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**THE IMAGE OF A MUSLIM WOMAN
IN ANGLO-SAXON MEDIA DISCOURSE**

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CONTENTS

INTRODUCTION

The relevance of the study. The work is devoted to the study of the social image of Muslim women in Anglo-Saxon media. The relevance of the research lies in the increasing attention that Islam has been recently getting not only as a religion but also as a socio-political phenomenon. The increasing attention can be primarily ascribed to the fact that globalization development has led to the versatility of the ethno-confessional issue and the formation of "multi-confessional societies" in most countries. The spread of such a religious phenomenon as Islam in Europe allowed Europeans to come face to face with a completely different culture, other customs, traditions and living principles. The full participation of women in the social, economic, political and cultural life of the country is the result of the struggle for equal rights and opportunities for feminist movements in the West over a long period of time, which, in turn, is not always observed today. Muslim women are in a completely different position than the European ones, prioritizing the Islamic religious worldview. Referring to the holy Islamic scripture, the Holy Qur'an, we can find the following statement: "*Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with. And if you sense ill-conduct from your women, advise them first, if they persist, do not share their beds, but if they still persist, then discipline them gently. But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great*".[1]

However, this does not mean that Muslim women have no rights; they can participate in all social, economic and political spheres. There are many Muslim feminist movements and many Muslim activists, who fight for equal rights and opportunities for both men and women without going beyond the religion. However,

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[1] The Holy Qur'an. Surah An-Nisa 4:34. Translation by Dr. Mustafa Khattab, the Clear Qu'ran URL: https://quran.com/4

we can only judge this in concrete cases known to us. Otherwise, Muslim women prioritize family and religion and dutifully obey their husbands and parents.

In the media and political science of Western countries, a stereotypical image of Islam has become widespread, so ignorant of the framework of objectivity that one can speak of a distorted image of Islam within the framework of supposedly European multiculturalism. This stereotype has been formed historically, and, as a rule, gives analysts a persistent "desire" to build it on the origins of the "conflict between East and West" and the "Christian-Muslim" confrontation, starting from the time of the Crusades. The most important consequence of such a confrontation is the dissimilarity of the values of the two cultures, which are still in a state of conflict and more often generate mutual accusations rather than contribute to a mutual understanding.

This conflict, despite numerous attempts at constructive dialogue throughout history, as well as intensive cultural exchange and new horizons of world integration, manifests itself in mutual distrust, suspicion, and sometimes direct hostility (*Author's note: suffice it to recall the events associated with the book of Salman Rushdie, when in the late 80s, the spiritual leader of Iran, Ayatollah Khomeini, regarded the content of Rushdie's book as an insult to Islam and sentenced its author to death. The actions of the Iranian leader provoked protests from the world community, but the verdict was not canceled even after the death of Imam Khomeini. Since then, Salman Rushdie has been forced to hide and live under the protection of the British special services. The scandal that took on a global scale is also indicative in connection with the cartoons of the Prophet Muhammad in the French magazine "Charlie Hebdo".*)

The most important stereotypical view of Islam that has been formed and rooted in the Western European culture is the image of Islam as a source of enmity, hatred, and a threat to the West and its values. Forming in the course of history, this negative stereotype has acquired a doctrinal, ideological character. Today the misconception that the East represented by Islam poses the greatest threat to the Western civilization is widespread.

The superiority enjoyed by the West in recent centuries and the colonial policy have given this stereotype a new shade, elevating it to the level of an idea of almost the absolute incompatibility of two worlds. Therefore, relations between the parties not only have not improved, but also have become even more tense and unstable.

The more the abyss deepens and widens, which is artificially supported by the parties, the higher becomes the effectiveness of stereotypes replicated by educational and scientific books, historical works, fiction and the media. "These stereotypes are being elevated into political and "strategic" theories like the theory of the clash of civilizations. Attempts are being made to prove the impossibility of a cultural "meeting" between different civilizations and nations. This hypothesis has begun to decisively pave the way for itself in Western political science. The danger of this thesis is that, on the one hand, it reproduces the specified stereotype at the academic level, and on the other hand, it turns out to be able to influence the development of real policy."[1]

These stereotypes about Islam in the mass consciousness are the result of targeted media policies. Thus, clichés and stereotypes can play a very dangerous role in manipulating public consciousness, for example, when it is necessary to secure their support for military interventions. The results of such a manipulation have been very noticeable in the last two decades, especially after the events of September 11, 2001.

The events of September 11, 2001 were the starting point for linking stereotypes and ideological concepts. There is an increasing influence of clichéd and stereotyped ideas about Islam and Arabs on the political literature and the media in Western countries in general and in the United States in particular. It can be said that the image of Islam as a religion and culture in these countries, in fact, has coincided with the negative ideas about it. World religion and a huge part of humanity are portrayed as a threat to the development of human civilization. This topic has begun

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[1] Cited in: Anwar Al-Bilal. Stereotypical image of Islam in Anglo-American political science: Diss... Cand. Philol. Sciences author's abstract. Moscow. 2006. P. 8.

to occupy a special place in the activities of media: they are the ones who are engaged in the reproduction of such stereotypes, as indicated by the content of news releases, analytical programs and films. Modern media, especially the American media, play a huge role in the formation of mass consciousness, not only in the United States, but also abroad. Hence, this implies the importance of studying the role of the Western media and Western political science in the production, reproduction and "approval" of new forms of old stereotyped ideas about Islam in general, and about Arabs in particular.

Purpose and objectives of research. The present study aims to identify stereotypical ideas about Islam in general and Muslim women in particular in the media discourse of Anglo-Saxon countries in the context of the historical retrospective of 2001-2021, as well as the socio-historical prerequisites for the formation of such ideas and their possible consequences for media communication processes of interaction between the Islamic world and West.

Achieving this aim involves solving the following scientific **tasks:**

- revealing the historical backgrounds regarding the formation of stereotypes associated with Islam and Muslims;

- reviewing the development process of Islam and Arabs various stereotypical images in Western media discourse;

- explicating the reasons of the emergence of stereotypical ideas about Islam and Arabs in the media of Western countries;

- analyzing of the media influence mechanism on the production and reproduction of stereotypical ideas about Islam;

- consideration of the direct and indirect influence of stereotypical images of Islam on Western (Anglo-American) media communication environment;

- disclosing the stereotypical image of Islam from the perspective of its negative impact on the relationship between the West and the Islamic world;

- identifying the transformation evidences of the Muslims, Muslim women image in media texts of Great Britain, the USA and Canada.

The object of the research topic is the Anglo-Saxon media (Great Britain, the USA, Canada).

The subject of the study is the specificity of the reflection of the Muslims and Muslim women image in Anglo-Saxon media discourse in the historical retrospective of 2001-2021.

Level of prior studies of the problem (Literature review). The question of the problem of the social status of Muslim women is neither new nor finally resolved. Although there have been numerous studies in the Western, Muslim and domestic science, the coverage of many problems related to this topic is not objective. Perhaps no topic attracts such attention and is not overgrown with such a number of misconceptions, interpretations, and finally, does not differ in such a degree of misunderstanding as the question of the true position of the Muslim woman. Media is the main source that informs Western people about the Islamic world culture. Frequently, the conflict-free coexistence of Muslims and the indigenous population in the West depends on them. This is not the only factor, but also a very significant one. The press often covers the stereotypical image of Muslim women, which puts barriers in the cultural dialogue. That is why this issue is more relevant than ever. An analysis of the Western European press makes it possible to identify a trend in the formation of public opinion regarding the image of Muslim women. Stereotyped forms have been and will remain the subject of political, cultural, philosophical, journalistic and historical research. Such forms constitute the most important part of the research problems of the relationship between the "Christian" West and the "Muslim" East. Many scholars have devoted special studies to this topic, taking into account the role of these stereotypes in the deterioration of relations between civilizations and political systems.

Some authors pay special attention to the influence of political conflicts on the formation of stereotypical images of Islam: this approach can be traced in the works of Fred Halliday and Graham E. Fuller.[1]

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[1] Fred Halliday. Islam and the West: Confrontation, Religion and Politics in the Middle East. Dar al-Saha, 1997 (in Arabic, lang.); Graham Fuller, Ayan Lesser. Islam and the West: Between

Other researchers focus on the study of the history of formation and reproduction of stereotypes in the modern Western cultural consciousness, analyzing the specifics of their manifestation in textbooks, encyclopedias, and historical works. Examples include the works of Afif al-Buni, Mustafa Khaledi, Omar Farrukh and some other scientists.[1]

A number of researchers focus on the study of the role of Western oriental schools in perpetuating numerous stereotypes regarding the East and Islam. Examples of such authors include Edward Said, Mahmoud Zakzuk, and Najib al-Hakiki.[2]

Studies on the media, in particular, American and British, show various models and forms of production and the use of stereotypical images of Islam for political and propaganda purposes. Instances of these studies are the works of Herbert Schiller, Edmond Garib, Muhammad Kamal ad-Din among others.[3]

Some scholars pay attention to the Arab personality and its stereotyped images in the American press and film production. This topic is particularly manifested in studies conducted by Jack Shahin, Ahmad Ra-fat and Gazi Zein Awadallah.[4]

Cooperation and Confrontation. Cairo: Al-Ahram Publishing Center for Translation, 1977 (in Arabic).

[1] Afif al-Buni. The Image of Arabs in Western Consciousness: Based on Materials of Western Scientific Encyclopedias // Al-Mustakbal al-Arabi. Beirut, No. 151, July 1987 (in Arabic); Mustafa al-Khaledi, Omar Farrukh. Missionary and Colonialism. Beirut: Al-Maktaba al-Asriya, 1982 (in Arabic).

[2] Edward Said. Oriental studies / per. Kamal Abu Dib. Beirut: Mu'assat al-Abhas al-Arabiyya, 1981 (in Arabic); Mahmoud Hamdi Zakzuk. Oriental studies: ideological and civilizational background. Doha, 1404 (x.) (In Arabic, lang.); Najib al-Hakiki. Orientalists. T. 4. Cairo: Dar al-Maarif, 1981 (in Arabic).

[3] Herbert Schiller. Playing with minds. Kuwait: National Council for Culture, Arts and Literature. Series "World of Knowledge", No. 106. 1986 (in Arabic lang.); Edward Said. Stereotyping Islam: how Western media control the formation of the consciousness and mentality of others. Beirut: Muassasat al-ittihad al-Arabiyya, 1983 (in Arabic); Edmond Garib. American Media and Arabs // Western Media and Arabs. London: Articles and Materials of the International Journalism Seminar, 1979; Muhammad Kamal al-Din Imam. The Image of Islam in Western Media. An abstract published in the Sharia Faculty of the Islamic University of Imam Muhammad bin Saud Riyadh, 1405 H. (in Arabic).

[4] Jack Shaheen. The personality of an Arab on American television // "Al-Arabi". Kuwait. No. 340. March 1987 (in Arabic, lang.); Ahmad Rafat Bahjat. Arab personality in Western cinema. Cairo: Cairo Film Club, 1998 (in Arabic); Gazi Zane Avadallah. Arab in the American press. Jeddah: Tihama, 14/06/1985 (in Arabic).

Particular attention is also paid to the role of the Arab-Israeli conflict in the activation and dissemination of anti-Islamic propaganda, in which the Zionist lobby and the media belonging to it are engaged in creating a negative image of Islam and the Arabs. These aspects can be observed in the works of many scholars, including M. Suleiman, J. Terry, R. Trice, among others.[1]

As for the acute topic of the relationship between anti-Islamic stereotypes and their hostility towards other religions, in this regard the works of such scholars as Noam Chomsky, Martin Shaw, Bruce Ling, etc. should be mentioned.[2]

It is worth noting the synthetic nature of the scientific research of works, articles and papers that explore the "Muslim women" form the theoretical basis of this thesis. From conceptual and theoretical positions, the theme of Muslim women image is studied in the works of S. A. Aivazov, M. Arbatov, L. V. Babaev, E. P. Ilyin, G. G. Sillaste, etc. The works of the following authors are devoted to the practical application and influence of society on the status of Muslim women: M. V. Ishchenko, Kifah al-Haddad, J. Radjabov, A. Tyomkina, and G. Sharipova.

The abundance of publications touching upon the problem of stereotypical images of Islam in their connection with the development of the political situation in the world indicates the need for an in-depth analysis of the stereotypical image of Islam, its historical preconditions, mechanisms for the formation, and popularization of a negative image of Islam and the Arabs in public consciousness especially in the Anglo-American political science and Western mass media.

The basis for this scientific research was also the works of Russian scientists dealing with the problems of media discourse (Zinovieva E. S., Nikitina K. V., Pratyukova R. V., Annenkova I. V., Ishmenev E. V., Egorova E. V., Borisova S. A.,

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[1] Suleiman M. National Stereotypes as Weapons in the Arab-Israeli Conflict // Journal of Palestine Studies 3 (Spring 1977); Suleiman M. An Evaluation of Middle East News Coverage in Seven American News Magazines // Middle East forum. LXL. N. 2 (late Autumn, 1965); Terry J., Mendenhall G. 1973 U.S. Press Coverage on Middle East // Journal of Palestine Studies. V. 4. N LP. 120-133; Trice R. The American Elite press and the Arab-Israeli conflict // The Middle East Journal (Summer 1979).

[2] Noam Chomsky. Media and the Gulf War. N/p., 1992 (in Arabic, lang.); Martin Shaw. Civil Society and Media in Global Crises: representing distant violence. London: Pinter, 1996; Bruce Ling. War and television. B.m., 1992 (in Arabic).

Krasheninnikova N. A., Osetrova O I., Bushev A. B., Vartanova E. L., Gladkova A. A., Dunas D. V., Zheltukhina M. R., Moskalev I. Yu.[1]) and media texts (Maydanova L. M., Dzyaloshinsky I. M., Erofeeva I. V., Boguslavskaya V. V., Teplyashina A. N., Tolstokulakova Yu. V.[2]).

The scientific novelty of the study lies in the fact that for the first time:

- the historical background for the formation of stereotypical ideas about Islam, Arabs, and Muslim women in the media discourse of Western countries (Anglo-Saxon) is considered;

- the role of these stereotypical ideas and their influence on Western socio-political thought is revealed;

- the direct and indirect reflection of stereotypical images of Islam in general and Muslim women in particular in theoretical thought and public consciousness of Western countries in the context of media discourse is proven;

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[1] Zinovieva E. S. Study of discourse within the framework of media linguistics//Verkhnevolzhsky Philological Bulletin. 2016. No. 3. P. 37; Nikitina K.V. Technologies of speech manipulation in the political discourse of the media (based on US newspapers): Diss....Cand. Philol. Sciences author's abstract. Ufa, 2006. P.14; Patyukova R.V. Media discourse: the specifics of the formation of sociocultural communication in the media space: monograph. Kuban State University. Krasnodar: KubSU, 2021. 184 pp.; Annenkova I. V. Media discourse of the 21st century: linguo-philosophical aspect of the language of the media. Moscow: Journalism Faculty: MSU Publishing House, 2011. – 390 pp.; Ishmenev E.V. Political media discourse: theory and national models. Ekaterinburg: Discourse-Pi, 2012. - 127 pp.; Political stereotype in media discourse [Text]: monograph / E. V. Egorova, S. A. Borisova, N. A. Krasheninnikova, O. I. Osetrova; Ministry of Education and Science of the Russian Federation, Federal State Budgetary Educational Institution of Higher Education "Ulyanovsk State University". Ulyanovsk: Ulyanovsk State University, 2017. – 159 pp., Bushev A. B. Global trends in world politics and global media discourse // Information–Communication–Society. 2020. T. 1. P. 22-26, Vartanova E.L., Gladkova A.A., Dunas D.V. On representation of conflict in modern academic discourse//Online Media and Global Communication. 2023. T. 1. No. 4. P. 794-814, Zheltukhina M. R., Moskalev I. Yu. Portrait virtualization of emotions through imagery in Austrian and British artistic discourse // News of the Volgograd State Pedagogical University. 2022. No. 3 (166). pp. 236-245.

[2] Maidanova L. M., Media text in an ideological context: monograph. Ekaterinburg: Humanitarian University, 2011. – 301 pp.; Dzyaloshinsky I. M. Media text: features of creation and functioning: monograph. – Moscow: National University Higher School of Economics, 2011. – 378 pp., Linguistic and cultural modeling of media text: monograph / [I. V. Erofeeva, V. V. Boguslavskaya, A. N. Teplyashina, Yu. V. Tolstokulakova]. – Chita: Transbaikal State University, 2017. – 201 pp.

- the phenomenon of modern Islamism from the perspective of media communication influence is analyzed;

- the evidences of negative stereotyping of the media image are identified and systematized.

The chronological framework of the study mainly covers the period from 2001 to 2021, which is due to changes in the perception of the image of Muslims and a Muslim woman after the events of September 2001 to the modern period.

The theoretical significance of the study lies in deepening theoretical approaches to studying the role of mass media in the formation of a media image and its stereotyping; in clarifying theoretical approaches to assessing stereotypical ideas about Islam in general and the image of a Muslim woman in the media discourse of Anglo-Saxon countries; in expanding ideas about the value of studying stereotypes and the mechanism of their influence through media on political decision-making by large and small states; in the theoretical justification of the scientific approach to the study of the negative stereotypical image of Islam as one of the "ideological" and "spiritual" sources as a "hot topic" for the media. The author introduces into scientific circulation the concept of transformation of the stereotypical image of a Muslim woman and Islam as a mythologized ideological tool over the past two decades.

Theoretical advances suggest a transition to a systematic study of the prerequisites for the emergence, formation, dissemination, correction and reproduction of stereotypes associated with Islam and the Muslim woman in media texts, contribute to the development of the theory of media communication, media linguistics in general and media texts in particular, and can also be used in educational programs devoted to both the theory of journalism and communication and interdisciplinary humanities research.

The practical significance of the dissertation lies in the possibility of using its results and content in the preparation of interdisciplinary training courses on the study of international journalism, media linguistics, media discourse, modern media text, Islamic studies and issues of freedom of speech. In addition, the results of the

study can be used to correct and enrich both the theory of journalism and media communication in general, and concepts related to the problems of ethnic stereotypes in particular. The conclusions of the dissertation may be useful to specialists in the field of theory, history and practice of journalism, media sociology and media psychology, especially those who deal with the problems of intercivilizational dialogue, international relations, criticism of socio-political thought and freedom of speech in countries with different social systems. The materials and results of the study can be used in the preparation of interdisciplinary elective courses on the theory and history of journalism, media communications, modern media systems, media discourse, media text, including variable disciplines devoted to various aspects of the socio-political and cultural life of the Middle East and Anglo-Saxon countries.

The hypothesis of this study is that from 2001 to the present, the Western media, as key influencers of Anglo-Saxon media discourse, have formed negative stereotypes of Islam, Muslims and the image of a Muslim woman as a representative of the Islamic world, which, in turn, are mythologized and negatively affect public opinion.

Research methodology. In this study, comparative historical methods were used: retrospective and predictive, which made it possible to study stereotypical images about Islam and the Arabs both in close connection with the historical situation in which they arose and acted, and in their qualitative change in different stages. As a theoretical and methodological research approach, the method of system analysis was adopted, which allows treating the subject of research as a complex process, identifying the most important elements of the studied phenomena, tracing their interdependence and correlation, and a problem-oriented approach as a kind of structural-functional analysis.

The empirical basis of the dissertation was made up of media texts from the UK (BBC, The Times, The Financial Times, Daily Mail, The Guardian), the USA (CNN, The New York Times, The Wall Street Journal, USA Today), Canada (Toronto Star, The Beaverton, The Compas) from 2001 to 2021 with a total volume

of 1200 units. About 200 scientific sources (monographs, books, scientific articles) of Russian and foreign researchers devoted to media discourse, media texts, theory and history of journalism, as well as political science, sociological and philosophical works that examine stereotypes in general and stereotypes relating to Islam in particular were studied.

