

تحليل صورة المرأة المسلمة في الصحف الالكترونية

م. د. علي حسين عبد الامير

م. م. ايمان غازي عطية

كلية التربية المقداد, جامعة ديالى.

١. م. د فضليه نور ماهود / جامعة تون حسين المايزيه

م د شروق عبدالاله حسين

كلية التربية المقداد, جامعة ديالى.

الملخص:

تأتي هذه الدراسة لمعرفة صورة المرأة المسلمة من وجهة نظر صحفيي نيويورك بوست والغارديان. بسبب التحريفات المستمرة في وسائل الاعلام الغربية, تم تصوير النساء المسلمات باستمرار على انهن اهداف للرغبة, وتعزيز للصورة النمطية التي تربطن بمفاهيم كالشهوانية, الامية, الاستعباد والتهميش. المعلومات مدار الدراسة اخذت من الصحف. يوظف التحليل الحالي المواقف, وهو اطار نظري مشتق من نظرية الابريزر. تهدف هذه الدراسة الى تحليل البيانات الواردة في المنشورات الاخبارية المتعلقة بالمرأة المسلمة مع التركيز بشكل خاص على انواع المواقف من التقدير, التأثير والحكم. هدف الدراسة هو تقديم وجهة نظر جديدة وبديلة للقراء حول المقالات المعنية. تقيم هذه الدراسة وجهات نظر وسائل الاعلام الغربية تجاه النساء المسلمات. كشف استنتاج هذا الاستطلاع ان هناك تصورا جيدا عن المرأة المسلمة, في حين ان النساء المسلمات المضطهدات يخضعن للتوصيف السلبي. فضلا عن ذلك تقدم منصات اعلامية غربية محددة تصورا ايجابيا للمرأة المسلمة.

الكلمات المفتاح: الموقف, المسلمون, المرأة المسلمة, الصورة النمطية.

Attitude analysis of Muslim women in online newspapers

1. Dr. inst. Ali Hussein AbduAlmeer Department of Mathematics Al Muqdad, College of Education, University of Diyala, Diyala, Iraq.
ali3ali3a33@gmail.com

2. Ass. Inst, Eaman Ghazi Atia Zarrag, Muqdad, College of Education, University of Diyala, Diyala, Iraq. ²eamanghazi22@gmail.com

3. Assoc. Prof. Dr. Siti Fazelah Mohd Noor, Centre for Language Studies, University Tun Hussein Onn Malaysia.

fazelah@uthm.edu.mu

4. Dr. inst. Sharooq Abduleah Hussein. Department of Mathematics Al Muqdad, College of Education, University of Diyala, Diyala, Iraq.
shrooqm@uodiyala

Abstract:

The objective of this study is to examine the portrayal of Muslim women in the New York Post and The Guardian publications. Due to persistent misrepresentations in Western media, Muslim women have been consistently portrayed as objects of desire, reinforcing stereotypes that associate them with notions of lustfulness, illiteracy, enslavement, and marginalization. The information is derived from newspapers. The present analysis employs the attitude system, which is a theoretical construct derived from the appraisal system. This study aims to analyze the data presented in news publications pertaining to the field of Muslim women studies, specifically focusing on the attitude categories of appreciation, judgement, and affect. The objective is to offer readers a fresh and alternative viewpoint on the articles in question. This study examines and assesses the perspectives of Western media towards Muslim women. The conclusions of the survey revealed that there is a good perception of progressive Muslim women, while oppressed Muslim women are subject to negative characterization. In addition, specific Western media platforms present a positive depiction of Muslim women.

Key Words: Attitude, Muslims, Muslim women, Stereotypes.

