



## Islam and Media Working Group

Abstracts of papers accepted for presentation in the Online Conference Papers of the  
**International Association for Media and Communication Research<sup>1</sup>**

**IAMCR**

**nairobi2021.iamcr.org**

**July 2021**

Report any problems with this document to [support2021@iamcr.org](mailto:support2021@iamcr.org)

Version: 17/09/21

---

1 These are the abstracts of the papers submitted to the IAMCR section or working group named above for presentation in the Online Conference Papers component of the 2021 annual conference.

## Table of Contents

Banal and Ontological Islamophobia: Representation of Muslims and Islam in Italian and Spanish media.....	3
Beyond the Veil: Women Representation in Egyptian Magazine Images.....	3
Islamophobia and infodemic: Fake news narratives stereotyping Indian muslims and triggering violence during COVID-19 outbreak.....	4
Evaluating Turkish Mediated Public Diplomacy in Mobilization of Arab Public Opinion to Counter French International Political Islam Campaign: A Comparative Study of TRT, France 24, Aljazeera, and Sky News Arabia Via In-depth Analysis of Social Media.....	5
Mediatization of anti minority vigilantism/victimization during Covid-19: A study of the media trials of Indian Muslim Pilgrim/Tablighi Jama'at.....	6
Muslim in Chinese Social Media: How "Islamophobia" has been Constructed by Online Nationalism .....	7
LOOKING INTO ISLAMIC JOURNALISM WITHIN THE PERSPECTIVE OF PRAGMATIC TRANSCENDENTAL COMMUNICATION.....	8
Distorted mirror of advertising in a Muslim society: A study of television commercials by global companies in Pakistan.....	10
A Study of China's Cultural Image in the Islamic World: Taking Iran as an Example.....	11
Uses and Effect of 'Open Data' to Tackle Fake News against Islam (A Context to Western Electronic Media Propaganda).....	12

# **Banal and Ontological Islamophobia: Representation of Muslims and Islam in Italian and Spanish media**

## **Authors**

Prof. Laura Cervi - Universidad Autónoma de Barcelona

## **Abstract**

Media play a crucial role in the production and reproduction of stereotypes, influencing public opinions regarding different groups and minorities. Thus, acquiring a deeper understanding of media coverage of Muslims and Islam is decisive for understanding the sources of public attitudes towards Muslims.

This study aims at displaying how Muslims and Islam are represented in Italian and Spanish media.

Focusing on the online version of the two most influential newspapers in each country ( *El Mundo* and *El País* for Spain and *Il Corriere della Sera* and *La Repubblica* for Italy ) from 2015 to 2020, results show how Muslims in both countries are mostly framed either related to terrorism or within the general discourse on immigration. In both cases, they are portrayed as “others”.

The paper also presents two novelty factors. On the one hand, it defines and observes two different types of Islamophobia, Banal and Ontological Islamophobia. On the other, it tests the correlation between the increased media coverage of right-wing populist parties (characterized by strong islamophobic views) and the negative representation of Islam and Muslims.

## **Submission ID**

284

# **Beyond the Veil: Women Representation in Egyptian Magazine Images**

## **Authors**

Ms. Fátima Contreras - Universidad de Sevilla

Ms. Marta Contreras-Pérez - Universidad Autónoma de Madrid

## **Abstract**

This research aims to analyze media representation of women in the weekly Egyptian magazine *Images*, published in French from 1929 to 1969. *Images* defines itself in its first issue as an instructive and lively magazine. Its publishing house, Dar al-Hilal, was part of, not only a period of great social and political upheaval, but also a period of development of the French-language press in Cairo. For forty years, *Images* offered a number of articles concerning the current social events, scientific advances, and cultural events such as cinema, sport or beauty tips for women, by combining text and

images varying from photography to maps to caricatures. The reason I chose this magazine was due to the value of its impact in Egyptian society and to break Egyptian stereotypes. Women's press was not radical in content, but its mere existence was. Women's publications helped to acquire a public presence in Egyptian society, their voices were not silenced anymore. They started unveiling not only their faces, but also issues like sexuality, education and women's rights.

