual dimension (2) experiential and emotional dimension (3) narrative or mythic dimension (4) doctrinal and philosophical dimension (5) ethical and legal dimension (6) social and institutional dimension and (7)

the material dimension.

Results definitely suggested the existence of prior campaign attempts aiming at the image restoration of Islam, although mostly lacking organization and unified perspective.

The #NotInMyName social media campaign didn't follow all the steps of a scientifically planned campaign, which can be pinned upon utilizing social media as a platform of launch and response.

Finally, agreeing with Cowley and others, that while the seven dimensions of religion help characterize the constructs and under-pinning themes of religion and their existence in the world today, there does not appear to be a definitive approach discovered by the current research as to the way they can be professionally implemented in constructing media and social marketing campaigns.

Recommendations and future perspectives finally follow.

Id: 13483

Title: Religion and Belonging In what ways do depictions of Muslims and Islam in the News inform the thoughts and actions of non-Muslims in England'

Session Type: Individual submission

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Abstract: This paper presents the results of my doctoral thesis and was inspired by the apparent overtly negative coverage of Islam and Muslims by the mainstream press. With the media taking an increasingly central role in society, the analysis of the influences of the media on a person's ideas and conceptualisations, of people of another religious persuasion is an important social issue. News reports about Islam and Muslims commonly relate stories that discuss terrorism, violence and unwelcome/irrational behaviour or the integration and compatibility of Muslims and Islam with western values and society. Yet there is little research on how non-Muslims in England engage with and are affected by media reports about Islam and Muslims. In order to fill this gap of knowledge, firstly a content and discourse analysis of news stories was undertaken and then verbal narratives or thoughts and actions were acquired through fieldwork using focus groups.

The data reveals accounts that point towards the normativity of news stories and their negotiated reception patterns. Individual orientations towards the media as information source, proved to be a driving force behind the importance of news reports. With individually negotiated personal encounters with Muslims or Islam further affecting the meaning making process. Participants negotiate media reports to fit their existing outlook of Islam and Muslims. This outlook is constructed through, and simultaneously supported by, news reports about Muslims and Islam. The findings suggest a co-dependency and co-productivity between news reports about Islam and Muslims and participant responses.

Id: 13499

Title: The Rise of Islamic Values in Media: A Three Dimensions Analysis of Film Industry in Indonesia

Session Type: Individual submission

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Abstract: In Indonesia, 88.22% of 254 million of population are Muslims. However, this substantial quantity is burdensome if Muslims have lack of appreciation to history and are intellectually weak (Maarif, 2016). In addition, cultural degradation due to advancement of information & communication technology diminish the moral and ethical society. The growth of film industry in the Soeharto era which curb freedom of expression and media resulted in films which more oriented to comedy, horror, and vulgar. The aims of this study specifically are, (i) to identify the film industry (macro) in the context of film act, the organization and competition between film producers (ii) to analyze the political interests of film production company owner (meso) in his films (iii) to conduct textual analysis (micro) of two films which include Islamic values in the dialogs. Two films, Nagabonar Jadi Dua and Alangkah Lucunya Negeri Ini, were selected as samples for their contents that fearlessly criticize corrupt governance and promote integrity and good deeds. The three dimensions of critical discourse which was proposed by Norman Fairlough (1992) used to evaluate the local film industry from the perspective

of macro, meso and micro. The macro-analysis found that there are internal and external conflicts at the National Film Board (BPI). Chronology of the history shows this organization was suspended and ceased. Similarly, Indonesian films act should be modified to keep up with modernized and recent trends in media and film industry. The meso analysis showed that the number of film titles released by Demi Gisela Citra Sinema are less than Rapi Films, Sinemart and MD Entertainment. While competition between film companies are very strong, however, film quality determines the popularity of the company in public. According to the company owner's agenda, Deddy Mizwar, quality of films produced, instead of quantity, are first and foremost priority. Thus, in post-reform era, the freedom of expression which enforced by the Act No. 9 of 1998, the company start producing Islamic films. Deddy Mizwar concerns for society are not only through the media but also political. He recently elected as the deputy governor of West Java province with the full support of an Islamic Party (Partai Keadilan Sejahtera). The spirit of intellectual and moral rigor should be imitated to alter the course of history and build a civilization that is just needed a creative minority (Toynbee, 1961). The textual studies have found similarities of the messages in the content of the two films which are religion, education, affection, and politics. The Islamic values contain a lot of messages about tawaqal (trust and reliance on God), the pursuit of knowledge, tolerance between religious differences, and hygiene.