Introduction:

Undoubtedly, it is well acknowledged that all types of media exert a substantial influence on their respective audiences. Nevertheless, it is argued that print media assumes a more proactive role in engendering enduring impacts across diverse sectors of society (Jamieson & Campbell, 2000). Additionally, it has the potential to make a significant impact by disseminating inaccurate information or data to readers. Nevertheless, it is essential to note that all types of media, including print media, have the potential to perpetuate a distorted portrayal of Muslims and Islam on a global scale. According to Kabir (2006), there exists a perspective that Muslims should be categorized as uncivilized, foolish, primitive, backward, radicals, and similar terms. The comprehension of Islamic beliefs by the Western media is characterized by inconsistency and inaccuracy. The depiction of reality in the media is often at odds with actuality (Gerges, 2003). The portrayal of Islam as the exclusive religion endorsing violence and extremism is consistently emphasized by the Western media (Kincheloe & Steinberg, 2004). Language serves as a means of articulating the emotions and sentiments of individuals towards individuals, objects, and situations. According to Abdulameer, Noor, and Azmi (2020), language includes meanings that are subjective in nature and can be employed for the sake of evaluation or appraisal. Attitude, as a form of evaluative resource, plays a crucial role in the manifestation of interpersonal meanings in language. Attitude pertains to one's behavioural disposition toward an individual or a certain situation, particularly when it manifests in one's emotional state. According to the paradigm proposed by Martin and his colleagues, the term "attitude" pertains to the values that individuals utilise to make evaluations and establish connections between emotional or affective responses and the individuals and processes involved (White, 2001). The Attitude Framework is an analytical instrument for the examination of Western media's postures and beliefs concerning Muslim women.

Literature Review

In her study, Sumarni (2019) examined the prevailing perception in Western media regarding Islam's teachings on violence and injustice towards women. Given the purportedly assumed stigma that has negatively impacted the presence of women, it becomes imperative to undertake an endeavour aimed at illustrating the inadequacy of the media's portrayal of injustice towards women. Media hegemony can be understood as a state of dominance in which individuals exert control over

the operations and content of mass media. The focus revolved around one's lifestyle and thinking. The speaker elucidated that within the context of Islam, both men and women hold significant roles. For instance, women are afforded the opportunity to fulfil many responsibilities such as being wives, administrators, leaders, managers of the family income, and most importantly, mothers. The sentiments ignited by radical feminists have been perceived as undermining the ideals espoused in the Holy Quran. Consequently, the linguistic capacity wielded by individuals was employed to reveal the veracity fearlessly.

According to Islam (2019), Muslim women in Western visual media have often been shown as victims of persecution and conquest, influenced by orientalist discourses. However, Islam argues that these women have utilized social media platforms to challenge and reshape these dominant images perpetuated by orientalism. The essay examines the intricate association between visual media and Muslim women, as well as the influence of orientalism on the portrayal of Muslims in art, news, and filmmaking. In a study conducted by Islam (2019), an investigation was carried out to analyse the use of the social media platform YouTube as a means to challenge and subvert essentialist discourses. The documentary titled "Your Average Muslim" by Dina Tokio (2017) showcased a revised portrayal of Muslim women who rejected the orientalist depictions of oppression, subjugation, and foreignness. The study demonstrated how media platforms were strategically utilized to change the discourses surrounding Muslim women through particular approaches.

The study conducted by Farooq (2021) examined the portrayal of Muslims in print media and the subsequent division of the globe into two opposing categories based on the concept of Otherisation. The present study conducted an analysis on the portrayal of Muslim women in stories that were published in the prominent American newspaper, 'The Washington Post', throughout the period of June 2019 to December 2019. The research methodology adopted Fairclough's (1993) model of critical discourse analysis. The categories of the model encompassed representation, metaphor, lexicalization, back/foregrounding, in/out group, and number game. The analysis encompassed the examination of words, sentences, and discourses. The study's findings indicate that Muslim women have often been portrayed as oppressed, wearing hijabs, and possessing narrow-minded perspectives. Furthermore, such representations may be perceived as detrimental to

the established social and cultural norms of the Western world, potentially introducing alternative systems of belief and practice.