By applying the semiotic method proposed by Barthes, as an analytic tool, this article seeks to examine the images and illustrations of Egyptian women. Considering the wide expanse of this journal, I have limited the work by focusing on the first one hundred issues from 25<sup>th</sup> august 1929 to 16<sup>th</sup> august 1931. We will focus on the construction of the ideal femininity which applies to the modern Egyptian women. A complete bibliography was indispensable to fully understand the historical and social context. It includes Margot Badran, *Feminists, Islam, and nation: gender and the making of modern Egypt* (1995), Beth Baron, *The Women's Awakening in Egypt: Culture, Society, and the Press* (1997) and Caridad Ruiz de Almodóvar, *Historia del movimiento feminista egipcio* (1989).

*Images* justifies the changes in women's fashion and femininity with the evolution of society. The findings of this study reveal, on one hand the pervasive influence of Western culture on films, fashion, beauty, sport. On the other hand, the need for changes in order to modernize Egyptian society. They intend to depict the reality beyond the western stereotypes of Arabs women veiled and locked up in harems, as Occident discovers a new society full of transformations.

## **Submission ID**

291

## **Islamophobia and infodemic: Fake news narratives stereotyping Indian muslims and triggering violence during COVID-19 outbreak**

### **Authors**

Mr. Saqib Wani - University of Kashmir, Srinagar, Jammu and Kashmir

Dr. Aaliya Ahmed - University of Kashmir, Srinagara, Jammu and Kashmir

### **Abstract**

The COVID-19 gave difficult challenge to everyone including media and policy makers. To counter the outbreak, many united to fight it. The initiatives to keep factual information floating in public domain were started at global and local level vis-à-vis in physical and virtual sphere. Regardless of the measures and collective efforts around the globe to combat misinformation aggravating the fragile information ecology to further the social ramifications of coronavirus disease, the Indian society especially national television news channels and right wing social media handles indulged in fake news narratives to stereotype the Tablighi Jamaat, the Islamic missionary group, for spreading the virus to other parts of the country after their congregation in Delhi during initial days of the outbreak. The act

of Jamaat members was unprecedentedly used and generalized to create islamophobia and target muslims and question their patriotism in India. This paper examines the fake news narratives on Muslims in Indian society during the lockdown initiated by the government to combat the COVID-19 outbreak in India. The three months fact-checked fake news stories by top five websites of IFCN certified network in India were analyzed to understand the frequency, slant, and confirmation bias of mainstream media and social media feeds. The results indicate the heavy tilt by mainstream media especially national TV news channels and extensive social media campaigns which possibly triggered violent incidents against the muslim religious community and contributed in stereotyping and othering them in India.

**Keywords:** Fake news, COVID-19, Infodemic, Islamophobia, Information disorder.

## **Submission ID**

307

# **Evaluating Turkish Mediated Public Diplomacy in Mobilization of Arab Public Opinion to Counter French International Political Islam Campaign: A Comparative Study of TRT, France 24, Aljazeera, and Sky News Arabia Via In-depth Analysis of Social Media**

## **Authors**

Mr. HAMED ALHASNI - Tsinghua University, Journalism and Communication School

## **Abstract**

Research aims to evaluate implications of mediated public diplomacy contest between Turkish and French governments, their efforts in achieving strategic foreign polices objectives within Arab world via dissemination of state-sponsored international broadcasting instruments, with particular regard to French international campaign against “Political Islam”. Chiefly, ongoing populist Arab and wider Islamic boycott of French products, result of recent escalation as French presidential speech against Islam combined with intensified government restrictions upon French Muslim communities, under pretext of French democratic and republican values.

Research utilizes Entman’s (2008) theoretical definition of mediated public diplomacy as national governments attempt to influence target foreign countries and their public within international frame building contestation, reliant upon proximity of political-cultural values between sender and receivers. As per Golan et.al (2019): “Mediated public diplomacy refers to the organized attempts by governments to influence foreign public opinion via mediated channels including paid, earned, owned and shared media for the purpose of gaining support for its foreign policy objectives”.