Id: 13504

Title: The Responses of Muslim Blogging and Media Activisms on the Global Wahabi/Salafi in the Discourse of Shiism in Indonesia

Session Type: Individual submission

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Abstract: Over the years, Sunni-Shia relations in Indonesia have been marked by unresolved conflict and radicalism in the country. The 2012 attack on a Shia community in the Sampang District on Madura Island by Sunni hard-liners has heightened the national discourse of the Sunni-Shia relationship. Statements and claims (both positive and negative) from Muslim scholars, several conservative Muslim blogging communities, and social media often claim that transnational movements have distorted the existence of Shia in Indonesia and their identity. This paper discusses the activism of Shia communities, the so-called 'anti-Shia jihaders,' and supporters on online media. In particular, it looks at comments and statements raised on the issues of transnational/global Shia connections, and its interferences in Indonesia. As such, this study investigates how 'transnational movements' (the Wahabi/Salafi) have been perceived as influencing the traditions of Shia in Indonesia by several Muslim blogging communities and social media activists

Id: 13557

Title: The Affective Agenda Setting Dimension of the Coverage of Donald Trump Presidential Bid by the Elite Press of the Muslim World: An Empirical Study

Session Type: Individual submission

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Abstract: The presidential campaign of 2016 in the United States is quite unique due to the aggressive, firebrand and passionate stance of the candidates competing for the nomination of their respective parties for the office. Unprecedented tactics were practiced by the presidential contenders of the major parties to communicate their ideas and get their campaign noticed; however, one of the leading Republican candidate businessman Donald Trump broke all traditions by taking the most controversial stance on nearly all issues to stay on top in the polls. His comments and proposed plans not just stirred the U.S. politics but also caused concerns and reactions from overseas including Latin America and the Muslim world.

Donald Trump maintained a solid lead in the Republican polls despite getting the most negative coverage (Columbia Journalism Review, 2016) from both conservative and liberal media alike. He got massive coverage. Data shows that 46 percent of the media coverage in January, 2016 about the GOP candidates was about Trump, as measured by articles that appeared in Google News (NBC News.com; Bacon, 2016). Despite this, his chances of becoming the president or even secure the Republic nominee are portrayed as minimal, as poll results are deemed to be unreliable as witnessed in some similar situations previously. The media is deemed as the biggest alley

The current study expands the assessment of the political statements by Donald Trump as they appeared in the newspapers of some of the key Islamic countries through a prominent online newspaper database. The purpose of this study is to analyze the dominant frames in the coverage of this particular candidate to ascertain the affective agenda role of the media in the countries, which are targeted by Donald Trump. Over six hundred stories are content analyzed that contained news about the presidential bid of Donald Trump since December 2015 till date. The media throughout employ various techniques to set the patterns of affective-agenda setting practices by promoting fear or apprehensions to retain its readership intact. For each Islamic country observed, frames were examined against their interest with the United States to detect any possible patterns used in affective agenda setting.

The findings are expected to shed new insights into how news outlets function while

framing news with emotional and sentimental values, particularly in the context of the U.S. general presidential elections. Recommendations for future research in this direction, with added variables in the light of the current findings are discussed.

Keywords: Donald Trump, U.S. Presidential Election Coverage, Muslim Press, Affective Agenda Setting

Id: 13611

Title: Content analysis of Islamic teachings in Arab satellite TV and Youtube programs

Session Type: Individual submission

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Abstract: Islam is a repository of a large code of moral conduct. The code includes prescriptions on work ethics, interpersonal relations, personal hygiene, table manners, family conduct, and covers broader issues related to justice, economy, finance, and politics. Yet, Muslim countries and societies are the ones to abide the least with these codes. We find better work ethics in non-Muslim countries; we find more justice, more honesty, more freedom, and more democratic and inclusive societies. An initial examination of the dominant discourses on Islam in the Muslim world media indicates that most teachings on Islam are centered on this paradox: a faith that provides a robust code of conduct for self-proclaimed religious people produces a reality that contradicts that same code of conduct. The West and emerging economic powers in Asia have managed to create democratic societies, strong media systems, competitive economies, and high standards of living for their citizens. The only areas in the world where people suffer injustices, wars, civil unrest, political and economic instability are areas where Islam is the dominant religious and cultural force. From Morocco to Yemen, Islamic militant and terrorist groups are threatening the stability of these nations in the name of Islam. The leaders in these countries govern these countries in the name of Islam as well. All political systems receive their legitimacy on the basis of Islam as a dominant ideology. Even when coup d'etat against an Islamic ruling party happens, as is the case in Egypt, they happen in the name of Islam as well. The paper investigates the dominant discourses on Islam in Arab and Muslim media in the MENA region with a focus on TV programs in satellite television and Islamic Youtube channels. The paper focuses on the contents of religious teachings designed for individual Muslims as existential beings living in the world today, the dominant themes, and the pedagogical choices. The paper uses both quantitative and qualitative content analysis content of a representative sample of TV shows and Youtube videos.