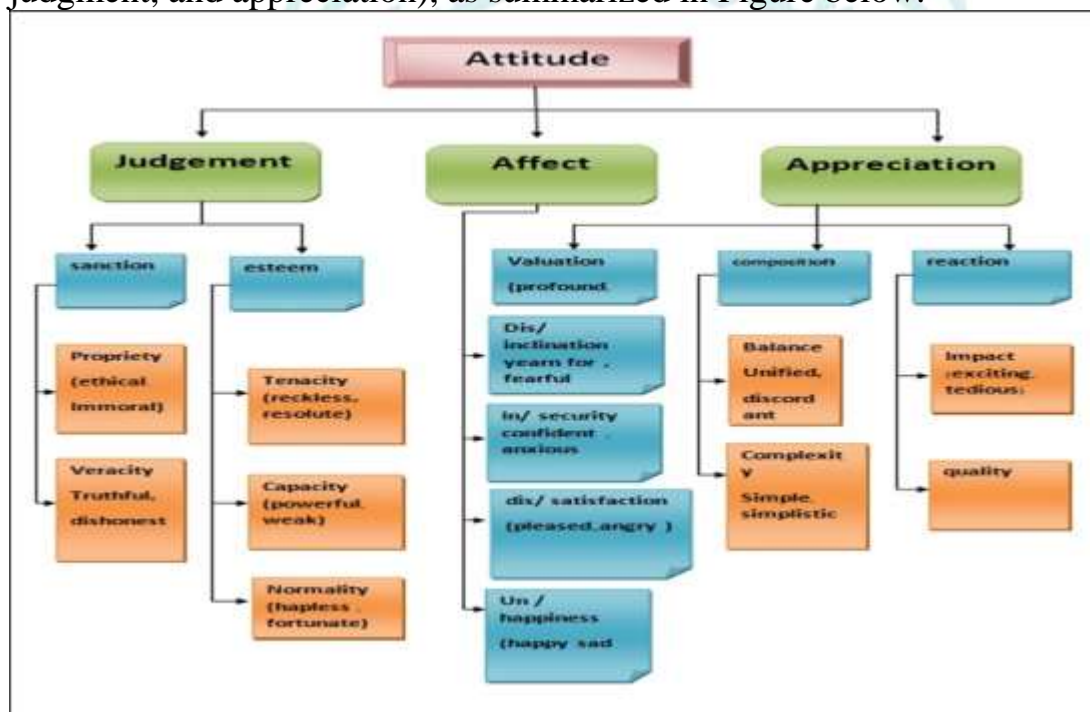
Cherry (2020) concluded his research on the marginalization of the Muslim community by saying that media discourses exhibit a significant degree of polarisation and serve the vested interests of a specific group. Furthermore, the in-group is perceived in a favourable light, whereas the out-group is viewed unfavourably. According to Tahir (2013), textbooks have a crucial role as ideological instruments in the construction and dissemination of a divide between "us" and "them." The religious ideology conveyed through textual discourses significantly influences the beliefs held by readers. The individual posited the notion that religion is under the jurisdiction of the state. Minor groups are often categorized as "others" in relation to their religious affiliation.

THEORETICAL FRAMEWORK OF APPRAISAL SYSTEM:

The Appraisal Framework is a systematic approach to analysing and understanding how language is employed to evaluate, express a viewpoint, construct textual identities, and establish interpersonal relationships and alignments. Abdulameer, Noor, and Nasser. The year is 2019. Appraisal Theory, which builds upon Halliday's Systemic-Functional Theory, focuses on the utilisation of various resources to convey attitudes and manage relationships. It consists of three sub-types: Attitude, Engagement, and Graduation (Abdulameer and Noor, 2018). The term "attitude" in this article encompasses all of the attitudinal connotations inside the Appraisal Framework. According to the Appraisal Framework, attitude is categorised into three sub-systems: affect, judgement, and appreciation. Affect refers to the description of phenomena based on emotions, judgement involves assessing human behaviour in relation to social norms, and appreciation involves evaluating objects and products based on aesthetic principles and other systems of social value (White, 2001). The Appraisal Framework is a methodical way to examining, delineating, and elucidating the utilisation of language in order to assess, adopt positions, construct textual personas, and govern interpersonal positioning and connections. This study examines how individuals assess and evaluate other individuals, their statements, physical objects, events, and circumstances, while also developing connections with like-minded individuals and creating distance from those who have differing views. The study examines how attitudes, judgements, and emotional responses are expressed in texts, as well as how they can be inferred, presupposed, or implied implicitly. Moreover, it

