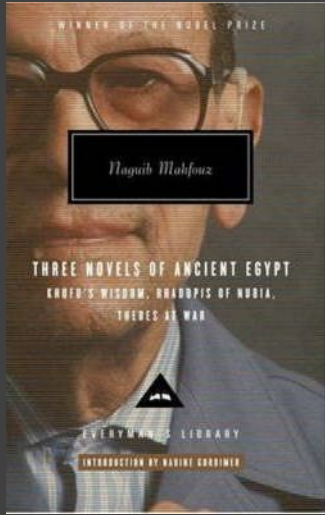


Media constructions of the Other

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News Routines and media constructions

- Gaye Tuchman (1978) :
 - *describes* news as a “**window on the world**” (P.1)
 - allmänheten får inte informationen och bilderna direkt utan **via medias representationen** och det är så **allmänheten skapar bilder.**



News Routines and media constructions (cont.)

- The " image is not shaped by the news media (press, radio, TV, newsreels) alone; personal impressions and contacts, professional relations abroad, diplomatic dispatches, etc.," **“news media will in any case make them first-rate competitors for the number-one position as international image-former”** (Galtung & Ruge, 1965, 64)



NEWS

Norway mosque shooting: Man opens fire on Al-Noor Islamic Centre

10 August 2019

Share



Police say the suspect appears to have acted alone

A man has been arrested in Norway after a shooting inside a mosque left one person injured on Saturday.

Police say a gunman opened fire on the Al-Noor Islamic Centre, on the outskirts of the capital Oslo.

Later a woman was found dead at the house of the suspect, police said.

Terrordådet i Stockholm – detta vet vi just nu | Aftonbladet

aftonbladet.se

7 apr. 2017 - ... om attacken. Terrorattacken i Stockholm: Vi som var där ... När den inte kunde verkställas efterlystes mannen i februari 2017. Sympatiserar ...

De dog i terrorattacken i Stockholm | Aftonbladet

aftonbladet.se

26 jan. 2018 - Fem människor dog i terrorattacken på Drottninggatan den 7 april 2017. Fyra avled på attentatsdagen – den femte tre veckor efter attacken.

Terrordåd på Drottninggatan i Stockholm – sammanfattning - Exp...

expressen.se

7 apr. 2017 - Terrorattack i Stockholm: En lastbil har kört på människor vid Ähléns på Drottninggatan. En misstänkt 39-årig uzbek är misstänkt för ...

The terrorist attack in Stockholm 2017 – this happened - DN.SE

dn.se

30 jan. 2018 - The terrorist attack in central Stockholm – this is what happened ... the course of a few minutes Stockholm changes forever on April 7, 2017.

Radio Sweden

Your best source of news from Sweden



Photo: Øifjord Thomas Winje / Scanpix

VISA ALLA BILDER (3)

Death toll rise to 93 in Norway attacks

Share

NEWS

Norway massacre: 'We could hear the gunshots getting closer'

19 October 2017

Share



Lisa was one of 650 people on Utoya island when Breivik came ashore

When Anders Breivik opened fire on youngsters attending a summer camp on the Norwegian island of Utoya, he carried out a massacre that to this day remains the deadliest mass shooting by a single gunman anywhere in the world.

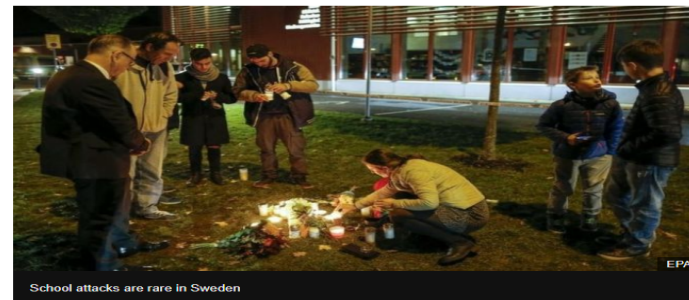
Among those taking part in the Labour Party youth camp was 17-year-old Lisa Marie Husby

NEWS

Sweden school killings: Attacker 'had racist motives'

23 October 2015

Share



School attacks are rare in Sweden

A masked man who killed a teacher and a pupil at a school in Sweden had "racist motives", police believe.