Id: 13612

Title: Islamic Ethics and Credible Global Journalism Practice: An Inductive Approach

Session Type: Individual submission

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Abstract: The struggle to achieve credible global journalism practice has been undertaken in multi-faceted dimensions. In an age of mediatization, many propagandists, spin-doctors and political public relations propagandists tend to use the media for positive portrayal without regards to ethical provisions. Due to some socio-cultural and political-economy factors, journalists are enmeshed in ethical challenges of presenting truthful and objective reportage of issues as they unfold. Part of ethical challenges bedeviling journalism practices included spread of unverified reports, character assassinations, slanderous publications, sycophancy, reward and gratification, plagiarism among others. Despite the global conventions, international charters, regional or national journalism ethical codes, many of the practices of journalism have been constantly described as unethical. The enforcement of secular-based code of ethics have perennially proved to be less-effective. The objective of the paper is to prove that the domain of religion, especially Islam, has an upper hand in delineating the components of ethical code and the obedience to which is considered as obedience to the Almighty God not respect to an organization. The paper adopts text-based inductive methods of Islamic literature, the paper finds that there are a lot of Islamic teachings that are relevant to restoring credibility in the global journalism.

Id: 13674

Title: Islamophobia, representations and discourse: How Islam and Muslims are represented in British and Egyptian media post 1/25

Session Type: Individual submission

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Abstract

Islamophobia is currently seen as a major and continuous threat to social cohesion in many Western societies (The Runnymede Trust, 1997 and EUMC, 2006). A great deal of research has been done in this regard; particularly in relation to analyses of media representations of Islam and Muslims (e.g. Al-Fartousi & Mogadime, 2012; Al-tikriti & Al-Mahadin, 2015; Malcolm et al., 2010; Moore et al., 2008 and Poole, 2002 and 2006), though rarely has research been done on the effects of these representations, such as on student well-being for example (Brown, et al., 2015). Moreover, a gap in research is found in relation to how Islam and Muslims are being presented in the Arabic Muslim media in comparable to the Western media. With barely any research done in this regard (Mahony, 2010). This research seeks to cover this issue by comparatively analysing two corpora from the Arabic Egyptian and the British newspapers' websites post the Egyptian Revolution 25th of January 2011 (1/25 hereinafter). The aim is to highlight the role of ideology, mainly the role of media choices of sources (Entman, 2003; Ibrahim, 2010 and Matthews, 2013); and how these affect the representations of Islam and Muslims post 1/25. In addition, this research examines cultural resonance as part and parcel of media representations (Carragee & Roefs, 2004 and Entman, 2003); and how this affects Islam and Muslim representations post 1/25. Utilising Fairclough's view of textual and discursive analysis (Richardson, 2007), this research combines examination of media

articles and readers' comments in order to find out to which extent media representations of Islam and Muslims resonate in the minds of media consumers, and how this could affect cohesion in society. Finally, Islamophobia is a well-studied term, as mentioned earlier; however, some critique should be considered of the examination of media representations of Islam and Muslims, mainly in British media (Richards & Brown, 2014; in press). This research seeks further examination of whether Islamophobia is a well-constructed term in the domain of British media; and to which extent it is applicable to the study of the media representations of Islam and Muslims in the domain of Muslims' or Egyptian media.

Keywords: Islamophobia; framing; media representations; discourse and newspapers' websites.