Provisions for the Defence:

1. The stereotypical representation of Islam in general and Muslim women in Anglo-Saxon media discourse is used as a pretext to launch propaganda manipulations in the media during election campaigns and contribute to fueling feelings of hostility towards people from the Middle East.

2. Modern American Islamophobia is based on a combination of factors such as the activation of radical Islam and stereotypes incorrectly formed through the mass media in the public consciousness.

3. An analysis of media texts in the UK, USA and Canada showed that the range of public reactions caused by Islamophobia varies from criticism and contempt for Muslims to outright aggression expressed in interpersonal communication.

4. In Anglo-Saxon media discourse the principle of selectivity and bias towards Islam and Muslim women prevails, expressed in condemnation of wearing the hijab, polygamy, strict division of gender roles, etc. The criterion for criticism is the socio-cultural and behavioral model established in Western countries, which does not correlate with the traditional values of Islam.

5. Anglo-Saxon media discourse, especially American ones, contains an array of negative rhetoric caused by the growing role and influence of Muslim diasporas in the countries we are considering.

6. Anglo-Saxon media deliberately form and impose on the audience a negative stereotype of Islamic civilization and religion, distorting the image of the Arab people, who have their own spiritual values.

7. The problem of the perception of the media image of Muslim women in Anglo-Saxon countries is especially relevant at the present time, when various women's rights movements call for the "improvement" of their situation by

abandoning the "innate" and "incorrigible" misogynistic practices that are supposedly inherent in Islam, in favor of beliefs and traditions of Western culture.

The reliability and validity of the results of the dissertation research are ensured by the clarity of methodological positions, the use of a set of modern theoretical methods used in media research, adequate to the object, subject, purpose and objectives of the dissertation, the nature of the phenomenon being studied, and the representativeness of the source base of scientific work.

The dissertation author's independent contribution is that the author examined the historical background for the formation of a stereotypical image of Muslims in the media space of Western countries; revealed the stereotypical image of Arabs and Islam in US media discourse; described in detail the stereotypical image of Islam and Arabs in the discourse of European media in general and Great Britain in particular; analyzed the influence of the stereotypical image of Islam and terrorism on the ideological confrontation between the Muslim world and Western countries; examined the phenomenon of modern Islamophobia and its horizons in Anglo-Saxon media discourse; conducted a comparative analysis of the transformation of the image of a Muslim woman in media texts in the UK, USA, and Canada.

The results of the study were scientifically tested and published in the following scientific articles:

1. The Image of Muslims in the Anglo-Saxon Media Discourse // Journalist. Social Communications. No. 3 (51). 2023. PP. 54-62.

2. Stereotyping of Muslims in Western Media // Journalist. Social Communications. No. 3 (51). 2023. PP. 63-72.

3. The Historical Form of the World of the Stereotype Image of Islam in the Anglo-American Media Discourse // Voprisy Istorii 2021. No. 1. PP.198-211.

4. Revisited the Attitude on Muslims in UK: Media Review // Mass Media of Russia and Foreign Countries: Global and National. Collection of Scientific Articles. 2020. PP. 12-19.

5. Copyright Protection in India And Access To Specific Media Content // EpSBS – Volume 76 – SCTCMG 2019. 2020. Future Academy. PP. 2170-2180.

6. On the Issue of Creating a Stereotype of Muslim Woman in the Media Texts of the USA // Psychology. Historical and Critical Reviews and Modern Research. 2019. No. 5-1. PP. 58-66.

7. Mohammed Abuhamdiya. The Phenomenon of the Muslim Woman in Mass Media of Great Britain // Psychology. Historical and Critical Reviews and Modern Research. 2019. No. 5-1. PP. 67-77.

While writing the work the following **key concepts** were used:

A stereotype is an established pattern of thinking, a prejudice, often having little in common with reality.

Globalization is a process of the worldwide economic, political, cultural, and religious integration and unification.

Hijab – it is understood in the Islamic community as a traditional headscarf.

Islam is one of the largest world religions, translated from Arabic means submission to the will of God.

Muslim woman is a woman who practices Islam.

Parallel communities – a term used to a greater extent in Western sociology, political science and cultural studies, which refers to the phenomenon of the existence of communities within nation states that have poor contact, retain their own national customs and traditions, culture, and faith.

Sharia in Islam is a complex of prescriptions fixed primarily by the Qur'an and Sunnah, which determine beliefs, form the moral values and religious conscience of Muslims, and also act as sources of specific norms that regulate their behavior.

Sura is an Arabic word for one of the 114 chapters of the Qur'an.

The Qur'an is the holy book of Muslims, handed down to the Prophet Muhammad in the form of revelations in Mecca and Medina between 610 and 632.

The list of references include172 titles: directories and regulatory documents, dissertations and abstracts, books and articles in English and Arab languages, online and offline resources.

The structure of the thesis research. The dissertation consists of introduction, three chapters, nine paragraphs, conclusion, list of references.

CHAPTER 1. MASS MEDIA OF WESTERN COUNTRIES AND ISLAM STEREOTYPICAL IMAGE FORMATION

1. 1. Historical backgrounds for the Muslim stereotypical image formation in the media space of Western countries

A number of scholars use different terms to refer to the formation of mental images in various areas of life. Some of them use the term "mental image", others speak of a "cliché", some speak about a "stereotype", and others think that the term "standard" more accurately reflects the essence of the given subject. However, do these words and terms have the same meaning, or do they indicate different objects?

Since the concept of a mental image or stereotype originated and became widespread in the Western scientific literature, primarily in social psychology, it should be shown what place this concept (in its linguistic and terminological meanings) occupies in the Western media discourse. As can be seen, Western authors also use a number of terms to designate it. In English, the terms "image" and "stereotype" are most often used for this.

The word "image" goes back to the Latin root imago from the verb imitari (to imitate, to depict), and therefore means imitation or image. Webster's Dictionary interprets it as "a mental concept shared by members of a particular group and indicating the relationship of this group to a particular person or thing".[1]

As for "stereotype", it is taken from the printing industry and means a printed form – a copy from a typographic set. According to Webster, a stereotype is "a thing that conforms to a solid or general standard" or "a standardized mental image shared by group members and which is a simplistic opinion, prejudice, or uncritical judgment".[2]

Thus, it can be concluded that both of these words indicate mental images, but the term "image" means a mental image, abstracted from life, people and objects; it

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[1] Webster New Collegiate Dictionary. Spring Field, Mass: G. and C. Merriam Co. 1977. P. 571.
[2] Ibid. P.1141.

is more general and comprehensive than the term "stereotype". Moreover, "image" is not associated with stability, or immutability. The term "stereotype" is narrower in nature since it denotes stable mental images, characterized by invariability and simplification of perception. As a rule, stereotype acts as the next stage in the formation of stable mental images of individuals, objects and events.

In the Russian science, the concept of "social stereotype" is highlighted; it defined by the Russian authors as "a stable, categorical and extremely simplified representation (opinion, judgment) about any phenomenon, group, historical figure, widespread in a given social environment".[1]

The concept of "stereotype" (in its social meaning) was first introduced into scholarly discourse in the 1920s by the American scientist and publicist Walter Lippmann. Being an expert in the field of public opinion research, he believed that "social stereotypes" help in the first place to navigate the array of social information. According to Lippmann's definition, stereotypes are culturally determined and in a certain way ordered "pictures of the world" in the mind of a person, which, on the one hand, save his/her efforts when perceiving complex information, and on the other hand, they fix and preserve existing values, thereby contributing to the preservation of high self-esteem of the person himself/herself.[2]

In connection with the increased attention to the mental images of one another that are being formed among individuals, the term "national image" has been increasingly used recently. The use of this term has become more frequent with the increase in the number of studies that touch upon the images of individual states and peoples, created by modern media.

Jean Mirel defines the national image as "a set of impressions, ideas, views and attitudes that constitute a general, or dominant opinion and are a brief description, or general idea of the people of a particular state or its government".[3]

[1] Meshcheryakova B.G., Zinchenko V.P. Big psychological dictionary. M., 2003.P. 524.
[2] Lippmann W. The Public opinion. N.Y.: Free press, 1966.
[3] Cited in: Anwar Al-Bilal. Stereotypical image of Islam in Anglo-American political science: Diss....Cand. Philol. Sciences author's abstract. Moscow. 2006. P. 8.

The term "national stereotypes" is very close to this term, which some theorists subdivide into two categories: superficial and deep. According to the definition of the Russian author A. V. Pavlovskaya, superficial stereotypes are ideas about particular people, conditioned by the historical, international, internal political situation, or other temporary factors. They change depending on the situation in the world and society. These are, as a rule, images-representations associated with specific historical realities. As for the deep (primal) stereotypes, they are stable, do not change over time, are passed down from generation to generation, and are perceived as reality, a "biological fact". Deep (primal) stereotypes were formed a long time ago.

The ways of their distribution are different: these are literature and eyewitness stories, lessons at school, conversations with parents, in addition to television, cinema, and video (Internet – from author) which are especially important today.[1]

In the light of the aforementioned, we tend to use the term "stereotype" in this work since the subject of our research is not an abstract mental image that has developed in the Western consciousness on the basis of common ideas about Islam and the Arabs, but the phenomenon of the formation of the Western people over the course of many centuries, from generation after generation, stable, impassive ideas about Islam and the Arabs. Although we will analyze the national image of Arabs in the Western media in the course of this study, we will not limit ourselves to this analysis, but consider this phenomenon in its entirety and in its various aspects. For all the above reasons, we believe that the term "stereotype" more accurately expresses the essence of the phenomenon we are considering and to a greater extent meets the goals and objectives of the present study.

It is known that stereotype about Muslims has its own history. Given the centuries-old history of relations between the Arabs and Europeans (people of the West) in general and in religious terms in particular (relations between Islam and

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[1] Pavlovskaya A. V. Ethnic stereotypes in the light of intercultural communication. // Bulletin of Moscow State University. Ser. 19. Linguistics and intercultural communication. 1998, PP.101-104.

Christianity), we can trace the history of these stereotypes through their reflection in the Western heritage, the production and reproduction in the mass consciousness and the consciousness of elites, history books, encyclopedias, and textbooks that are involved. This is a paradox, but it is a fact. The duties and tasks of scholars and university professors are to be guided at least to a minimum by scientific character and objectivity; their scientific research must be credible sources. However, many of these scholars in the West lack these qualities when it comes to Islam and the Arabs.

Afif al-Buni studied in detail a number of Western encyclopedias in order to identify the image of the Arabs that is present in them. For this purpose, the scholar looked through the British, Jewish, Great Soviet, and French encyclopedias. He found that all these encyclopedias did not reflect the difficult history and identity of the Arab-Muslim world (especially the Arab countries outside the Arabian Peninsula) since the advent of Islam.

The scholar argues that these encyclopedias ignored many of the concerns of the Arabs, but much attention was paid to what creates a negative impression of them. Every positive thing that characterizes their revival in the modern era was denied. This act harms the Western scholars, as it deprives them of the opportunity to find a scientific source that would acquaint them with the Arab nation realities. Regarding Encyclopedia Britannica, Al-Buni wrote "it does not give the reader and research anything significant that could help him/her form a certain idea of the past and present of the Arabs - in history and on earth ..."[1]

Ziyad Abu Ghuneima also mentioned that the British education agency is creating a distorted image of Islam and the Arabs. The Encyclopedia Britannica, according to him, says that Muhammad "claimed" to be a prophet sent by Allah, he is the greatest and last of the prophets, and the Arabs worship Muhammad and believe that the world was created from Muhammad's light.[2]

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[1] Afif al-Buni. Op. cit. P. 16-31.
[2] Ziyad Abu Guneim. Zionist control of the world's media. Amman: Dar Amman, 14/04/1984. P. 116 (in Arabic).

Denis Diderot, editor of the French Encyclopedia, calls Prophet Muhammad "Antichrist, murderer, kidnapper of women, and the worst enemy of the free mind." The History of Humanity: Scientific and Cultural Development[1], published by UNESCO, characterizes Islam as "an eclectic mixture of Jewish and Christian beliefs, complemented by the pagan customs of Arabs, which Islam has immortalized as tribal rituals, giving them doctrinal strength …"[2]

In the British Dictionary of World History, we read that the international mafia network has Arab roots, and the criminal Arab nature, not disdaining robbery and murder, supposedly confirms this thesis.[3]

Abu Ghuneima added that Webster's American dictionary characterizes the Arabs as "human animals, obeying instincts, bloodthirsty murderers, womanizers, vagabonds, bums, stupid beggars, and bullies". This dictionary, more like an encyclopedia, is supervised by the American publisher William Liu Liang.[4]

The most powerful social institution participating in the formation of stereotyped ideas about oneself and about others is school. In this regard, Marcel Bouzard wrote "it is the school that has the strongest influence on the image that the younger generations subsequently form about other peoples and about the relationship between different cultures."[5]

Undoubtedly, a school textbook approved by the authorities is an effective means of forming stereotypical ideas about others among pupils and students.

Many researchers have dealt with the theme of the image of Islam and the Arabs in American textbooks. Therefore, Ayyad al-Qazzaz stated that Islam was

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[1] History of humanity: scientific and cultural development. VII: The Twentieth century. URL: https://unesdoc.unesco.org/ark:/48223/pf0000147371

[2] Ziyad Abu Guneim. Zionist control of the world's media. Amman: Dar Amman, 14/04/1984. P. 116 (in Arabic).

[3] Ibid. P.117.

[4] Ibid. P.118. When reviewing the 1977 edition of Webster's dictionary, we did not find the lines that Abu Gunayma points to: the articles about Arabs and Islam were quite correct. Probably, the author was referring to the edition published under the editorship of Liu Liang. The 1977 edition was edited by Henry Posely Wolfe.

[5] See: Bouzard, Marseille. Islam today. Beirut: Al-Muassasa al-arabiyya li-dirasat-wa-n-nashr wa-t-tawzia, 1986, p. 22 (in Arabic).

most subjected to "biased assessments, falsifications and fabrications"[1] of all the topics covered in the American educational literature.

Samir Jarrer reviewed the works on this subject, especially the ones that analyzed the subject of textbooks for primary and secondary schools. He also reviewed the work of the Middle East Studies Association on the Middle East Image in High School and a number of other studies that looked at both high school textbooks and high school textbooks.[2]

The researcher, Al-Qazzaz, in 1979-1980 conducted an in-depth study of the world history textbooks used by high school teachers in two American states – California and Nebraska, as well as in the American capital, Washington. Al-Qazzaz made five main observations on this matter:

First, these textbooks spoke about Islam very sparingly and superficially. They provided brief information about the pillars of Islam and the main principles of its doctrine and also mentioned Prophet Muhammad. In these textbooks, nothing was reported about the contribution of Muslims to human culture, the achievements of the Islamic civilization in science, medicine, and philosophy were completely ignored. They were silent about the 700-year history of the Muslim reign in Al-Andalus.

Second, in these textbooks Islam was called "Mohammedanism", and this name suggests that Muslims perceived Muhammad as a God, or a deity.

Third, some of these textbooks contained images of Prophet Muhammad[3] with comments and explanations to them.

Fourth, the textbooks paid an inordinate amount of attention to military issues in Islam and talked a lot about jihad, or "holy war". In one of these textbooks, for example, there was the following phrase: "Contrary to the teachings of Christ, Muhammad glorified what he called "holy war". Another phrase from another

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[1] Al-Qazzaz A. Image Formation and Textbooks II Ghareeb E. (ed.) Split Vision, the Portrayal of Arabs in the American Media. Washington, D.C .: American Arab Affairs Council, 1983. P. 370.
[2] Jarrer A. The Treatment of Arabs in US social Studies Textbooks: Research Findings and recommendations // Ghareeb E. Split vision ... PP. 381-390.
[3] Images of Muhammad and all other prophets are prohibited in Islam and are considered idolatry.

textbook was "The Jews urged others to accept their religion for a short time; Christians spread the gospel through missionary work. Muslims, on the other hand, spread their faith through war and violence". In another textbook there were ten illustrations on the topic of "Islam", all of them were related to military action. Concluding the story of the "holy war" in Islam, the author asks his students a question: "Do you think that the spirit of jihad is still alive? Can you prove it?"

Fifth, these textbooks stated that women in Islam are deprived of all rights and oppressed. Some authors have argued that women and girls eat only scraps from the table of men and sons, boys are taught to see their mothers as only servants, and girls are not "counted" among children.[1]

In a book published in 1975, L. M. Kenny identified the bias and inaccuracy of information about the Arabs and Islam in the Canadian sociology manuals. After analyzing the content of the manuals was approved in the province of Ontario, Keny concluded that the descriptions of the emergence and spread of Islam in these books are rife with factual errors, dubious statements, and serious gaps. This, in accordance with L. Kenny, contributes to the creation of a negative image of the Islamic religion, culture, and civilization among students. The authors of these manuals argue that Islam originated among the nomads of Arabia, who were "all over the world" and found entertainment in the "attacks on caravans, which they were very proud of…"

One of the many factual errors in describing the spread of Islam is the emphasis on the use of the sword. When describing the attitudes and practices of Islam, the main emphasis is on slavery and polygamy, and Muslims, who fought against the crusaders are very often referred to as "pagans" and "infidels". Analyzing the nature of the coverage in these manuals of Islamic cultural and civilizational heritage, Kenny found almost no indication of the extent to which medieval Europe was obliged to the Islamic culture in the scientific field. On the contrary, their

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[1] Jarrer A. The Treatment of Arabs in US social Studies Textbooks: Research Findings and recommendations // Ghareeb E. Split vision ... PP. 369-380.

authors downplay the creative originality of the Arab-Islamic civilization, and sometimes even deny it altogether.[1]

In a study published by the Arabs and the West Association, there are many comments on high school textbooks in French schools. The study states: "Most school textbooks in Europe and, in particular, France, agree that Prophet Muhammad was a merchant, prophet and leader, i.e., as a person he was not quite normal. He had a difficult childhood, and he married Khadija for convenience, because he loved wealth, dreamed of fame, authority and power". One of the French textbooks asserted that in 1610, "Muhammad had a dream and at that time he was a guide for trade caravans traveling around the region, and he managed to establish contacts with Jews and Christians. In a dream, someone demanded that he should become a prophet and, inspired by a dream, he began his sermon!"

Another mistake contained in French school textbooks is the assertion that Islam is a synthetic religion, whose most provisions were born from traditions and customs borrowed from Christianity and Judaism. In the history textbooks adopted in French schools, students are taught that the Arabs were "rude, intolerant and fanatical conquerors, who imposed their religion by the force of sword. Moreover, countries and peoples that agreed to accept Islam did this in order not to pay a heavy tax – jizya that Muslims imposed on those who did not accept their faith. Arab Muslims looked down on foreigners, who converted to Islam. Therefore, it was unusual to the Islamic religion, and rebel movements have repeatedly emerged in its midst."[2]

Marcel Bouzard mentioned a modern scientific work, namely, a master's thesis, discussed in 1980 at the University of Toulon (France) and devoted to the interpretation of medieval Islam in school textbooks from 1945 to 1971. As Buzar noted, the author of the dissertation came to very eloquent conclusions: for example, school textbooks mentioned almost nothing about the Islamic civilization (materials

[1] Kenny L. M. The Middle East in Canadian Social Textbooks II Arabs in America: myths and Realities / Baha Abu-Laban, Faith T. Zeadey, Sharon Mclrvin Abu-Laban (eds). Wilmette: Medina University Press International, 1975. PP. 139-142.
[2] See: We are through the eyes of Paris // "Decree" (Jeddah). No. 7071.14.021406 / 28.10.1985.

on this topic accounted for no more than 4% of their printed volume). At the same time, the description of Islam was distinguished by conservatism of formulations, despite the discoveries made in this area by modern scholars and historians.[1]

Buzar gave examples of the description of Islam and the Arabs in French school textbooks. The prophet's name was spelled incorrectly, and the textbooks claimed "in pre-Islamic Arabia, he was an eccentric person whose religiosity was exaggerated". The authors of these textbooks resorted to pseudo-psychological characteristics and used epithets, which are value judgments leading to unacceptable subjectivity. The authors stated that the beggar Muhammad felt safe thanks to his wife. On the journey, he met Jews and Christians. He devoted his free time to meditation, and "prophetic" visions appeared to him, after which he decided to carry the message "about God – Allah". Expelled from Mecca, he decided to return to it. To do so, he resorted to violence from the very beginning. The commander's art allowed him to gather supporters around him; they were Infused with the spirit of fanaticism as he promised them paradise if they died the "holy war".

