

A Critical Discourse Analysis of Islamophobic Discourse on Selected American and British News Websites

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ABSTRACT

The recent dramatic change of events in the world , particularly 11th Sept. , Nice Attack and the appearance of ISIS, have made Islam, Muslims, and matters pertaining to them "news today" , i. e.,one of the most important and attractive topics. Events and actions happening in the name of Islam or by those who misinterpret Islam have given media giant stories for portraying Islam and Muslims negatively . So , media have started to use different linguistic means to attain their political , ideological , or economic goals .The current study is a critical discourse analysis aiming at investigating the Islamophobic discourse that media are inclined to use in representing Islam and Muslims ; thus, it also aims at investigating the representation of anti-Islam ideologies on Western news websites .

To achieve these aims , the study hypothesizes that (1) a biased negative technique of selection of materials is used in representing Islam and Muslims on news websites and (2) the linguistic tools mostly used and the ideas given focus to on British and American news websites are almost simmlar reflecting similrs idiologies in dealing with Islam and Muslims.

To carry out the study , six articles from two websites are selected . The articles are analyzed linguistically and ideologically according to Fairclough's three dimensional approach (2010) which ,in turn, employs the notion of thematization in addition to Halliday's systemic functional tools.

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The main conclusions of the current study are as follows : (i) all the hypotheses set for the study have been verified , (ii) Islamophobia on Western news websites is taking a grave direction which is looked at as a representation of Islam and Muslims, that is , mainly the generalization of every negative incident or feature about Islam as a faith and on the majority of pacifist Muslims (iii) anti-Islam bias ideologies are represented on Western news websites through five primary themes (the theme of violence ,the theme of Muslim women, the theme of Sharia Law , the theme of the prophet Muhammad (PBUH) and the theme of Muslim/Non-Muslim relationship).

□

تحليل خطاب نقدي لخطاب رهاب الاسلام على مواقع اخبارية الكترونية امريكية وبريطانية مختارة

المستخلص

ان التغيرات الهائلة التي حصلت في الاحداث في الفترة الماضية وعلى وجه الخصوص بعد احداث الحادي عشر من سبتمبر و استهداف نيس وظهور داعش جعلت من الاسلام والمسلمين وكل ما يتعلق بهم حديث الساعة. لقد اصبح الاسلام والمسلمون من اهم المواضيع والاكثر لفتا للأنظار على صعيد العالم . الاحداث التي تقع باسم الاسلام او من قبل اشخاص أساءوا فهم الاسلام واستوعبوه بطريقة خاطئة قدمت فرصا ضخمة للإعلام لتقديم الاسلام والمسلمين بصورة سلبية . الدراسة الحالية هي تحليل خطاب نقدي . تهدف الدراسة لتحليل خطابات رهاب الاسلام التي تميل المواقع الاخبارية اليها فيما يتعلق بتصوير الاسلام والمسلمين. وبذلك ايضا تهدف الدراسة لدراسة ايديولوجيات الانحياز المعادي للاسلام على المواقع الاخبارية.

ولتحقيق اهداف الدراسة ، تم تقديم عدة فرضيات : (1) ان تمثيل الاسلام والمسلمين على المواقع الاخبارية يتم باتباع طريقة انتقائية بتغطية الامور السلبية دون غيرها ، و(2) بروز تشابهات واختلافات في كل من الاساليب اللغوية المستخدمة و الافكار التي يتم التركيز عليها على المواقع البريطانية والامريكية.

ولتقوم الدراسة ، تم جمع ست مقالات من كل موقع اخباري.تم تحليل المقالات لغويا وايديولوجيا بعد صياغة منهجية خاصة والتي تعتمد في المقام الاول على نهج فيروكلف الثلاثي الابعاد والذي هو الاخر يستند على منهج اللسانيات الوظيفية السياقية الخاص بهاليدي (1994) في احد ابعاد التحليل بالإضافة الى الاعتماد على طريقته في تقديم الموضوعات (الثيمات).

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اهم النتائج التي توصلت اليها الرسالة تتضمن التالي: (1) برهنت الدراسة على صحة كل الفرضيات التي تم طرحها (2) ان رهاب الاسلام على المواقع الاخبارية قد بدأ باتخاذ اتجاها خطيرا والذي يتضح من الطريقة التي يتم تمثيل الاسلام والمسلمين بها ، أي طريقة اعمام كل الاحداث والخصائص السلبية على الاسلام كدين وعلى الاغلبية العظمى من المسلمين المسالمين.(3) ان ايديولوجية الانحياز المعادي للإسلام ممثلا على المواقع الاخبارية عن طريق خمسة ثيمات (موضوعات) اساسية وهي (موضوع العنف و موضوع قانون الشريعة وموضوع المرأة المسلمة و موضوع الرسول محمد ﷺ وموضوع علاقة المسلم وغير المسلم)

1.Introduction

Islamophobia is a prejudicial representation of the points of view about Islam and Muslims or anything pertaining to them; it is also a fear of Islam and Muslims.

Although news media are regarded as means of conveying truth and reality and considered to be based on such canons as "maintaining democracy" , seeking truth and reporting it , minimizing harm , spreading peace , standing against discrimination , serving public interest and the like , these canons, in reality, are not followed by most of the journalists , hence news websites, particularly, when it comes to the coverage of Islam and Muslims matters do not act accordingly. Most of , if not all, Western news media, nowadays , are under the control of powerful entities, such as people or organizations funding them , politicians , advertisers ,and sometimes under the effect of , for instance , their own workers' Islamophobic character which as well has influences over the credibility of news.

This study tries to show how grave directions Islamophobic attitudes are taking through the use of particular forms of language on news websites . It also tries to show the amount of similarities that American and British news websites share in their inclinations towards biased representation of Islam and Muslims (that is , representing Islamophobic discourses).

The study follows Fairclough's approach , the three dimensional approach (2010) , which, in turn , utilizes Halliday's SFL(systemic functional linguistics) tools (lexical choices , mood ,

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modality , transitivity , nominalization and passivization) and Fairclough's notion of thematization .

To achieve the aims , an over view of critical discourse analysis, Fairclough's approach and SFL as its toolkit for analysis and some related concepts are presented . Data are analyzed directly through representing the main themes of Islamophobic discourses.

2.Critical Discourse Analysis (CDA) : An Overview

The real emergence of CDA started in the early 1990s. In the University of Amstardam and through its support, Teun Van Dijk, Norman Fairclough, Gunther Kress, Theo van Leeuwen, and Ruth Wodak had the opportunity to spend two days together doing a small symposium. They discussed theories and methods of discourse analysis, specifically CDA. The meeting determined an institutional start to CDA, so it has become an established discipline (Wodak, 2008:3).

Under CDA, there can be found many trends which are defined by their goals instead of techniques and tools of analysis. However, as Hyland (2005:4) puts it: uncovering often hidden values, positions and perspectives is the main aim of CDA. According to Fairclough (1995:135), CDA is defined as follows:

discourse analysis aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony.

Language, for CDA, always carries some inferences of the world ,i.e., it is never neutral, at least on a personal level (Fairclough and Wodak, 1997:258). This means that it is always interpretative and explanatory as doing ideological work.

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In a similar vein, Van Dijk (1998) considers the critical approach to discourse analysis as a field that deals with (i) unpacking the discursive sources of power, inequality, dominance and bias by studying and analyzing written and spoken texts and (ii) examining the way these discursive sources are reproduced and maintained in a specific social, political, economic, religious and historical context (McClure, 2008:80). In general, CDA is not concerned with theories and methods of discourse analysis per se, but it attempts to combine a social theory with those theories and methods (Wodak and Meyer, 2001:8). So, the assumption that CDA relies on is that language use is social and the social world is reflected and constructed by discourses (Rogers, 2004:5). However, CDA aims at showing the relationship between language, ideology, and identity on the one hand, and between language, society, and culture on the other hand.

3. Fairclough's Approach : The Current Study Approach

Norman Fairclough is the most influential practitioner in CDA and his approach is the one that provided the most significant contribution to CDA studies. In 1989, he presented an approach that he called Critical Language Study (or CLS for short) (Fairclough, 1989:5). In his introduction (ibid:1), he states that his work is built on two main objectives: one is theoretical and the other practical. The theoretical objective is to highlight the tight relationship between language and power, and how one can achieve the latter by a particular way of use of the former. The practical objective, on the other hand, is to "help increase consciousness" of the role language plays in constructing social relationships because he believes that consciousness is the way to "emancipation".