Police chief Niclas Hallgren said they had based their conclusion on what was found at the killer's apartment and "his behaviour during the act".

Media reports suggest the 21-year-old attacker had far-right sympathies.

Examples: Media reporting on North Carolina shooting Jan 11, 2015

- **Man Charged in Deaths of 3 Near University of North Carolina** https://www.postandcourier.com/archives/man-charged-in-deaths-of-near-university-of-north-carolina/article_7159521c-9d81-5d4a-ac1a-b3b84aeae4e5.html
- **U.S. gunman kills three young Muslims; parking spat cited**
<http://www.reuters.com/article/2015/02/11/us-usa-north-carolina-murder-idUSKBNOLF11020150211>
- **North Carolina Man Accused Of Killing 3 Muslim Students At Chapel Hill Home**
<http://www.ibtimes.com/north-carolina-man-accused-killing-3-muslim-students-chapel-hill-home-1812538>
- **3 students shot to death in apartment near UNC Chapel Hill**
<http://edition.cnn.com/2015/02/11/us/chapel-hill-shooting/>
- **Three Muslim students killed at North Carolina campus**
<http://www.aljazeera.com/news/2015/02/students-murdered-university-north-carolina-campus-150211093231033.html>

News choices

- Framing theory:
 - Goffman (1974) and Robert Entman (1993)
 - It “essentially involves **selection and salience**. To frame is to **select some aspects** of a perceived reality and make them more salient in a communicating text, in such a way as to **promote a particular problem definition, causal interpretation**, moral evaluation, and/or treatment recommendation for the item described.” (Entman, 1993, 52)
 - **Affects public opinion: Increasing or decreasing the salience of an issue when formulating an opinion.**
 - **A trend in media research** to study how things are framed. Popular in studies examining for example images, stereotypes, actors

Cultural studies

- An interdisciplinary academic field of critical theory
- 1950 and 1960s- introduced by British academics
- **Field of study to theorize and examine culture and meaning making**
- influenced by a Marxist interpretation of society (**underlines power relations**)
 - Focus on how a messages can be **tied to ideology, class, ethnicity, sexuality and/or gender.**

Cultural representations

- Stuart Hall
 - examines the **representation** in images and connects it to the **role of cultures**
 - **developed reception theory (encoding and decoding)**
 - **examines cultural identity, race and ethnicity**
 - no *fixed* meaning to any one image
 - interpretation varies from one person to another
 - *communication narrows down the circle of representation, constructing the meanings that we make of the world.*

Stereotypes



- Lippmann (1922)
 - “a very partial and **inadequate way** of representing the world” (p.72).



- **over-generalized fixed images**, with certain characteristics, that one **mentally ties** to a certain **group** (Zhong, et al, 2011).



Othering

- Type of **social representation tied to stereotypes** (Jackson, 2012; Tekin, 2010). It is conventionally used in reference to the **repressed and marginalized** side.
- **Spivak (1988)**
 - underlines the process of producing an Other in a **colonial narrative** linked to **class, race and gender**.
 - Questions if the **subaltern has a voice**
- Othering is **not a substitute** to 'racism,' 'sexism' or 'class,' but is considered to be **a consequence of it** that symbolizes "degradation" and the process of identity construction that is connected with "degradation" (Jensen, 2011, 65).