As far as Islam is concerned, characteristics such as fanaticism and obedience are usually used to assess it. A Muslim in such textbooks is called a "Mohammedan"; he/she is a slave of Allah. One of the textbooks even uses the famous term "predestination" that it is intended to instill the idea of the fatalism of Islam in schoolchildren.

As for the image of Islam and the Arabs in school textbooks in Germany, Abdel Majid Dweib's work "History of Tunisia in history textbooks of the Federal Republic of Germany", published in 1977, gives an idea on it. German schoolchildren were taught that the Islamic religion impedes progress. In accordance with such books, the Arabs, awakened from their hibernation thanks to Israel [the influx of Jews into Palestine that led to serious changes, disasters, and clashes], were distinguished by fanaticism unprecedented in the civilized world.

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[1] Marcel Bouzard. Op. cit. P. 26.

The Arab states, united on the basis of a religious community, found a source of power in the oil riches that they successfully used and today have turned into a world power.

Being constantly reproduced, this stereotypical image is complemented and "scientific" by oriental works. It is well known that most of the early orientalist schools were not guided by a purely scientific interest. They were driven by the historical confrontation between Christianity and Islam, i.e., the religions of empires at war with each other; the crusades are vivid evidence of it. The formation of a distorted perception of the Arabs and Islam in the Western consciousness entered a new stage, known as the stage of oriental aggression, which created a favorable climate and paved the way for the military invasion of the colonialists in the Arab and Muslim countries.

It should be noted that the Russian oriental tradition has developed somewhat differently. Certainly, the interest in Muslim issues was not only cognitive, but also practical due to its geopolitical and socio-cultural characteristics. The first attempts to traditionally combine Christian assessments of Islam with its interpretation on the basis of the European rationalistic thinking were carried out in Russia at the turn of the 17th and 18th centuries. Nonetheless, such an important feature of the Russian culture of that time was noted in the 19th century, influencing the philosophical and historical ideas of the Russian thinkers, as a doubt about the applicability of the experience of Western European civilization for Russia and the rest of the world. The dynamic, but following the "false" path of progress, the West was opposed to the stagnant East that had dropped out of the world history. In the context of this cultural and historical structure: West – Russia – East, understanding of the philosophy of the history of the Arab-Muslim society took place in Russia.

The European oriental tradition was one of the most important channels through which the formation of the distorted stereotyped perception of Islam and the Arabs by both individuals and the mass Western consciousness took place. Scholars argue regarding the time of the birth of the Arab oriental studies in the West. Thus, Edward Said points out that the history of the official oriental studies in the West

dates back to 1312, when the Vienna Cathedral issued a decree on the establishment of departments of the Arabic language in a number of European universities.[1]

Other scholars such as Rudy Barth believe that oriental studies originated in the 12th century, when the first translation of the Holy Qur'an into Latin was conducted. In addition, the first Latin-Arabic dictionary appeared in the same century.

In his book, The Orientalists, Najib al-Akiki traces the history of Oriental studies for a thousand years, beginning with the French monk, Herbert of Aurillac (940-1003). Arriving in Al-Andalus, he studied in Seville and Cordoba; he, in his time, became the most educated scientist in Europe, and fluent in Arabic, mathematics, and astronomy. Subsequently, he ascended the papal throne in Rome under the name Silvestra II (999-1003).[2]

Here, we will not present different points of view on the historical origins of the Orientalist movement in the West. In this case, our aim is to show the connection between this movement and the evolution of the stereotypical images of Islam and the Arabs in the Western society. The study of circumstances of the origin of the Orientalist movement in the West and the stages of its development shows how closely this movement was connected, firstly, with the religious Christianization, and secondly, with the Western colonial conquest of the Arab and Muslim countries. Mahmud Hamdi Zakzuk said, "If oriental studies are built exclusively on the study of oriental languages, which are a means to comprehending the religions and civilizations of the East, Christianization is one with it in this area. She also strives to learn the languages of those she wants to Christianize. In the 13th century, among the supporters of Christianization, there was a complete conviction of the need to learn the languages of Muslims in order to crown their attempts at Christianization

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[1] Edward Said. Oriental studies / per. Kamal Abu Dib. Beirut: Mu'assat al-Abhas al-Arabiyya, 1981, p. 80 (in Arabic).

[2] Najib al-Hakiki. Orientalists. T. 2. Cairo: Dar al-Maarif, 1981. P. 110 (in Arabic). For more details on the origin and development of oriental studies, see: Zeid bin Ahmad al-Ablai. Oriental Studies in the Light of Islamic Doctrine: Research, Discussion, Analysis. Master's thesis. (Unpublished). Islamic University named after Imam Muhammad bin Saud. Riyadh, 1406. PP. 19-74 (in Arabic).

with success. This conviction, which later evolved into a plan of action, played an important role in the development of oriental studies. At that time, it was not easy to separate Oriental studies from Christianization and from religious motives in general. The religious motive was the first reason for the birth of oriental studies."[1]

Roger Bacon, who lived in the 13th century, was an ardent supporter of the study of Muslim languages in order to Christianize them. He said, "There are few Christians in the world today. The rest of the earth is teeming with unbelievers, who have no one to show them the way to the truth". He also stated that Christianity could only spread on the earth through peaceful missionary work and good preaching. However, he believed, Christianity is incapable of fulfilling its preaching tasks for three reasons: no one knows the languages of the peoples among which the mission is to be carried out, no one knows the religion of the infidels, who should carry the Christian faith, and no one owns an argument based on the knowledge of how it is possible to convert infidels to Catholicism.[2]

Bacon's views were shared by Raimund Llull, who was born in Al-Andalus, spoke Arabic, and did much to open a number of departments for teaching Arabic. The goal of these efforts, both at that time and in subsequent centuries, remained Christianization. In 1312, the Vienna Cathedral approved the views of Bacon and Llull in regard to teaching the languages spoken by Muslims. The go-ahead was given to teach the Arabic language at five universities in Europe – in Paris, Oxford, Poland, and Salamanca, as well as at the University of the Papal City.[3]

Church circles in subsequent centuries tried to subordinate the Eastern studies to the tasks of Christianization. One of the Orientalists, who served the cause of Christianization was the Frenchman Guillaume Postel. In 1534, the king of France sent him to Egypt and Istanbul, where he studied Arabic, Turkish and Hebrew, and began to understand Amharic. When he returned to his homeland, the king appointed him professor of cultural languages at the University of Paris in 1537. He wrote a

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[1] Mahmoud Hamdi Zakzuk. Op. cit P. 27.
[2] Richard W. Southern. Western views of Islam in the Middle Ages. Cambridge: Harvard University Press, 1962. P. 100.
[3] Mahmoud Hamdi Zakzuk. Op.cit. P. 28.

book on Arabic grammar, and in his late days he published Surah al-Fatihah in Latin.[1]

In Germany, the orientalist Jacob Christmann in 1590 proposed to Prince Johann to establish a chair for the teaching of oriental languages, primarily Arabic. Christmann and his followers in Germany made Arabic studies a tool for the spread of Christianity in the East and West.[2]

In their famous book, Missionary and Colonialism, Mustafa Khaledi and Omar Farrukh note that most Orientalists "in their research have taken care of this missionary task. they portrayed Islam as an inert, incapable of development religion; they deliberately chose the weakest, caricatured aspects of the Islamic life, turning them into examples of real Islam. The goal of oriental studies was to spiritually weaken Muslims and the Eastern people in general, to instill in them a sense of their inferiority – to the satisfaction of the modern Western civilization".[3]

Although at the turn of the 17st and 18st centuries in the Western oriental studies, thanks to the efforts of the most talented and honest scholars, several objective works on Islam appeared, even these works were not free from errors and distortions of the image of Islam and Prophet Muhammad. Hence, Simon Okle, who had a reputation for being a relatively impartial scholar who, in his book, The History of the Saracens, glorified the Muslim East and placed it above the West, wrote that the prophet was "a disgusting and cunning man, and all the positive features in him were only a mask, in order to hide the true essence of his soul, overwhelmed by ambition and greed."[4]

Even an orientalist like William Badwill, the "father" of British Arabic studies, who called Arabic the language of diplomacy and business, being a Christian, could not resist the religious fanaticism that affected his attitude towards

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[1] Zeid al-Ablan. Op.cit. P. 86.
[2] Ibid.
[3] Mustafa Khaledi, Omar Farrukh. Missionary and Colonialism. Beirut: Al-Maktaba al-Asriya, 1982. PP. 24-25.
[4] Mahmoud Hamdi Zakzuk. Op.cit. P. 33.

Islam and Prophet Muhammad. He believed that Prophet Muhammad was an antichrist, who led the Arabs astray, and the author of the Qur'an.[1]

The Dutch orientalist scholar, Adriaan Reland, in his book "Mohammedan Religion", published in Latin in 1705, did not hide the missionary religious motives that prompted him to write this book. The first part of the book was a description of the Islamic doctrine, based on both Arabic and Latin sources. In the second part, the author corrected the ideas about the dogmas of Islam prevailing in the West at that time. Ryland's work had a huge resonance: its author incurred suspicions and even accusations of promoting Islam. However, in his book, he himself wrote, "It is true that the Islamic religion is a very bad religion that has caused great harm to Christianity, but is it wrong for this reason to study it? Shouldn't we reveal the depths of Satan and his wiles? It is better if we know Islam in its true guise in order to fight it more confidently and more successfully."[2]

In the same spirit, the distortion of the image of Islam for the sake of Christianization was written by the French orientalist Volney, who traveled for a long time in the East and wrote a book about him "Description of Egypt and Syria". He expressed his views on Islam and the Prophet in the essay "Monuments", published in the 19th century. The essay included the following passage: "Mohammed was able to create a political and religious empire at the expense of Moses and Christ". On the "Law of Mohammed" he writes, "Allah made Mohammed his vizier on earth and gave him peace, so that he would subdue with the sword those who refuse to accept his law". He also stated, "this messenger who preaches only with murder and massacre". He called the Prophet an ambitious person, who used religion "in his plans to establish domination and base tendencies", and the Qur'an – "an interweaving of contradictory and confused speeches, funny, and dangerous instructions."[3]

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[1] Sari J. Nasir. The Arabs and the English. London: Longman, 1976.
[2] Mahmoud Hamdi Zakzuk. Op.cit. P. 34.
[3] Hisham Jait. Europe and Islam. / Per. Khalil Ahmad Khalil. Beirut 1st edition: Dar-at-talia, 1991. PP. 32-33 (in Arabic).

As for the connection of orientalist schools with the aggression of the Western colonialism against the Arab-Muslim countries, it is obvious on the one hand that colonialism used oriental studies in the implementation of its goals. On the other hand, it put individual orientalists and orientalist institutions in the service of the western colonial expansion. Here is what Mahmoud Hamdi Zakzuk wrote about this, "Colonialism in the Muslim world has largely determined the nature of the European view of the East, especially since the mid-19th century". Colonialism enjoyed an oriental heritage; on the other hand, the Western domination in the East contributed to the strengthening of the position of oriental studies. The period of rapid development of orientalist institutions was followed by the intensification of the European expansion in the East.[1]

Marcel Bouzard wrote in his book Islam Today, "... the works of orientalists – with rare exceptions – did little to better understand Islam or clarify and correct the picture in the Western public opinion. Firstly, because they were usually presented to the public in a very specialized language ... On the other hand, oriental studies were basically one of the scientific branches associated with the colonial sciences in France, Great Britain, and their subordinate countries. Good knowledge of Islam was required to facilitate the colonial administration of Muslims."[2]

This fact was confirmed by Edward Said, who noted that a specific orientalist experience was put at the service of colonialism, because when an orientalist was required to make a choice between sympathy for the East and loyalty to the Western colonialists in difficult moments, he always chose the latter. This has been the case since Napoleon and since then the situation has not changed.[3]

Mahmoud Hamdi Zakzuk cited the names of orientalists, who served the Western colonial institutions. One of them was the German orientalist, Karl Heinrich Becker, who founded the magazine, Islam, in Germany, in which he published numerous works that served the goals of the German colonialism on the African

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[1] Mahmoud Hamdi Zakzuk. Op.cit. P. 43.
[2] Marcel Bouzard. Op. cit. P. 19.
[3] Edward Said. Oriental studies. P. 19-20.

continent. In addition, the famous Dutch Islamic scholar, Snook Hurgronye, went to Mecca in 1885 preparing to serve the interests of colonialism. He adopted a Muslim name previously and spent about six months there. This scholar, who was fluent in Arabic, was instrumental in shaping the cultural and colonial politics in the Dutch-owned regions of Eastern India. He held leading positions in the Dutch colonial administration in Indonesia.

Many French orientalists worked in the French Colonial Office as advisers on the North African affairs. For example, since 1805, the orientalist, De Sacy, worked at the French Foreign Ministry, and L. Massignon served as an adviser on Islamic issues under the French colonial administration. In England, one of the most ardent supporters of the idea of creating an oriental school was Lord Curzon. He considered such a school a necessary element of the arrangement of the British Empire, which would help preserve the position of Britain in the East. Subsequently, this school was transformed into a school at the London Institute of Oriental and African Studies. As it was noted by M. Kh. Zakzuk, when defining its policy in the eastern colonial possessions, the British government consulted with a team of orientalists, who provided it with the required research.

Despite the advances in oriental science, these studies contributed to the ingraining and implantation of many stereotypes regarding the Arabs and Islam that still live in the Western cultural consciousness. Although the Western colonialism withdrew its troops from the countries of the Arab-Islamic world due to the successes of the anti-colonial movements in the middle of the last century, it did not give these countries the opportunity to enjoy the benefits of independence. In many ways, this independence was deficient, and the most difficult legacy left to these countries by the Western colonialists was the cultural and technological dependence into which the ideological and cultural expansion of the West plunged the Islamic world.

In addition, the West, today, does not abandon its attempts to perpetuate its cultural and economic domination over the Islamic world. Nevertheless, the West knows that this domination ensures achieving its ideological and political goals and

helps it remain a center of strength and superiority. Therefore, the need for Western politicians and ideologists to distort the image of the Arabs and Islam persists today. In the past, orientalists and centers of orientalism helped create fertile ground for the attainment of the military goals of the Western colonialism. Currently, the experts on the countries of the East and Islam in Western universities and other scientific centers serve the goals of ideological and cultural expansion, representing one of the most effective means of strengthening the West's political and economic dominance in the Arab world.

Leonard Binder, a professor of political science and Middle Eastern studies at the American University of Chicago, 1972-1973, led the Middle Eastern Studies Association in the United States and Canada. Here is how he defines the main task of oriental studies: "The main motive for the emergence and development of regional studies in the United States was the political motive. Our main task was to counteract forces hostile to us and ensure political influence. Binder admits, Middle Eastern studies suffer from bias, inertia, religious bias, and, moreover, from 'incompetent' academicians.[1]

In support of this fact, Edward Said cited convincing arguments in his book, The Illumination of Islam. In it, he analyzed four conferences held in 1971-1978. The funding for all four conferences came from the Ford Foundation (*Author's note: Edward Said believes that politicians, strategic research experts, some academics and academic departments of the largest commercial companies in the United States work together to serve American interests, helping to strengthen America's power and dominance in global confrontation and foreign policy*). Although the programs of these seminars were designed and implemented by academics, the participants never lost sight of the political and ideological interests of the United States.

The first seminar was devoted to the problem of slavery in the Muslim countries of Africa. Undoubtedly, the question about this was raised with the aim of

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[1] See: Muhammad Kamal ad-Din Imam. The image of Islam in Western media. Abstract (unpublished) Shariah Faculty of the Islamic University of Imam Muhammad bin Saud. Riyadh, 1405 AH. P. 6.

showing the kind of abyss that is supposed to separate the Africans and Islam. Several Israeli professors took part in the seminar, warning the African countries against the reliance on the Arabs, who once enslaved their ancestors. At the same time, not a single representative of the Arab-Muslim world was invited to it!

The topic of the second seminar, held in 1978, was "the situation of religious minorities in the Islamic society of the Middle East". The seminar was organized at a time when calls began to be heard among the Western strategists to split the Muslim world from within by inciting communal separatism among the religious and ethnic minorities. Representatives of religious minorities of the Muslim world were invited to the seminar, and an Israeli professor made a presentation on the Arab Palestinian "minority"!

The third workshop was devoted to "behavioral and psychological tactics in the analysis and interpretation of the Middle Eastern societies". The aim of the seminar was to describe the Islamic society and identify its strengths and weaknesses.

The theme of the fourth seminar was: "Land, Population and Society in the Middle East: Research in Economic History from the Dawn of Islam to the 19th Century". The political thrust of this seminar was also clear as it explored the relationship between land tenure, demographic characteristics, and political power as an indicator of stability or instability in the contemporary Muslim societies.[1]

Thus, it can be said that in many cases the academic circles dealing with oriental studies and Islamic studies in the West are the successors of the traditions of the first orientalists, who participated in the preparation of favorable conditions for the conquest and colonization of the Muslim East. In the Western countries today, many of those who are called "experts" in the field of Islamic studies and oriental studies and who specialize in the problems of the Middle East are involved

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[1] See: Edward Said. Stereotyping Islam: How Western Media Control the Formation of the Consciousness and Mentality of Others / Translated by Samir Naim Khuri. Beirut: Foundation for Arab Studies, 1983, pp. 159-163 (in Arabic).

in a campaign to distort the image of Islam and the East, acting in accordance with the political, cultural, and economic interests of the modern Western powers.

In the modern era, the media have given this problem a qualitatively new dimension; they have assumed the function of popularizing distorted stereotypes of the Arabs and Islam, formed by orientalists, politicians, and some representatives of the academic community. Thanks to the breadth of their audience, appeal, and influence, the Western media were able to turn the distorted stereotypical perception of Islam and the Arabs into a subject of increased attention of the Western individual. The Arabs and Islam – especially in times of crisis – have become the topic of forums and public debate. Therefore, we can talk about a clear negative role of the media in rooting stereotypical ideas about the Arabs and Islam in the Western mind.

Numerous studies indicated a great similarity between the negative stereotypes of the Arabs and Islam, created by specialists in the East and Islam in scientific and intelligence structures, and those stereotypes that were replicated by the Western media. As Edward Said noted, his research led him to the conclusion that the points of view of experts, Islamic scholars and orientalists, who were used by the Western political circles, coincided with the way the Western media interpreted Islam and the East. These studies have shown that the main idea, carried out, is that Islam poses a threat to the West. Vivid examples of this are Brzezinski's theory of the "crescent of crises" and the theory of a university professor, Bernard Lewis, about the "propaganda of Islam". As Edward Said noted, for them Islam "means the end of the Western civilization, as it is a religion that is inhumane, undemocratic, and irrational". From the point of view of those who shape the Western politics and the media that distort the image of Islam, the latter "embodies the danger arising from an emerging movement that threatens not only a return to the Middle Ages, but also – in the words of Daniel Moniehen – the destruction of democratic devices of the Western world". Edward Said believed that this view of

Islam was consistent with orientalist calculations, which assert that "Islam is not only a formidable rival for the West, but also a belated challenge to Christianity."[1]

However, the distortion of the image of the Arabs and Islam in the Western societies by the efforts of the media is only one side of the problem. The other side is that the Western media are spreading this false image all over the globe. Furthermore, the structure of today's world information order contributes to the achievement of this goal. The Western media today have great potential to control and dominate the world. Up to 80% of the world's news is broadcasted by the largest Western news agencies such as Reuters UK, French cooperative news agency, Associated Press (AP), and United Press International (UPI). In addition, there is discrimination in the allocation of terrestrial frequencies for the Arab and other developing countries. If the largest agencies control about 90% of the airtime, the developing countries, including the Arab and other Islamic countries, account for only the media that they protect from the Western broadcasting.[2]

With regard to the Western dominance of television broadcasting, much of the control over illustrated information belongs to the largest Western corporations. The volume of films, programs, TV series, and information materials coming from Western countries (and primarily from the USA) to other countries of the world shows the extent to which the West controls what the whole world watches on TV.