According to Fairclough (2010:3), CDA has three basic properties. Firstly, it is "relational", in the sense that social life is constructed of a set of complex relations, thus social relations must be a primary concern but without neglecting objects and entities.

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Secondly , it is "dialectical" ; he states that those relations can be described as dialectical in the sense that , if we take the relation between discourse and power as an example , they are "separate but not discrete " . Thirdly , it is interdisciplinary/transdisciplinary ,i.e., it draws on works from different fields.

Fairclough (2010:94) states that ,in analyzing any communicative event , there are three analytical focuses:

- "It is a spoken or written language text".
- "It is an instance of discourse practice involving the production and interpretation of text ; and"
- "It is a piece of social practice"

These analytical focuses require a three dimensional framework .The part of the procedure which deals with the analysis of texts is called "description " , the part which deals with the analysis of interaction (or discursive practice) is called "interpretation " , and the part which deals with the analysis of social practice is called "explanation".

A. Textual Analysis (Description) : Fairclough (1992:75) mentions that in analyzing texts , one's focus goes on four main headings which are ascended on a scale: vocabulary which deals with individual words , grammar which deals with words combined into clauses and sentences, cohesion which deals with how clauses and sentences are linked together , and text structure which deals with " large scale organizational properties of texts".

In his textual analysis, Fairclough makes use of Halliday's SFL . He uses SFL as a toolkit for analysis because as it is mentioned in Chouliaraki and Fairclough (1999:134) "SFL theorizes language in a way which harmonizes far more with the perspectives of critical social science than the other theories of language". Fairclough's idea of language multifunctionality corresponds to that of Halliday's. While Fairclough (1999:64) mentions the identity function , relational function , and ideational function , Halliday groups Fairclough's identity function and relational function into his

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interpersonal function and highlights "textual function " which can usefully be added to Fairclough's , (the ideational is the same in both).

B. Discursive practice (Interpretation) :this is the second dimension of this approach and it is what distinguishes Fairclough's approach from others' . It involves three main processes : " production, distribution , and consumption " . Every type of discourse has its own shape of these processes . They differ as a result of social factors differences.

However , within discursive analysis , three main headings are offered for investigation . These are : intertextuality , force , and coherence . In this study , intertextuality is chosen as it is applicable to interpreting news websites articles investigated by analyzing the use of Reported speeches . Reported speeches in news take two forms . They are either direct (used verbally) or indirect (summarized) and they "may or may not be attributed to specific voices" (ibid:39) . Reported speeches , specifically direct ones , serve different functions . Van Dijk (1991:151-75) and Allen (2000:116) discuss them saying that they (i) make the information trustworthy , newsworthy , and much more living , (ii) enhance authenticity and credibility of the information quoted , (iii) show neutrality and objectivity , and (iv) convey the account as fact and align the reporter distance , but Van Dijk (1993:252) says that the reporter's voice and orientation can be revealed through the words s/he uses to present the quotation . However , reported speech and intertextuality as a whole are a significant strategy to make news more persuasive , trustworthy and easily acceptable .

The source of reported speeches (direct or indirect), in this study, can be speeches associated with other people or reference to particular persons, other current events ,historical events, idioms , quoted materials from different fields, or Quranic verses .

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C. Social practice (Explanation) : this is the third dimension of Fairclough's approach and it deals with things other than discourse and language . It analyzes discourse in relation to power and ideology , viewing power as a means for hegemony (Fairclough , 1992:86)

4. SFL Tools : A Toolkit for Analysis

The following are the tools employed in the textual analysis :

A. Transitivity : from a systemic –functional view , the ideational metafunction , or the experiential meaning , is realized by a system called transitivity . Transitivity in this sense, as opposed to that of traditional grammar , indicates more than just the distinction between transitive and intransitive verbs. Halliday (1985:101) states that language is a reflection of reality , feelings and experiences , thus building a "mental picture of reality" and making sense of inner and/or external experiences are done by the use of language . Doing so , different types of clauses and structures containing different types of processes (i.e., verbs) are used . These different available grammatical and semantic choices are specified by a system referred to as transitivity . Halliday mentions 6 main processes of transitivity: 1. Material , 2. Relational , 3. Mental , 4. Behavioural , 5. Verbal , and Existential .

B. Passivization and Nominalization : passivization is the use of passive voice rather than the active one . It is marked by presenting the object of the sentence at the initial position in addition to either moving the subject (i.e., the agent phrase) to a position after the verb (i.e., the process) introduced with "by" or deleting it (Fairclough , 1989:124-25) . Thus passivization serves two functions . The first, the main one, according to Fairclough (1992:27), is allowing for the agent of a clause to be deleted , thus less information represented and the agency mystified . It makes who does what to whom implicit . The other , according to Pang

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and Wu (2009:150) and which is less common, is emphasizing the object and weakening the behavior and the action.

Nominalization along with passivization has ideological significance. It has a similar function to passivization . It is described by Fairclough as a process of "conversion" (ibid:179) and "the exclusion of participants" (ibid:144) . Nominalization , as Bin cited in (Weiwei and Weihua , 2015:3) states, means the use of noun phrases instead of verb(structures) to describe a particular thing . Nominalization is constructed by either using derivational affixes (e.g / explosion) or substituting a noun phrase with a verb structure (e.g/ "the firing of three officials"). Both of these ways are processes of "conversion"

C. Mood and Modality :the interpersonal function is conveyed by mood and modality . Thus , mood and modality serve functions such as : defining roles of speech , giving and demanding "goods and services" , and giving and demanding information (Halliday ,1994:68) .

Fairclough (1989:125) mentions the three defined moods of English :

a. Declarative : S + V

b. Imperative : starts with V , has no S.

c. Question : either Wh-Q which begins with (what , who , where ,etc.) or Yes/No Q which begins with a V and needs a short answer with 'yes' or 'no'.

Fairclough (1989:125-26) goes on to say that these moods represent the subject position differently ; thus , as Bery(1975:160) believes , the writer can choose between them to select a role for himself and for the others , so these choices will be made ideologically .

Modality , on the other hand , is explained by Simpson (1993:47) saying that it "refers broadly to a speaker's attitude towards, or opinion about, the truth of a proposition expressed by a sentence. It also extends to their attitude towards the situation or event described by a sentence."

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The table below shows the distinctions and sub-distinctions of categories of modality :

Table (1) : Modalization and Its Realizations

Adopted from Shukri (2015 :47) Which is Originally of Halliday and Matthiessen

(2004:612) With Modifications

Types of Modality		Domain of Manifestation			
		Clause (Mental/Verbal/Relational)	Modal Adjunct	Adjective	Modal Operator
Modalization	Probability	I guess / think / know /...	Perhaps, probably, certainly	Possible, probable, certain	May, can, could, might
	Usuality		Sometimes, often, always, never	Usual, common	Will, would, should
Modulation	Inclination	I am willing / keen / eager ...	Definitely, absolutely, by all means	Willing to, anxious to, determined to	
	Obligation	I want ... you to ..		Allowed to, supposed to, require to	Must, should, ought to, have to

D. Lexical choices : moving on to the ideational metafunction , lexical choices are examined. In constructing any level of sentence structure , choices are made, thus implying that there are alternative choices , and in turn , this implies that there are reasons for making particular choices rather than others . These reasons , as CDA puts them ,are ideological . Fowler (1991:81) views lexis as an important part of the reproduction of ideologies in news articles , because it can be seen as a reflection of culture . Fairclough (1989:116) mentions that social relationships between participants create (and are created by) "a text choice of wording" . According

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to Van Dijk (2001:99) , lexical choices convey "beliefs" and influence "the opinions and attitudes of recipients". Thus , Fairclough (2001:95) says that the discourse type that text draws upon is shown by the type of lexical choices .

