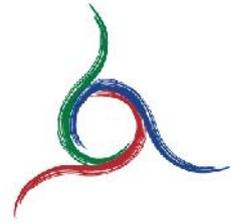




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¹ We have endeavoured to ensure that these are the abstracts of the papers actually presented at the conference. Nevertheless, due to cancellations, additions and other factors, abstracts may be included here that were not presented and abstracts that were presented may not be included.

Id: 17178

Title: Religio-Political Discourses in Documentary Films on Iraq Promoting Peace or Conflict

Session Type: Individual submission

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Abstract: In the information age, media has become an important tool to seek information for clarity but it is paradoxical. This study shows whether documentaries are projecting skepticism and sarcasm of Iraqi people due to volatile, uncertain complex, and ambiguous (VUCA) conditions or projecting VUCA discourses for the restoration of peace and harmony. This study evaluates two Oscar-nominated documentary films: "Iraq in Fragments", and "My Country, My Country". The study analyses religio-political discourses in the backdrop of Galtung's 'Transcend Method' which suggests how journalists can transform conflict by peaceful means. The films have been evaluated for four categories of 'Transcend Method' which include; peace/war oriented; truth/propaganda oriented; people/elite oriented; and solution/victory oriented discourses.

Iraqi mainstream media along with the international media contributed to both peace and conflict discourses through television reports, radio news relays and other information sources and contributed to VUCA conditions in Iraq. The two documentary films under study are evaluated for nine religio-political themes which include the following: First, America as a 'liberator' or as an 'occupier; second, naturalization of subordination or self-governance; third, democracy as universal remedy and panacea or elusive and tricky; fourth, Jihad, extremism or self-defense; fifth, the politics of religious or secular; sixth, the politics of sectarianism; seventh, VUCA and media as watchdog, lapdog, attack-dog, guide-dog; eighth, where lies the hope; ninth, Iraqis as active change agents or passive helpless people. Each chapter of the film is selected as a unit of analysis constituting twenty seven chapters altogether. The findings suggest that both the films highlighted VUCA conditions but with an intent to bring transparency, empathy, humanization, proactive approach for the prevention of violence, uncovering all cover-ups, giving voice to voiceless, giving name to all evil-doers, sufferings of all and sundry, resolution and hope.

Id: 17485

Title: The era of fake news: A textual analysis of Pakistani newspapers of the religious right

Session Type: Individual submission

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Abstract: ‘Fake news’ in the post-truth era run the risk of constructing a parallel social world, which threatens democracy. Being a “misleading, deceitful and deceptive political communication” (Robinson, 2017), the phenomenon of fake news disempowers the people to make life-changing decisions in a democratic process. Democracy thrives only when people make an informed decision; therefore the proliferation of fake news poses a direct threat to democracy, peace and stability. I argue that fake news are not just fake; they are discursive formations, which are worked on to be produced. They are formed by excluding certain forms of knowledge/information from consideration as ‘true.’ Thus, fake news production has a method. Therefore, it is essential to explore and examine this method in order to counter fake news. Pakistan has been witnessing the rise of the extreme Right since the 1979-89 war in Afghanistan. The disintegration of the Soviet Union further emboldened the extreme Right, while opinion of the Left/liberal started losing ground. In this paper, we will examine and analyze contents of the newspapers that are published by extremist organizations/parties of Pakistan. The purpose of this study is to understand how publications of the extreme right resist liberal opinion and promote an extreme right view of the world. These publications proliferated during the Afghan war. Initially, they would focus on the Afghan war, extolling the mujahedin and their struggle against Communism. However, after the disintegration of the Soviet Union, these publications shifted their focus. Focusing on Pakistani society as part of ummah, or global Muslim community, these newspapers have been crowding the public sphere with their own worldview. They keep in circulation those news and views, which the extreme right characterizes as ‘true.’ Thus, the extreme right media create “a regime of truth” (Foucault, 1972). In other words, the views of the extreme right set aside objectivity and embrace post-truth to shape public opinion. The Oxford Dictionaries recently included the word post-truth as a new entry; the extreme right media in Pakistan, like elsewhere, have been practicing it since long. Reactivating repeatedly authority from religion and religious commentaries as discursive “police,” these newspapers stay “in the true.” Thus, what is made true becomes more important than what is true. In this research, I use Michel Foucault’s approach to analyze media of the extreme right to understand how a particular worldview is constructed that appeals to emotions and personal religious belief. This is important because liberal opinion that is rooted in reason and logic gives way to a Cartesian dualism that is simplistic. I assume that this worldview is a threat to democracy and pluralism. It also provides oxygen to extremism that leads to terrorism.