Consequently, methods operationalize theoretical framework based on Entman’s (2004) definition of framing as “selecting and highlighting some facets of events or issues, and making connections among

them so as to promote a particular interpretation, evaluation, and/or solution. The success of one actor in promoting its agenda and its framing in foreign media is a function of the cultural and political distance between itself and the target country” (Sheafer and Gabay, 2009). Thus operationalization of political-cultural value proximity assessment via application of main variables two: 1) world value survey database to explore gap between examined international broadcasters’ frame building and target Arab audience 2) foreign relations positioning to explore differentiation of Turkish-French governments and Arab States sponsoring examined international broadcasters, specifically Qatar (Aljazeera) and UAE (Sky News Arabia).

To investigate and elucidate upon Arabic public opinion, attitude and behaviours we conducted in-depth analysis of social media sentiment analysis: TRT, France 24, Aljazeera, and Sky News Arabia’s YouTube user comments with MAXQDA software for social media quantitative and qualitative analyses. The results strongly illustrate that political-cultural values of Turkish international frame-building played a crucial role in achieving its mediated public diplomacy agenda. Beginning with presidential political public relations messages, Turkish international broadcasting and finally Arab international broadcasting/public.

Keywords: Mediated Public Diplomacy, Strategic Communication, International Framing Contest, Political Islam, International Broadcasting, Social Media Analysis.

## **Submission ID**

932

# **Mediatization of anti minority vigilantism/victimization during Covid-19: A study of the media trials of Indian Muslim Pilgrim/Tablighi Jama’at**

## **Authors**

Mr. Zeeshan Ali - PhD Scholar. Amity University, Noida

Dr. Anshu Arora - Professor, Amity University, Noida

## **Abstract**

This research paper employs the study of the mediatization of religious identity in the case of Muslim pilgrims, in the light of the sudden onset of Covid19 and the resultant lockdown of civilian life. Media is the fourth state of public life and is expected to inform masses belonging to all denominations and to report the various events with fairness, and dispassion. This study finds out the role of Indian News broadcasters and their anti-minority campaign to malign one particular group of religious people called Tablighi Jam’aat. The Tablighis are Muslim who travel across the globe to educate, train and rehabilitate everyday people into the ways and commands of the religion of Islam.

With the methodology of Content Analysis, data was analyzed from most popular Private News providers to highlight this process of mediatized vigilance and intimidation of minorities and their

contribution in presenting a distorted and discriminatory image of such groups. Based on the analysis of minority-centered news coverage, this study highlights evidence during the covid-19 disruption of normality. Such data points to an enabling of the persecution of religious and belief minorities in India. The restrictions and structural enforcement have also vitiated the situation of disproportionate treatment of religious groups and hampering their rights to practice, profess their beliefs, and assemble peacefully. The vilification has been supported by politicians and state authorities. The report focuses on violations of the rights of citizens to hold and practice their beliefs, a fundamental right guaranteed by the Constitution of India. The role and prominence of incumbent political dispensation is highlighted in the use of the analyzed media channels to propagate this rhetoric of anti-minority intimidation and vigilance. This is also depicted by the disproportionate application of structural restraints during the lockdown on the target community and their particular practice and profession of religious obligations.

The media actor-centric perspective focuses on ‘push forces of mediatization’ and the use of media to create a false consciousness of particular religious identity through a motivated campaign of media trials. This presents a caricature of minorities, aiding the transmission of political rhetoric created by the incumbent national government which espouses a manifest brand of muscular nationalism and Hinduized majoritarianism. In the case of the Hindu supermajority of Indian society, distorted media displays of religious minorities threaten the religious freedom of non-Hindu communities like Muslims. With Tablighis including several foreigners belonging to the Islamic faith, there is also xenophobic undercurrents attached to such media trials and reinforces the ‘otherization’ of Islam and Muslims within traditional Indian Hindu society. This paper examines a distressing trend of Indian religious apartheid for members of a particular religion in secular India. The research concludes with the patent involvement of media outlets in framing certain disparaging and accusative narratives about the targeted minority and vitiating an atmosphere of suspicion and hate.