5. Some Important Related Concepts

A. CDA and Media : media language is of a great interest to CDA , and in turn a CDA of media discourse is intensively required because , according to O' Donnell and Henriksen (2002:89) , social issues are enacted discursively through discourses on the media and the discursiveness of the discourse is derived from an ideological view of the reporter .O Keeffe (2006:1) defines "media" as a "term which refers to totality of how reality is represented in broadcast and printed media" . He (ibid :441) adds that media discourse can be written (e,g articles on news websites) or spoken (e.g TV news) and it is oriented to a non-present audience , or as Fairclough (1992:52) puts it "to an ideal reader/listener"

B. Ideology : according to the Marxist perspective , ideology is simply the study of ideas and beliefs (Richardson,2007:134) . In a similar vein , Eagleton (1991:30) states that ideology "signifies ideas and beliefs" and helps to legitimate the interests of a ruling group or class specifically by distortion and dissimulation . It "retains an emphasis on false and deceptive beliefs" .

In Critical discourse studies , ideology is viewed in two ways : (i) as a natural system of ideas and beliefs (ii) and as false beliefs and values and a misrepresentation of reality (ibid) . Within CDA approaches , Van Dijk (1998 :1) views ideology as a system of ideas and beliefs in addition to values and attitudes . It is a representation of particular values and a picture of shaped relationships and identification . It is a representation of "Us" and "Them" .

Fairclough (2003 : 28) highlights the idea that unmasking ideologies in any text is "partly" a matter of "intertextuality" and it needs to be analyzed in terms of "thematization".

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C.Power : there is always a purpose for a particular use of language . Therefore , people always make an accurate choice when saying/writing something . The specific way of language use made by people is what makes a language powerful ,i.e., it is not powerful per se (Weiss and Wodak , 2003: 14) . What is "real" of our experience is constructed by discourse and the structure of power in society is reflected in discourses too (Lather , 1991:25). Power is one of the central concepts of CDA because CDA often , if not always , aims at analyzing "language use of those in power" . A CD analyst seeks to highlight "the power abuse of one group over another " ,i.e., a representation of social domination , and the discursive way used in representing these abuses in the discourse (Wodak , 2008:9) .

D. Thematization : *a* means Fairclough uses to explain the way a particular issue , event or group is represented. These issues, events or groups are put into a set of ideological themes ,i.e., he represents them in terms of thematic analysis (1995:5) . This is done by putting the textual elements into a coherent whole (ibid) . This way of representing ideologies can give an insight into the degree of prominence of each theme embedded in the text being analyzed (Teo,2000:30) . These themes are mostly naturalized and represented as a common sense for the purpose of achieving hegemony (Fairclough , 1995:42) .

E.Agenda: an issue attracting the attention of the ruling groups , thus media , and is taken into a serious consideration . (Princen,2009:19) .

F. Islamophobia : earlier , The Runnymede Trust Report (1997) presented two definitions of the term Islamophobia , one is short and the other is "more elaborated" as Sutar (2013:19) says . The first definition is islamopobia is "hatred of Islam" , thus "fear or .. dislike of all or most Muslims" . The second definition represents sets of "closed" viewpoints of Islam for the Islamophobic position while it sets other viewpoints of Islam describing them as "open"

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for the non-Islamophobic position. The "closed" list of viewpoints has turned to be considered as a model for defining the Islamophobic positions and discourses (Richardson,2004:24) . However , Allen (2010:190) defines Islamophobia as an ideology stating that : "Islamophobia is an ideology, similar in theory , function and purpose to racism and other similar phenomena , that sustains and perpetuates negatively evaluated meaning about Muslims and Islam in the contemporary setting in similar ways to those which it has historically adopted, ...that inform and construct thinking about Muslims and Islam as Other"

6. Data Collection

As the core of the current study is a social problem and as the study deals with media, the reader (news reader) is seen as the starting point for the process of data collection .Thus, a search on Google, which is a famous online search engine and one of the biggest ones – www.google.com , for the "top news websites in 2015 and 2016" has resulted in introducing lists of the most influential and famous news websites. Out of those , two websites are selected randomly; one is American which is named "Fox news"(F) , and the other is British which is named "The Sun" (S) . Both of them have a printed form (newspaper) in addition to the online one (website) making them much known to the reader.

Moreover, different news articles – published during the period from 1\1\2015 till 10\10\2016 – are chosen: six news articles from F and another six form S . In choosing the articles , the variety of the samples has been taken into consideration , that is , a search for the words "Islam " , "Muslim" , "Muslim women" , "Hijab", " Jihad" , "Sharia" , "prophet" , and "Quran" has been conducted.

The articles used in the analysis are icluded within appendix (1) at the end of this paper. Reference will be made to these numbered articles by using the initials F and S to refer to Fox news and Sun news respectively with the letter A for article together with the number of the article to illustrate the different recurrent examples of the depiction of Islam and Muslims within these articles.

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7. Data Analysis :

For better results and in accordance with the current study needs, Fairclough's notion of thematization is employed to show the themes that are found to form the Islamophobic discourses on news websites. Fairclough (1995:5) considers thematization as a significant means in identifying certain ideological themes that are employed in certain representations of topics , issues, and events. Thus, it can be employed to deal with issues such as those related to Islam and Muslims. So, by choosing certain topics depending on their recurrent use and then linking them together in a coherent whole to form "themes", the following themes are found to be most dominant and available in Western news websites : the theme of violence , the theme of Sharia law , the theme of women , the theme of the prophet Muhammad(PBUH) , and the theme of Muslim/Non-Muslim relationship. What follows is an analysis of the different recurrent instances of the reference cases depicting Islam and Muslims in the above mentioned articles.

A. Theme of Violence

After the events of 11 September, the appearance of ISIS, Nice Attack and other violent events that happened in the name of Islam, the theme of violence has been one of the most dominant ones which news articles hover around.

Western media have decided to cover these events, and the other similar ones, which are not selected here, from only one side, as true Islamic violent events. They have generalized the actions and the ideologies of individual extremists or groups about the overwhelming majority of pacifist Muslims and about Islam as a religion. It has also been a great opportunity to those who seek political gains to capture the events in that way. The *violent, barbaric, and extreme* image of Islam is seen:

- When Islam is represented as having violent ideologies (in S.A2 "violent Islam ideologies ")
- The use of the lexis "a lie" as a collocation to "peaceful" when it's related to Islam (in F.A3)

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- The use of the Lexis "Islamic dress" creates "suicide bombers " and " terrorists" (in S.A1).

Also , as a way to widen the cycle of "violent Islam ideologies" and as an assessment to the picture they want to draw for people about Islam , they have taken the Islamic notion "Jihad" to make people believe that every single Muslim is as violent and extremist as those who carry the bloody actions in the name of Islam :

-Lexis: "violent jihadism" and " Muslims' duty" (in S.A2).

Moreover, it was not enough for the media to enclose the violent picture of Islam and Muslims within the limits of terrorist actions, but they have widened it to reach the social life of Muslims. That is , it was not enough for them to convey that actions like committing suicide bombings , killing others , and making explosions and blasts are the main features of Islam and Muslim ideologies , but they have gone on to describe the Muslim community and culture, as a whole, as a violent one. They have characterized it with many negative /violent features, such as:

-Muslim people have no respect for freedom of speech or freedom of choice in and outside their communities, (F.A1 lexis / F.A5 lexis);

-Muslim people feel honorable about killing their daughters and abusing their wives ,(F.A4 lexis) ;

-Muslim people feel okay with bloody scenes; they are "bloodthirsty". Moreover, media states that Muslims mark one of their most important festival "Eid al-Edha" by "killing animals", (S.A3 lexis / S.A4 lexis, and passivization such as : firstly , in "Terrible drainage in Dhaka means the ritual's macabre byproduct has been washed ankle deep through the Bangladeshi capital by raging floodwater." , which is used here to bring the focus to the subject "terrible drainage ..." and secondly , in "The meat is shared among family and friends and also donated to the poor." , which is used to mystify the agent and weakening the action .)

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So, Western media in a biased negative selection and in a certain way of covering are highlighting particular points to represent Islam as a violent religion and, in turn, Muslims as violent people.

B. Theme of Sharia Law

As another weapon to hit the Islamic faith, Sharia law threat myth and excess has been brought into focus. In the last decades, when Islam and Muslim matters started to be among the most controversial topics and, in turn, started to attract people's curiosity, the myth of Sharia law threat and the exaggerated representation of the Sharia rules from the very strict side have begun to be very common on Western news websites.