For example, CBS Broadcasting Inc. distributes its programs and films in more than 100 countries around the world, and the American Broadcasting Company (ABC) controls up to 60% of the world's television production. In a report to the Congress in 1967, Wilson Dizard, a former State Department official and a fifteen year veteran of the United States Information Agency (USIA), said: "The volume of American commercial exports of television products reaches more than $100 million a year". Of course, this figure is now many times higher! The most important thing is that television has become the most effective means of delivering the necessary

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[1] Edward Said. Oriental Studies. P. 36.
[2] Mustafa al-Masmoudi. New informational order. Kuwait: National Council for Culture, Arts and Literature. 1496/1985. Series "World of Knowledge", vol. 94. PP. 41-42 (in Arabic).

information to the world. Hence, television programs took over Hollywood Entertainment Corp., which nearly seventy years ago flooded the world with its movies.

According to Mustafa al-Masmoudi, the modern informational order "contributes to the preservation of a kind of political, cultural, and economic colonialism, which is mainly expressed in the interpretation of news concerning the developing countries. This is clearly manifested in the coverage of events, the real significance of which is small, and in some situations it is generally insignificant, in the collection of disparate facts and showing them as a "totality", in showing facts in such a way that the conclusions arising from these facts are inevitably drawn in the benefit of this global corporation, in inflating private events in order to awaken an unjustified fear of them in the audience, and in hushing up events that do not meet the interests of the countries that own these media. Consequently, the world's events are covered only to the extent that it is in the interests of certain societies. In addition, there is distortion of information in accordance with the moral, cultural and political values of certain countries, even if it challenges the values and aspirations of other nations.

The selection criteria, consciously or unconsciously, are based on the political and economic interests of the global network and the countries in which this network has a strong position. It is also necessary to focus on the use of the bright headings and epithets, effective definitions, which are chosen in order to "belittle" them.[1]

If the countries and societies of the Third World are faced with an imbalanced flow of information, then an avalanche of malicious information attacks falls on the countries and societies of the Islamic world - and primarily the Arab countries, with the help of which the Western media seek to distort their foundations and values, impose Western and the global audience has a negative stereotype of Islam as a religion and civilization, and the Arabs as a race with their own special values. In

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[1] Mustafa al-Masmoudi. Op.cit. PP. 43-44.

the following chapters, we will look at how these stereotypes are manifested in the Western media in order to reveal the full scale and seriousness of this problem.

1. 2. The stereotyped image of Arabs and Islam in the media discourse of the United States

The mass media is one of the most important channels for the formation of stereotypes in the minds of people. In the modern life, the role of the media in the formation of stereotypes is increasing due to the expansion of their audience and their enormous ability to attract people, "dictatorially" manage their time, and create powerful competition with other social institutions in terms of influencing the masses.

The various information that the media delivers to the mass audience is a sort of "window" through which people look at the world around them. The main task of the media is to inform people about what they want to know, what is important for them to know, and what they need to know. This figurative comparison of information materials with a "window on the world" assumes that we know where this window is located, what its dimensions are, and how it affects people's perception of those parts and features of the world that they see from it.[1]

Therefore, it can be observed that most of the images that we accumulate, forming our understanding of the world, we draw primarily from various media. It would not be an exaggeration to say that it is the media that create these images in our minds, shape them, and organize them in a certain way. The media as a source of information not only point us to the event, but also interpret it, and turn it into a certain image. This suggests that news does not tell us the fact itself and is not a reflection of it: we are talking about a chain of complex operations, deliberate selection of information, discussions, and decision-making influencing the direction of information presentation and methods of coverage of events.

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[1] See: Tuchman, G. Making News: A study in the Construction of Reality. N. Y: The Free Press, 1978. P. 1.

Based on this logic, the media can be viewed as the creator of a kind of "figurative" environment between a person and the objectively existing world. William Rivers states, "speed, totality and pervasiveness have been added to the traditional role of communication. Therefore, it is sometimes argued that the media create a kind of alternative reality around a person. On the other hand, the media as a whole can be viewed as one of the means by which the ruling structures exert social pressure. In addition, the media introduce into the consciousness of the masses the values and ideas prevailing in culture, and as a result the society is under the threat of stagnation and decay."[1]

In our era, the media have become the source from which a person draws information and knowledge about the world around him/her.

This was one of the topics that worried specialists from various countries dealing with media problems. A nationwide survey conducted in the United States showed that 95% of respondents to the question "where do you get information about the events taking place in the world?" replied that they draw it from the media.

The media have become not only a means of delivering information, but also a means of orienting individuals and groups, forming their ideological and social position. Therefore, about 70% of the image of the world in the mind of a person is formed by various media. Their role in this regard is further enhanced by the fact that they are of fundamental importance in the creation and formation of the so-called "environment of opinion". In addition, the media have entered a new stage in their history, marked for them by a sharp rivalry with educational institutions in the implementation of educational functions and influence on the educational process. We are talking about the aggregate production of all forms of cultural and ideological production, distributed among the various strata of society, from children and youth to the elderly of both sexes.

Suheir Barakat defines the role of the media in the production, dissemination, and development of stereotypes by the capability of these media to be a natural

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[1] Rivers, William L. The mass media and modern society. San Francisco, Rinehart Press. 1971. P. 23.

extension of "their sight and our hearing," as Marshall McLawhan puts it. The messages that the media circulate differ from the messages that a person receives directly from the surrounding nature in that information messages are "shaped"; they are based on a certain social norm, for example, the language. These molded messages are characterized by stability, concentration, and lapidary.

To this, it should be added that the media are not limited to the production of stereotypes in the mass consciousness as they "pump up" these stereotypes, firmly hammering them into the consciousness to such an extent that it seems to a person that he/she has actually met people that the media tells him/her about. According to Suheir Barakat, the media also play an important role in the development of mental images and their change. The information revolution that we are experiencing today, which has led to a huge increase in the amount and variety of information, puts constant pressure on the individual. It renews and changes the already established stereotype, transfers it to another level – the one to which a person is led by knowledge acquired in society – so that he/she can fulfill his/her role in it. At the same time, the media adapt new knowledge and deliver it to the public in easy-to-digest portions.

The Modern Western media resort to creating falsified, stable, and biased stereotypes of many peoples, nations, and countries, especially those related to the so-called third world.

However, a scientist analyzing the vectors of stereotyping in the Western media will easily notice that none of the religions, civilizations, and nations is the object of such systematic and purposeful falsification as the Islamic religion, civilization, and nation. It can be said without exaggeration that the constant distortion of the image of the Arabs and Islam in the modern Western media is a phenomenon, unique in its nature, motivation, and results. At the same time, this is a specific phenomenon that is absolutely different from other attempts to create distorted images of peoples neither in quantitative nor qualitative parameters.

Taking a look at stereotypes about the Arabs and Islam that are being imposed on the audience by the Western media, a number of striking features that characterize

these distorted stereotypes can be easily seen. One of the scholars who dealt with this issue identified four such features:

1) The Arabs are portrayed as religious opponents of the people of the West, and extremists, who fight Christians;

2) The Arabs are portrayed as heroes of the Arabian Nights fairy tales, who are only interested in women and sex;

3) The Arabs are portrayed as a source of unrest, terrorism, and violence;

4) The Arabs are portrayed as the reason for the unexpected cutoff of oil supplies to the Western countries.[1]

The main element of the distorted stereotypical image of the Arabs is the distorted image of Islam, which is portrayed as a primitive and uncivilized religion, and its adherents – as obscurantists and extremists in their religious beliefs and, above all, in their behavior.

The portrayal of Islam in its worst, most inhuman form, and blaming Islam for all crises in relations between the Muslim East and the Christian West constitute the alpha and omega of the stereotypical image of the Arabs and Muslims in the Western media. We will illustrate this fact in detail when considering the various manifestations of this stereotype in various Western media, channels of influence on the minds of the audience.

A comprehensive look at this phenomenon convinces us that practically without exception, the Western media participated in the creation and dissemination of the negative stereotype of The Arabs and Islam. Their images are being deliberately distorted in the (Western) media. All channels are used – books, print, radio and television, theater, prose, and poetry. All information genres are used, such as interview, note, commentary, caricature, serial, etc.

This phenomenon encompasses all segments of society, even educational institutions such as universities and academic institutions, which in theory should be objective and unbiased.

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[1] M. Suleiman. National Stereotypes as Weapons in the Arab-Israeli Conflict II Journal of Palestine Studies 3 (Spring 1977) PP. 21-109.

In our study of the Western media, we will limit ourselves to analyzing the main means used to create these stereotypes, which will help us understand the essence of these media and, at least in general terms, assess the degree of their influence on the public consciousness. As an example, we will only restrict ourselves to the media of a few Western countries that had a particular influence in the Muslim countries and which occupy an important place in the world to this day; such states are France, but mainly the USA, Great Britain and Canada. As for the press of other Western countries, it will not be considered in the thesis. Let's start with the seal of these countries. In 1800, the United States of America had 17 newspapers and 200 other periodicals in 13 states.[1] In 1910, 2,430 newspapers with a total circulation of more than 24 million were published there. Several newspapers were published in each major city. The largest center for the daily press was New York, which in 1910 published 22 daily newspapers. According to the most recently available data, there were 1,279 daily newspapers in the United States in 2018. The number of daily newspapers in the U.S. has been on the decline since 1970, when there were 1,748 daily news publications in the country. However, given the ongoing struggle of print media around the world, a decrease of around 460 newspapers over several decades is more positive than many might expect.[2] Another characteristic feature of the American press is the process of its monopolization. The number of cities in which competing newspapers are published is declining. The number of daily newspapers is also decreasing.

The concentration process is characterized by a tendency for monopolies to take over not only individual publications, but also entire publishing companies. Among the leading media corporations, there are practically no associations that produce the same type of products, in particular, only newspapers. As a rule, these companies are diversified, that is, they are engaged in the release of various kinds of information products; they publish newspapers, magazines, books, own radio and

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[1] Ibid. P.47.
[2] Number of daily newspapers in the United States from 1970 to 2018. URL: https://www.statista.com/statistics/183408/number-of-us-daily-newspapers-since-1975/

television stations, cable television systems, paper mills, recording studios, and also have capital investments in various industries.

There are currently several large publishing corporations in the United States; they are usually divided into mainly newspapers and magazines. However, as we have already noted, many of them do not specialize in any type of product, but publish both newspapers and magazines, books, have cable TV stations, radio stations[1], etc.

The USA was founded by religious fanatics and sectarians who had to flee the Old World in order to be able to live according to the commandments and canons of their religious leaders. The dire consequences of the spread of religious fanaticism in the United States can now be seen. Therefore, in the United States, there are still those who "hunt for witches." This is most common among Christian sects. Such people in modern conditions can be called radical Christians.

After gaining independence, the mass exodus of sectarians was presented as a "push for freedom", "the search for the promised land" and "an attempt to build a better society." However, instead, they have developed communities of fanatics who create real obscurantism. They arrange lynching, abandon modern medicine, forcibly give in marriage, encourage domestic violence, and are as hostile as possible towards everyone, who is not a member of their community. If someone thinks that all of this was only in the past, they should take a look at the Amish, Mormons, and hosts of other radical Christian sects, flourishing in the United States of America.

However, the USA is not united by sects. Throughout the United States, attending Sunday services and donating money to the local congregation is almost mandatory. In houses, before dinner, a prayer is read, and children go through all religious rituals without fail. Furthermore, if you openly declare that you are an atheist, this can not only narrow your circle of contacts, but also lead to dismissal.

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[1] Kalyagin B. A. Characteristics of the modern US press. Moscow University Bulletin. Series 10. Journalism. No. 3. 2012. URL: https://vestnik.journ.msu.ru/books/2012/3/kharakternye-cherty-sovremennoy-pressy-ssha/

Sometimes, which of the presidential candidates is more devout decides whether he will take the place of President.

Christians, and to be precise, all kinds of Baptists, Adventists, Calvinists, Methodists, Evangelists, and others are extremely jealous of the cults of which they are adherents. It comes to the point that often such a hot religious fervor becomes the reason for hate crimes. These cases are systematic, if not massive. However, in the United States, it is customary to keep silence about such incidents, as it casts a shadow on the institution of the church as such, which has a huge impact on the minds and hearts of the average American.

There were 2,042 reported incidents based on religion. Incidents involving anti-Muslim and anti-Sikh sentiments remained at similar levels compared to 2021.[1]

For all the fragmentation of the American Christianity, we must not forget that all these religious institutions are used in one way or another for total brainwashing and control of the entire American society. For example, Mormons are very widely involved in the activities of the CIA and US financial groups.

CIA recruiters said that Mormon missionaries are valued for their knowledge of foreign languages, abstinence from drugs and alcohol, and respect for authorities. In addition, Mormons hold a disproportionate number of leadership positions in several large companies, including Marriott, American Express, Dell, Lufthansa, Fisher-Price, and Deloitte.

Mormons have become firmly entrenched in the national consciousness with the emergence of not one, but two presidential candidates in the 2012 US elections. At the same time, almost a quarter of voters said that they would not vote for a Mormon president. However, according to the latest figures from the Pew Research Center, Mormonism, with 6 million followers, is currently the fourth largest religion in the United States. The Church claims that the number of adherents of this religion is increasing by 1 million every three years.

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[1] 2022 FBI Hate Crimes Statistics. URL: https://www.justice.gov/crs/highlights/2022-hate-crime-statistics

More than a quarter of American Mormons – including Fox News anchor Glenn Beck - have converted. Membership in the Mormon Church has more than doubled since the 1980s. There are currently more than 16 million Mormons in the world, more than half of whom live outside the United States, according to the 2020 church statistics.[1]

A key reason for the Mormon explosion is the church's commitment to popularizing the religion, primarily through missionaries. Every young Mormon is expected to serve a mission overseas for two years, and many describe this as "the best two years of my life". Currently, over 50,000 Mormon missionaries serve churches around the world.

At the moment, the United States is an extremely intolerant and highly religious community, in which the like-mindedness of the group is more valued than the level of education of the individual and his/her ability to think critically. This is an absolutely manageable society creating the illusion of choice, the illusion of justice, and constantly reminding that someone from above is watching them and will certainly punish them for any disobedience.

Religion is a factor in US geopolitics

It is known that the religious convictions of the US politicians often determine their geopolitical priorities. Thus, almost half of all Americans support Israel, even if its interests are at odds with those of their own country. Only a minority of Americans say their country should pursue its own interests rather than support Israel.

Religious belief is one of the reasons the American Jews support Israel. Indeed, the neocons argue that no good American Jew should be a Democrat on the basis of perceived lack of support for the party of Israel.

Many attribute this support for Israel to religious fanaticism. The American media loves to ridicule hostile nations, especially Muslims, for being driven by

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[1] 2020 Statistical Report for the April 2021 Conference. URL: https://newsroom.churchofjesuschrist.org/article/april-2021-general-conference-statistical-report

religious extremism, but this is undoubtedly the main factor, perhaps the most significant, in explaining the strong support for Israel among the American population.

As reported by CAIRN, most hate crime criminals do not belong to any organized group. Nevertheless, the forensic scientist, Jack Levin, believes that "no more than 5% of all hate crimes in the country are committed by members of organizations such as the Ku Klux Klan, the Aryan nations or the white Aryan resistance." However, members of the Ku Klux Klan group continue behind the scenes to inspire others to commit murder, assault, and vandalism.

In addition, Amanda Marcotte, a journalist spoke about 9 ways through which Christian fanatics harm the United States of America in an article for the publication Salon. These included the war on Christmas hysteria, terrible social safety nets, creationism, conversion battles in schools, persuading people to vote against their own interests, Christian "entertainment", faith healings, the activities of the modern US Republican Party, and the culture of rape.

The Huffpost also explained why the US residents seem to be more religious than other Western powers. According to the authors, the first amendment to the US Constitution created a competitive religious market in which dozens of sects competed with each other, while Europeans held on to their country churches.

The American competition meant denominations multiplied, religious entrepreneurs flourished, immigrants imported traditions, uneducated clergy attracted uneducated followers, and educated clergy attracted educated followers.[1]

The above gives an idea of the degree of influence of these media outlets on public consciousness in general and on the consciousness of the average citizen in particular. Their role in the formation and consolidation of negative stereotypes associated with the Arabs and Islam can be assessed by analyzing some of their publications. There are many studies on the distorted stereotypes of the Arabs and Islam in the Western press. Most of these studies focus on examining the position of

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[1] How US religious fanaticism exists in a democratic wrapper. URL: https://riafan.ru/1226833-kak-sushestvuet-religioznyi-fanatizm-ssha-v-demokraticheskoi-obertke. 2019.

the Western media regarding the Arab-Israeli conflict. It is seen as a major international issue that epitomizes the relationship between the Muslim East and the West.

One of the first works devoted to the attitude of the Western media to the Arab-Israeli conflict is the study of Hamed Rabia. In this study, he analyzed a sample of daily and weekly publications in Western Europe. The sample included the French, Le Monde and Express; the British magazine, The Economist; and the French magazine, Le Nouvel Observateur.

The results of the study showed that these newspapers and magazines took the side of Israel and portrayed the Israeli society in a favorable light, but created a negative image of the Arab society. In general terms, the image of Israel in these newspapers and magazines boils down to the following: Israel is a historical reality, it is closely connected with the Western civilization, ideologically expresses the modern political ideas, it is a modern highly developed country, which geographically and historically belongs to the Middle East.

Finally, it is argued that the Middle East is a collection of societies and teachings that express the extreme degree of civilizational and institutional backwardness![1]

In the United States, M. Suleiman conducted two serious studies in which he used the method of content analysis to reveal the nature of the coverage of the Suez Crisis of 1956 and the War of 1967 by the American newspapers and magazines. The objects of his research were the following publications: "New York Times", "US News & World Report", "The Nation", "The New Republic", "Life", "Newsweek" and "Time".

The considerable period of time that separated the writing of the two works (about ten years) had almost no effect on the results of the study.

The second study was carried out almost ten years after the first, and the results differed slightly. The American newspapers and magazines are firm in their

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[1] Hamed Rabia. The philosophy of Israeli propaganda. Beirut: PLO Research Center, No. 72, 1970.

attitude towards the Arabs and Israelis. In both cases, the American media portrayed the Arabs as peoples in a constant state of division and rivalry. The Arabs, they wrote, should not be relied upon and should not be trusted; these are Bedouins, who are at a very low standard of living, and undemocratic ideas are widespread among them. The Israelis were portrayed by the American newspapers and magazines in a completely different light. The American media praised their heroism, self-reliance, their fighting efficiency, and self-confidence.[1]

J. Terry, who analyzed the coverage of the October War in 1973 by the American press, came to the conclusion that the coverage of events by a number of newspapers and magazines had become more objective in comparison with the previous period and had lost the character of complete solidarity with Israel. However, the researcher noted that the pro-Zionist and anti-Arab tendencies remained in the editorials[2]. The same conclusion was reached in 1979 by R. E. Trice, who studied the content of editorials in 11 American newspapers between 1966-1974. He showed that there is a strong anti-Arab and anti-Palestinian tonality in these articles, although, according to R. Trice, in comparison with the previous period, there are more critical articles about Israel in the American press.[3]

A similar study was conducted in 1979 by D. Doherty and M. Worden, who studied the editorial content of four leading American newspapers (New York Times, Washington Post, Christian Science Monitor, and Wall Street Journal) during the period from 1967 to 1977. These scholars found that what all these newspapers have in common was the tendency to portray Israel as a besieged country surrounded by hostile Arab countries.[4]

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[1] See: Suleiman, M. An Evaluation of Middle East News Coverage in Seven American News Magazines II Middle East forum. LXL. N. 2 (late Autumn, 1965). PP. 9-30; M. Suleiman. American Mass Media and the June Conflict. Chicago: North Western University Press, 1970; see also: Suleiman, M. The image of Arabs in the minds of Americans. Beirut: Center for the Study of Arab Unity, 1987, pp. 29-64 (in Arabic).