Id: 13692

Title: New media, democratic public sphere and civilizational renewal in the Arab world

Session Type: Individual submission

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Abstract: This paper discusses the role of new media in empowering publics and enhancing the democratic public sphere in the Arab world. It analyses closely the case of democratic transition in Tunisia and the extent to which social media networks and satellite broadcasting have been enthusing the revival of the public sphere after decades of dictatorship. What is obvious for instance in the Arab Spring countries is that authoritarian regimes have lost control over the flow of information and online content documenting political corruption, human rights abuses and curtailment of basic freedoms. Facebook, Twitter and YouTube have been utilized by activists inside and outside those countries as unscathed platforms for the free flow of information. Also during the last few years internet platform and satellite TV have been vibrant tool for debates, information dissemination and tools for empowering the public. A full transformation of the notion of the public sphere has been taking place.

Empirically this work considers the analysis of social media networks and satellite TV as sites of the newly democratic public sphere in Tunisia. It analyses specific programmes and the content of selected social media platforms to measure the scale of interactivity in the public realm. Initial observations of this project point to the crucial role of such platforms in dramatically changing public debates, freedom of speech and democratic life in Tunisia. The free space currently available via social media networks has proven very valuable in this regard. New technologies have helped Tunisian youth for instance to gain confidence and proactively engage in political and social.

As a theoretical underpinning, this research capitalises on the works of Marshall McLuhan (1994) and Manuel Castells (2002). It argues that the current evolving social changes vis-a-vis media technologies can be understood via the emancipatory social function theory of the media. McLuhan observes that the media have extended the human ability to interact with each other on a wider scale and empowered their natural capabilities. This aspect of the media's social empowerment has been further developed by various scholars. In his book *The Information Age* (2002) Manuel Castells attributes to the media technologies significant social functions and sees it as radically impacting on social transformation. In these new "technological conditions," he considers information as key aspect to social life and digital networks constitute the nerve system and a decisive tool for social transformation. According to him "the networked society" means a situation where people become more efficient in accumulating, storing and using

information, thus becoming more and more empowered.
Considering the above, the transformations in the democratic public sphere in Tunisia, this paper argues, are part of the ingredients of civilizational renewal.

Id: 13904

Title: Documentary criticism and rethink localness: Representation of East Asians ethnic minority in Hong Kong

Session Type: Individual submission

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Abstract: The purpose of this paper is to criticize the visual power of documentary and how it weakens the localness of regions by adopting the representation of East Asians ethnic minority (EAEM) in HK as an example.

Hong Kong has over sixty thousands East Asians ethnic minority (EAEM) living there for more than three generations. They are always the popular topic featured in the documentary by local TV broadcaster. The hardship of EAEM has long been the focus aiming at drawing public concern. But while Hongkongers waving the flag of localness vigorously under the reddish wave, EAEM, a part of local and Hongkongers, is out of sight.

Here, my criticize is: how documentary, which publicly regarded as objective and authentic, can be an accomplice fostering the stereotyped image, strengthen the peripheral social status of EAEM and dismantling a region's localness. There are numerous literatures utilizing social scientific approach to pinpoint the unfairness faced by EAEM in HK. But, as John Nguyet Erni stressed on, much more research has to be done by adopting a cultural studies approach (2014). I would like to fill the gap by using textual analysis from a cultural studies perspective. This paper will be divided into two parts. First, to drill on how the imaginary of localness and the social status of EAEM are affected by documentary, three episodes of the well-know news documentary TV programs of Radio Television Hong Kong (RTHK), a sole local public service broadcaster, will be utilized as the text for analysis. The visual element and signifier from the text will be analyzed by applying the representation theory raised by Stuart Hall so to outline the (mis)representation or over representation of EAEM under 'authentic' documentary visual image(1997). And the concept of 'the medium is the message' by Marshall McLuhan will be used to analysis the trick of visual images as well as documentary. Second, a qualitative research will be applied by conducting in-depth interviews with EAEM. When we switch off TV screens and go back to the reality, maybe a more vivid color will be shown. Some primary interviews have been done and it has figured out another part of livelihood of EAEM behind the camera. Most of the livelihoods of interviewees are not as bad as the documentaries have depicted. Even, some of them earn a better living than most Chinese Hongkongers. I hope by conducting

at least ten in-depth interviews among different generations of EAEM, on one hand, to unfold another scenery, which the mainstream documentary has missed.; on the other hand, to re-imagine the concept of 'localness' which should include more differences .

Id: 13946

Title: The factors affecting the spread of rumors over online social networks during crises in Egypt (A case study on rumors during the second transitional phase after the 25th of January revolution of 2011).