Sharia law is introduced to the West as the rules that push Muslims and which are derived from the Islamic perceptions, either from Quran or from the Prophet Muhammad's (PBUH) Traditions. Generally, they are presented as rules that are bad for Muslim and non-Muslim societies for being excessive and never straightforward. The situation, once again, has been represented negatively from only one side, with no considerations of the fact that the two communities totally differ in what is considered forbidden and what is not, and as Martin Luther King had once said, "true peace is not merely the absence of tension; it is the presence of justice".

However, the articles concerned with highlighting the theme of Sharia law are represented in a certain way that serves to depict Islam as a horrifying faith that does not even have any little tolerance or sympathy and as a faith that does not respect its followers, particularly women. They are set to show Islam as nothing but punishments, see (lexis in F.A2,A4 and S. A3), (passivization in F.A2,A6, and S.A3), many uses of passivization are indicated; all of them are employed to bring those elements that can help in getting readers sympathy into focus, that is, the victims as they call them), (transitivity in F.A2 and S.A3: as the "victims" of Sharia law are expressed as Materials 5 times and Relationals 6

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times showing that they can do nothing , they are helpless and powerless).

The articles are also set to implicate a threat myth represented by *imposing* the Islamic law on Western societies because Muslims, in recent years, started to infiltrate heavily into Europe, see (reported speech in F.A6: "A rule that passed last year now allows officials in that region to enforce Sharia law on non-Muslims" which is a direct speech consisting of a phrase associated with other people. It is taken as evidence to validate the threat myth in these articles)

In fact, this way of representing Sharia law has given its fruit quickly; lots of movements have appeared calling to ban Sharia law all around the world, and one of those movements has a website on the internet which is "www.banSharialaw.com ".

C.Theme of Muslim Women

With the storm of negative coverage of Islam and Muslim, Muslim women have become "news today" on media as a means to attack the Islamic faith.

Once again , Western media , particularly news websites, have used the strategy of negative biased selection giving a continuous focus on certain incidents or aspects of Muslim women to depict them as victims of Islam oppression in addition to showing that Islam hinders Muslim women's success and achievement.

Western media reportage of Muslim women hovers around the concepts of victimization, backwardness, and oppression. They are represented as having no rights, that is, wives are allowed to be forcibly disciplined by their husbands and daughters are allowed to be killed by their families when they disobey their orders. Women are even liable to be killed in case of deciding not to wear hijab. (See reported speech in F.A4 "Islam and Sharia law are inherently gender-biased against women," which is a direct speech representing the results of a poll conducted in America showing Americans' stand regarding the bias of Islam as "Fifty-nine percent said they strongly agree", "only 5 percent said they strongly

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disagree." and "16 percent said they somewhat disagree". These opinions are phrases associated with other people) and (lexis in lexis and transitivity in F.A1,)

There is a heavy focus on depicting Muslim women as having the least right , or as having no right at all in Muslim communities which , in turn , highlights the idea that Western society or any non-Muslim society is considered as the best place for women . Thus, the stereotype of Muslim-non-Muslim societies and the comparison of people has become one of the most common stereotypes in asserting Muslim women victimization and non-Muslim women liberation (see lexis in F.A1, lexis S.A1). Furthermore, media often motivate feminism movements against Islam claiming that they want to help women to be free, (see lexis in F.A1).

Moreover, one of the main pillars that Muslim women theme relies on is the issue of Islamic dress in its different forms "hijab", "niqab", and "burkinis". Western media, particularly news websites, create irrational claims about the effect of Islamic dress such as claiming that it can radicalize women! (See transitivity in S.A1, reported speech in S.A1 and S.A4), or it is claimed that it shows Muslim women's support to ISIS. They depict it as a sign of terrorism and this is another way for lumping the majority of pacifist Muslims into the same category of those extremists who act in the name of Islam. (See reported speech in S.A5 where the instances of reported speech is represented by *phrase associated with other people*)

Table (2) Reported speeches in S.A1

DISCOURSE REPRESENTATION	TYPE & RELEVENCE
"women can become radicalised by wearing Islamic dress"	Phrase associated with other people.
"Our women have been wearing miniskirts since 1950s, and they never thought about wearing an explosive belt."	Phrase associated with other people , history
"Poor people! Where are we heading	Phrase associated with other

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to?"	people
"When we erected banners some smart people appeared and started pointing at miniskirts."	Phrase associated with other people
"“You can wear even tarpaulin boots on your head, but do not organise bombings. This is not religion."	Phrase associated with other people
"Let them wear even miniskirts but there must not be any blasts."	Phrase associated with other people

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"Terrorists are insane people. Clothes also can change one's thoughts sometimes"	Phrase associated with other people
"When we were searching for prisoners who had escaped a detention centre, Melis Turganbayev (the former interior minister) came to me and said that they had been eavesdropping on telephone conversations of wives and mistresses of criminals."	Phrase associated with other events
"Their wives and mistresses wore sacks on their heads and they wanted to organise bombings."	Phrase associated with other events
"If you do not like Kyrgyzstan you can leave our country and go wherever you want."	Phrase associated with other people
"We can pay your travel expenses, even to Syria."	Phrase associated with other people
"it was not the Islamic traditions he had a problem with"	Phrase associated with other people
"Arabisation of society [and the] deprivation of the Kyrgyz nation of its language and traditions"	Phrase associated with other people

They also insist on describing Islamic dresses as the style that calls women to march backwards 1300 years B.C. (see lexis in F.A1). They convince the readers that Muslim women dress hijab (or any other Islamic dress) because of the social repercussions and / or sometimes legal repercussions (Sharia law) , and not because of inner conviction of Islamic rules ; as a result , readers see it as a matter of oppression and chain .(see lexis and F.A1) , and in turn , Muslim women are seen as weak and coward people who need to fight their society and backward beliefs to deserve being called brave.

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Finally, the biased negative selection of Muslim women issues is clearly seen as that Western media do not give as much attention and space to the positive aspects of Muslim women and their positive life, and to those Muslim women who have achieved a lot as the attention and space given to the exceptional negative aspects of women or to the exaggerated and/or false representations.

D.Theme of the Prophet Muhammad (PBUH)

The prophet Muhammad (PBUH) is another significant theme as he is the most important figure in Islam, thus targeting him will be leading to the distortion of his traditions which represent a huge and main part of Islamic faith. Only one sample is chosen for this theme in the current study analysis which is F.A5 because this issue has been previously tackled by Abed (2015).

Abed (ibid:373) states that "the icon_of the Prophet (PBUH) has taken a very deformed and fragmented form not only by using different terms to address, but also by using many negative and offensive features to characterize and collocate ". In his study , he highlights some of those negative features such as : (i) characterizing the prophet with brutal nature and violence , (ii) characterizing him as a womanizer since he has married more than one woman , and (iii) as a person who has no respect to childhood and marries a child . He also mentions a dangerous result of the unfair negative reportage of the prophet (PBUH) stating that there have recently been "increasing calls for specifying Sept. 11th an international day for judging our prophet ". He mentions that targeting the prophet (PBUH) is not a newly born theme , but it is the facilities and feasibility of media tools and the development of people's awareness of making language powerful what make it (the theme of prophet)really effective .

Suffice to say that since the very beginning of targeting the prophet (PBUH), and up till now, such a practice has been justified under "free speech defense" codification. (See lexis, and mood and modality in F.A5)

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E.Theme of Muslim/Non-Muslim Relationship

Before setting a particular form for the Muslim and Non-Muslim relationship, Western media have started to divide people all around the Islamic world and the West into Muslim and Non-Muslim rather than West and East as "Them" and "Us" respectively. Explicit lexical choices have been used to serve this purpose, (see lexis in S.A1). After that , and by using all the available means , they have characterized Muslim people and communities with lots of negative and offensive features ; even those Non-Muslims, who have shown little acceptance of Muslim people freedom in living the way they want, have been criticized and described negatively , (see lexis in F.A1 , modality in F.A3 , and transitivity in FA1-A3-A6 , S.A1-A6).