[2] Terry, J.; Mendenhall, G. 1973 U.S. Press Coverage on Middle East II Journal of Palestine Studies. Vol. 4. N 1. PP. 120-133.

[3] Trice, R. The American Elite Press and the Arab - Israeli Conflict. The Middle East Journal. Vol. 33. No. 4 (Summer 1979). PP. 304-326.

[4] Daugherty, D.; Warden, M. Prestige Press Editorial Treatment of the Middle East Crisis during 11 years//Journalism Quarterly. No. 56 (1979). P. 776-782.

This portrayal of Israel is intended to evoke sympathy for this country, which is fighting against the fanatical enemies that surround it from all sides!

A study conducted by J. M. Belkaoui (1978) examined the position of the American weekly magazines on the Palestinian issue from 1967 to 1973. The author noted that the expressions used in these magazines to convey the statements of the Arab and Israeli leaders differed from each other. Therefore, if in relation to Israel these formulations were neutral, they were openly biased towards the Arabs.

For example, speaking about the Israeli side, the following vocabulary was indicated: "reported", "said", "announced", "warned". Regarding the Arab side the following vocabulary was indicated: "declared", "demanded", "accused", and "threatened ". J. Belkaui compared the results of his study of media positions with the results of polls of the American public about the Middle East conflict. He argued that despite the growing sympathy of the American public opinion for the Arabs during the October War of 1973, the position of the American media has not noticeably changed.[1]

A book written by Ahmad Turkistani, Coverage of Social Shifts in Saudi Arabia by Three American Magazines 1975-1980, tackled three magazines: "Time", "Newsweek" and "US News & World Report". The magazines' coverage of the processes in Saudi Arabia, according to the author, suffered from unjustified generalizations, a pro-Western bias, inaccuracy and emotionality of estimates.

Here are some examples of how these magazines distort the image of the Arabs and Islam. For example, Time magazine claims that "polygamy is a widespread business in Saudi Arabia". Speaking of the status of women in the country, the magazine wrote that they belong to the category of second-class citizens, i.e., they are oppressed and subjected to rough treatment. Newsweek magazine stated, "the Saudi law is based on the harsh norms of Sharia law", which infringes upon human dignity and rights according to the magazine.

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[1] Belkaui, J. Images of Arabs and Israelis in the prestige press 1966-1974 II Journalism Quarterly. No. 55 (1978). P. 732-738.

US News & World Report describes Saudi Arabia in negative terms. "This oil-rich country", the magazine says, "is ruled by the heir of a desert warrior". Newsweek magazine states, "Despite its new wealth, Saudia Arabia remains a backward and poor country, a feudal kingdom." Here is the statement of the magazine "Time", "The oil countries have united in the exploitation of a modern civilization built on oil."[1]

In his academic study, Ghazi Zein Awadallah, analyzed the characteristics of stereotypical images of the Arabs and Israel in editorials of three American newspapers: New York Times, Los Angeles Times, and Christian Science Monitor from 1960 to 1982. The scholar ends his work with the following conclusion: "The American press is accused of taking a pro-Israel position when covering the Arab-Israeli conflict and portraying the Arabs as a gang of terrorists." As the author writes, it was the American press that has always called, encouraged, and even compelled American politicians to remain faithful to the historic commitment to defend the State of Israel. The results of the study showed that in the early 70s the American press covered most of the topics related to the Middle East from a pro-Israel position.

Although the content of editorials in the 1960s reflected a pro-Israel point of view, this, as Awadallah wrote, "does not mean that this position is constant and unchanging. Survey results indicated that editorial content in the American newspapers was pro-Israel and anti-Arab throughout the 1960s, but this trend began to reverse in the 1970s. After 1973, more understanding and sympathy for the Arabs began to appear. This was the period when the Arabs began diplomatic negotiations and diversified their methods of presenting their problem."[2]

Although the October War of 1973 played a significant role in changing some aspects of the image of the Arabs in the West (especially in the United States), this change was limited to showing the heroism of the Arabs (they were portrayed as cowards before that), but other negative features of their image remained unchanged.

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[1] Turkistani, A. The Coverage of Social Change in Saudi Arabia by three American News Magazines. 1975-1980 (Unpublished master's). California State University 1980.
[2] Ghazi Zein Awadallah. Arab in the American press. PP. 68-88.

An American public opinion poll in 1980 showed that a significant part of the respondents considered the Arabs to be cruel barbarians (44%), treacherous and cunning people (49%), oppressors of women (51%), bloodthirsty warmongers (50%). In addition, many respondents considered that most Arabs or all of them to be enemies of Christians (40%), anti-Semites (40%), who want to destroy Israel and throw the Israelis into the sea (44%)[1]. Today, forty years later, nearly 49% of non-Arab survey respondents want greater controls on Arabs in the United States, and 40% want them to be able to be arrested without hard evidence of guilt.

Caricatures are among the genres used to perpetuate stereotypes about the Arabs and Islam. The political caricature, circulated daily by newspapers, carries a concentrated and deeply influencing informational message. This genre has been used as an effective weapon in distorting the image of the Arabs and Islam in the Western press. The political cartoon in the Western press focuses on the following topics: "Arabs and oil", "Arabs and ignorance", "Arabs and women", and "Arabs and terrorism".

Western political cartoons often portrayed PLO leader Yasser Arafat as a "bloodthirsty terrorist." In one of the drawings, Arafat runs towards a bus full of passengers, holding a bomb with a lit fuse in his hand. A western woman says to him: "Hurry up, dear, or you will miss the bus!" In another cartoon, laughing Arafat is depicted standing in a field uniform with bombs, guns, and knives in his hand.

Franklin, a cartoonist for the London daily Sun, has chosen a specific reason to portray the Arabs as follows: fat, dirty people in equal clothes are insanely happy to be next to their Rolls-Royce and their camels! In another drawing, the Arabs are presented as a single country with a single leader and a single policy. In negotiations, they enjoy the same status as the United States. However, as the cartoonist shows, they treat the American eagle very roughly; they pluck it and beat it to death.[2]

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[1] Suleiman, M. The image of Arabs in the minds of Americans. P. 124.
[2] Walid Khadduri. Oil and Western Mass Media // On Arab Mass Media. Articles and discussions. Seminar on international printing. London, 1979. P. 68.

Commercial advertisements are also used by the Western press to bully and distort the Arabs. In some promotional materials, an Arab is portrayed as a backward savage, who is persecuting girls. In addition, the British "Sun" once placed an advertisement on its pages for the company "Dunlop", which produces car tires. It depicts a brutal Arab terrorist unsuccessfully trying to ruin those splints with his teeth and a dagger!

Racial and ethnic stereotypes in the American cinema

One of the many unpleasant Hollywood truths is that Hollywood relies on racial and ethnic stereotypes to satisfy the prejudices of the audience. This is noticeable when it comes to choosing the villains.

From the turn of the millennium until September 11, 2001, Muslim Arabs were frequently demonized in the American cinema. They were portrayed in a negatively as violent terrorists, sex pests, and misogynists.

Today, negative attitudes towards Muslims have intensified. Judging by the pictures that came out after the events of September 2001, it seems that the American TV took up arms against Islam, journalists from the BBC say.[1]

The American series, Homeland, turned out to be the most popular on television. However, its creators included negative stereotypes about Muslims in the plot and tried to portray them as a hidden danger for the Americans.

"The propaganda of negative stereotypes in the entertainment industry has a detrimental effect on the Western society, as people can form an opinion about a person on the basis of stereotypical and false information that can lead to dire consequences", said Sue Obeidi, director of the Hollywood Bureau of the Council on Relations with the Muslims of America. ... Sue explained that having a correct view of Muslims is important not only for the perception of others, but also for the Muslims themselves.

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[1] How Muslims became the good guys on TV: URL: https://www.bbc.com/culture/article/20190620-how-muslims-became-the-good-guys-on-tv?referer=https%3A%2F%2Fthe-steppe.com%2F

In 2017, the issue was raised by an actor, Reese (Riz) Ahmed, who is arguably the most prominent Muslim actor working in Hollywood today. In his speech to the UK House of Commons, he said that the lack of coverage of Muslims from different angles on television screens makes them vulnerable to the extremist propaganda.[1]

One of the main characters of the American TV series "NCIS", Sam Hanna (played by LL Cool J) in the ninth episode of the season "Silo" finally showed himself as a Muslim. In previous episodes, it was not clear what kind of religion he adheres to. He became one of the earliest Muslim protagonists in the American television.

This year, the show featured a hijab-wearing character, Special Agent Fatima Namazi. At the same time, the scriptwriters did not focus on the agent's religious affiliation.

Furthermore, in an American TV series, Blindspot, there is a character in a hijab – Afrin, whose headscarf is also not being focused on.

CBS's FBI is the first major action film on the American television to feature an Arab-Muslim actor. Zico Zaki plays the role of Special Agent Zidane, a character that shares the same faith and ethnicity as the actor. In an interview with Harper's Bazaar, Zaki revealed that in the past, he was constantly offered stereotypical roles of terrorists, or bad guys.

Another example from the TV series is Jack Ryan. In the series, the CIA director, played by Wendell Pierce, an African American, who converted to Islam. The first episode featured a memorable scene where he reprimanded a French law enforcement officer for his Islamophobic views.

The presence of Muslim characters, who are portrayed as heroes or leaders is an important cultural step. This is Hollywood's statement that Muslims can not only live up to the American values, but also protect their lives.

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[1] Riz Ahmed Champions The Muslim Representation Wave In Hollywood. URL: https://muslim.co/riz-cover/

"Hollywood has no good or bad motives", says Reza Aslan, an American writer and television producer. Hollywood has only one goal, to earn as much as possible. This is their motivation. That's all they think about and that is what worries them. Therefore, if you can convince Hollywood that you can make money without using stereotypes, they will stop doing it."[1]

Revenge for the Prophet

One of the most notable media scandals was the scandal with the Parisian weekly Charlie Hebdo resulted in human casualties.

On January 7, 2015, several men armed with machine guns and grenade launchers broke into the editorial office of the Parisian weekly Charlie Hebdo and opened fire. 12 people were killed, including the editor-in-chief and cartoonist Stéphane Charbonnier (Charb); at least five were seriously injured. French President François Hollande immediately went to the crime scene; he called the incident a terrorist attack. According to eyewitnesses, the attackers shouted Islamist slogans and promised to avenge the insults of Prophet Muhammad. Nonetheless, why did the terrorists choose the editorial office of this particular edition as their target?

Charlie Hebdo, the weekly newspaper, was founded in 1969 from the monthly satirical magazine, Hara-Kiri. The newspaper speaks out on the verge of a foul on any current events, including the tragic ones. At first, the publication was called Hara Kiri Hebdo after its monthly predecessor. However, a year after the opening, the French authorities banned the publication for a joke regarding the death of Charles de Gaulle, a former president of the country. The newspaper changed its name to Charlie Hebdo and continued to work. By 1981, the publication had lost its popularity and was closed. Moreover, a successful relaunch took place in 1992: the first issue of the updated Charlie Hebdo was bought by more than 100 thousand people.

The editorial staff of Charlie Hebdo is anti-religious and extreme leftist and publishes cartoons, columns, articles and other satirical materials of the social and

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[1]   How   Muslims   became   the   good   guys   on   TV.   URL: https://www.bbc.com/culture/article/20190620-how-muslims-became-the-good-guys-on-tv

political orientation. At various times, almost all religions, from Catholicism to Islam, were ridiculed on the front page of the newspaper.

Charlie Hebdo is a consistent anti-religious publication with a focus on cartoons and articles on the topic of Islam. The newspaper, in particular, reprinted a series of cartoons of Prophet Muhammad from the Danish edition of Jyllands-Posten. The initial publication of the cartoons caused an extremely negative reaction in the Muslim countries and massive protests. The reprint of the cartoons increased the circulation of the newspaper by one and a half times. Prophet Muhammad has appeared on the pages of Charlie Hebdo many times; in one of these times, he was portrayed half-naked. In one of the editorials, Prophet Muhammad held his head and said: "It is hard when you are honored by fools."[1]

Charlie Hebdo believes that there are no taboo topics for jokes, and religion is no exception. In 2008, the newspaper won a lawsuit against representatives of Muslim communities, outraged by the reprint of cartoons of Prophet Muhammad. The editorial office explains that they publish a lot of provocative materials on various topics every week, but only cartoons of the prophet caused a sharply negative reaction. On January 7, 2015, Charlie Hebdo published an editorial on a new novel by a French writer, Michel Houellebecq, Submission that chronicles the 2022 French election victory of a Muslim president and the Islamization of Europe. In addition, a few hours before the attack on the editorial office, a caricature of the leader of the Islamic State, Abu Bakr al-Baghdadi, appeared on the social media platform's account (banned in Russia) of Charlie Hebdo.[2]

It was a slight departure from the topic of the thesis to show anti-Islamic sentiments in another Western country, whose journalism also plays a role in the global media space.

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[1] Reprinting the Charlie Hebdo cartoons is not about free speech. URL: https://www.aljazeera.com/opinions/2020/9/10/reprinting-the-charlie-hebdo-cartoons-is-not-about-free-speech
[2] Revenge for the Prophet. URL: https://meduza.io/feature/2015/01/07/mest-za-proroka (the site is recognized as a foreign agent in the Russian Federation)

Going back to the US media field, countless reports in the US media about atrocities perpetrated by the Islamic State (IS), terrorist attacks in Paris, shooting in the California town of San Bernardino make the Americans think about the role of Islam in today's world. It is not surprising that the "Islamic question" has found itself at the center of one of the main election scandals of recent times. How many political points can you score with anti-Muslim rhetoric and how strong is Islamophobia in the United States?

"Donald Trump is calling for a universal and complete ban on Muslims from entering the United States until the authorities of our country understand what is going on," the multi-billionaire and the next President himself said to his supporters on December 7, 2015, supported by the public.[1]

For these words, Trump received a rebuff from both Democrats and Republican party members. His rivals in the election race also spoke out. Jeb Bush called Trump's initiative frivolous while Marco Rubio considered it "offensive" and "delusional." Even the ultra-conservative Ted Cruz denounced Trump, urging him to focus on fighting the Islamic terror, not Islam. Lawyers, in turn, warned that Trump's initiative is contrary to the constitution and therefore impracticable. In addition, the Speaker of the House of Representatives, Paul Ryan, generally said that the billionaire's proposal is "not conservatism."

More confusion was caused by Trump's clarifications on exactly how he plans to follow through on his promise. The identification of a Muslim would take place orally: everyone who arrived at the border would be asked if he professes Islam. A positive answer would mean a ban on entry, both for US citizens and foreigners.

A week after the scandalous announcement, the tone of the discussion of Trump's idea had changed. Immigration experts noted that, of course, the US citizens who profess Islam cannot be denied entry to their homeland, but the federal government has the exclusive right, for reasons of national security, to close borders

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[1]   Trump proposed banning Muslims from entering the US. URL: https://lenta.ru/news/2015/12/08/trump_muslims/

to this or that category of foreigners. Trump's headquarters explained that it was Muslims from other countries that the politician had in mind.

Meanwhile, sociologists have found that Trump's proposal has enough supporters among US citizens. Contrary to Paul Rhine's opinion, the closure of borders for Muslims is supported mainly by conservatives. According to a poll[1] by ABC News and the Washington Post, 68 percent of conservatives endorsed Trump's initiative, while overall it enjoys the support of 36 percent of respondents. More than half of the respondents also expressed the opinion that Muslims are discriminated against, but only 14 percent considered it justified.

"Groups like IS or Al-Qaeda are trying to divide and intimidate us with terror. But we tell hate preachers, who try to use fear and hysteria that they will not be able to scare us," said Salam al-Maryati, President of the Muslim Council of Public Affairs, after it became known that the Prophet's followers were shooting in San Bernardino.

Such statements have become commonplace; as soon as an "Islamic trace" is discovered in a crime, Muslim preachers appear in front of television cameras, surrounded by American flags, and say that the terrorists are in fact "wrong Muslims." However, they are believed less and less.

The FBI did not publish official data on the so-called hate crimes, the ones committed based on racial hatred, religious hatred or any other hatred. However, the US Muslims complain of a sharp surge in violence, and mosque imams receive threats in writing and via the Internet.

The Council on American-Islamic Relations noted that at the end of November 2015, it received more allegations of Islamophobic discrimination, intimidation, threats, and violence from the American Muslims and Islamic institutions than at any time since the attacks of September 11, 2001.

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[1] Trump Plan is Supported in his Party But Widely Opposed Outside the GOP. ABC NEWS/WASHINGTON POST POLL: Trump and Muslims: https://www.langerresearch.com/wp-content/uploads/1174a1TrumpandMuslims.pdf

The American press is replete with reports of manifestations of religious intolerance. For example, in one of the districts of Brooklyn, a man, who introduced himself as a postman, attacked two Muslim women; he hit one with his elbow, spat in the face, and threatened to burn down their temple. Visitors to a mosque in the city of Pflugerville in Texas found, one morning, traces of excrement and pages of the Qur'an stained with them in front of the entrance to the building.

Muslim children have also become victims of Islamophobia; they are increasingly offended by their classmates in schools. One of the residents of Kansas in an SUV covered with anti-Islamic inscriptions knocked down a 15-year-old Somali male near a local mosque. In Georgia, a teacher asked a 13-year-old Muslim girl if there was a bomb in her backpack.

Increasingly, Americans are staging anti-Islamic demonstrations. For example, a group of Dallas residents, having read on the Internet about the appearance of a Sharia court in the city, went out armed to a protest. According to experts, such manifestations, with all their lack of coordination and marginality, have reached significant proportions.

Muslims are trying to adapt to the new situation; some are relying on the prudence of their compatriots while others are taking more decisive measures. In an interview with The New York Times[1], Texan Omair Siddiqi told how a man with a pistol approached him in a parking lot of a shopping center, "I could kill you right now If I wanted to." The Muslim remained silent, and the stranger left him alone. "It gets very scary at times like this," Siddiqi admitted, adding that he now plans to obtain a permit to carry weapons.

At the same time, it cannot be said that Islam is a religion completely alien to the United States. Nearly 20 percent of the slaves forced into North America were Muslim. They were often forbidden to practice their faith.

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[1] Muslims in America Condemn Extremists and Fear Anew for Their Lives: https://www.nytimes.com/2015/12/05/us/muslims-in-america-condemn-extremists-and-fear-anew-for-their-lives.html

One of the founding fathers of the United States, John Adams, considered Mohammed a "seeker of truth" and put him on a par with Confucius, Socrates, and Zarathustra. When Adams became president, a treaty of peace and friendship was signed between the United States and Ottoman Tripolitania, which noted that "the United States has no dislike for the laws, religion, and reign of Muslims."