Othering (cont)

- “When the Other is being judged, the emphasis is on what **differentiates instead of what connects**” (Creutz-Kämppi, 2008, 297).
- Othering is related to the identity of difference

Identity

- **Identity** is often constructed in relation to an **Other**.
- one is identified **not based** on one's "own sense of belongingness but rather through a focus on **"opposition to an Other"** (Neumann, 1999, 13).
- Othering depends on a binary opposition:
 - *us and them*:
 - *us* : **similar characteristics** or views,
 - *Them*: '**opposite**', i.e. those who do not belong to the group.
- the *us and them* dichotomy are created in **hierarchical levels**
 - superiority and inferiority,




Othering within the lens of Orientalism versus Occidentalism

- **Orientalism**

- as a term has historically been used to refer to scholars who studied the Orient (Hübinette, 2003).
- Edward Said (1978) and others (Abdel-Malek, 1963; Tibawi, 1964) used it to a **critical concept to underline the historical and ideological trends of representations of the Orient.**
- Orientalism, in the colonial and postcolonial eras, captures the **hierarchical Western constructions of the Orient** connected to the representation of the superior 'privileged' Occident over the 'weak' Orient (Moosavinia, 2011).
- It is suggested that the West is unable to interact with **dissimilar cultures** (Spivak, 1988).
- The Orientalist discourse, constructing the **East as the Other**, reflects how the West presents **Islam as a threatening Other** who is **incompatible** with Western ideals. This representation satisfies specific political and psychological needs beneath the Western identity (Leug, 1995).

Orientalism (cont.)

- Said's discourse of the social construction of the Muslim 'other.'
- Said found from his intensive study of the image of the East in the West, especially the representation of Arabs and Islam in the West, that this **representation has not changed throughout history** and that the Arabs and Muslims have been **constructed as violent and underdeveloped as well as threatening to Western ideologies** (Said, 2003). This can easily be traced through the polarized construction of Arabs represented in the Western media

- 
- Edward Said - Framed: The Politics of Stereotypes in News
 - <https://www.youtube.com/watch?v=4QYrAqrpshw>
 - Edward Said - An Introduction to Orientalism
 - <https://www.youtube.com/watch?v=1aNwMpV6bVs>

Occidentalism: The West as the Other

- First **appeared in developing** countries to “complete the process of **decolonization**” in an attempt to **study the colonial Other** (Hanafi, 2005, 1).
- Western **Conspiracy theory**: Focus on Arabs as “**conspiracy victims**”
 - Hanafi (2005)
 - Abdul Ainien (2008)
 - Othman (2009)
- Woltering’s (2011) definition of the *Malign West*. It stems from the **focus on negative qualities, conspiracy theories, imperialism and the enemy image of the Western powers’ interest in controlling and abusing the East.**
- Occidentalism through the media discourse of the anti-West capitalism critique and the power struggles that keep the US and other **Western powers superior to the East and in control** of the global political game

Critique

- Said has been criticized for only telling “**half of the story**” (Varisco, 2007, 26) when discussing representations of the Orient.
- He is accused of talking focusing more on Muslims, excluding Christians in the region and Arab Maghreb nations who were under French rule (Rassam, 1980; Walker, 1991). He was also criticized for blaming the Orientalist for “essentializing the Orient” while he himself has essentialized the West (Varisco, 2007, 252).
- Further, he was criticized for **not suggesting alternatives to the Oriental Other and for being biased in concentrating on the negative influences of the West on the East**, using concepts like imperialism and racism without referring to **any Western contributions** (Rassam, 1980).
- Between the 8th and 13th century the East was considered to enjoy its golden age which Said did not point out.

Critique (cont.)

- Bernard Lewis (1982) criticizes Said **ignoring other relevant scholarly work delimiting the discussion** about the Orientalists to the British and French examples excluding others like German and Russians.
- Said, et.al. (1982, 4) denies the accusations
 - He responds to the accusations as **'anti-Western'** and that he describes the West as a **'collective'** entity arguing that it is **"idiotic to say that Orientalism is a conspiracy or to suggest that 'the West' is evil:** both are among the egregious fatuities that Lewis has the gall to ascribe to me."