Id: 17525

Title: Globalizing and Localizing Journalism Ethics: What are Societal, Organizational and Individual Determinants'

Session Type: Individual submission

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Abstract: Journalism ethics can either promote or impede sustainability. When journalists, I argue, in different corners of the world share similar global ethics, they are more likely defending the UN Sustainable Development Agenda. The purpose of this paper is to empirically examine the question of whether journalism ethics are perceived as global or local. Many scholars believe that the universality of the ethical standards of journalism exists because ethics and morality are universal human enterprise; a theory that is supported by the move towards globalization. On the other side, believers of ethical relativism suggest that there is a complete and absolute adequacy of moral guidelines within the principles established by a particular society, to the extent that no other external principles could possibly influence them (Rao & Lee, 2005). The existing comparative research on the culture of journalism has pointed to significant differences in how journalists understand the ethical norms that guide their professional decisions and the degree to which they are affected by internal and external constraints (Hanitzsch et al., 2011; Zhu, Weaver, Lo, Chen, & Wu, 1997). This theoretical debate is endless and will continue without evidence in the absence of the empirical investigation. Worlds of Journalism Study provides a unique opportunity to examine the hypothesis underlying this debate: whether journalists throughout the 67 countries in which the study was conducted tend to embrace a global or local journalism ethics. Furthermore, the study examines the ethical commitment of journalists across cultures of the world.

The paper employs the multilevel analysis to determine the societal, organizational and individual level factors that determine the globalism or locality of journalism ethics and ethics violations.

The following are primary questions that this papers attempts to address:

- 1) Do journalists in 67 nations see the ethical values as universal, personal or situationally bounded?
- 2) Do they share certain ethical orientations?
- 3) What societal, organizational and individual journalists level factors that determine their ethical orientations?
- 4) To what extent the role of journalism in promoting or impeding UN Sustainable Development Agenda can be linked to the universality or locality of journalists' ethics.

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Id: 17564

Title: 'Brides' vs. 'Fighters' in the Media Lens: Orientalism, Islamophobia and Gender in Media Discourse on International Recruits to ISIS

Session Type: Individual submission

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Abstract: This paper compares and contrasts how online media represents women Vs. men who have left their home countries to join ISIS. It will look at the dual phenomenon of 'Jihadi Brides' and 'Foreign Fighters', both terms coined by the media, seeking to uncover the gender discrimination inherent therein. Beyond gender stereotypes, it will also examine Islamophobic and Orientalist tropes that add an additional layer of othering to Muslim women.

With the declaration of a caliphate by ISIS in June 2014, the organization issued a decree for all Muslims to swear allegiance to the new caliph and to migrate to ISIS held territory. Men who answered this call, due to a history of volunteer international fighters participating in the Syrian crisis even before the emergence of ISIS, were dubbed 'foreign fighters' by the media. However, the term 'Jihadi Bride' first came into mainstream use when three teenagers from Bethnal Green, London left their homes to go to Syria in 2015 (Sage 2016; Shackle 2016).