Table (3) Transitivity in F Website

A.NO.	PARTICIPANTS	ACTIVITY	PROCESS	CIRCUMSTANCES
A1	Muslim Women	Is	Relational	"SOMEHOW a victory for diversity and freedom"
		Felt	Mental	"The need to cover their forearms to play a beach sport"
		Think	Mental	"Suit and helmet are not modest enough for a woman"
	Non-Muslims having no problems with Muslims	Are allying up	Behavioral	"With conservative Muslims"
		Trying	Material (doing)	"Convince us"
		Thought	Mental	"The spectacle marvelous "
		Are pretending	Material (doing)	"It is normal to compete in an athletic sport in near 100 degree heat covered head to food"
A3	Muslim	Will reach	Material (actional)	Them (the Christian) With jihad
		Say	Verbal (process)	"We are peaceful, it's a lie."
		Must fight and kill	Material (actional)	Unbelievers (which is meant , in this article, to refer to Christians)
	Christians	Reach	Material	(Muslims) With love

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			(actional)	
A6	Non-Muslim (Christian) violating Sharia law	Punished	Material (event)	In such a way
		Was caught	Relational (attributive)
		Was whipped	Relational (attributive)	Nearly 30 times
		Was whipped	Relational (attributive)	100 times

In recent decades, it has become a trump for media to enforce an idea of antagonism between Muslims and the non-Muslims. They mostly depict the relation in the form of enmity, (see lexis in S.A6) declaring that Muslims hate non-Muslims and want to kill them; they hold aggression towards them and consider them infidels.

Furthermore, a heavy focus is being given particularly to Muslim –Christian relationship convincing Christians that Muslims are planning to reach them with violence, (lexis in F.A3, A6).

However , this way of depicting the relationship and the increasing violent events occurring in the name of Islam have made lots of Western people conceive Islam and Muslims as well negatively .

8. Discussion

A. Linguistic:

- (i) Concerning transitivity , every participant (actor , identified , behavior , sensor or phenomenon , and receiver) whether doing a process material (17times) , relational(13times) , behavioral (13times) , mental (7times) , or verbal (once) respectively, is stated in one fixed manner , that is , every Muslim participant of whatever type is associated with negative circumstances . On the contrary, non-Muslim participants are associated with positive ones.
- (ii) Passivization is used whenever it is related to the representations of victims of Sharia law for the purpose of bringing into focus the identity of the victims and thus working on

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conveying particular views contributing to the themes of violence and Sharia law (See the theme of Sharia law above).

(iii) A heavy use of reported speech is indicated. However, it is not a strange thing to use reported speeches in media content as it has been the case from the very early beginning of media, but it is the source of the speech itself is what matters. In the current study, it has been noticed that Western media rely heavily on reported speeches attributed to other (ordinary) people (39 times of reported speeches out of total 46 are related to other people which represents 84% of the total reported speeches). This is the best way if media is meant to make the reader feel trustworthy about what is being represented in an issue like "Islam and Muslims" which has been considered as most controversial among ordinary people recently. By this, the anti-Islamic ideologies are represented as if they are something that most ordinary people feel the same as the reporter feels about.

B.Ideological :

A continuous focus on the representation of particular ideology leads to making people believe that there is no alternative view or another narrative of the issue. The ideology in the corpus of the current study is an anti-Islamic one depicting Muslim people, communities, traditions, customs, and beliefs completely negatively and generalizing them about the majority of pacifist Muslims. However, the following anti-Islamic ideological views are worth discussing:

(i) Although some people, politicians, and media, when criticizing Islam and Muslims, divide Muslim people into moderate and extremist/radical trying to reveal that it is not Muslim people as a whole or Islam as a religion is what they are referring to or standing against, the current study reveals that in the two last years (2015/2016), news websites have not used such a distinction. Going back to the themes, processes of generalization and lumping are done concerning violence, women, and Muslim-Non-Muslim relationship; Islam as a faith and Muslims as a whole are

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characterized negatively .This indicates that anti-Islamic ideologies are taking a very dangerous direction .

(ii) Muslim women dress is classified into ostentatious (or conservative) and moderate, niqab vs. hijab or niqab vs. burkini respectively. lately ,and as it has been indicated in the data selected , even burkini (which is completely a moderate style of clothes) has started to be considered as an ostentatious display of Islamic religion and a mark of having link to terrorism just for being dressed by Muslim women . This, however, may indicate that it is not the piece of clothes or garb that they have problems with, but it is Islam as a religion and Muslim people as adherents to that religion.

(iii) The theme of Muslim women has been heavily covered by news websites giving continuous focus on Muslim women oppression and the backward treatments that have been applied to them by Islam and Muslim communities. When it is related to Muslim women, Western media are mostly claiming that they are defending Muslim women rights and sympathizing with them and that Islam itself is not the target; they are claiming that their attitude is a matter of being humane. On the contrary, for instance, Jewish women are not given such a heavy focus though there can be found many points in their holy book, The Old Testament , indicating real woman oppression; women in judicial rules are considered impure and given no rights at all in addition to lots of punishments that are set for different cases ranging from cutting off their hands to killing them (the Old Testament, Deuteronomy, 25:12 and Leviticus,20:16)

(iv) In the recent centuries after the increase of people's conscious about what is called "freedom of speech" and/or "freedom", this concept has been used in lots of situations to cover anti-Islamic attitudes. For instance , when it comes to prophet Muhammad (PBUH) , he has been targeted in two different ways: (i) by misrepresenting and misinterpreting his biography and traditions , and (ii) by offending him using "freedom of speech " as a

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justification , and this latter form of offence has witnessed a dramatic increase . Thus, "freedom" claims can be considered as one of the significant strategies in targeting Islam; it is worth wondering why this claim has never been assimilated in a way that stands as a justification for Muslim people to live the way they want, that is for Muslim woman to be Muslim and wear hijab or any costume!

9.Statistical Facts

Concerning the five themes of Islamophobic discourses , a search on the two selected news websites, namely F and S , has introduced some statistical facts; during the period (1/1/2015-10/10/2016 which the current study is limited to), it is found that :

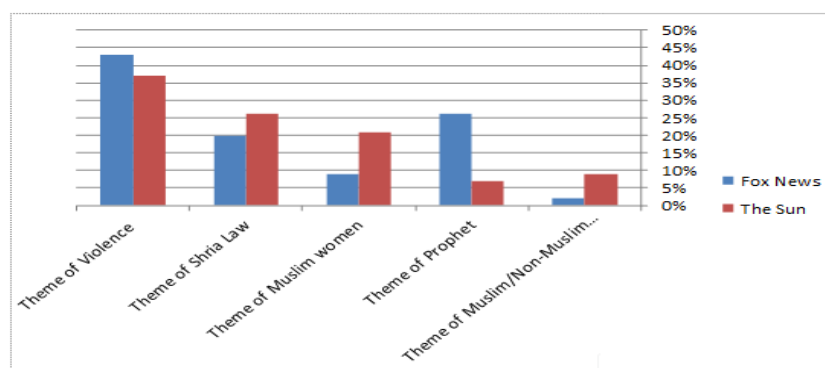
1. on F, there are more than 1160 articles contributing to the theme of violence, more than 531articles to Sharia law ,more than 232 articles to Muslim women , more than 686 articles to the prophet Muhammad (PBUH) , and more than 48 articles to the Muslim/Non-Muslim relationship;
2. on S , there are more than 560 articles contributing to the theme of violence , more than 394 to Sharia law , more than 323 to Muslim women , more than 114 to the Prophet Muhammad (PBUH) and more than 138 to the Muslim/Non-Muslim relationship.

These different articles have dealt with different issues related to Islam and Muslims within the above mentioned themes reflecting the same idiology in dealing with such issues. Thus , based on these facts , the below table is represented :

Table (4) Themes Percentages

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10. British VS American News Websites

It has been noticed that there are some differences and similarities between the two news websites concerning Islamophobic discourse as far as the selected data is concerned. The main differences are :

1. Articles on S tend to be longer than articles on F; this, in turn, indicates that many more lexical choices are being made on S than on F.
2. An important and clear difference between S and F is that the former makes heavier use of reported speeches (particularly those speeches associated with other people) than the latter; S contains 33 instances, whereas F contains only 12 instances.
3. The quantitative analysis shows another important difference. S and F assign different spaces for the themes of Islam and Muslim bias representation (see table 4)

The main similarities are :

1. Both S and F promote for the same five themes, though they (the themes) are given different spaces and amount of attention in each website.
2. The two websites, the American and the British, can be considered to be under the same social power (self-bias, government, other politicians, advertisers, organizations, etc.) leading to represent Islamophobic discourses.
3. Both of them rely almost completely on the declarative mood in stating their ideas and make use of the same amount of modalities.