Critique (cont.)

- One can see that both **Lewis and Said** express openly their disagreements and **accuse each other that their work is driven by their own ideological reasons.**
- Said (2001) accuses Lewis of being **biased** and of treating Islam in a **'monolithic'** way. He further ties Lewis 'monolithic' approach to **Huntington's "Clash of Civilizations"** where both scholars do not look into diversity and plurality of each civilization, but Said accuses them of being ignorant.
- He also **defends Orientalism** in an afterword in (1995) where he argues that his study is a **"testimony"** on the status of the **subaltern** and is seen by many scholars to be **stressing "multiculturalism,** rather than xenophobia and aggressive, race-oriented nationalism" (Said, 2003, 336).

Critique (cont.)

- Moreover, with the optimism of 'cultural globalism' some scholars believe that Said's **thesis is no longer valid**, but only valid for the past. Said examined historical events while the world is becoming global.
- Walker (1991) argues, this **global world dissolved the boundaries between the Eastern and the Western World hence created a 'global culture.'**

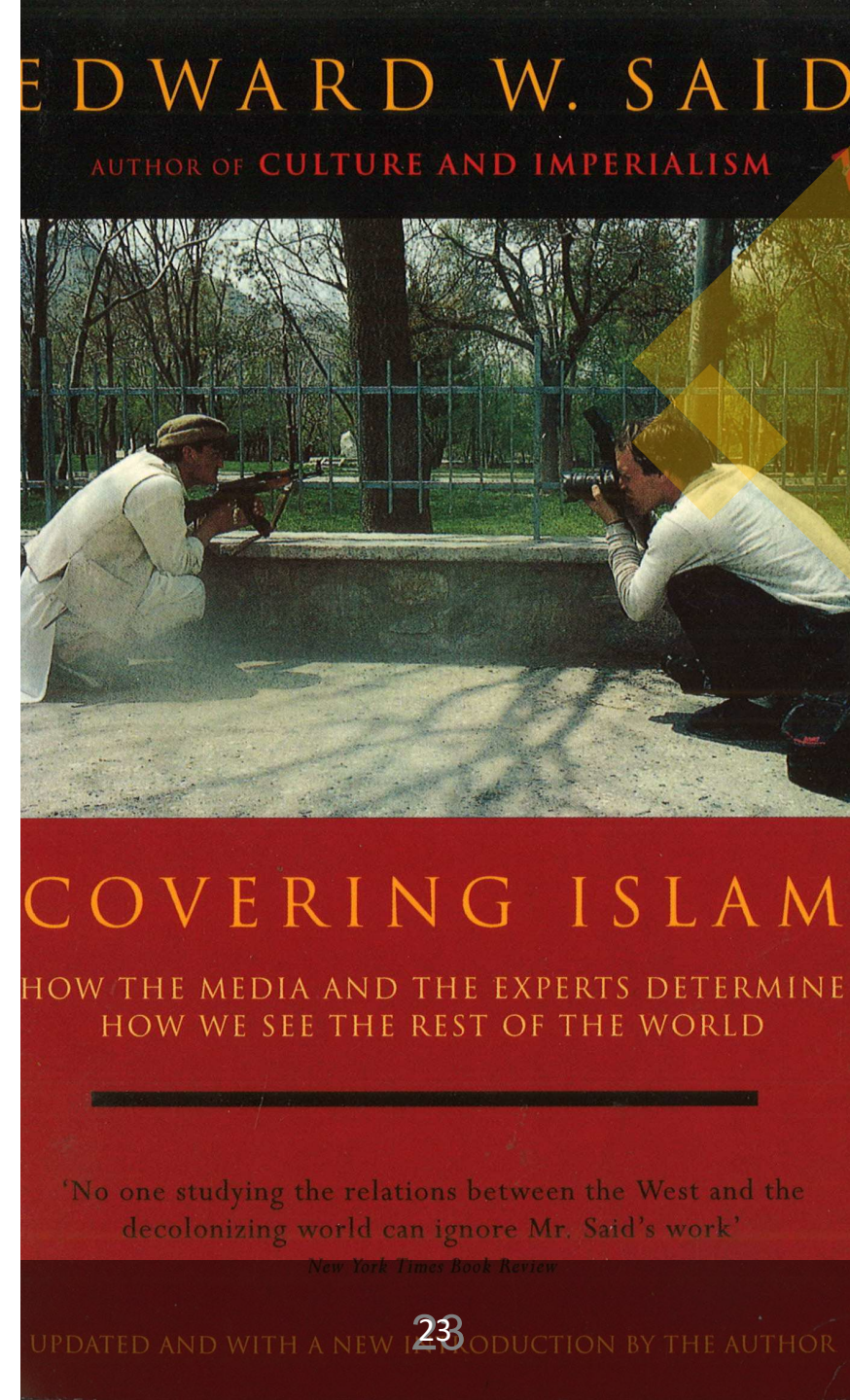
Mapping Media Constructions of the the Muslim Other