Using the publicly available News on the Web (NOW) corpus which compiles news from web-based news outlets as a database, this study will use the theoretical frameworks of Systemic Functional Linguistics (Halliday 1985; Halliday and Matthiessen 2014) and Critical Discourse Analysis (Van Dijk 1991; Fairclough 1995; Van Leeuwen 2009) to look at transitive frames and semantic roles. Coupled with framing analysis (Goffman 1974, Entman 1993), it will uncover the ideological investments made in media language that frames 'Jihadi Brides' and 'Foreign Fighters' in distinct ways. Corpus linguistics (Sinclair 1991; McEnery & Wilson 2001) is the applied methodology to achieve its results.

Attempting to show how 'Jihadi Brides' are represented similar to how women who have participated in violent conflict have been generally depicted in contemporary history, the study compares and contrasts the depiction of 'Jihadi Brides' through the 'Mother', 'Monster' and 'Whore' frames (Sjoberg and Gentry 2007), the Beautiful Souls Vs. Incurable Beasts perspective (Elshtain 1982, Abu-Lughod 2013) and Nacos' (2005) frames on the portrayal of female fighters in the media.

In addition, the work of Kundnani (2015), Abu-Lughod (2013), Spivak (1988) and Said (1978) is applied to uncover tropes resulting from both Orientalist and War on Terror discourses that color the representation of 'Jihadi Brides'. In strong contrast to the depiction of 'Foreign Fighters' who are represented as a monolithic bloc hostile to the West and their countries of origin; the research

points to how 'Jihadi Brides' are portrayed as lacking agency, being oppressed by the men of their community and needing rescue from the West.

Id: 17655

Title: IS ISLAM REALLY A BREEDING GROUND FOR MILITANCY': A RESPONSE TO WESTERN MEDIA

Session Type: Individual submission

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Abstract: Undoubtedly, Islam is a religion of peace and does not permit terrorism. But western media's are publicizing that Islam is a religion of terrorist and it breeds militancy. Islamic scholars see this nothing but propaganda and a vested quarter making it colorful for having advantages. It is clearly written in the holly Quran "if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people" . However, in response to the question "Is Islam a breeding ground for militancy?" this study depicts that Islam does not permit terrorism what is proved by Quran and Sunnah. Even during war Islam prohibits killing of women, children, old persons, non-militants and even destroying crops and property. This study is qualitative in nature based on secondary source. In nutshell, while Western media telecasting that Islam believes in force or of coerce, this study reveals that there is no compulsion (or force) in matter in Islam since it is a religion of mercy and tolerance, but if some followers of a religion violate its teachings, the blame lies on the followers not on the religion

Id: 17768

Title: Islam and The West: The Failure of a Dialogue

Session Type: Individual submission

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Abstract: For decades, the Islamic World has been suffering from stereotypes, manipulation, distortion and disinformation. This situation is worsening after the dramatic events of 9/11 and the spread of terrorism all over the world. What have the Muslims done throughout the world to correct the misconceptions and the stereotypes? What did they do to counter “Islamphobia” and provide new discourse to open new channels of communication and a constructive dialogue with the West? What about the Arab media, are they addressing the Western audience with a different discourse that presents the true image of Islam and its teachings? Do they know the Western audience? How do they address it? What about Arab satellite channels, have they considered opening a dialogue with the viewers in the West? What are their contributions toward a dialogue of civilizations, cultures and religions? What did the Muslims do to bridge the gap?

How does the West look at the Muslims? And how do Muslims look at the West? What are the real intentions from both sides? Is it cohabitation, understanding and dialogue or is it conflict, misunderstanding and confrontation? Unfortunately, there are stereotypes, misunderstanding, and misconceptions from both sides. What roles do media play in all of this? Do they foster misunderstanding and confrontation by misinformation, disinformation and stereotypes, or they help each side understands and comprehends the other? What are the causes of the failure of the dialogue? What are the solutions?

This paper addresses the issue of the dialogue between Islam and the West and how Arab media have failed to address the western audience professionally and efficiently. The system theory will be used to assess the media system in the Muslim world which suffers from a crisis of credibility, professionalism, dependency, and most importantly freedom. The media system in the Muslim world has no identity, no strategy and no straightforward objectives to address the Western audience and to refute all kinds of stereotypes, and negative portrayal of Islam and Muslims. Unfortunately this alarming situation has negatively affected the dialogue between Islam and the West. Muslims have to invest in the media and cultural industries to present their side of the story and to provide the Western audience with alternative views about themselves and their religion.