11. Conclusions

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The following conclusions have been arrived at :

1. Islamophobia is taking a grave direction on news websites . This can be seen in exaggerating exceptional problems and incidents in Muslim societies and reporting them in an inflated manner ,the bias selection of materials , lumping the chaotic and violent events on the majority of pacifist Muslims and Islam as a religion , and the intentional neglecting of the real objectives and beliefs of Islam.
2. Anti-Islam is expressed through 5 main themes , The theme of violence, the theme of Sharia law , the theme of Muslim women , the theme of the prophet Muhammad (PBUH) , and the theme of Muslim/non-Muslim relationship. The themes work on attacking Islam's main pillars, its adherents and communities.
3. The analysis of the different issues related to Islam and Muslims within these five themes reflects the feasibility and practicability of Fairclough's approach to deal with such issues.
4. Islam is represented on Western news websites as a violent political ideology that can be considered as a dangerous one to people everywhere .
5. Islam is also represented as relying on a system called "Sharia Law" that is completely brutal , unjust , and excessive . Thus , it is represented as a faith that includes nothing but punishment , unfair punishments , as the only thing that dominates the religion .
6. Muslim women are described as completely different from the Western with high focus on negative differences . They are depicted as weak , oppressed , having no rights , abused , and having no dignity.
7. Muslim people are also depicted as different from the Western , that is , as "others" . Also , they are depicted as considering any non-Muslim as an enemy that should be killed and humiliated . A broad line is specifically drawn between Christians and Muslims by highlighting the notion of antagonism .

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8. More similarities than differences in the negative bias representation of Islam, Muslims and matters pertaining to them are seen on American and British news websites, namely F and S.

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Appendix(1)

First :F :

A1:

Olympians competing in full-Muslim garb are far from 'liberated'

By Adam Shaw Published August 15, 2016

The Rio Olympic Games are the site of the latest display of cultural relativism by so-called liberals, who are allying up with conservative Islamists and trying to convince us that, somehow,

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female athletes competing in full-Muslim garb is a victory for diversity and freedom.

The obligatory “viral” picture doing the rounds last week is of the Egyptian and German female volleyball teams facing off, with the Egyptian competitors dressed in hijab, leggings and long sleeves, covering their bodies head to toe according to Islam's dress code.

Instead of being outraged, the Egyptians -- who were thumped by their European competitors -- felt the need to cover up even their forearms to play a beach sport, liberals thought the spectacle marvelous.

The Egyptians “won a greater victory,” proclaimed the [Eurosport](#) coverage.

It “attest[s] to the way sports bring people together and promote acceptance,” [wheezed](#) The Huffington Post.

NY Times op-ed writer Roger Cohen [asked](#) “Who is to say which of the women is more conservative, more of a feminist or more liberated? We do not know.” (Yes we do, Roger.) Twitter was full of gasping adulation as users cited it as an example of diversity and choice.

That’s right – those who recoil in horror when Christian parents object to their 12-year-olds being put on the Pill without their knowledge are now pretending it’s normal to compete in an athletic sport in near-100 degree heat covered head to foot.

Even closer to home, politicians and media voices have been breathlessly praising fencer Ibtihaj Muhammad for being the first American competitor in a hijab. Hillary Clinton was ecstatic.

This is fencing -- a sport in which you already wear a full-body suit for protection and a helmet, under which it gets mighty hot. No qualms from so-called feminists that

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many, if not most, Muslims think that suit and helmet aren’t modest enough for a woman?

It is astounding to watch cultural relativists on the left force themselves into pretzel-like contortions to argue women covering

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themselves up, often under enormous pressure from regressive and repressive Islamic cultures, is a victory for choice and empowerment. Using the language of 21st century human rights to defend 14th century-style oppression is ludicrous. It is sad to see this kind of nonsense infecting American discourse.

Someone genuinely dedicated to the cause of freedom would point out that often this has little to do with choice -- an athlete from a conservative Muslim country wearing the standard beach volleyball attire would be signing their own death warrant. Conservative Islamic cultures in which slitting your own daughter's throat is more "honorable" than allowing her to marry the wrong man has little tolerance for "choice" or women's rights.

That is not to say many of these women aren't brave, or working well with the hand they are dealt. Saudi Arabia's Kariman Abuljadayel last week became the first Saudi Arabian woman to compete in the 100-meter sprint, along with Afghanistan's Kamia Yousufi, who was also dressed in a claustrophobic bodysuit.

Both failed to qualify. Saudi society, in particular, is one of the most repressive societies on Earth, and it was only in 2012 when its female athletes were allowed to compete. These women have no doubt fought tough battles to get to where they are.

But the ridiculous garb they are forced to wear in order to be able to compete is not a representation of freedom, but the symbol of the chains with which such countries and backward beliefs still shackle women. Western feminists are right to encourage such women, but should be helping them cast those chains aside -- not holding them up as a perverse symbol of freedom.

<http://www.foxnews.com/opinion/2016/08/15/olympians-competing-in-full-muslim-garb-are-far-from-liberated.html>

A2:

Woman accused of 'affectionate contact' with man caned in Indonesia

Published December 29, 2015

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Prof. Muhammed Badea' Ahmed (Ph.D.) Walaa Hashim Muhammed (M.A.)

A 20-year-old Indonesian woman was rushed to a hospital Monday after being publicly caned for violating Sharia law by allegedly having affectionate contact with a man who was not her husband.

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The caning of students Nur Elita and Wahyudi Saputra happened in front of a cheering crowd outside a mosque in Banda Aceh, the only province in Indonesia that operates under Sharia law, [the Jakarta Post reports](#).

Elita, who received five strokes along with Saputra, 23, had to be carried to an ambulance by officials following her punishment.

Take these punishments as a lesson. What has been done by these convicts should not be taken as an example,” said Banda Aceh Deputy Mayor Zainal Arifin, according to the Antara news agency.

“And to the public, I ask that you do not isolate those who have been convicted here today. And also, those who have been convicted are reminded not to repeat the same mistakes,” he added.

Four other men were caned for gambling.

In September, 34 people were caned in public in Aceh province. The alleged offenses, like for the latest canings, were gambling and affectionate contact between an unmarried couple, also known as khalwat.

The Aceh province implemented a Sharia-based law system in 2003 following the awarding of a special autonomy status, the Jakarta Post reports.

<http://www.foxnews.com/world/2015/12/29/woman-accused-affectionate-contact-with-man-caned-in-indonesia.html>

A3:

Abedini: If Christians Don't Reach Muslims With Love, Muslims Will With Jihad

By ChristianPost.com Published May 31, 2016

Iranian-American pastor Saeed Abedini has warned that if Christians don't reach Muslims with the "love of Jesus Christ," then Muslims will reach them with jihad.

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"If we don't reach Muslims with the love of Jesus Christ, they will reach us with the love of Allah, which is jihad," Abedini wrote on his [Facebook](#) page on Sunday.

Abedini, who converted from Islam and spent three years and a half in prison in Iran for his Christian faith, has slammed the teachings of Islam in several statements, arguing that it's a "lie" to believe that Islam is a peaceful religion.

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"If Muslims say: we are peaceful, 'it's a lie.' The Qur'an teaches that Muslims must fight and kill (Jihad) unbelievers. 'Wherever you overtake them' until 'religion is Allah's,' i.e. Islamic law rules all societies (2.Sura Al _Baqarah(Cow) 2:190-193). Regarding to the Qur'an's verse, Christians and Jews are included to make them Muslim or kill them in entire the world," Abedini [wrote back in March](#), following the Easter Sunday terror attacks on Christians in Pakistan.

The mass suicide blast in Lahore killed at least 72 people, and Islamic terrorists said it was specifically aimed at Christians.

Muslims leaders around the world, such as Muslim Judicial Council of South Africa President Maulana Ihsaan Hendricks, condemned, at that time, what they called a "heinous and cowardly" attack on Christians.