## **Submission ID**

940

## **Muslim in Chinese Social Media: How "Islamophobia" has been Constructed by Online Nationalism**

### **Authors**

Mr. Chengrong Qi - Communication University of China

### **Abstract**

“Islamophobia” can be understood as unwarranted prejudice, fear and hatred against the Islamic faith, Islamic culture and the Muslim community.refers to today's unwarranted fear and hatred against Islamic belief (Haya Lin, 2019) .Islamophobia has always been seen as a new phenomenon, a direct consequence of the Islamic revival of the 1960s and 1970s. Which originated from the Qur 'an 1400 years ago and spread around the world after the post-911.

In recent years, in the face of terrorist acts by Islamic extremist organizations and frequent international anti-Islamic incidents, the online nationalism generated by Islamic beliefs in social media has shown an extreme. Some scholars believe that the rise and development of online nationalism in China is not only due to the rapid development of Internet technology, but also the unilateralism, trade protectionism and anti-globalization in the international community, which are the direct inducing factors for the rise of Internet nationalism. (Jianhua Bu, 2017; Deyong Ma, 2019; Yizhou Lu, 2019) Therefore, people has initially takes the attitude of resistance and exclusion when they confronted with immigration problems, religious conflicts and ethnic divisions,

Meanwhile, in the two social software with the largest number of users in China, Weibo and WeChat, their special architecture amplifies the voice of extremism, and because of the "spotlight" attribute of social media, it strengthens the guiding role of individuals for collective issues (TOW CENTER, 2018). Personal thoughts and remarks can easily influence others and form a "barrier of opinions", blocking the circulation of corresponding thoughts; Under such social media mechanism, people are more demanding and restraining others' behaviors. The conflict lies in the fact that Internet nationalism has formulated a set of requirements and norms to make Islamic believer behave like a "good Muslim", so that people can break old stereotypes and establish new stereotypes at the same time.

Therefore, this research explore how the "Islamophobia" produced by online nationalism in the mechanism background of Chinese social media, and analyze the process of Chinese social media's rejection of Muslim groups by means of Netnography, and on this basis, come up with corresponding solutions, so as to contribute to solving the "Islamophobia" worldwide.

The primary result show that 1.without cross-culture awareness , network nationalism simply spreads stereotypes, neglects causality, equates Islam with terrorism, and equates immigrants problems with the extinction of ethnic minorities; 2.The mechanism of social media brings more confrontational decoding, and the constant superposition of similar views leads to the extreme tendency.

## **Submission ID**

1353

# **LOOKING INTO ISLAMIC JOURNALISM WITHIN THE PERSPECTIVE OF PRAGMATIC TRANSCENDENTAL COMMUNICATION**

## **Authors**

Mrs. Rosy Pagiwati - Universitas Indonesia

## **Abstract**

Despite the previous plentiful researches and studies surrounding the notion of Islamic journalism, there has been very little (if there is any) attention given to the pragmatic process of how Muslim journalists in Indonesia engage in intentional or unintentional communication with God --Allah the

Almighty-- when performing their journalism profession. In Islamic teaching, all humans are equal in the Sight of Allah regardless their color, race, or nationality (QS 49:13). It is God consciousness that serves as the only basis for man's nobleness. This means that everybody has a fair access to reach out and communicate to God. This study is aimed at examining the elements encompassed in that man-God interaction within the process known as Transcendental Communication (Perbawasari, 2010; Sheperd, 2006; Suryani, 2015; Syam, 2015; Taufik, 2013). Here, **Islamic journalism**, generally known as the practice of journalism which is based on the Islamic values, norms, and teachings – Quran and Sunnah/ hadiths -- (Al-Seini, 1986; Mahfud, 2014; Muchtar, 2017; Pintak, 2013; Saragih, 2018; Steel, 2011; Steel, 2018) and **Transcendental Communication** (in this case: man – God communication) are brought together to explain in what way or how Muslim journalists experience communication with God when carrying out their duty in generating journalistic products or through the overall performance as journalists.