Benjamin Franklin, who also stood at the origins of the statehood of the United States, wrote in his autobiography, "so that even if the Mufti of Constantinople were to send a missionary to preach Mohammedanism to us, he would find a pulpit at his service."[1]

During the civil war between the North and the South, 292 Muslims fought on both sides of the front. One notable legend is related to Islam. When the northerners, pursuing the policy of "scorched earth", decided to destroy the library of the University of Alabama, they allowed employees to save only one book from the fire – and employees chose a rare edition of the Qor'an.

The first wave of mass migration of Muslims to the United States began even before the First World War – poorly educated peasants from Ottoman Syria (a territory that in the future will be divided into modern Syria, Lebanon, Jordan, Palestine and Israel) came to the country searching for jobs. Initially, many of them wanted to return home, but the most fortunate remained in their new homeland.

The second wave was in the period of two world wars – due to the strict immigration laws, many potential Americans from the Middle East were sent home. Preference was given to the migrant relatives of the "first wave".

The third wave happened after the Second World War and the collapse of the colonial regimes. Many Muslims – well-educated, from influential families – sought to leave their home countries, fleeing the tyranny of the new political regimes. Egyptians, who suffered from the nationalization of the land carried out by Gamal

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[1] Autobiography of Benjamin Franklin. URL: https://www.gutenberg.org/files/20203/20203-h/20203-h.htm

Abdel Nasser and the Palestinians and Iraqis evicted from their lands, fleeing the antimonarchist revolution of 1958, arrived in the United States of America.

The fourth wave, which began in the 1960s, continues to this day; mainly educated and Westernized Muslims, who speak English, are heading to the United States of America. The reasons for migration are tough political regimes at home and the desire for a better life. Refugees are the exception as they flee the devastation and armed conflicts.

The key event that developed the fear of Muslims in the average American was the September 11, 2001 attacks. Many residents of the country, accustomed to ethnic and cultural diversity, did not pay attention to the beliefs and customs of their fellow citizens. For a large number of Americans, the explosion of the Twin Towers was the first and only acquaintance with Islam; the image of the enemy after that was formed at lightning speed.

The "war on terror" that followed the attacks only added fuel to the fire. if before the terrorist attacks, according to the FBI, 20-30 crimes against Muslims motivated by religious hatred were committed every year, after September 11 their number increased to 100-150 annually.[1]

Today, radical Islamism is striking new attacks on civilization, and the US Muslims are once again becoming victims of unmotivated aggression. "Contemporary American Islamophobia is based on a combination of objective world processes: the strengthening of radical Islam, the rise of IS, and the old stereotypes of the country's poorly educated inhabitants."[2]

While not denying the strengthening of anti-Muslim sentiments, it is nevertheless necessary to pay attention to the fact that their manifestations are more marginal and unsystematic. Although politicians are playing the "Muslim card", wanting to increase their rating at the expense of the phobias of ordinary citizens, the American society is still more concerned about the problems of the economy and

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[1] See: Crime Data Explorer (CDE): https://www.fbi.gov/services/cjis/ ucr/publications# Hate
[2] Shumilina I.V. Islamophobia in the American context // World Economy and International Relations. 2019. Volume 63. No. 11. P. 77.

police brutality towards the black people. The global rise of radical Islamism did not create new problems, but only exacerbated the old ones, which the new head of the White House will have to solve without fail.

1. 3. The stereotyped image of Islam and Arabs in the European media discourse in general and the Great Britain in particular

It is believed that the media in the West are completely independent from other institutions. However, this opinion is as much from reality as from imagination. Yes, the Western press is indeed a kind of "fourth estate"; although it is not written in the constitutions, in fact it is. Indeed, the media enjoy freedom and liberal treatment in the West, which the media do not have in third world countries where they are subordinate to state power. However, this freedom is relative and is subject to many economic and cultural rules.

Therefore, this can include the dependence of the media on advertising. Advertising in print determines not only the number of pages of a newspaper, but also its profile in some cases, and, consequently, the profile of its readers since the volume of advertisements in any newspaper depends on the purchasing power of the reader (client). The advertiser makes sure that the print publication appeals to the middle class in the consumer society. In turn, the owner of the publication – if he has no other sources of funding – makes sure that the subject matter of his newspaper is attractive to members of this class and classes at a higher level. Therefore, the so-called advertorial press appeared.

This refers to articles that a journalist writes specifically in order to attract advertisements close to the topic of the article (for example, when articles are published about the main attractions of Paris in order to attract the advertisements of travel companies, etc.). This dependence reaches the point that the journalistic profession is deprived of its main functions, such as to report the news and give their objective analysis. This is the case, for example, when the owner of a newspaper

refrains from publishing articles on human rights abuses in a country, if the companies of that country provide his/her newspaper with advertising.

There are other norms that, in their totality, limit the independence of the press. These are safety standards that operate in certain circumstances (primarily in a situation of a military conflict). In such cases, tensions arise between the journalists and military authorities. This tension was clearly felt during the war in the Falkland Islands between Argentina and England. The British correspondents were allowed to transmit information about the course of hostilities only two weeks after they began. There were many areas where journalists were not allowed at all and were not allowed to shoot. When one of the British died, journalists were forbidden to write about it for fear that it would negatively affect the mood of the British people.

During the Vietnam War, the American authorities tarnished the reputation of any American journalist, who wrote about the humane traits of the Vietnamese people or about the abuses of the American army. Otherwise, he/she would be accused of communism and aiding the enemy. Subsequently, it turned out that under the pretext of an ideological struggle against communism, the war in Vietnam was fought over the country's natural resources. During the Gulf War, similar tensions were felt in many parts of Dhahran and Baghdad: CNN correspondent Peter Arendt was forced to use "Aesopian language" in his reporting to the circumvent military censorship. The same can be said about the latest US intervention in Iraq. All these security measures interfere with the activities of the Western media and affect the quality of their work.

There is also a cultural constraint; the media function according to common cultural ideas that unite them with the public – even if these ideas have nothing to do with reality, such as the picture of dividing the world into the "advanced" West and the opposing "backward" East. These stereotypes influence the coverage of events in the Middle East and the attitude of the media towards Islamists. In general, a Western journalist who wants his/her report to be published in a Western-oriented Western newspaper must speak the language of their understandable notions of "others" in order to be understood.

The Western media do not write about everything, as is commonly believed. They write only about what brings commercial benefits and fits into a certain stereotype. To put it differently, we are dealing with what can be called the technology of permanent "hidden censorship", disguised as immediate interests or as a pre-existing opinion, including stereotypical images. The American writer, Noam Chomsky, wrote about how the Western media succeeds in what the author calls "manufacture of consent", that is, how they manage to convince the masses or the silent majority to agree with a certain direction in politics, economics and way of thinking.

N. Chomsky identifies two functional elements of this process: the creation of the image of the "enemy" and the marginalization of the masses.[1]

N. Chomsky emphasizes that the goal of marginalizing the masses and socially isolating some individuals from others is to prevent them from uniting in associations and trade unions, expressing their thoughts collectively, as this may contradict the goals of the country. This isolation in this process is designed to convince every resident of the country that he/she is the only citizen "with similar rebellious ideas", and it is better for him/her to reconsider his/her way of thinking, accept the existing order of things and become the same as everyone else.

N. Chomsky adds that the accumulation of isolation can ultimately lead to the formation of a flawed society, unable to understand what is happening around and approving all the adventures of the country, no matter how absurd they may be. In the American psychology, the creation of the "enemy" image is an important element of the "development of consent", acting as a means of overcoming the so-called "Vietnamese syndrome". This term, which became widely known in the 70s, meant "the psychological immunity presence in the Americans, generated by the experience of using military force,"[2] and this immunity was supposed to be destroyed.

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[1] Noam Chomsky. Media Control // Alternative Press Review. Fall 1993.
[2] Ibid.

N. Chomsky adds that the need for naming the enemy has increased in the USA over the past three to four decades. Around the end of the 1960s, the West felt the need to create an imaginary image of a new type of enemy in order to justify its self-defense in the eyes of others. According to Chomsky, during the Cold War, Russia and communism appeared in the image of this "beast", and today, in addition to Russia, China and the Islamic countries have become such an enemy. his operation to intimidate the society, Chomsky adds, helped to occupy the consciousness of the people, prevented them from uniting because the media had marginalized them to give them some sense of confidence and "harmony". This made it possible for the country to silence the opposition by rallying the society in the fight against the "mythical enemy" and postpone the fulfillment of its direct duties in solving such internal problems as the increase in crime rate and the decrease in the level of health care and education.

This phenomenon has played a very prominent role in the preparation and conduct of the Gulf War. Martin Shaw pointed out that the Western media covered the Gulf War for a number of reasons. One of them was that the role of the media increases during the periods of crises and wars since these crises and wars have the ability to evoke emotions and attract attention. However, the Gulf War, most importantly, gave rise to an image that most of all respondents to the Western ideas about the "other" – about the emotional East, which fell into a crisis and can only be saved thanks to the "rationalism" and technology of the West.[1]

As Edward Said noted, it was the Gulf War that allowed the West to gain a foothold in this stereotypical perception of the "other" and to be imbued with even greater pride in itself.

In his book, War and Television, Bruce Cummings pointed out that during the second Gulf War, the Western media drew a parallel between the "enemy' ("the other") and Hitler, who, in the eyes of the British and French, was the personification

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[1] Martin Shaw. Civil Society and Media in Global Crises: representing distant violence. London: Pinter, 1996.

of fanaticism and absurdity.[1] The same parallel was used during the first Gulf War, but a comparison was made with Khomeini then.

Greg Philo wrote a detailed study on the work of the British media (press, radio, and television) during the war, when the following tasks were given priority in the coverage of military events: discrediting the enemy by exaggerating and using methods of psychological warfare, affirmation of the necessity of war, and assertion of the thesis that the war will be "clean" and without losses.[2]

In order to avoid bias in the coverage of events in the Middle East, some authors reasonably suggest that reporters working in the region get acquainted with the culture and language of the country in which they are covering events, and for this it is necessary to dispel many stereotypes that have become habitual for the West. Nevertheless, Shirin Hinter treats this proposal with suspicion as she believes that more serious measures are needed to fix the situation than simply mastering the environment and language. This is what we talked about when we mentioned cultural constraints. Edward Mortimer of the Financial Times puts forward another proposal; he believes that Arab and Muslim journalists should be recruited by the Western media as assistants to the Western colleagues. However, Western journalists do not like this proposal either as they see in the Eastern people a kind of excessive "emotionality". It is worth noting that this is the second stereotypical image of the "other" that exists in the West.

In general, we can say that the British stereotype of Islam does not differ from its perception in other European countries; Islam is viewed here as a primitive and terrorist religion that is in conflict with civilization and "replaces" the communist ideology after the collapse of the Soviet Union. As stated in an article the hideous face of Islam, published in 1991 in the Sunday Times by Green Dourton, the Islamic civilization has outlived its age, but it, along with Confucian and other Eastern civilizations, can play some role in the new century. Therefore, this civilization

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[1] Bruce Cumings. War and Television. L., N.Y .: Verso, 1992.
[2] Greg Philo, Greg McLaughlin. The British media and the Gulf War. Glasgow: Glasgow University Media Group, 1993.

should be watched as long as it exists. This article mentioned that Islam had a great civilization that deserved discussion, but it fell into decay and became an enemy that only deserves submission.

As the newspaper "Financial Times" wrote, the United States should not encourage democratic movements in the Islamic world because, in doing so, they unwittingly push fundamentalists to seize power into their own hands. Many articles have already been written on this topic under biting headlines designed to scare the readers with Islam. Examples include "Muslims are coming!", "The crusade continues," "The sword of Islam is returning," and "The Sahara Bedouins and the oil sheikhs rule the world." From time to time, such propaganda campaigns are still carried out, which naturally reinforces the completely false image of Islam as a religion of hatred, fanaticism and violence.

A huge number of publications on the Salman Rushdie[1] case published in a number of Western countries amply testify to the scale of such campaigns of slander and blatant distortion of the truth. The American International Committee asked the American citizens to petition Congress to pass a resolution condemning the 1989 fatwa issued by Ayatollah Khomeini, authorizing the shedding of Salman Rushdie's blood. Moreover, with the same appeal, the Committee, through official representatives of the US government, addressed the citizens of other countries. In doing so, the most advanced means of communication were used. The American Union of Booksellers distributed over 200 materials to the US bookstores promoting The Satanic Verses. At the same time, the statement made by the Iranian Foreign Minister, Kamal Kharazi, in which he declared the fatwa that sentenced Salman Rushdie to death invalid, was completely ignored. It is strange that the West ignored the strong Muslim discontent with the attacks on Islam contained in Rushdie's novel, as if the term "infidels" could only apply to those who oppose Christianity. In fact, Rushdie's classification as infidels was caused not only by the fact that he called the

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[1] In June 2007, Queen Elizabeth II knighted Salman Rushdie for Merit in Literature. In 2008, The Times ranked him thirteenth on the list of the 50 Greatest British Writers since 1945.

Qur'an the work of Muhammad, but also by the fact that he called the Qur'an the work of Satan, as evidenced by the symbols that can be found in his novel.

(*Author's note: Rushdie had taken liberal positions and opposed the lack of media freedom in Russia and Iran. As Ismail Berdiev, chairman of the coordination center for Muslims of the North Caucasus, said, "One can only feel sorry for Salman Rushdie. He wrote out a sentence for himself: he released the Islamophobic "The Satanic Verses", and remained in an underground state for the rest of his life. A person has lived fear death hourly for decades, and this is much worse than any punishment. Western countries vehemently defended the author of "The Satanic Verses", provided him with security, and paid him money. There has been an Islamophobic campaign for decades*"[1]).

The image of the Arabs question, in the British press, was considered in by Hilmi Khidr Sari's doctoral dissertation, defended in 1983. Hilmi Khidr Sari analyzed the nature of the coverage of events in the Arab world from 1968 to1980 in four British newspapers: The Daily Express, The Guardian, The Times, and the Morning Star. The scholar concluded that these British newspapers displayed racist cultural bias in their coverage of the Arab issues and manifestations of racial arrogance reflected the British economic and political interests in the Arab East. In general, they spoke about the notorious "Soviet threat".[2]

As for the role of the media in creating a distorted stereotypical image of Islam and Muslims, The British political radio columnist, Roger Hardy, cited an article published in October 1995 in The Independent that was authored by Robert Fisk, known for his objectivity in his coverage of the Arab-Islamic topics. It was part of a series of short articles on the treatment of women in the Gulf (primarily Asian immigrants); it was titled "Scarred by the savage lash of Islamic justice". It seems, Hardy wrote, that this article was written in line with a general trend that can be called a generalization. When a Muslim has done something, it means that it was

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[1] Russian muftis speak out about Salman Rushdie. URL: https://ria.ru/20220818/rushdi-1810428718.html

[2] Hilmi Khidr Sari. The image of the Arabs in the British press. Sociological research "Stable and changeable in the image." Beirut: Center for Research on Arab Unity, 1988, p. 278 (in Arabic).

done by Islam. This trend is not new: it has been manifesting itself for a long period of time. A similar incident occurred in the summer of 1995, when British newspapers wrote extensively about the case of a Filipino maid who was sentenced to death in the UAE for the murder of her employer. The British media took advantage of the incident to replicate anti-Islamic and anti-Muslim stereotypes. This incident was portrayed as if it were a phenomenon widespread in the Islamic world.

The Observer featured a photograph of a maid on the front page with a caption, "The girl in this photograph is 16 years old. The Islamic court sentenced her to death for the murder of the owner, who attacked her and abused her." The commentary on this event was intended to create in the reader a misconception about Islam; Muslims were presented as uncivilized people and their laws as unjust. The incident played a significant role in turning the British public opinion against Sharia law and in increasing the fear Islam and Muslims among the British. Ultimately, the incident took place in an Arab, Muslim country. The fact that this biased coverage of the event was deliberate indicates that the newspapers the newspapers not only reported about the incident, but also began to comment on it without having a sufficient understanding of the Islamic law. This did not stop the press from insisting that immigrants comply with the laws of the European countries in which they live.

From the above, it can be seen that Islamophobia has become very widespread in the West, in this case in England. But before moving on to the phenomenon of Islamophobia in England, which was indicated as a dangerous social phenomenon in the official report, let us turn to the results of a study conducted by Dr. Elizabeth Poole.[1] Looking through the issues of The Guardian and The Times over 5 years, she found 6,000 articles devoted to Islam, and only 800 of them were devoted to Muslims in England, resulting in making Islam begin to look like some kind of an alien phenomenon in the country. The most frequent stories about the British Muslims were: education (including the problems of financing Islamic schools), the Salman Rushdie case, demands for a law against blasphemy, "Fundamentalism" in

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[1] See: Elizabeth Poole. Reporting Islam: Media Representations of British Muslims. I. B. Tauris, 2012.

the United Kingdom, financing of foreign Islamic groups by organizations operating on the British soil, and gender relations.

A scholarly work published by Islamic Broadcasting Union; it was known formerly as Islamic States Broadcasting Organization (ISBO) in Jeddah noted that the campaign intensified when groups arose arrogating to themselves the right to speak on behalf of Islam and Muslims. These groups appropriated Islamic names for themselves, and they were led by people, who only took from Islam religious zeal, not supported by the knowledge of fiqh[1] and the correct understanding of religious truths; they are people who, for the most part, have no idea about the surrounding reality. They began to exploit the religious zeal and enthusiasm of young people and took advantage of the lack of full-fledged religious mentoring and the attitude of some regimes towards the Islamist movement in general. They also took advantage of the difficult social conditions and difficult problems of Muslims, implanted false notions about Islam and jihad in the minds of young people. As a result, extremist groups appeared in the Islamic world. The lack of education of their leaders and their extremely limited understanding of the foundations of religion have led to negative consequences, which are widely covered by the British press.

It is very regrettable that the media in many European countries constantly exaggerate the names of such people for purposes that serve solely to perpetuate a distorted view of Islam. This is visible evidence of the involvement of European media leaders in the campaign to discredit Islam and Muslims.

An analysis of European media publications on fundamentalism shows that they interpret this phenomenon as Islamic ideology and the practice of violence. For example, the British newspaper, Sunday Telegraph, published an article titled "Husband Issues Fatwa Against His English Wife". It talked about an Englishwoman, who converted to Islam and got married to an Egyptian from an Islamist Jihad group. The newspaper wrote, "The husband issued a fatwa allowing

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[1] Fiqh – Islamic law in general.

him to shed her blood because she ran away from him because of the constant quarrels over wearing the hijab."

The article noted that a few years ago, another Englishwoman found herself in the same situation. In addition, the BBC showed a television report on a similar topic in a program similar to the Russian television program, «Good Morning».

There is another version of the confusion of concepts that the British media resort to that is drawing a connection between the Islamic fundamentalism and religiosity as such, and emphasizing such negative aspects of this religiosity as extremism, fanaticism, and intolerance. Moreover, a link is drawn between incidents of violence by such groups and Islam in general. All this creates a negative image of Islam in the mind of an Englishman. The emphasis on this phenomenon is manifested in the deliberate inflating of events taking place in the Muslim world or among the Islamic communities in England and other European countries. The portrayal of Islam as a source of evil contributed to the alienation of Muslim minorities in the West from the surrounding society. Fear and suspicion of Islam has become a fact of the daily life of many young Muslims.

The European media only show Islam from the bad side, but do not show its positive features. They focus on disorganized elements and movements that do not express the totality of the Islamist phenomenon. We do not deny the extremism of some of the Islamists, but it should also be said that the phenomenon of Islamism in some of its manifestations expresses a strong will to resist cultural expansion, the desire to regain lost identity, and to protect its identity. Yet, the Western world does not want to understand this side of the phenomenon. The failure of the European media to understand the phenomenon of Islamism is evidence of the inadequacy of this position.

In 2008, Peter Oborn of The Independent wrote that British tabloids like The Sun tend to cover Muslim crimes in an excessive and disproportionate manner. In 2013, a British Muslim historian, Humayun Ansari, said that politicians and the media were stirring up Islamophobia. Humayun Ansari criticized the British media for promoting negative and anti-Muslim prejudice. Another study by John E.