Id: 17772

Title: Arab Diaspora media in Sweden

Session Type: Individual submission

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Abstract: In recent years, integration of immigrants has moved to the top of the Swedish policy agenda in terms of accruing the maximum benefits of immigration in terms of human capital accumulation and economic progress (Wiesbrock, 2010; Farchy and Leibeg, 2014). At the same time, it seems that media has been affected by the global representation of the influx of immigrants. There is an increased fear from the Other, especially the Arab/Muslim Other, who are assumed to be different and are often therefore constructed a threat to the Swedish identity. That is why understanding Arab immigrant agenda became one of the common used topics in Swedish newsroom.

The increase of Arab immigrants has coincided with a flourish of Arabic online news sites with over 1.2 million subscribers and over 750 news posts on social media every month. Arab online media in Sweden -especially on social media- has started to create an online space where Arab immigrants meet to discuss issues of identity, politics, and integration creating an alternative 'space' where Arabs can meet to discuss issues of common concern (Anden-Papadopoulos and Pantti 2013).

On another level, social media comments provide Arab immigrants an alternative forms of media channels where audiences can become involved in debating current events, criticizing politics and public officials, and sharing personal experiences, regardless of time and space. Many Arabs have started to utilize these new cyberspace(s), clustering in networks and creating parallel communication systems each with its own identity and interacting on issues of common concern. Online comments show a lot about how immigrants feel in the new homeland and analyses comments tied to issues of identity and integration can provide an understanding about how immigrants feel in Sweden. Hence one can see the comments section as an avenue for the 'people formerly known as the audience' to break past the media gatekeepers and Arabs 'politics of silence' creating meaningful discussion on an issue or topic. Comments were a new evolution of Arab identity(ies) in their new host country.

The core research objective of this study is to identify how the news comments on Arabic social media is used to determine to what extent the Arab Swede diaspora has either "bonded" with other Arabs and/or "bridged" with other cultures in Sweden.

Id: 17854

Title: The communication revolution and establishing a new Islamic knowledge society

Session Type: Individual submission

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Abstract: Introduction:

Islam has established the first knowledge society in the history .

The Muslims have used the face-to –face communication to educate the people and to transmit knowledge.

This interprets how the Islamic civilization has achieved its communicative strength.

In the Islamic civilization many knowledge societies have been established where a lot of scholars lived ,taught the people and transmitted knowledge .

They used the interpersonal ,small groups and group communication. So the knowledge has flowed in the societies

Islam also has a distinguished concept of knowledge.

The communication revolution provides many opportunities and widens horizons for establishing a new Islamic knowledge societies.

How? This paper tries to present a new and creative answer for this question.

It also tries to clarify how the Islamic concept of knowledge may develop the education and media content.

The establishing a new Islamic knowledge society needs a study of the Islamic communicative rights and duties which also may develop the media function of providing knowledge to the audience Toward a new islamic knowledge society:

this paper try to answer these questions :

1- can Muslims repeat their historical achievement and build a new Islamic knowledge society .

2- how can they use their intellectual wealth in building a new Islamic knowledge society .

3- how can communication revolution help in building this new Islamic knowledge society .

4- what are the characteristics of knowledge in Islam and how to use these characteristics to develop the knowledge .

5- how may the Islamic knowledge concept develop the education and media content .

6- how can Islam develop the media functions in providing knowledge to the audience.

7- how can Islam develop the human rights in getting and communicate knowledge .

8- how can Islam develop the human communicative rights and use them in developing a new knowledge society .

The islamic concept of knowledge :

To build a new Islamic knowledge society we have to study deeply the Islamic knowledge concept and how can we present a distinguished concept to be applied in producing knowledge process .

Methodology:

Using the historical approach may help in discovering the most important principles of the Islamic knowledge society.