In the analysis, this study incorporates Symbolic Interaction Theory in which a Muslim journalist may interpret God's messages through his interaction with others (colleagues, boss, media owner, or anyone outside of his work place), or due to the resemblance (mirroring) of himself through others' interactions or by self-contemplation/self-reflexivity. Entailing some fundamental concepts --mind, self, and society--, this meaning formulation process (Mead, 1934) thus becomes part of the research analysis as well.

Throughout an extensive literature review and in depth interviews with a number of Indonesian Muslim journalists, this qualitative-based research is also meant to answer the questions of how Muslim journalists interpret their communication accounts with God and structure their social world as well as relate it with their journalism work and profession based on their Transcendental Communication experience. It is high time for Muslim journalists to contemplate and reflect back to their relationship with God and how they embrace dialogues with God the All-knowing (The Omniscient) in their professional routine in which revealing the truth to the public becomes the first priority.

Furthermore, through a profound analysis based on the gathered data and information, a new model of communication between Muslim journalist and God will be disclosed. Thus, a new concept of viewing an individual Muslim journalist in his position as God's creation and as the doer of journalistic profession will be pinpointed. Therefore, this study is not only significant for the practical purpose in Islamic journalism sphere, but also important for the development of Transcendental Communication study and best practices, especially on the subject of Muslim journalists.

Key words:

Islamic Journalism, Muslim Journalist, Transcendental Communication, Man-God Communication

## **Submission ID**

1550

# **Distorted mirror of advertising in a Muslim society: A study of television commercials by global companies in Pakistan**

## **Authors**

Dr. Saima Shahid - Institute of Communication Studies, University of the Punjab

## **Abstract**

Television is the most prominent mass medium in Pakistan with maximum outreach, and television commercials are a popular genre. Multinational companies occupy the majority prime time advertising share on television transmission in the country. As a symbol of Western capitalist economy, these corporations are criticized for depicting foreign and Western cultural values in their ads, thus influencing and modifying respective national cultures of countries they operate in. The values manifested in advertising of these companies raise concerns for Muslim societies where majority cultural values are derived from Islam. This paper explores the very notion in Pakistan, and investigates the depiction of culturally consistent as well as inconsistent values in multinationals' television commercials in the country. A sample of all-inclusive prime time television ads by multinationals running on 2 public and 4 private channels from April 2017 to March 2018 (N=131) is content analyzed for the use of advertising appeals. The Hofstede's dimensional model for national cultures with corresponding advertising appeals by Pollay (1983) with modifications was used in the perspective of distorted mirror theorizing by Pollay (1986). The study finds majority value appeals used in these ads reflecting values contrary to the cultural tendencies of Pakistani society, with youth and women being the major recipients of culturally inconsistent messages. The evidence was also found for regional standardization of value appeals not congruent with the values of Pakistani society. Among culturally consistent appeals, the 'collectivistic' appeal *family* and 'uncertainty avoidance' appeal *safety* are the most frequently used appeals. It provides evidence that culturally consistent messages may sell the products equally well. According to Pollay (1986), the mirror of advertising is distorted to the sellers' interest; Mueller (1990) has indicated that advertising reflects cultural values only as long as it is profitable to do so. This can be further appropriated in the context of these findings that advertising reflects cultural values only as long as doing so is unavoidable for making a profit. Globalization is a multidimensional process of standardizing cultures, corporate globalism, and development of global politics (Pieterse, 2019). However such a practice of global companies suggests a disregard for indigenous cultural realities of Muslim societies on behalf of these companies which may have negative implications for these societies in addition to depriving them of the vibrancy of globalization process. The paper suggests a need for regulating advertising messages in the light of cultural contrarities between Islamic and Western cultures.

Key words: advertising, cultural values, globalization, Muslim societies, multinational companies

## **Submission ID**

1580

# **A Study of China's Cultural Image in the Islamic World: Taking Iran as an Example**

## **Authors**

Ms. Jiayi JING - Tsi

## **Abstract**

The Islamic World is a concept of cultural space composed of countries where Islam is the national religion, or where the majority of residents believe in Islam. The Islamic World and China have a profound tradition of historical exchanges and extensive basis for today's cooperation. It's an important strategic force for building a community with a shared future for mankind within two parts. However, at present, China is still at the stage of limited cognition as well as limited research about the Islamic World, which is not enough to provide strong theoretical support, public opinion environment and cultural conditions for its deeper international communication practice in this place.