Richardson "(Mis)representing Islam: The Racism and Rhetoric of British Broadsheet Newspapers"[1] found that 85% of the mainstream newspaper articles viewed Muslims as a homogenous mass, which they perceived as a threat to the British society.

According to the British academic Imran Awan's study "The Social Network of Hate: Inside Facebook's Walls of Islamophobia" (owned by the company Meta, recognized as extremist in Russia), Awan himself scanned 100 different Facebook pages, where he found "494 specific cases of online hate speech directed against Muslim communities. "The five most common forms of abuse were as follows:

Muslim women pose a security threat (15%),

Muslims should be deported (13%),

Muslims were potential terrorists (12%),

Muslims fought against non-Muslims (11%),

Muslims were rapists (9%).[2]

In 2016, one of the social networks banned in Russia, in Europe, created a new code of conduct aimed at reducing online hate speech. Karen White, Head of Public Policy in Europe who works on social media platform banned in Russia, said, "hateful behavior has no place on X and we will continue to address this issue with our industry and civil society partners. We continue to strive to allow tweets. However, there is a clear distinction between the freedom of expression and behavior that incites violence and hatred."

Three years ago, a number of British media published materials about the isolation of the kingdom's Muslim population. The reports were based on a government report that alleged Muslims were living in closed groups and had no idea about what was going on in the UK. However, the author of the document,

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[1] (Mis)representing Islam: The Racism and Rhetoric of British Broadsheet Newspapers. URL: https://zlibrary.cc/dl/misrepresenting-islam-the-racism-and-rhetoric-of-british-broadsheet-newspapers

[2] The social network of hate: Inside Facebook's walls of Islamophobia. URL: https://www.middleeasteye.net/opinion/social-network-hate-inside-facebooks-walls-islamophobia

Louise Casey, wrote not about representatives of specific religious denominations, but about people from Asia, without any reference to religion. At the same time, the British tend to believe such publications and for this reason are extremely negatively disposed towards their fellow Muslim citizens.

A number of popular British media outlets, including The Sunday Times, The Sun, and the Daily Mail published materials on the followers of Islam in the country in December 2016. The authors of the texts referred to the report of the British official, Louise Casey, who conducted a study on religious and national communities living in the United Kingdom.

"Muslims in Britain lead such an isolated lifestyle that they consider Britain to be an Islamic country, where most of the population share their faith. <...> Muslims who live in their communities and go to their educational institutions believe that 75% of the country's population are Muslim," – such an excerpt from Casey's alleged report was quoted by The Sunday Times.[1]

We have seen the original version of Casey's report, which was published on the website of the UK government. According to the document, the author wrote not about religious minorities in the country, but about immigrants from Asia, without reference to any religion.

"We were particularly impressed by the results of a survey of students in a non-religious school with a large number of Asian students. The teenagers were asked to determine what percentage of the British population are the Asians. As it turned out, the children are sure that from 50% to 90% (the actual figure is 7%) of the inhabitants of England are Asians. This seems to indicate that they live in closed communities and have insufficient knowledge about the country as a whole," says Louise Casey in the report.

Materials on the "isolation" of Muslim communities in Great Britain have appeared on many English-language portals and forums. The comments of the

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[1] Islamisation: Some Muslims so isolated in UK they believe country is 75% Islamic, – https://t.co/hYnw3ClERBpic.twitter.com/1VIKyCePvF – Britain First (@BritainFirst) December 5, 2016

readers of such publications were quite predictable; they spoke negatively about the followers of Islam in the country.

In addition, the data of the "government poll" were used for propaganda purposes by members of the ultra-right British organizations "League of British Defense" and "England Above All".

Ordinary British citizens also actively commented on the results of the survey. "Soon it will happen (Britain is Islamized) if we don't get up and do something about it. It's time to raise our flags in London," one social media platform banned in Russia user wrote.

After the publication of such materials, Muslims accused the British media of disseminating false information. Therefore, Assistant Secretary General of the Council of Muslims of Britain, Miqdaad Versi, appealed to the publications with a demand to provide evidence of the reliability of the materials.

In turn, the media began to massively delete their publications on this topic or correct articles. However, information about the isolation of Muslims with links to the British media is still in the public domain on many sites.

Despite the fact that some publications have edited or deleted their texts, the residents of the kingdom, with whom RT spoke, believed the initial media reports and are extremely negative towards their fellow Muslim citizens.

"Now I am sure that Muslims in London are not going to accept English values. Many do not know the language, cannot live normally in the English society and do not even want to celebrate our holidays," says Londoner Robert Dawson.

"It is true that Muslims do not want to integrate into the English society. They live in very closed communities, practically in "ghettos". This isolates them from the outside world and arouses suspicion and fear among the British," says Dave from Blackburn, where a large Pakistani community lives.

Assistant Secretary General of the Council of Muslims of Britain, Miqdaad Versi, found out that in the last year alone, the British media "lied" about Muslims about 20 times. Many are convinced that such "information stuffing" only

exacerbates the contradictions in the already fragmented British society. This leads to an increase in Islamophobic sentiments.

British human rights organization Tell MAMA published research results in 2016, according to which, after the terrorist attacks in Paris in November 2015, the number of crimes against Muslims in the UK has almost tripled, by 275%.[1]

Research results have also shown that Islamophobia in the UK is no longer surprising. After the terrorist attacks in Europe, the degree of hatred and mistrust towards Muslims is growing in the country.

Scandals flare up in different cities even around children belonging to Muslim families. In March 2016, for example, in the British city of Luton, kindergarten staff threatened to transfer a four-year-old boy to a deradicalization program when they heard that he said "bomb" (cooker-bomb), although in fact the child said the word "cucumber".

Earlier, a 10-year-old boy from a Muslim family found himself at the center of a scandal after he wrote that he lived in a "terrorist house" instead of a "terraced house". The teacher did not understand that the child had simply misused the word and called the police.

Such ideas and stereotypes, which are widespread in the European (in particular, the British) media, contribute to inciting feelings of hostility towards Muslims in the public consciousness of the European countries. The leaders of Western media use them as an excuse to launch propaganda campaigns against Muslims. As a result, a "consensus" of various social strata, secular, and religious movements is created. This is a consensus of narcissism and historical deviation from the values of rationalism and humanism that have formed in Europe over the centuries of struggle against the Church, against reactionary customs, and against all forms of self-isolation and arrogance.

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[1] A Decade of Anti Muslim Hate. URL: https://tellmamauk.org/wp-content/uploads/pdf/A-Decade-of-Anti-Muslim-Hate-TellMAMAReport.pdf

CHAPTER 2. THE STEREOTYPED IMAGE OF ISLAM AND ITS POLITICAL AND CULTURAL INFLUENCE IN THE 21ST CENTURY

2. 1. The stereotyped image of Islam and terrorism influence over the confrontation between the Muslim world and the West

The theory of stereotyping fully explains the asymmetry of relations between ethnic groups, the origins of geopolitical attachment and enmity, and the tendency of national identity to self-defense.

When we talk about ethnocultural stereotypes, we assume that total ethnic groups are becoming the object of stereotyping. When such stereotypes are formed, deductive and inductive cognitive processes operate in parallel; we tend to judge a representative of a certain ethnic group based on ideas about the whole ethnic group (deduction), and each new observation of an individual of a certain nationality adds more and more new features to the collective portrait of the ethnic group.

Since 1990, in the group of ethnocultural stereotypes, it has been customary to distinguish autostereotypes (the idea of an ethnos about itself) and heterostereotypes (the idea of an ethnos about other ethnic groups in a wide variety of aspects such as cultural, geographical, historical, geopolitical, religious, tourist, economic, socio-cultural, gastronomic, etc.).[1] In general, the autostereotype is characterized by positive modality and considerable detail. For heterostereotypes, on the contrary, typical are mostly negative expression, schematic, tendentious, incomplete, inversion. However, it should be noted that the group stereotypization is based on the binary opposition "we/they". The idea of "them" is differentiated depending on a number of factors and experience of contacts between ethnic groups, their common history, and media presentation.

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[1] See more detailed in: Tavadov G.T. Ethnology. Textbook for universities M.: Project. 2002. 352 p.

Like "others", "they" can be interpreted not only negatively, but also neutrally.

Structurally, an ethnocultural stereotype is similar to any anthropostereotype as it contains cognitive, affective, and conative components. If knowledge about ethnicity dominates over emotion, the cognitive core of the stereotype is actualized. We propose to use the concept of "sociotype" to denote such a rationalized reliable stereotypical idea of an ethnic group.[1]

An emotion that absorbs a cognitive component can channel a stereotype into a xenophobic channel. Under such conditions, an irrational fear of aliens is actualized. Xenophobia reveals itself both as a dangerous socio-psychological phenomenon and as a media phenomenon, which can also have destructive consequences for society. In this case, stereotypes that include an expressive conative component, that is, a behavioral attitude that determines not only an attitude, but also a direct action in relation to objects of stereotyping, become the most dangerous.

Xenophobia is as old as the human world. It is based on the binary opposition "We-They", which was used by archaic people in order to recognize and evaluate representatives of their own and other tribes. [2]

Xenophobic discourse has become much more active in the mass media due to the destruction of traditional identities, geopolitical challenges, the technologization of crime, and the spread of discriminatory communication practices. A society based on the functioning of global networks inevitably faces "alien" dangers from other societies ...[3]

Since 2001, the phenomenon of tribalism has spread in the American society; the ethnos group isolation, ethnocentrism, which, under the conditions of

[1] Ahlin M., Carler N. Media and the Muslims: A thesis on media framing and priming in Argentina. URL: http://www.diva-portal.org/smash/record.jsf?pid=diva2:422182

[2] Ahmed S. Media portrayals of Muslims and Islam and their influence on adolescent attitude: An empirical study from India. — Journal of Arab and Muslim Media Research. 2012. 5 (3), p. 279–306.

[3] Haque E. Homegrown, Muslim and other: Tolerance, secularism and the limits of multiculturalism. — Social Identities 2010. 16 (1), p. 79–101

technological transformations of the Media, has acquired other, more pronounced, and sometimes more aggressive forms. It is worth remembering caricature scandals, the tragedy of the editorial staff of the satirical publication "Charlie Hebdo" and the like. The phenomenon of "Brexit", which is now happening in the UK, is also associated with media speculation and the phenomenon of "post-truth".

Analysis of ethnic stereotypes proves that they are the result of an ethnocentric reaction, an attempt to only evaluate other people from the standpoint of one's own culture. Any ethnically marked media discourse implicitly or explicitly contains instructions on stratification of realities according to the principle of friend/foe.

The mass media use the categories "own", "other", "alien" for the appropriate designation of information and creation of perception models of an event /fact/person of "their" or "alien" group.

Thus, they program a positive, negative, or neutral attitude of the addressee to various phenomena of the surrounding reality.[1]

Xenophobic sentiments appear in journalistic texts through separate stereotypical images, or entirely polarized materials accordingly. Journalistic materials are quite representative in relation to the clarification of the tonality of the attitude of representatives of some ethnocultures to others. As the researcher of stereotypical forms of Islam in the American media discourse notes, "the combination of the study of stereotypical ethnic nominations and their manipulative component on the materials of the mass media makes it possible to trace the imposed preconceived views of the English-speaking readership and journalistic audience in relation to other ethnic, cultural, or religious groups that are considered "alien" to this society, and also to note the latent influence of such nominations, views on "friends", and to explore the mechanisms of the formation of social prejudices.[2]

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[1] Trevino M., Kanso A. M., Nelson R. A. Islam through editorial lenses: How American elite newspapers portrayed Muslims before and after September 11, 2001. — Journal of Arab and Muslim Media Research. 2010. 3 (1-2), p. 3–17

[2] El-Aswad E. S. Images of Muslims in Western scholarship and media after 9/11. Digest of Middle East Studies. 2013. 22 (1), p. 39–56

Therefore, stereotypes are quite informative structures regarding the state of public opinion in relation to the representatives of other ethnic communities. They make it possible to reveal who is "alien" to an ethnos and what modality this opposition manifests itself in.

The study of historical research between 1980 and 2010, ethno-cultural media heterostereotypes concentrate a priori ideas about the carriers of other cultures. Their spectrum covers both neutral, so-called "tourist" stereotypes, and sharply negative stereotypes that underlie xenophobia. Thus, the "alien" is modeled in the minds of the carriers of the in-group both as "other" and as "enemy". It can be interpreted both in the context of xenophobic sentiments and in the context of tolerance. The variability depends both on specific geopolitical factors and on the subjective approaches of those who create the journalistic content. Frequently, heterostereotypes reflect not the characteristics of the object, but the properties of the subject of stereotyping. An ethnic stereotype can more or less correctly and objectively reflect the characteristics of another ethnic group, or it may be a consequence of ethnic bias, and then it more accurately characterizes the essence of the ethnos-appraiser than the object of its assessment.[1]

At the same time, an inversion of heterostereotypes can also take place, that is, a change in the modality of ideas, which is caused by the dynamics of geopolitical landmarks, ethno-confessional polemics, public confrontation, etc.

A characteristic feature of heterostereotyping in the mass media is the absolute passivity of the object of stereotyping; the "other" does not affect the process of its stereotypical processing and representation, which makes quite wide opportunities available to inversion and manipulative manifestations.

The uncontrollability of mass media discourse practices in the creation of stereotypical images of Islam in the vast American media necessitates constant monitoring and analysis of a certain text stream to prevent negative reputational and image influences on geopolitics.

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[1] Knott K., Poole E. Media Portrayals of Religion and the Secular Sacred: Representation and Change, London. 2013.

The nature of the media discourse between 2017 and 2020 is largely due to such external factors as the significant acceleration and globalization of information flows, and the approach to information sources and related communication systems. It is the accelerated nature of the presentation and perception of media materials that significantly affects the use of numerous stereotypes in media texts, since a stereotype is "a fragment of a conceptual picture of the world, a stable cultural and national idea of an object, personality, phenomenon or situation", which contains simplified, categorized and often biased information about a certain phenomenon. With the help of stereotypes, a person does not need to re-perceive and comprehend objects, events, and phenomena every time as it is enough to use a stereotyped representation of them, which greatly simplifies and primitivizes the communication process, the interpenetration of cultures, and interlanguage connections.

Among other types of stereotypes, ethnic stereotypes are very often used in media texts. The environment perceives ethnocultural stereotypes either as models that must be matched (positive ethno-stereotypes), or as a set of the most striking negative features of a particular ethnic group, which must be avoided (negative ethno-stereotypes).

Muslims in the Western world are perceived according to characteristics such as appearance, religion, race, and the traditions they adhere to. Stereotypical ideas about Muslims are overwhelmingly negative, associated with the attitude towards representatives of the Islamic culture in the Western world as in others, aliens, distant, obsolete, etc.[1]

Historically, the manipulation of American perceptions of Muslims in the media environment has been growing relentlessly since the Gulf War in 1991, when Muslims "thanks" to the US government policies and journalists began to be identified with the image of the enemy.[2]

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[1] Imran A. Virtual islamophobia: the eight faces of anti-muslim trolls on Twitter. In: Awan Imran (Ed.), Islamophobia in Cyberspace: Hate Crimes Go Viral. New York. 2016.
[2] Bowe B.J. The heartbreak of the place: Space, religion and politics in post-9/11 mosque controversies. — The Muslim World. 2013. 103 (1), p. 181–194.

In the first days after the tragedy of September 11, 2001, the situation with anti-Muslim sentiments in the American society became even more aggravated. When the twin towers of the World Trade Center were blown up, reports immediately appeared in media materials that the Arabs and Muslims were guilty of this crime, which led to the identification of an entire ethnic community with some of its representatives and new negative stereotypes framing about Muslims. The absolutely peaceful community of the Arab and Muslim Americans, as well as those "looking like them", have become victims of both prejudice and negative attitudes through the stereotypical image of Muslims and the Arabs as perpetrators of violence and as terrorists.[1]

Anti-Islamic views and stereotypes appeared in the American discourse after the events of September 11, 2001 when all Muslims began to be stereotyped as terrorists and radicals.

The pragmatic component of ethno-stereotypes in relation to Muslims, subject to its timely use in a certain media situation, forms a wide field for manipulating the views of the readership regarding representatives of the Islamic culture. When using stereotypes in media materials, journalists have the opportunity to impose an evaluative attitude towards the subject of the message. At the same time, it is difficult to accuse them of bias or subjectivity since they declare "well-known" things in the form of stereotyped ideas about an "alien" social group, and only subsequently reinforce it with their own opinion.

In the world mass media today, stereotypical forms make up a significant part of research problems of the relationship between the "Christian West" and the "Muslim East". Such attention of researchers is due to the recognition of the role of stereotypes in the deterioration of relations between civilizations and religious systems.

Today, we can observe the stereotyping of Islam, at least in two areas: firstly, in the scientific discourse, deformed by ideological and narrow-political

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[1] Ibrahim D. The framing of Islam on network news following the September 11th attacks. International Communication Gazette. 2010. 72 (1), p. 111–125.

connotations in the perception of Islam; secondly, in mass media discourse that is characterized by a superficial and biased treatment of Islamic topics, entailing an erroneous interpretation of certain postulates and concepts of Islam.

Stereotyping frequently occurs at the level of evaluative clichés that influence the axiological structure of the Islamic narrative and polarize the perception of even seemingly neutral texts. Such clichés are the phrases like "Islamic extremism", "Islamic terrorism", "Islamic fundamentalism", "radical Islamism", etc.

They are most often the result of political speculation to justify the goals of the invasion of the Islamic countries. These are slogans that are quite actively disseminated in the globalized information environment as a result of uncritical assimilation by everyday consciousness, which usually prefers simplified evaluative schemes to the direct experience of processing authentic texts. The incorrectness of the cliches cited lies in the artificial combination of irrelevant concepts, leading to the identification of Islam with the tradition of terrorism that Islam has condemned. Circulating in texts, from scientific to mass media, who create a stereotypical idea of the supposedly natural disposition of Islam and Muslims to violence and aggression.

At the same time, a "vicious circle" arises: a mass media statement about the Islamic extremism is given legitimacy by affirmative scientific assessments of this phenomenon, which, in turn, borrow negative phrases about Islam from everyday discourse. In this regard, the decision taken by the US Congress to call Islamic terrorism "anti-Islamic activity" and Islamic fanatics as people "engaged in anti-Islamic activity" is undoubtedly a positive moment.

As an important factor in the ethnicization of religion and, accordingly, the emergence of ethno-religious stereotypes, the cultural approach to religious forms being characteristic of the previous Soviet years should be noted.

Social and political discussions revolved around the correlation of culture and moral postulates with religious doctrines. The latest generation of homo soveticus perceived religion as one of the forbidden cultural forms. Through national history and culture, and ideas about religious imperatives that are valid at the present time

were laid. The indicated connection gave rise to the fact that not authentic faith, but historical and cultural forms are inseparable from the national context, have become a reliable means of verifying religious identity.

Everything that was based on the "archetypal and archaeological relics" of the people was perceived and comprehended as true, religious, and the sphere of the unspiritual, pseudo-religious was alien to it.

In the context of stereotyping Islam, a separate point is Islamophobia, a complex of negative stereotypical ideas with a weakened cognitive component and an enhanced affective component.

The term "Islamophobia" began to be widely used after the publication of the report "Islamophobia: A Challenge for Us All"[1] in 1997 by the Runnymede Trust research center ", where the most common stereotypes were given in the form of characteristic formulas for portraying Islam in the media. Such formulas include that the Islamic culture is backward, static, hostile to dissent, fundamentalist, and aggressive.

Islamophobia is a kind of xenophobia that arises in the mass consciousness under the influence of the binary opposition "Friend/Foe", which causes polar assessments of one's own and foreign ethnoreligious groups. The spectrum of public reactions caused by Islamophobia ranges from overt aggression to criticism and disdain towards Muslims in the media and everyday communication.