- The majority of the studies underline prejudice, stereotyping and Othering.
- **Polarised media** depictions of the Other as **a threat** play a fundamental role in creating **xenophobia**
- The representation of the 'other' is **distorted** and '**misrepresented**' in media, especially when it comes to the 'Muslim other' which together have created threatened and '**threat**' societies.

Mapping Media Constructions of the the Muslim Other (cont.)

- Edward Said's *Covering Islam* (1997)
- “[T]elevision, radio and newspapers observe certain rules and conventions to get things across intelligibly, and it is these, more often than the reality being conveyed, that shape the material delivered by the media. Since these tacitly agreed-upon rules serve efficiently to reduce an unmanageable reality into “news” or “stories,” and since the media strive to reach the same audience which they believe is ruled by a uniform set of assumptions about reality, **the picture of Islam (and of anything else, for that matter) is likely to be quite uniform, in some ways reductive, and monochromatic**” (48-49)

2020-10-14



Mapping Media Constructions of the the Muslim Other (cont.)

- Poole (2002)- **British** media Islam is covered in a very limited way, and the representation of it as **incompatible** to Western values is promoted.
- Lewis et al. (2009) show that Muslims are constructed as **dangerous, backward and terrorists**, something which the researchers connect to the increase in news about terror and the **resulting construction of Muslims as a threat after 9/11**.
- Vicente et al. (2009)- **Spanish** media -antagonistic **stereotypical** representations are overwhelmingly present in news discourse, especially when Islam is linked to **terrorism**.
- Manning (2004)- **Australian** news media, the same kinds of **stereotypical 'negative' and 'racist'** media constructions in relation to **asylum seekers**.
- Imtoul (2005) shows that constructions of **Muslim women** in the **Australian media** reveal the **same hostility and antagonistic** constructions of Islam and Muslims.
- Shahine (2009/2012) study Arabs' representation in over 900 movies between 1986 and 2004. It reveals a **binary opposition** between the West and Arabs and identifies four **stereotypical** representations of Arabs: **'terrorists,' 'naïve,' 'barbaric'** or **'uncultured' Bedouin**, and always including **oppressed women**
- Ahmed & Matthes (2017)- Islam is represented as a **"violent"** religion.

Mapping Media Constructions of the the Western Other

- ‘us’ versus ‘them’ binary opposition is also articulated
- Abdul Ainien (2008)- explains that Arabs are represented as **“conspiracy victims”**
- Othman (2009)-confirms the existence of Eastern constructions of the Occident in which the West is accused of implementing its **own agenda**, i.e., the so-called **‘conspiracy theory.’**

Western media: Headscarf ban in French Public schools

Cultural incompatibility- veil and modernity

(Ezz El Din, 2016)

The picture is misleading to the reader and ties into the idea of a **“them” who do not fit into “modern” France**

BBC used the Nikab image in discussing reaction related issues on Headscraf ban, which misleads the public and spreads fear from covered women

The New York Times:

“The visibility of Islam is striking.”