This paper takes Iran, the major Shia country in the Middle East, as the object of study, and sets the research topic of China's cultural image in Iran from three aspects, status assessment, cause analysis and countermeasures research, and then selects 20 people for in-depth interviews. Through three steps of open coding, axial coding and selective coding, this paper constructs an analysis framework of Chinese cultural image and its influence factors in Iran by Grounded Theory.

Prior literature study has found that China and the Islamic World have their advantages naturally when they come to similarities and differences of civilizations. They have successfully communicated with each other through the silk road in the past, and now have many common realistic interests such as economic development and political cooperation, which provide good conditions for a better friendship between two sides. At present, although the Chinese culture in the eyes of Iranians is highly recognizable, it still has strong color of oppression and aggression. Iran's culture is a combination of self-confidence and inferiority, and with the supremacy of Islam. Iran has the goals to achieve cultural independence, establish cultural identity, and take an active part in the construction of new international orders.

Thus, following that, this paper will do deeper research to explore the social communication environment in Iran from the perspective of China mainly based on the theory of national identity and image, which are not emphasized enough in China, trying to find a way how China and the Islamic World to communicate better in today's changes.

## **Submission ID**

1820

# **Uses and Effect of 'Open Data' to Tackle Fake News against Islam (A Context to Western Electronic Media Propaganda)**

## **Authors**

Dr. Taha Shabbir - University of Karachi

## **Abstract**

To succeed considerably, every nation in the world needs to experience public works projects. As a community, Islamic countries mostly comprise of developing economy that is unable to provide its citizens with the kind of protection they want. In recent years, different policies had acquired to enable the government to look for their citizens' good. One of its main innovations, which have been within Global digital media administration, is the open data structure, which provides enormous access to the information. The study examines the upsides and downsides of employing transparent newsroom data structures to assess their impact on Muslims with regard to fake news and propaganda contact. The usage of the open data structure in news media is advantageous for practitioners to fulfill their routine everyday tasks; it is, therefore, essential to prevent manipulation. There is, therefore, a low risk of seeing in society the aspect of disinformation that could create instability and negative thoughts against Muslims. To generate rapid growth in technology and development, the usage of open data platforms is critical. With access to 'Open Data,' a change and impact on positive communication with aspect to Islamic propaganda using electronic media merely by western electronic media have predominantly been observed.

**Aim/purpose:** The use of innovation with aspects to media is vital in the current age. Islam and Muslim's in-role and extra-role performance have badly affected due to fake news propaganda by western media. The aim of the study is to examine the relationship of 'Open Data' access support and its role in tackling fake news. The role of 'Open Data' is examined as a moderator.

**Methodology:** A sample of 222 media employees was selected on a convenience basis. The responses were recorded through closed-ended questionnaires. The responses were analyzed through the Partial Least Square Structural Equation Modeling Method.

**Results:** In times of propaganda age the perceived fake news against Islam has an antidotal effect on the soft and peaceful image of Islam. At the same time, the 'Open Data' has a significant role in the relationship of tackling fake news and reflecting a positive image of Islam.

**Implications:** The media in Islamic countries interested to have a good representation of Islam and Muslims in media have to ensure innovative support along with justice in organizational practices. The perceived digital technological support and justice induce trust among Muslim countries and compel them to work with diligence. The 'Open Data' access has greater contributions towards streaming the positive image of Islam and Muslims.

**Originality/Value:** The study has examined the non-linear relationship between 'Open Data' access support and media performance in the Islamic world in the context of tackling fake news and

propaganda by western media. In such times the Muslims expect an increased need for advanced technological support to fight out the challenges.

**Keywords:** *Open Data, Propaganda, Digital Communication, Islamic Media, Western Media*

**Submission ID**

1839