Id: 18101

Title: ROLE OF MEDIA IN REALIZING THE EDUCATIONAL GOALS OF PAKISTAN

Session Type: Individual submission

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Abstract: Sustainable development is impossible to conceive without working for quality education. In the year 2017 finally, national and international developments in education created conditions for revision of National Education Policy in Pakistan. The developments like, insertion of article 25(a) in the constitution under which education for all children aged 5-16 was made free and compulsory; devolution of social sectors ministries under 18th amendment; and Millennium Development Goals (MDGs) by the UN's Sustainable Development Goals (SDGs) that have been adopted by Pakistan as its own Agenda for Development led to the formation of this new policy. However, what remains to be seen is the role that Pakistani media played in raising public awareness, better understanding and public engagement on the education issues and national education policy. Did it contribute in the critical debate on the education policy and in disseminating policy agenda? Did the issues on education only relate to illiteracy rates, methods that kill critical thinking and reinforce rote learning, and social injustice or did it go beyond and debated on philosophy of education dealing with alternatives and possibilities? Did the public get involved in the debate like informed citizens?

Present research study aims to examine the coverage on issues relating to education, in two leading English and three leading Urdu Pakistani dailies from January 2015 till December 2017. It will include all the news, editorials, columns and features on education.

Id: 18305

Title: THE WEIGHT OF THE VEIL: QUANTIFYING THE IMPACT OF THE HIJAB ON NEWS JUDGMENTS

Session Type: Individual submission

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Abstract: Perhaps no item of women's clothing has been the subject of more debate in the 21st century than the veil worn by some Muslim women. While depictions of veiled women have been common in Western media since the sixties (Dastgeer & Gade, 2016), in the wake of the September 11th Terrorist Attacks the garment has become a divisive symbol (Amer, 2014). To some, it symbolizes piety. To others, oppression. And to still others, threat. The veiling of Muslim women has been the focus of intense debates, both in- and outside the Muslim world (Korteweg & Yurdakul, 2014). However, while a few studies have attempted to describe the ways media portrays women wearing headscarves (Dastgeer & Gade, 2016; Nacos, 2005; Roushanzamir, 2004), no research to date has attempted to quantify the impact of mediated veiled portrayals on audiences.

Adding to the complexity of the discourse surrounding veiling is its perceived exoticism. Although veiling in both the Jewish and Christian tradition pre-dates Islam, for some U.S. Americans, "[t]he veil has come to stand in for the ultimate otherness and inferiority of Islam" (Amer, 2014, 3). If this

is true, then it is possible hijab may serve as a stimulus activating schema, or knowledge structures, that guide expectations about individuals wearing the veil (Raney, 2004).

Using disposition theory as a framework, this 2 (US citizen vs. refugee) x 2 (headscarf vs. no headscarf) survey-experiment study sought to understand the impact of mediated images of the veil on conclusions drawn from a television news package about a woman accused of consorting with a known terrorist group in the US. The study found political identity was a powerful moderator of both likelihood of innocence and parochial empathy. While Republicans, Middle of the Roaders and Democrats were statistically equal when the student accused of terrorism was not wearing a headscarf, Republican's bias empathy was invoked by the veil, whether or not the woman was identified as a US citizen or a Syrian refugee. Republicans were more likely to make judgments of guilt when confronted with a refugee rather than a US citizen, as well as when confronted with a woman wearing a headscarf rather than uncovered hair.

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Id: 18605

Title: Between Islamophobia and Feminism: The Portrayal of Muslim Women via Social Media

Session Type: Individual submission

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Abstract: In the current academic and societal debate regarding the prejudice and misrepresentation of Islam and Muslims, the term Islamophobia is used extensively as a connotation to a wide range of negative attitudes and misconceptions about the religion. Furthermore, one of the basic characteristics of Islamophobia is describing Islam as misogynistic and oppressive to women. Hasan (2012) depicted this phenomenon as "gendered Islamophobia" resulting into stigmatizing Islam even though, compared to other world religions, its treatment of women is arguably preferable and more enlightened; as the real purpose of feminism relies in the attainment of equal rights of women; that is already undisputed in Islam. The current feminist misinterpretation gives a bad name to the women's rights movement and fuel controversy, anger and resentment among Muslims.