examines how depictions of these attitudes and judgements are frequently controlled to accommodate the constant possibility of opposition or contradiction from individuals with differing viewpoints. In essence, the assessment framework consists of several interpersonal meanings. Speakers and writers utilise assessment skills to navigate their social interactions by expressing their emotions, opinions, and perspectives to their audience.

The second tool that the current study utilizes from SFL is the Attitude resources from the Appraisal system to analysis the texts of newspapers. As Martin and White (2005, p. 42) state, attitude relates to the ways in which feelings are seen as a system of meanings. Attitude can be divided into three types of feeling (affect, judgment, and appreciation), as summarized in Figure below.



Rescuing Muslim Women:

The dissemination of the concept of "enslaved Muslim women" by Western media to a global audience is predicated on unsubstantiated presumptions. The Western media engages in a comparative analysis between Muslim women and Western women, employing both explicit and implicit approaches. Muslim women are subject to evaluation based on their social status relative to women in Western societies. The social and cultural values of Western culture are widely seen as a worldwide benchmark for progress, modernity, and development. The Western

media often portrays Western civilization as a representation of modernity, enlightenment, and liberalism. In doing so, it tends to establish connections between Islamic societies and the Western world, so promoting a favourable sense of self-awareness. Western media actively advocates for the rescue and emancipation of Muslim women under the banner of human and women's rights.

Status of Women in Islam:

Muslim women are often subject to stereotyping, commonly portrayed as submissive and vulnerable to Islamic extremism. However, it is worth noting that they are also depicted as progressive and empowered individuals in three distinct manners that align with Western values (Chowdhury, 2010; Kassam, 2010; Navarro, 2010; Rahman, 2012). The utilization of this particular mode of representation serves to perpetuate instances of prejudice, racism, segregation, and the distortion of cultural and religious values. This research examines the manner in which Western newspaper media assesses the socio-cultural identities of Muslim women through the use of framing techniques and the selective emphasis on certain parts of their lives.

Objectives:

1. To examine the portrayal of Muslim women in news magazines.
2. To assess the prevalent print media frames employed in depicting Muslim women.
3. To determine which specific challenges Muslim women encounter receive greater attention in Western print media.

METHODOLOGY:

The dataset had a total of 3698 words extracted from two articles. These articles were subjected to analysis utilizing approaches derived from Systemic Functional Linguistics, explicitly focusing on the Appraisal System. The texts were obtained, duplicated, and inserted into a widely accessible word-processing software application. The clauses were subsequently segregated, and embedded clauses