Session Type: Individual submission

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Abstract: The study's problem can be tackled through describing, analyzing and interpreting the factors affecting the spread of Rumors during the second transitional phase after the 25th of January revolution of 2011, weather these factors are political, social, psychological or media-related. This is in addition to describing, analyzing and interpreting the different types of rumors that had spread during that period that starts from the 3rd of July 2013 and ends on the 27th of May 2014.

The theories that this study depends on are the "Rumor theory" and the "Conspiracy theory". The study also uses the Survey Methodology on two levels;

The first one is analytical, in order to analyze the rumors that appeared in the second transitional phase.

The second one is in-depth interviews with a number of experts in media, psychology, sociology and political sciences. This is used in order to interpret rumors that had spread in Egypt, and to know about the factors or the reasons behind them. A total number of 15 experts have been interviewed.

The study's results:

- The results showed that political rumors were the most wide spread type of rumors on online social networks during the second transitional phase after the removal of Morsi, and they had tangible effects on the society.
- One of the most important rumors was that of the dismissal of Hesham Kandil's government and the appointment of Abdel-Fattah Al-Sisi as a Prime Minister. That was on the 30th of June, and the spokesperson of the presidency denied such a rumor. Some welcomed the Rumor at the time, and others became more furious at Morsi after the rumor was denied.
- Security rumors during the second transitional period came second following political rumors, according to experts, and the most important security rumors during that time included;

Id: 14201

Title: Television, Football and the Reproduction of Islamic Identity

Session Type: Individual submission

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Abstract: Sports, television and religion are very central in modern societies in many ways. While each is an important cultural institution an understanding of the emerging nexus between football, television and Islam has become more important today than at any other time for no less a reason than the fact that the medium of television had acquired unprecedented global ubiquity,

The reality about the ubiquity of television in particular and the media in general has led to constant scrutiny and debate about issues of representations and under-representations in or by the media.

For instance, a major discourse that among others decried the under representations of the developing region of the world and its values was topical among scholars of international communication in the 1970s to mid 80s. The rejection of international media as conduits of dominant Western values to the detriment of 'other' values permeated international and transnational organizations and fora such as the UN and UNESCO etc.

The post McBride era in international communication witnessed studies that highlighted the role of international media especially television in enriching public knowledge about developing world issues such as the evils of apartheid in South Africa, the annual Muslim hajj rituals etc.

What has attracted less attention among scholars in the contemporary era is the new emerging dimension in the nexus between television, sport and Islam.

For sport as television cultural diet has not only provided the medium a global audience but also, in the case of European club football, resulted in a situation where global audiences come into contact with images and doctrines of Islam in several ways.

For through the focus on the uniqueness of Muslim or Arabic names among players, the close-up on Muslim players praying before or after matches, the 'sujud' or prostration by Muslim players in celebration of victory etc. global television audiences are told a story about Islamic doctrine of the superior being in Islam.

While there is a deliberate attempt to promote and consolidate a global cultural economy through both merchandizing of club shirts as well as product or sponsors adverts on players' shirts, controversy generated by some Muslim players in the EPL who resented to wear club jersey because it advertised 'haram' product is yet another instance of directing attention of global audiences to the doctrine of clear boundaries in Islam, i.e., the notion of 'halal and haram' in Islamic jurisprudence.

This paper concludes among others that while under-representation and misrepresentation are decried as the twin destiny of Islam in global television what is often neglected by studies is the extent to which the contemporary nexus between television, sport and religion is actually providing a platform for both propagation and socialization.

Id: 14202

Title: Mass Media Ethics :An Islamic Perspective

Session Type: Individual submission

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Abstract: Developing of media ethics to protect the rights of individuals and societies constitutes a part of a comprehensive solution to the current media crisis. It is well known that traditional as well as new media are suffering from a credibility crisis. The symptoms of this crisis are varied including decline of circulation and advertising revenue. Also, it is obvious that the western based model of ethics has generated several crises with non-western cultures especially the Islamic one. Therefore, there is an urge to think about a new ethical standards that help restore the credibility of media content and also create a balanced relationship between different cultures in one hand and journalists and their audiences on the other hand. This paper is an attempt to develop media and journalism ethics from an Islamic perspective. This perspective as I argue can participate in widening the horizons of thinking in a new set of principles and rules that can rationalize the journalists in fulfilling their functions and build a balanced relationships with audience and society. This study outlines an Islamic set of principles and rules that may help in making a code of ethics for media specially in Islamic countries.