The representation of Muslim women and the debate of women's rights in Islam have always been at the forefront of a cultural battle between the West and the Muslim world fueled by mass media and in recent years by social media. Dread or hatred of Islam especially regarding feminism has been long propagated by social media mainly in the West, despite all activism efforts to stop bad speech and affect social change.

Social media generally and twitter specifically have been wisely used by members of the Western Muslim communities to respond to racism and stereotyping in the media. The online Muslim community has demonstrated its ability to identify and counter harmful speech, but it needs to take the next step and seek more constructive and productive solutions.

The objective of the current research is to review the history and development of the relationship between the dread of Islam, i.e. Islamophobia and feminist movements via social media, further analyzing qualitatively the content of verified authentic Muslim women activist accounts via twitter - established by public and charitable entities - to elaborate on the portrayal of Muslim women via social media. Tweets of Muslim women concerning their sophisticated societal activities, news, videos and photos are qualitatively analyzed through 12 months to capture the essence of the image reflected of the female activists and whether it might counter islamophobia or is mighty far from that goal.

Qualitative analysis of the content of verified Twitter accounts of Muslim women sports, World hijab day, Wise Muslim women, Muslim MWNUK, Muslim Women's Council...etc., reflected a positive portrayal of feminism in Islam, consolidating the findings of Alotaibi (2016) that Islam is a feminist religion. Nevertheless, the current paper argues that this positive portrayal is far from solid and a lot weaker than the islamophobic Western statement: "Muslim women are victims of their own cultures and a threat to ours".

Recommendations whirl around the effectiveness of Muslim usage of social media tools and methods to strengthen image building effectiveness through these tools.

Keywords: Islamophobia, feminism, social media, racism, image

Id: 18654

Title: Dynamics of social communication for sustainable development in the Muslim World: A theoretical framework with reference to Iran

Session Type: Individual submission

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Abstract: The dynamics of communication in Muslim world has been a subject of interest for a good number of scholars and researchers in the field of communication as well as policy makers and research centers. To study these dynamics in contemporary Middle East is to stand at a crossroad of politics and culture looking at the nature of audiences, the legitimacy of authority, and the acceptance of both modern media and traditional channels of communication and the way public opinion and political mobilization are organized and formulated in the Muslim societies. The element of culture opens window to a broad channels of communication in contemporary Iran which were not in the focus of the research: They include traditional cultural institutions of communication including the family structure, Bazar, Mosque, Heyat, Doreh, and Houzeh, etc. They are even essential in the understanding of how new media operate. New media always work in a broader social communication system that includes these traditional media. Any fruitful understanding of new media should recognize these dynamics in the context of analyses. It calls for putting “new media” in a spectrum of media atmosphere and social ecology. Professor Hamid Mowlana (1979) is the first who pays attention to the traditional structures of communication in Iran and tries to theorize them in his analysis on the role of communication in the Islamic Revolution in Iran. He argued that “to limit analysis of mass communication to the conventional Western media models is to ignore traditional organizational and group channels which are peculiar to a region's culture” (Mowlana, 1979: 111). Mowlana proposed the example of Bazar “as an intermediary channel of communication” and “an important center of news” where “opinions are formed and from which rumors are spread over wide areas with almost incomprehensible speed”. He also referred to the mosques as “an important channels of political and social communication in Iran” (109). His analysis even goes further when he believes that these channels of communication benefit “the legitimacy” rooted in the culture and called for the “integration of the new and traditional channels of communication” in his later works (e.g. Mowlana, 1996). As Mowlana explains the Islamic Revolution in Iran “was perhaps the greatest imbroglio and embarrassment social science research and methodology has suffered in sometime. Their uncritical methodology of interviews and survey research had produced little useful data and analysis on information flow and communication within the Iranian society.” This article suggests a theoretical model to analyze dynamics of social communication in Muslim societies and its implications for the sustainable development. Historical examples from Iran late history provided to support the model.