were identified. The clauses were subsequently entered into a commonly accessible spreadsheet software programme for the purpose of conducting an evaluation study. Each publication was allocated its dedicated spreadsheet. The primary emphasis of the Appraisal Framework's three systems lies in the utilization of attitude, encompassing three distinct categories: affect, judgement, and appreciation. The present study employs a qualitative analytical technique. The primary objective of this study is to examine the linguistic components that are responsible for expressing attitudinal values. Subsequently, the assessment of these components will be compiled and presented in tabular format. Furthermore, an analysis and evaluation of these elements will be conducted to determine their role in conveying attitudinal positions within the samples. This research aims to delve into the intricate analysis of language to uncover underlying ideologies. The present study incorporates the work of White (2001). The evaluation theory model proposed by Martin and Whites (2005) is of interest in this context. To analyze the discourse employed by the selected newspaper. The expectation is that the interpersonal attributes observed in the samples may be effectively summarised in order to either support or challenge the hypothesis. It is widely acknowledged that language permeates all aspects of society and possesses the capacity to shape individuals' conduct. The utilization of this tactic serves as a subtle means to portray individuals belonging to the same social group in a positive light while simultaneously casting those outside the group in a negative one. There is a suggestion that print media discourses play a significant role in disseminating desired ideologies to specific readers in order to exert hegemonic control over their cognitive processes. The objective of appraisal theory is to examine the mechanisms through which a particular group acquires social and political hegemony over another group. Fowler and Kress (1979) believe that the presence of many name options in discourse reflects the speaker's or writer's subjective evaluation of their interpersonal connection with the individual being addressed or referred to. Fairclough (1993) places significant emphasis on the ideological implications of lexical choices, asserting that the utilisation of language by the writer serves as a reflection of the author's association with the concepts of "Us" and "Them." It facilitates the identification of latent concepts inside the writer's verbal expression. Lexicalization is a prominent analytical category employed in the field of research. This piece employs various literary techniques, namely representation, metaphor, number game, backgrounding, and foregrounding. The central objective of discourse analysis is to investigate the characteristics of language and its function within its sociocultural environment. According to Kress

and Hodge (1993), language can be considered an inherently social practise, which means that it cannot be reduced to any other form or element (p. 202). Consequently, this study analyzed the articles published in the Washington Post throughout the designated timeframe, employing the model mentioned above to illustrate the use of various linguistic methods by Western print media in portraying Muslim women as "others."

FINDINGS AND DISCUSSIONS:

Within this section, pie charts are used to represent the frequencies and percentages of the categories in the relevant years.

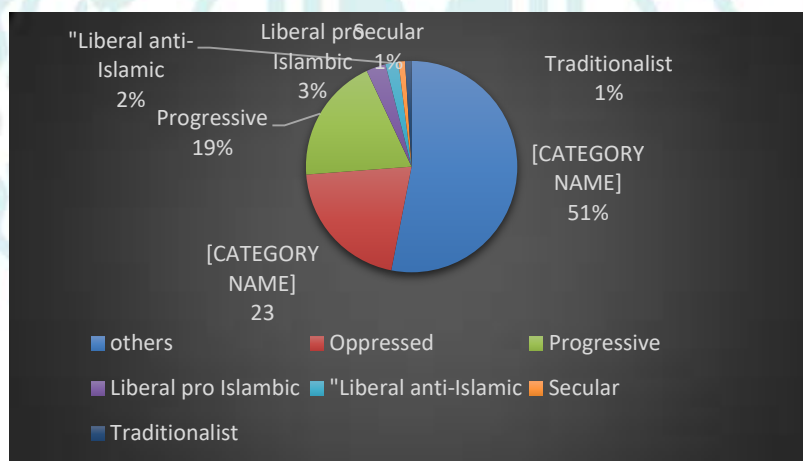


Figure 1 illustrates the comprehensive representation of Muslim women across predetermined categories in the New York Post newspaper for the period spanning from 2014 to 2017. During the specified time frame, a total of 198 paragraphs were dedicated to the topic of Muslim women. Notably, the "Others" category constituted 51.3 percent (107) of the overall coverage, slightly above the halfway mark. The group identified as "Oppressed" achieved a success rate of 23.2 percent, corresponding to a total of 44 individuals. Similarly, the "Progressive" category

achieved a success rate of 19.3 percent, with a total of 39 individuals. In addition, the corresponding proportions for the categories "Liberal pro-Islamic" and "Liberal anti-Islamic" were 3% (6) and 2.5% (5), respectively. Consequently, the proportions for the categories labeled "Secular" and "Traditionalist" were both seen to be 0.7% (1). Muslim women are depicted in The Guardian newspaper, as illustrated in Figure 2 below:

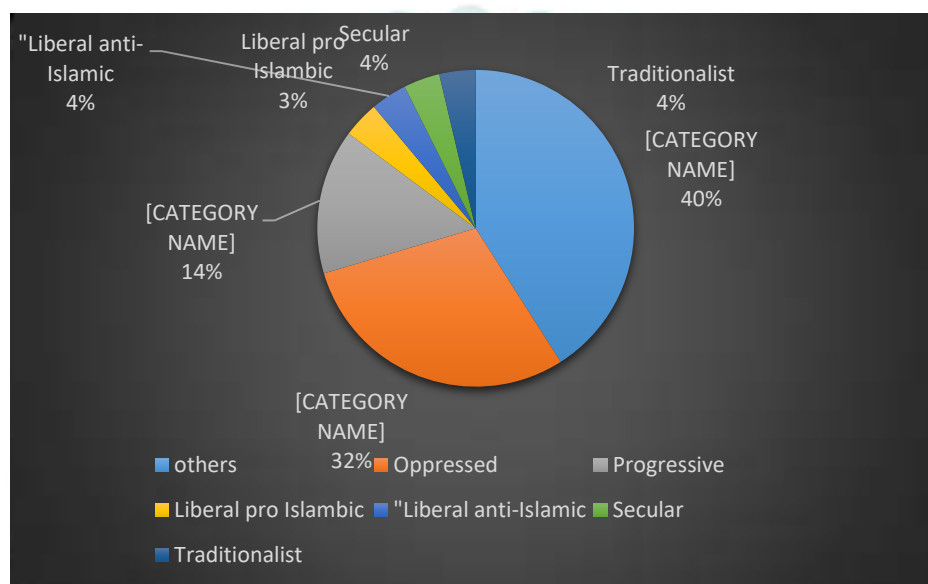
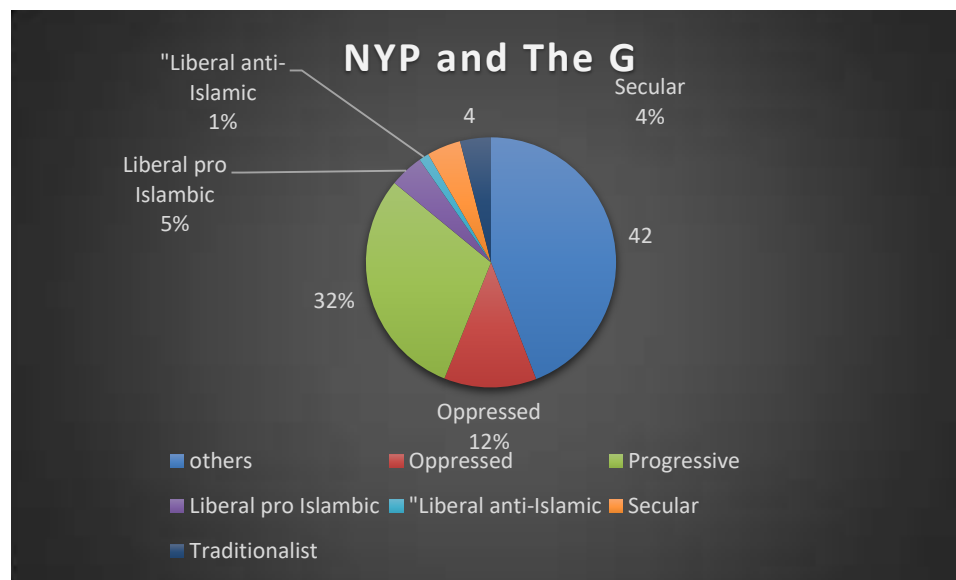


Figure 2 illustrates the distribution of weightage assigned to different categories pertaining to Muslim women in The Guardian during a span of three years. The group labeled as "Others" accounted for 40.6% (470) of the overall 1180 paragraphs, while the categories "Progressive" and "Oppressed" constituted 32% (356) and 14.1% (142) of the total, respectively. In addition, it is worth noting that the groups exhibiting the lowest ratios were identified as "Secular," "Liberal pro-Islamic," and "Liberal anti-Islamic," accounting for 3.6 percent (39), 3.5 percent (38), and 2.2 percent (24) respectively. Furthermore, the category labeled as "Traditionalist" displayed the lowest proportion, amounting to merely 1 percent (11). Figure 3 depicts the portrayal of Muslim women in the New York Post and The Guardian newspapers, as illustrated below:



The figure illustrates the cumulative representation of Muslim women across several categories in the New York Post and The Guardian newspapers over a span of three years (2014-2017). The combined total of paragraphs in both publications amounted to 1080. The category labelled as "Others" comprises 42.1 percent (475), while the "Progressive" category accounts for 32.4 percent (298) and the "Oppressed" category represents 12.3 percent (182). Consequently, in accordance with the information above, the categories of "Liberal pro-Islamic," "Secular," and "Traditionalist" garnered 4.4 percent (44), 4.1 percent (40), and 1 percent (25) of the total votes, respectively. Consequently, the category labelled as "Liberal anti-Islamic" exhibited the minor proportion, specifically 1.3 percent (16).

Findings of Attitude Resources in the New York Post and The Guardian newspapers:

This section analyses the viewpoints embraced by both periodicals in their depiction of Muslim women and their religious convictions. Attitude charts are used to visually represent the frequencies in each year, and a comparison of the samples from both magazines is made by analysing the distribution of attitude resources, as shown in table 1.

| Appraiser | App | | Judg | | Aff | | Total | | Percentage | |
|---------------|--------|-----|--------|-----|--------|-----|-------|-------|------------|-----|
| New York Post | (-) 20 | 15 | (-) 60 | 37 | (-) 17 | 11 | 97(-) | 63(+) | 72% | 28% |
| Polarity | - | + | - | + | - | + | - | + | - | + |
| Frequency | 20 | 15 | 18 | | 14 | | 44 | | 100% | |
| Ratio% | 25.7% | | 43.6% | | 29.7% | | | | | |
| Explicitness | Ins | Inv | Ins | Inv | Ins | Inv | Ins | Inv | Ins | Inv |
| | 19 | 16 | 67 | 30 | 20 | 8 | 106 | 54 | 67% | 33% |

Table 1 presents the proportional distribution of tones in the coverage of the New York Post throughout the period from 2014 to 2017. The prevailing tones identified by the newspaper judgement system were "Negative" (72%) and "Positive" (28%), accounting for more than half of the total percentage (37%). The following table pertains to The Guardian newspaper.

| Appraiser | App | | Judg | | Aff | | Total | | Percentage | |
|--------------|--------|-----|--------|-----|--------|-----|-------|--------|------------|-------|
| The Guardian | (-) 14 | 26 | (-) 42 | 58 | (-) 10 | 24 | 66(-) | 108(+) | 64.8% | 35.9% |
| Polarity | - | + | - | + | - | + | - | + | - | + |
| Frequency | 14 | 26 | 42 | 58 | 10 | 24 | 66 | 108 | 64.8% | 35.9% |
| Ratio% | 25.8% | | 67.7% | | 29.9% | | | | | |
| Explicitness | Ins | Inv | Ins | Inv | Ins | Inv | Ins | Inv | Ins | Inv |
| | 19 | 21 | 45 | 55 | 11 | 23 | 75 | 99 | 66% | 34% |

Table 2 depicts the attitude that The Guardian took toward identifying Muslim women and their faith from 2014 to 2017. The data shows that the positive tone had the highest percentage, 64.8%, followed by the negative tone, 35.9%. Furthermore, the newspaper employed judgement categories rather than kinds of attitude Muslim women with 67.8%. Table 3 presents both newspapers' attitude.