<http://www.foxnews.com/us/2016/05/31/abedini-if-christians-dont-reach-muslims-with-love-muslims-will-with-jihad.html>

A4:

Poll: Most say U.S. gender values trump Shariah law

By Daniel Chaitin

Published November 24, 2015

A majority of people in the United States believe Islam and Shariah law discriminate against women.

When asked if they think "Islam and Sharia law are inherently gender-biased against women," most said they agree, according to a poll released by O'Leary Report. Fifty-nine percent said they

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"strongly agree" with that statement, while 16 percent said they "somewhat disagree." Only 5 percent said they "strongly disagree." The next question explored a hypothetical situation in which police are called to respond to a domestic abuse incident involving a married Muslim couple, where the husband has beaten his wife. Under Shariah law, it points out, husbands are allowed to forcibly discipline their wives.

Three quarters of those asked said the man should be arrested for assault, and 9 percent said they should arrest both the husband and wife for disorderly conduct. Just 5 percent said to respect the husband's right under Shariah law.

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<http://www.foxnews.com/politics/2015/11/24/poll-most-say-us-gender-values-trump-shariah-law.html>

A5:

Winner of Texas 'Draw Muhammad' content: 'We need to defend free speech'

Published May 04, 2015

GRETA VAN SUSTEREN, FOX NEWS HOST: Our next guest is the winner of the Muhammad cartoon drawing contest. He was there during the shooting.

Bosch Fawstin joins us. Good evening, Bosch.

BOSCH FAWSTIN, WINNER, MUHAMMAD CARTOON DRAWING CONTEST: Hello. How are you?

VAN SUSTEREN: Very well.

FAWSTIN: Thanks for having me.

VAN SUSTEREN: You were in the contest at the time the shooting went down?

FAWSTIN: Yes, I was.

VAN SUSTEREN: All right. Tell me what you knew about what was going on.

FAWSTIN: I didn't know much. I knew that one of the SWAT team members went up to the podium and told us that there were shots fired. They took us all into a separate area of the building.

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VAN SUSTEREN: Why were you there? Just to compete in this cartoon contest?

FAWSTIN: Yes. I have been drawing Muhammad for years, and I heard about the contest and I just took it upon myself to take part in it. It's an important thing. It's about the freedom of speech, which is deadly important especially right now. It's under siege by the Islamic enemy, by the left, by some on the right. And it is in constant attack. We're being told that we shouldn't do this, we shouldn't do that and we have the right to do that. And we need to express that right, especially right now.

VAN SUSTEREN: Were you worried, going to this event?

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FAWSTIN: Sure. I definitely am. I understand the threat that we face and that's why I do what I do. It's not like I don't do it -- I don't refuse to do it because of the threat. I do it because we are being threatened. It has to be fought head on.

VAN SUSTEREN: All right. Are you worried coming on tonight because frankly when I was told that you would join us tonight I wondered, you know, does he want to be public about this?

FAWSTIN: I have been out there for years. I have been on other programs and I think this is an incredibly important issue. It's about free speech again and again and again, and it's under assault. And as a cartoonist that's my way of life. I want to express myself as freely as I possibly can, no matter what, no matter what's coming.

VAN SUSTEREN: You said the SWAT team, was there security there when you arrived --

(CROSSTALK)

FAWSTIN: Yes, there definitely was.

VAN SUSTEREN: There was anticipation that there could be trouble?

FAWSTIN: Absolutely right.

VAN SUSTEREN: What was the level of security?

FAWSTIN: There was multiple cop cars outside, cops. There were, I guess, after the fact there were a lot of the security guards who

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were dressed up in suits. I found that after the fact that they were the security guards. They were blended in with the crowd. A lot of them.

VAN SUSTEREN: All right. Now, you say I know that you won. How is this contest run?

FAWSTIN: Well, it's -- I heard about it online. I think Breitbart.com advertised it. And I decided to take part in it. Again, I have drawn him, you know, ever since -- I never set out to draw Muhammad. I never set out to become a critic of Islam until post-9/11, until the Danish cartoons. That's when we were all forced into this defense of free speech. We have to defend it, as artists, as writers, as thinkers, and people who love freedom in the entire West. We need to hit back with, not with violence, with the truth, with our arts, with our writing, and this -- you know, we can't be cowed by this. Because once that goes, once free speech goes, it's over.

VAN SUSTEREN: How many people were there participating in the contest?

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FAWSTIN: You mean at the event, the audience? There was a couple hundred.

VAN SUSTEREN: Yeah, how many submissions?

(CROSSTALK)

VAN SUSTEREN: The audience -- a couple hundred?

FAWSTIN: Over 300. Over 300, yeah. I read 350 at one point. And it was across the worlds.

VAN SUSTEREN: Is that how many attend or how many submissions in the contest?

FAWSTIN: How many submissions in the contest? But the attendance was probably a couple hundred, 200, if not more.

VAN SUSTEREN: Bosch, thank you very much for joining us.

FAWSTIN: Thank you

<http://www.foxnews.com/transcript/2015/05/04/winner-texas-draw-muhammad-content-need-to-defend-free-speech/>

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A6:

Christian woman reportedly flogged for selling alcohol, violating Sharia law

Published April 14, 2016

Officials brought a 60-year-old Indonesian Christian onto a high platform and stood around her as one person whipped her with a cane -- all for selling alcohol in violation of Sharia law, local officials said Wednesday.

She was the first non-Muslim punished in such a way in Aceh province, the only region of Indonesia that operates under the strict Islamic law, [AFP reports](#).

It's unclear how the woman was caught. She was whipped nearly 30 times before a couple accused of committing adultery was whipped 100 times.

A rule that passed last year now allows officials in that region to enforce Sharia law on non-Muslims, prosecutor Lili Suparli told AFP.

Indonesia's central government granted Aceh the right to implement a version of Shariah law in 2006 as part of a peace deal to end a separatist war. People convicted of adultery, gambling and consuming alcohol also face caning, as well as women wearing tight clothes and men who skip Friday prayers. Homosexuals could face up to 100

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cane lashes or a maximum fine of 1,000 grams of fine gold or more than 8 years in prison.

<http://www.foxnews.com/world/2016/04/14/christian-woman-reportedly-flogged-for-selling-alcohol-violating-sharia-law.html>

Second: S :

A1:

ISLAMIC DRESS RADICALISES WOMEN' Kyrgyzstan president says women in mini-skirts don't become suicide bombers
By GUY BIRCHALL

14th August 2016, 10:32 am

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THE president of Kyrgyzstan has said women can become radicalised by wearing Islamic dress.

Almazbek Atambayev has tried to dissuade women in the country from dressing in hijabs, niqabs and burkas saying: “Our women have been wearing miniskirts since 1950s, and they never thought about wearing an explosive belt.

His comments come after several weeks of controversy following a government sponsored campaign to discourage Kyrgyz women from dressing in Islamic garb amid fears of the “Arabisation” of the country.

Banners across Kyrgyzstan have been erected showing women in the nation’s traditional clothing contrasted with women in niqabs and burkas captioned: “Poor people! Where are we heading to?”

Many people in the mainly Muslim country have been outraged by the campaign and pointed out that the traditional Kyrgyz “elchek” head dress is almost as conservative as the hijab.

Atambayev said:”When we erected banners some smart people appeared and started pointing at miniskirts.

“Our women have been wearing miniskirts since 1950s, and they never thought about wearing an explosive belt.

“You can wear even tarpaulin boots on your head, but do not organise bombings. This is not religion.

“Let them wear even miniskirts but there must not be any blasts.

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He added: “Terrorists are insane people. Clothes also can change one’s thoughts sometimes.

“When we were searching for prisoners who had escaped a detention centre, Melis Turganbayev (the former interior minister) came to me and said that they had been eavesdropping on telephone conversations of wives and mistresses of criminals.

“Their wives and mistresses wore sacks on their heads and they wanted to organise bombings.

“If you do not like Kyrgyzstan you can leave our country and go wherever you want.

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“We can pay your travel expenses, even to Syria.”

The final comment is a reference to claims around 350 Kyrgyz citizens our fighting with jihadi groups in the country.

In 2014 President Atambayev said that it was not the Islamic traditions he had a problem with but more “Arabisation of society [and the] deprivation of the Kyrgyz nation of its language and traditions”.