Id: 18724

Title: Using Media to Resolve Media Engendered Ethnic Conflicts in Multiracial Societies: The Case of Somalis of Kenyan Origin

Session Type: Individual submission

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Abstract: Due to varied reasons, all nations host people of diverse cultural backgrounds. Kenya, a nation of 40 million people with over 40 tribes, is not exempt. Further, Kenya, like any other nation, suffers ethnic conflicts. The most pronounced ethnic conflicts have been the 2007-2008 Post Election Violence (cf. Gifford, 2009); the subtle 2013 Post Election Violence (Lando, 2014), and the land clashes between the Kikuyus and Kalenjins: in Meteitei farm (1991), and in Ainabkoi; Burnt Forest in the years 1992, 1994 and 2007 (Gifford, 2009). These clashes were visible to the local and international community because in all the instances, people were killed or displaced and properties destroyed. However, there is a covert ethnic and/or racial conflict that seems generated and perpetuated by the media. This is the subtle plight of the Somalis of Kenya. Somali (the tribe) or Somalis (the people), are Kenyans by birth. The media mostly refers to them as Somalis of Kenyan origin. These Somalis of Kenyan origin are in constant conflict with the “other” Kenyans. The problems range from police harassment, discrimination, fear of the Somalis, fear of Muslims (most Somalis are Muslims or associated with Islam), extortion, home invasions, physical violence, hate speech, segregation and suspicion that they are either accomplices or sympathizers of terrorist groups. On the other hand, and as a result of such reporting, the Somalis of Kenyan origin perceive themselves as lesser Kenyans. The focus of this paper is on the fact that the media play a pivotal role in engendering and escalating the conflict between Kenyans and Somalis of Kenyan origin. This is because, whereas Kenya has a number of similar tribes in other parts of the African countries – such as the Luos of Kenya and Luos of Uganda and Tanzania, the Maasais of Kenya and Maasais of Tanzania, the Bukusus of Kenya and Bukusus of Uganda, the Teso of Kenya and Teso of Uganda...and the Somalis of Kenya and Somalis of Somalia, the Media, while covering local, national and international news, never refer to the rest of the tribes as, for example, the Luos of Kenya or the Teso of Kenya or the Masaai of Kenya but only to Somalis of Kenyan origin. If they are Somalis of Kenyan origin, why refer to them as such? Can't a Somali of Kenyan origin be simply, a Kenyan? And why not refer to the rest of the tribes as this or that tribe of Kenyan origin? The same argument applies to people of other races. For example, Kenya has Indians, British, Americans or even Canadians of Kenyan origin, but they are not referred to as such, except the Somalis. This quantitative and qualitative research exposes the ethnic conflicts Somalis of Kenyan origin endure. From the findings, it is apparent that the ethnic plights of Somalis of Kenyan origin are media engendered and can, to a great extent, be resolved by media (480 words).

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Abstract: Since December 2016 New Government of Uzbekistan has changes attentions to Islamic Civilizations. There are three Islamic Higher Education Institutions in Uzbekistan now. Last one of them was the Islamic Academy which will offer two-year undergraduate degrees and three-year doctoral courses.

The first Islamic Education Institution was Tashkent Islamic University, which was founded in 1999 as the first specifically Islamic university in Central Asia. That university is not exclusively focused on religious studies, however, and provides courses on secular subjects, including natural sciences and economics.

Regarding to Islamic studies there are some Media organizations on Islamic Studies. The broadcasting which is related to learning Islamic Education is online radio www.islam.uz. There are published the special Newspaper “Islom nuri” and magazine “Hidoyat” for Muslims. In additionally, some Uzbek TV shows regularly give attentions to Islamic Studies.

Keywords: Islamic Civilization, Islamic Studies, Uzbek media, Newspaper, Radio and TV broadcasting.