| Appraiser | App | | Judg | | Aff | | Total | | Percentage | |
|------------|--------|----|--------|----|--------|----|-------|--------|------------|-------|
| newspapers | (-) 13 | 28 | (-) 42 | 58 | (-) 11 | 24 | 66(-) | 110(+) | 48.2% | 50.8% |

| | | | | | | | | | | |
|--------------|-------|-----|-------|-----|-------|-----|-----|-----|-------|-------|
| Polarity | - | + | - | + | - | + | - | + | - | + |
| Frequency | 15 | 25 | 42 | 58 | 11 | 24 | 66 | 110 | 64.8% | 35.9% |
| Ratio% | 24.8% | | 68.7% | | 28.9% | | | | | |
| Explicitness | Ins | Inv | Ins | Inv | Ins | Inv | Ins | Inv | Ins | Inv |
| | 22 | 18 | 46 | 54 | 12 | 23 | 80 | 95 | 65% | 35% |

Table 3 illustrates the cumulative percentages representing the portrayal of Muslim women in both news publications over the period from 2014 to 2017. Both newspapers predominantly depicted them in an unfavourable light, accounting for 49.2 percent of the coverage. Conversely, the proportion of coverage characterized by "positive attitudes" closely approximated the percentage of coverage characterized by "negative attitudes," precisely 48.8 percent. Additionally, the researchers employed the judgement subsystem to assess the viewpoints of Muslim women to a greater extent compared to those of other individuals.

Results:

Muslims, particularly Muslim women, have been the central subject of Western media for an extended period of time. It has had a substantial role in shaping unfavourable preconceptions of Muslims within the broader public perception. The utilisation of very inappropriate vocabulary by Western media to characterize Muslims, including terms like terrorists and extremists, significantly contributes to the formation of negative perceptions towards the Muslim community. Moreover, it is a common practise in Western media to criticize Islam for its perceived inequitable and oppressive treatment of women, along with the significant disparities in power, wealth, and authority between genders. When depicting Muslim women in the media, descriptors such as "victimized," "oppressed," "covered," and "veiled" are commonly employed. Nevertheless, there is a noticeable shift in the representation of Muslim women in this image, depicting them as courageous individuals who challenge the traditional patriarchal conventions prevalent in society. The objective of this study is to test the accuracy of these assumptions and to investigate any potential temporal shifts in this tendency.

The term "attitude" encompasses the various ways in which both news newspapers categorise and evaluate Muslim women, including their perspectives, biases, tones, implications, and vice versa. This is explored in the study topic, "the frameworks through which the Western print media assesses Muslim women." The quantitative section utilised pie charts and bar charts to visually represent the frequencies of these frames. Specifically, the charts depicted Muslim women as progressive individuals and highlighted the importance given to their perspectives. Furthermore, the cross-tab method and chi-square test were employed to confirm that both news magazines praised these progressive women. In this study, the term "operationalization of progressive women" refers to women whose labour is recognised, regardless of their nationality or religion. The results of the tone analysis in the study corroborate the previous finding that Muslim women were mostly depicted without any recognition of their religious identity. The findings further validated that both news publications predominantly focused on their "professional endeavours" and "socioeconomic status." The aforementioned studies have successfully refuted the premise that Western print media fosters societal stereotypes towards Muslim women. The statistics mentioned above provided evidence in favour of the hypothesis that "news publications predominantly negatively portray oppressed Muslim women."

Conclusion:

This research examines the perspectives of Muslim women as portrayed in the New York Post and The Guardian newspapers, utilizing the results obtained from an analysis of attitudes. The research findings indicate that both magazines and explicit viewpoints commonly attribute negative evaluations to Muslim women. Moreover, Muslim women are depicted with less emphasis on their oppression and more emphasis on their progressiveness. Greater significance is attributed to their societal status, professional endeavours, achievements, challenges, and conflicts. Both periodicals employed a critical tone when addressing the topic of their faith, Islam. It is evident that they predominantly emphasised aspects without expressing any form of admiration towards the religion or the nationalities associated with it. This study asserts that both newspapers have effectively communicated the notion that Western media has altered its approach to perpetuating racism and discrimination. However, it argues that these newspapers still engage in racist

practises by employing covert implications within their textual content (Van Dijk, 1991).

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