Arab Media

NA Mohamed caricature publication 2007

(Ezz El Din, 2016)

- The headline of *Almasreyyoon* newspaper suggests that the Swedish PM Fredrik Reinfeldt supports the publication
 - “Considering press freedom to be more important than respect for religion, Swedish Prime Minister ignores Muslim anger against abuse to the Holy Prophet ”

Where is the problem?
Why similar traditional dresses can be perceived differently?



Indian traditional dress



Central African Republic



The **globalization of terrorism** as a risk appeared in **media reporting** in all news networks throughout the world, overcoming all geographic differences and presenting consensus coverage around the globe, hence developing a **global fear of the Other** (Beck, 2009).

Globalization and rise of Risk Society

- Globalization between a promise of a new world and a debate on global conflict and identity.
- *Ulrich Beck* (1992, 1999, 2009) 'risk society'
 - to characterize society in a global world and the **uncertainties** brought by globalization (Beck, 1992, 1999, 2009).
 - Global warming
 - Risk of dying from a disease
 - Enemy images

Globalization and rise of Risk Society (cont.)

- Beck's discussions of **fear of the Other** as an outcome of the **Risk Society** have been expressed in his works **following the 9/11** attacks, where he draws attention to the danger of falling into the trap of the terror risk.
- He argues that the **danger does not lie in terror itself** but in the **perception of it**, which **develops into thoughts of danger** (Beck, 2001).

Earlier in the lecture

Critique to Orientalism and Occidentalism

- optimism of 'cultural globalism'.
- Walker (1991) argues, this **global world dissolved the boundaries between the Eastern and the Western World hence created a 'global culture.'**
- Is there an alternative?

Globalization: Alternative vision

New identities

- Maalouf, 2011-Hybrid identity
 - **hard to align oneself with a single identity**
 - **Different elements**
 - everyone has the right to be able to “include in what he regards as his own identity a **new ingredient**, one that will assume more and more importance in the course of the new century and the new millennium: the **sense of belonging to the human adventure as well as his own**” (132-133).
- Stuart Hall (1990/2007) the West can be found **everywhere** and so as the East.

Globalization: Alternative vision

New identities (cont.)

- Beck (2014)
 - **cosmopolitan** is an active concept that opens one to the world of Others, **recognizing that difference** enriches society and leads one to treat the Other on equal footing. As he describes it, the **'either-or' logic'** is **replaced by** a **cosmopolitan vision** of a **'both-and' logic.**

Alternative vision (cont.)

- **Deconstruction of the classical constructions** of the Other instead of the focus on the binary opposition of Orientalism and Occidentalism
- **more nuanced analysis of identity construction** allows the examination of different forms of constructions of the Other in the global world instead
- **“close” and “distant” ‘other’**: Eide (2007); Hervik (2008); Leonor Camaüer (2010) ; Anderson (2015) ; Ezzeldin (2016).