<https://www.thesun.co.uk/news/1608210/kyrgyzstan-president-says-women-in-mini-skirts-dont-become-suicide-bombers/>

A2:

WAS IT TERROR? Evidence emerges that teen charged in Russell Square murder ‘read violent jihadist books’

BY MATT WILKINSON AND TOM WELLS

6th August 2016, 3:55 am

A LONDON teenager who has been charged with knifing a US tourist to death is feared to have been reading violent jihadist books.

Zakaria Bulhan, 19, was last night charged with murdering Darlene Horton, 64, and the attempted murder of five others, and is due to appear at Westminster Magistrates’ Court later today.

The Met Police had discounted terrorism as a factor, and instead blamed mental issues for Wednesday’s attack in Russell Square, central London.

But a books website reveals a Zakaria Bulhan had listed at least one book advocating violent jihadism in their account, [according to HeatSt.com](#).

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Between January 2014 and September 2015, Bulhan flagged up three books on Islam as texts intended to be read.

Of the three, one 13th century text described violent jihadism as a Muslim’s duty.

Although the account is not confirmed as belonging to the teenager, there is only one person named Zakaria Bulhan registered as living in the UK.

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Bulhan, of Tooting, South London, is of Somali origin but arrived from Norway in 2002.

Britain's top anti-terror officer Mark Rowley said detectives had considered terrorism as a motive, and now believe the stabbings appear to be „triggered by mental health issues“.

<https://www.thesun.co.uk/news/1562802/evidence-emerges-that-teen-charged-in-russell-square-murder-read-violent-jihadist-books/>

A3:

WHIPPED...FOR DATING Horrifying moment unmarried Indonesian woman is dragged into a busy square and flogged before a bloodthirsty crowd for 'violating Sharia law'

By DANNY COLLINS

1st August 2016, 4:33 pm

THREE young couples are pulled up onto a stage and whipped with a cane – for going on a date with each other.

The brutal punishment is administered by a veiled man wielding the stick as the accused wince in pain.

[Astonishing pictures](#) released today reveal the full brutality of the acts, administered outside the Al Furqon Mosque in the Banda Aceh region of [Indonesia](#).

It remains Indonesia's only province to enforce Sharia law – and the results for its victims are scarring.

A young girl is pictured being hauled to the stage by four veiled policewomen.

Kneeling on the stage, she is pictured closing her eyes as she prepares for the crack of the first cane stroke.

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A baying crowd watch on to see the punishment meted out upon the couple, accused of becoming too close in public despite being unmarried.

The offence, called khalwat, is common in Banda Aceh, just one region of the world's most populous [Islamic](#) nation.

The province only began to implement Sharia law in 2001, but has since [outlawed](#) numerous activities.

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Drinking alcohol, sex before marriage, gambling and homosexuality are all punishable by public lashings.

Women are even forbidden to stay in an entertainment venue after 11pm unless they are with a male relative.

Banda Aceh lies on the western tip of Sumatra and is home to nearly five million Indonesians.

The province was hit badly by the 2004 Boxing Day tsunami – which is estimated to have killed more than 150,000.

<https://www.thesun.co.uk/news/1535420/horrifying-moment-unmarried-indonesian-woman-is-dragged-into-a-busy-square-and-flogged-before-a-bloodthirsty-crowd-for-violating-sharia-law/>

A4:

Gruesome pics show streets flowing red as blood from 100,000 Eid animal sacrifices mixes with floodwater

BY SIMON TOMLINSON

14th September 2016, 2:08 pm

Terrible drainage in Dhaka means the ritual's macabre byproduct has been washed ankle deep through the Bangladeshi capital by raging floodwater.

Most years, some blood stains the street as thousands of families kill their cows, goats and sheep in the road.

But heavy monsoon rains yesterday coupled with poor drainage in older part of the city have created these nightmarish scenes.

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Atish Saha, a Dhaka-based artist, told [The Guardian](#): 'I felt I was walking through a post-apocalyptic neighbourhood.

'To be honest, I was scared. It was an image of mass violence that shouldn't ever be experienced.'

He was especially shocked seeing families with infants wading through the chilling rivers of blood in celebratory mood.

He added: "It made me speechless."

Muslims around the world marked the [Eid al-Adha holiday on Monday](#), one of the two most important festivals of the Islamic calendar.

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Marking the willingness of Ibrahim, or Abraham, to sacrifice his son on God's command, Muslims mark the holiday by slaughtering animals such as sheep and goats.

The meat is shared among family and friends and also donated to the poor.

It comes after Russia's Daldykan river started flowing an eerie blood red colour with locals insisting it is a "message from God about an impending world war".

<https://www.thesun.co.uk/news/1782693/gruesome-pics-show-streets-flowing-red-as-blood-from-100000-eid-animal-sacrifices-mixes-with-floodwater/>

A5:

BURKINI BAN French resort of Cannes outlaws burkinis because they 'make women look like TERRORISTS' and can cause 'civil unrest'

By NEAL BAKER and PETER ALLEN in Paris

12th August 2016, 11:12 am

BURKINIS have been banned from the beaches of **Cannes** because they "make women look like TERRORISTS".

Mayor David Lisnard said the full-length **Islamic** swimsuit is an "ostentatious" display of religion which can inflame public disorder.

He said it was his duty to prevent civil unrest.

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The prominent right-winger argued the burkini violates "good manners" and goes against **France's** ban on wearing religious attire in public.

He said: "Beachwear which ostentatiously displays religious affiliation, when France and places of worship are currently the target of terrorist attacks, is liable to create risks of disrupting public order which it is necessary to prevent".

Thierry Migoule, the Riviera resort's head of municipal services, said the garb is a step away from supporting **ISIS** extremism.

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“We are not talking about banning the wearing of religious symbols on the beach, but ostentatious clothing which refers to an allegiance to terrorist movements which are at war with us”, he said.

Women who violate the ruling face a fine of up to 38 euro (£33).

No burkinis have been seen in Cannes since the 28 July ruling, Migoule said

It comes days after a „burkini party“ in Marseilles was called off when [organisers were sent bullets in the post](#).

Muslim group Smile 13, who had booked a public pool to host the event, said they had received several death threats.

Valerie Bower, the local MP, had already called for the event to be scrapped because it “subjugates women”.

Feiza Ben Mohamed, secretary general of the Federation of Muslims of the South of France, said the burkini ban showed Cannes council “was not worried about the climate of Islamophobia”.

She said rich Saudi Arabian princesses would not be sanctioned, and instead police would humiliate “a veiled mother who simply wants to take her children to cool off at the beach.”

Last month a man linked to Islamic State killed 85 people using a lorry in Nice, just 20 miles along the French Riviera from Cannes.

<https://www.thesun.co.uk/news/1598508/cannes-mayor-bans-burkinis-because-they-make-women-look-like-isis-terrorists/>

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A6:

BEARDED THUGS Muslim gang storms nudist pool in Germany screaming ‘Allahu Akbar’, spitting at kids and threatening to ‘exterminate’ women for being ‘sl*ts’

BY SIMON TOMLINSON

27th July 2016, 12:54 pm

A gang of Muslim men threatened to „exterminate“ a group of nudists after storming a swimming pool in Germany, it has been reported.

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Six men described as having full Islamic beards reportedly barged into the complex shouting „[Allahu Akbar](#)“.

They are said to have spat at children, verbally abused the men and called women „sl*ts“ for swimming naked.

Witnesses said they also branded the swimmers as “infidels”.

One of the nudists, a mother, claimed the men told her: “We [German] women are all sl*ts and they would exterminate all of us.

“This contempt, this potential for aggression made me really afraid.”

She said the men spoke German well and also knew Arabic, suggesting at least some of them were likely second or third generation Muslims, it was reported by [Breitbart](#).

The incident happened at a pool in the town of Geldern in the North Rhine-Westphalia region which is known for its acceptance of naturism.

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The men finally left after customers complained to staff that they felt threatened and harassed.

But they are believed continued their abuse at a water skiing facility where they were chased out by one of the staff.

The gang then returned to the swimming pool, but staff called police.

Officers checked their identification, but there were no reports of any arrests being made.

However, the state security service have said they will investigate the matter further.

<https://www.thesun.co.uk/news/1510189/muslim-gang-storms-nudist-pool-in-germany-screaming-allahu-akbar-spitting-at-kids-and-threatening-to-exterminate-women-for-being-sluts/>