PEACE/CONFLICT JOURNALISM	WAR/VIOLENCE JOURNALISM
<p>I. PEACE/CONFLICT-ORIENTED</p> <ul style="list-style-type: none"> - Explore conflict formation, x parties, y goals, z issues - General “win, win” orientation - Open space, open time; causes and outcomes anywhere, also in history/culture - Making conflicts transparent - Giving voice to all parties; empathy, understanding - See conflict/war as problem, focus on conflict creativity - Humanization of all sides; more so the worse the weapon - Proactive: prevention before any violence/war occurs - Focus on invisible effects of violence (trauma and glory, damage to structure/ culture) 	<p>I. WAR/VIOLENCE ORIENTED</p> <ul style="list-style-type: none"> - Focus on conflict arena, 2 parties, 1 goal (win) war - General zero-sum orientation - Closed space, closed time; causes and exits in arena, who threw the first stone - Making wars opaque/secret - ‘Us-them’ journalism, propaganda, voice for ‘us’ - See ‘them’ as the problem, focus on who prevails in war - Dehumanization of ‘them’; more so the worse the weapon - Reactive: waiting for violence before reporting - Focus only on visible effect of violence (killed, wounded and material damage)
<p>II. TRUTH-ORIENTED</p> <ul style="list-style-type: none"> - Expose untruths on all sides/uncover all cover-ups 	<p>II. PROPAGANDA-ORIENTED</p> <ul style="list-style-type: none"> - Expose ‘their’ untruths/help ‘our’ cover-ups/lies
<p>III. PEOPLE-ORIENTED</p> <ul style="list-style-type: none"> - Focus on suffering all over; on women, aged, children, giving voice to voiceless - Give name to all evil-doers - Focus on people peace-makers 	<p>III. ELITE-ORIENTED</p> <ul style="list-style-type: none"> - Focus on ‘our’ suffering; on able-bodied elite males, being their mouth-piece - Give name to their evil-doers - Focus on elite peace-makers
<p>IV. SOLUTION ORIENTED</p> <ul style="list-style-type: none"> - Peace = non-violence + creativity - Highlight peace initiatives, also to prevent more war - Focus on structure, culture, the peaceful society - Aftermath: resolution, reconstruction, reconciliation 	<p>IV. VICTORY ORIENTED</p> <ul style="list-style-type: none"> - Peace = victory + ceasefire - Conceal peace initiative, before victory is at hand - Focus on treaty, institution, the controlled society - Leaving for another war, return if the old flares up again

Alternative Constructions: Revisiting Orientalism

- **The ‘close Other’ from a multicultural discourse. New forms of ‘us’ and ‘them’**
- **Inclusion of alternative voices**

British criticism of headscarf ban

By Shola Adenekan

British Muslims and the government have joined ranks in condemning the French for trying to ban religious headwear and symbols in state schools.

Jews, Sikhs, Muslims and Christians - the French ban is not only facing opposition from British politicians but from students across religious divides.



Religious garb has not been an issue in the same way in the UK

Alternative Constructions in Western media: Revisiting Orientalism (cont.)

- **Conditional tied to a terrorist threat**
 - **Deemphasizing disagreement with the law**
 - Unity is not only articulated in a text format but also through visual representations. The picture of the French women demos is accompanied with the French flag and women tend to be less angry



Alternative Constructions in Arab media

- **Challenging the traditional dichotomy:**
 - **France as a 'close' Other vs France as a 'distant' Other**
 - The **Arab media** articles analysed revealed new representations of the Other. The traditional **Orientalism and Occidentalism** dichotomy has been affected and changed in accordance with **the type of media outlet itself** and the issues tackled as well as the **voices quoted**.
- **France as a 'close' Other**
 - For example, analysis showed a dichotomy in the presentation of reactions shown in the different power relations, revealing a **different dichotomy of Otherism** from **Edward Said's standard Orientalism**. On one side, the articles construct France to be a 'close' Other in certain situation, while **Egypt is constructed at some point as a 'distant' we**.
 - The defensive French official reaction that defends the passing of the law is **supported by Muslim officials** from Egypt and Iraq, as well as **Muslim organizations in France** constructing **France as a 'close' Other**.

Reasons for the alternative constructions

Sources

- Voices
- quoting certain people only
 - using same sources: reproduction of the same image

Media agenda

- Type of media
- Power
- interest

Video explaining who the Syrian Refugees are

- <https://www.facebook.com/all4/videos/961342514212380/UzpfSTE2MzgwMzkwOTU6MTAyMTMwOTAyNzI3MjQ5NjQ/>

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Questions?