The term "Islamophobia" integrates at least two types of fear that appear undifferentiated in the mass consciousness: the fear of Islam and the fear of Islamism (Islamism is a set of trends in the use of Islamic slogans for speculative purposes). At the same time, the second phobia, due to incorrect and, to a certain extent, unprofessional statements by journalists and politicians, constantly activates the first phobia in the global information environment. Ultimately, the concatenation of such

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[1] Islamophobia: A Challenge for Us All. URL: https://www.runnymedetrust.org/publications/islamophobia-a-challenge-for-us-all

images as "Islam" and "terrorism"; "Islam" and "violence"; and "Islam" and "war" is quite widespread in the media-political sphere.

The intensification of Islamophobia at all levels of the social hierarchy was facilitated by the socio-cultural climate of the post-Soviet countries. A society that did not adhere to religious norms both in the worldview and in everyday life for a long time was distrustful and even hostile towards those, who performed religious practices. Moreover, the religion bearers were "different" along ethnic lines. To a certain extent, this was influenced by the Soviet tradition of shifting emphasis from "religious vestiges" to national identity. In our opinion, xenophobia acquired the Islamic direction precisely because Muslims were an external ethnoreligious group. Namely, in the field of tension between ingroups and Outgroups, which, in addition, are contact groups, the most active stereotyping takes place, which is based on the corresponding prejudices.

Practically, in the world media "agenda" the topic of Islamophobia really took root after the terrorist attacks of September 11, 2001 that caused a gradual revision of relations between the United States and the Islamic world. The Saudi press at the time noted "violent attacks on the Kingdom due to the possible presence of al-Qaeda supporters and accusations of financing terrorism." The formula of Islamophobia was embodied in the unjust persecution of Muslims, in which the Islamic world community, proving its innocence regarding the terrorist attacks, blamed the West.

The official media discourse on the assessment of the events of September 11, 2001 is an echo of the generally accepted American version of coverage of the terrorist attack in the globalized Western media environment. This version is considered by the domestic media as the result of an official consensus on the events. For example, the RT edition on September 13, 2001 published the point of view of Richard N. Haas, a director of policy planning for the United States Department of State, who, right-on the slogans of the George W. Bush administration, called for "promoting the development of democracy", "depriving the law of terrorism." "To distinguish between existing and potential terrorists, and existing terrorists must be stopped before they have time to commit something." The ex-director has no doubts

about the whereabouts of "potential terrorists": "Iraq is producing a new generation of experienced terrorists in the same way as it happened in Afghanistan two decades ago." It is clear that a negative Islamic stereotype is becoming the starting point for promulgating the post-Black Tuesday American vision of the world. It serves as a legitimate platform for the outbreak of hostilities against Afghanistan.[1]

Domestic (Russian) media discourse around the Islamic stereotype is also built using clichés from the Soviet period – "mujahideen", "dushmans", from the beginning of the war in Afghanistan, and from the first publication in the Soviet newspaper "Komsomolets" on February 5, 1982.

Memories of the Afghan warriors, who analyze the specifics of waging war in this country, are reappearing in the media; there are even notes of sympathy for the "long-suffering people". Although the actions of the Soviet Union are regarded as a strategic defeat and as a false attempt to solve "non-military problems" by military means, this "cognitive rule" does not work in the case of the assessment of the American military operations.

The media stereotype turns out to be stronger than personal experience. Therefore, the media is dominated by statements that are in harmony with the pathos of the official version: "The United States, supported by its allies, accepted the challenge, and the war began. The war is unusual; the world's most powerful coalition of countries is fighting not against the country, but against a specific phenomenon called international terrorism, and those who contribute to it. "

Public interest in the personality of terrorist No. 1 Osama bin Laden and his mercenaries in different countries is aroused by a publication by the domestic media of a number of biographies of terrorists. The instruction on the perception of the "patriarch of terrorism" is based on a fairly dense cognitive basis, formed by the precedents of history and their psychoanalytic interpretation. The recipient perceives

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[1] Taken from: A Tale of Two Invasions by Richard Haas. URL: https://www.project-syndicate.org/commentary/changes-to-world-order-between-kuwait-1990-and-ukraine-2022-by-richard-haass-2023-06?barrier=accesspaylog

Osama bin Laden in the context of a whole host of world-renowned tyrants: Caligula, Genghis Khan, Ivan the Terrible, Hitler, Stalin, Saddam Hussein, etc.

In the replicated media of typical al-Qaeda recruit stories, there are at least two opposing stereotypes of the Islamic suicide bombers. A stereotype prevalent before the events of September 11, 2001; it is about "a young man or teenager without work, education, prospects and hopes for the future, seduced by promises to immediately be in the arms of heavenly maidens if he fixes a few bars with dynamite around his waist and presses a button ..." It was actively supported by visual close-up caricatures of terrorists with recognizable Islamic paraphernalia. After "Black Tuesday" in the globalized world, the ironic and disdainful attitude towards terrorists is gradually disappearing. Taking into account the scale and preparedness of the operation, the media raise their social status. A suicide bomber appears as a privileged origin person, with a decent education and high intelligence.

The anniversary of the notorious events of September 11, 2001, is marked in the CNN edition by such a "perception" of the Islamic world "... The terrorists were the first to "speak" on behalf of Islam. They offered their vision of the beginning of a conversation, embodying a long-standing neurotic vision of American culture ..."[1]

Here, we observe a tough, uncompromising cognitive process, resulting in that the meaning of another phenomenon enters the picture of the world, which has a historically taken shape, and becomes its element, "designated" by the meaning already exists in this picture. Hence, the developed system of stereotypes provides "reliable" evaluation criteria for the convection-automatic perception of one's own and foreign cultural phenomena. That is why stereotypes impede the dialogue of cultures and deprive the idea of a consensus communication from a positive perspective.

The specificity of the media discourse formed by the media regarding the events of September 11, 2001 and the complex ethno-religious issues relevant in this

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[1] Cited in: Alrasheed, Khalid Mosleh, "Invisible Humans, Visible Terrorists: U.S. Neo-Orientalism Post 9/11 and Representations of the Muslim World" (2015). Open Access Dissertations. 1082. URL: https://docs.lib.purdue.edu/open_access_dissertations/1082

context was, to a certain extent, conditioned by the stereotyping factor. First, it must be admitted that official American personages and heterostereotypes, and the setting element that had a clearly expressed conflict-generating orientation, influenced the way of covering the realities.

It is adequate to recall the Syndicate project proposed to CNN readers on October 10, 2003. The conformity of the American position can also be blamed on the electronic media for the period between 2010 and 2020. According to a media expert, the TV channels covering the terrorist attack "succumbed" very easily to the meanings and content that the American and European media offered them.

The media picture of the world, which was formed by the media after Black Tuesday, was also mediated by stereotypes that inverted reality that contained one-sided negative assessments due to the lack of awareness of journalists in the ethno-religious issues.

In the media discourse, positive ideas about Islam also appeared, which coexisted with negative stereotypes; the appearance of such ideas in positive contexts can be explained by the rootedness of ethnoreligious stereotypes in the sphere of the collective unconscious and by the action of genetic memory in spite of the controlling function of consciousness. Thus, an article, "Humanist Common Ground: Hinduism"[1], presents a completely positive view of religion as a social institution with humanistic potential. Being paradoxical, but motivated by an influential admonition at that time, the following statement rises in the text: "The Taliban declared jihad to the United States of America, the Americans, having crossed themselves, responded the same way ...". It reflects the connotative meanings that have arisen in the society as a result of the integration of religion with politics and religion with violence.

We have a case when connotations absorb denotative meaning that causes the activation of the stereotype and its influence on the cognitive activity of journalists.

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[1] Humanist Common Ground: Hinduism. URL: https://americanhumanist.org/paths/hinduism/

The social functions of stereotypes that mediated the mass media coverage and public perception of the events of "Black Tuesday" largely correspond to the ideas of G. Tajfel, which he expressed regarding stereotypes back in the early 1980s. These functions are:

- an explanation of the existing relations between groups, including the search for the causes of complex and tragic events;

- a justification of existing intergroup relationships, for example actions that are performed or planned in relation to external groups.[1]

In our opinion, one more function should be added to these functions. It is the adaptive function of stereotyping aimed at the mass consciousness, which was shocked by the unusualness and cruelty of the events and was unable to perceive what was happening outside the actions of the precedent formal and substantial elements. The stereotypical ideas about the "the people in power conspiracy", "the clash of the Christian and Islamic worlds", "the clash of civilizations", "World anarchy", and "the fruits of globalization" that we discovered in the media discourse of that time, had adaptive potential. In addition to the latter, all the above ideas contain an archetypal component, which, in fact, adapts the mass consciousness to a new one, which causes shock.

While actualizing the East-West confrontation, the media invert the concepts that are constitutive for Islam. This occurs most often with the concept of jihad that is identified in the world media context with terrorism, which is proclaimed as a natural attribute of the Islamic world.

The mediatization of terrorism occurs by building a communication space out of stereotypes, according to which the Islamic religion is actively attributed to the idea of a "holy war". Here are some examples. In the article "Caucasian Jihad-99" dated on February 13, 1999, we encounter the following expression: "... it is obvious that the forces that oppose the federal government in the North Caucasus place their main stake on Islam, trying to present their actions as jihad, that is war with the

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[1] Tajfel, H. (1982). Social psychology of intergroup relations. Annual Review of Psychology, 33, *1–39.*

infidels. "The opinion of the famous Orthodox publicist is consonant: "There are different concepts of holy war in Christianity and Islam. If in Christianity the holy war can only be defensive, then from the point of view of Islam, the highest goal of the war is to spread the ideas of the Qur'an throughout the world, using military means."

The construction of a categorical space from the concepts that reflect the socially conditioned expectations of the subjects of stereotyping is the establishment of power relations over the "other", who are doomed to silence and can only be allowed to speak within the dominant media discourse, according to the concepts that characterize them.

In this case, the categorical model of the "other" consists of the concepts of "jihad" (as an offensive war for faith), "fanaticism", "obscurantism", "extremism", "fundamentalism", and "terrorism" (the semantic series is taken from the discourse of foreign and Russian media).

Semantic constructions derived from this stereotype appear in the media environment, which indirectly indicates the involvement of Islam in these accusations like "jihad against the independent press"; "gas jihad"; "oil jihad"; Walt Disney's Jihadists in Paradise; "consumer jihad", and "big jihad". It is appropriate here to recall the words of V. Frankl: "the destructive, distorted side of "human nature", which we suppress in ourselves, retains its influence in the lives of "others", thereby making them not only lower than "us", but also dangerous for us, our culture, race, religion, and the like.[1]"

Consequently, the stereotyping of the outgroup is carried out as a type of "symbolic violence" against outgroup. The voice of the "other" is opposed by a powerful bastion of stereotypes that have a "conservative" influence on the mass consciousness. The knowledge that exists in the "We – They" disposition hardens since it contains not only cognitive components, but also socially conditioned attitudes that are integrated into consciousness from childhood.

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[1] See more detailed: Frankl V. Suffering from the meaninglessness of life. Current psychotherapy. Novosibirsk: Siberian University Publishing House, 2016. – 96 p.

In language acquisition, a stereotype can be assigned by an individual without taking into account the historical context and regardless of the real experience of personal communication with representatives of a particular ethnic group. Therefore, the "contact hypothesis" does not always justify itself. Accordingly, stereotypes are destroyed when receiving information from another group with positive interpersonal contact.

The functioning of stereotypes of the mass consciousness is also characterized by an increase in their static character during the periods of political, sociocultural, or economic destabilization of society. In addition, according to Henry Tajfel, "social stereotypes become more expressive ('pronounced') and hostile when social tension arises among groups", a "false circle" appears like the globalization of terrorism (from 800 to 2000 terrorist attacks per year[1]), the manifestations of such attacks in the Western media discourse are certainly associated with Islam, increases the rigidity of stereotypes and causes the inability of the mass consciousness to perceive new information.

With the deterioration of interethnic relations, ethno-religious stereotypes acquire a negative affective charge, and an increase in the inadequacy and simplification of their cognitive content is noted, which, in turn, contributes to the embodiment of attitudes into real behaviors (cartoon scandal). Situations of interreligious tensions initiated by the West, such as the cartoon scandal or the statements of Pope Benedict XVI about Islam also impede stereotyping. Under such conditions, carriers of stereotypes lose their ability to perceive objective factual information.

The "other" in the dominant media discourse is perceived as the one that must be constantly justified, and uncharacteristic semantic constructions are attributed to them.

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[1] Our World in Data. URL: https://ourworldindata.org/terrorism

A well-known Islamic scholar, Harun Yahya, in his work "Islam Denounces Terrorism"[1] speaks out against the incorrect use of the concept of "jihad": "The application of the concept of jihad in relation to any form of violence directed against innocent people, that is, to describe terror, is a great injustice and distortion of the truth."

There are many more attempts to refute the involvement of Islam in terrorism. However, in the social perception mediated by stereotypes, the reaction of the other always seems to be asymmetrical.

Moreover, the voice of the "other" is modeled in the media according to stereotypical notions that make up the conditioned reflex configuration of autoculture that determines the cognitive and behavioral processes of its carriers. "Representing someone as an "enemy" throws a large number of political/ethical dilemmas to journalists," R. Keeble rightly notes in the book "Ethics for Journalists"[2] and raises one of the most painful questions for media ethics: to what extent do the Arabs exist in the dominant media discourse? Are they fundamentalists, or terrorists who occupied the communists' place as a new enemy of the Western civilization?

R. Keeble's work was written before the events of September 11, 2001; however, the formulation of the question is striking in its relevance and at the same time, it gives more ancient roots of the mediatization of the Islamic stereotype than the countdown from "Black Tuesday". According to R. Keeble, the fall of the Berlin Wall on November 9, 1989 became the starting point for the global media legitimization of the Islamic enemy. Therefore, the stereotype of the Islamic threat determined the view of all events in the Eastern world.

Strengthening the power of the Ayatollahs in Iran, strengthening the Taliban in Afghanistan, increasing the power of President Gaddafi in Libya, the spread of

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[1] Islam Denounces Terrorism. URL: https://www.academia.edu/34798317/Islam_Denounces_Terrorism
[2] Ethics for Journalists. URL: https://www.taylorfrancis.com/books/mono/10.4324/9780203181973/ethics-journalists-richard-keeble

guerrilla warriors of the radical Hezbollah in southern Lebanon, and the growing influence of the Saudi terrorist, "god of war" Osama bin Laden were viewed by the media as local manifestations of the global Islamic aggression directed at the West.

The stereotypes were personified in the negative heroes of Hollywood films, where the natives of the East were sure to become thieves, who embodied greed, intellectual narrow-mindedness, and aggressiveness.

Anti-Islamic clichés, which, in the opinion of media critics, E. Said and R. Kabani, "are deeply rooted in the dominant Western perception of the world", contributed to the demonization of the personality of the Iraqi leader, Saddam Hussein, who was portrayed in the Western media as "Baghdad butcher", "vicious barbarian", "and madman with delusions of grandeur." It should be noted that such connotations are a sign of the semiotic mechanism of racism.

In the field of ethnic psychology, an opinion is known as characteristic of social interaction of the regularity; the more favorable a person's ideas about his own ethnicity, the more tolerant he/she is of other ethnic groups and the less schematized and unambiguous his ideas about "others" become.

Positive ethnic identity should be considered the main construct that contributes to the preservation of intergroup harmony, as well as a positive personal sense of self.

However, in the interethnic interaction that is taking place today in the globalized information environment, activated by the influence of media messages and mediated by socially ordered stereotypes, other patterns are obvious.

Thus, the American nation that is developing on the basis of a positive ethnic identity, is not prevented from building a negative inverted "Eastern stereotype" with regard to the country's population, involved in world terrorism in one way or another. Conversely, the absence of a clearly defined, elaborated auto-stereotype does not lead to an aggressive policy towards other countries. As it can be seen, the translation of interethnic relations into the media plane deprives their natural forms of development. It distorts the communication between ethnic groups, habitual at the pre-media stage of human existence. The facts of the destructive influence of the

media on the process of interethnic communication should be recognized and neutralized at the level of the official media policy.

It is very characteristic that the most frequent ethno-conflict-oriented stereotypes are found in the sections of the criminal chronicle and in the materials that violate the themes of terrorism and migration. They are formed by journalists selectively, expressing the ethnicity of the heroes of crime stories. This refers to an indication to the nationality of the criminals, which objectively contributes to the formation of negative stereotypical ideas about the "Others" in the mass consciousness of representatives of the ethnic majority. Thus, the media categorization of social phenomena is accompanied by ethnicization, when problems that lie in the political or social plane, are considered by journalists in the context of ethnic processes. In the context of criminality, the media often selectively emphasize the religious affiliation of criminals.

Ethnicity, which is broadcasted by the media to the mass consciousness through stereotyping, can both integrate and disintegrate a multiethnic population. Even a single publication can create heightened tension and animosity among different ethnic groups living together.

Media stereotyping occurs by combining ethnonyms with negative value judgments, giving them a conflicting orientation.

It is characteristic that the formation of xenophobic attitudes in the media is most often not a sign of the corresponding position of a particular media or a journalist in particular. It is also not a consequence of country media policy. Nonetheless, intolerant statements are found in completely neutral texts, indicating not a certain conflict-generating intention, but the ethnological incompetence and professional incorrectness of journalists.

The selective typification of social objects based on ethnicity can also be explained by the influence of the primordial interpretation of the ethnos, which has become traditional, since it has determined the foundations of the national policy of the Soviet state for a long time.

The properties of individuals and events are taken for the properties of all members of a given ethnic group or all ethnically marked social situations due to a distorted understanding of the nature of ethnicity. This approach implicitly influences the way of perception and interpretation of ethnic and pseudo-ethnic stories in journalistic messages.

Pseudo-ethnicity is manifested in the expression of the ethnicity of negatively designated characters or situations in the mass media discourse ("in the United States, a student from Egypt, arrested along with another student of the same college on suspicion of terrorism, is found guilty today."

Research prospects are to study such issues as the political background of stereotyping Muslims, positive and negative stereotypes towards Muslims in media discourse, and the embodiment of ethnic stereotypes in other types of discourses.

2. 2. The phenomenon of modern Islamophobia and its horizons in Anglo-Saxon media discourse

Islamophobia in the media refers to the emergence or perception that the media usually cover Muslims or topics related to Islam negatively. Islamophobia is defined as "Strong dislike or fear of Islam, especially as a political force, hostility or prejudice towards Muslims".

Some researchers point to the Iranian revolution in 1979 as the starting point of Islamophobia in the Anglo-Saxon world. This may be due to the growing influence of political Islam around the same period. In the Modern Middle East, an author, Mehran Kamrawa, notes "the rise in popularity and spread of political Islam can be traced back to the 1980s and even earlier when the general trend of politicizing Islam began to skyrocket throughout the Middle East after the Arab "victory" in the 1973 war and the success of the Iranian revolution. Others believe that Islamophobia was present in the Anglo-Saxon media discourse much earlier, and argue that the Americans, for instance, used the fear of Islam as a unifying concept in defining the United States of America. Some also believe that the phenomenon of Islamophobia is a psychological defense mechanism that spreads through the media like a virus. However, negative media portrayals of Muslims in the 1980s and 1990s were compounded by reports of Islam and Muslims that relied on Samuel Huntington's "clash of civilizations" concept in 1993, the concept that "the American media was ready to accept after the fall of communism in the late 1990s."[1]

According to the editor-in-chief and researcher at Georgetown University Elizabeth Poole, the media play an important role in spreading Islamophobia around the world. According to Encyclopedia of Racial and Ethnic Studies, the media have been criticized for Islamophobia. Elizabeth Poole cites a case study examining

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[1] Mehran Kamrava. The Modern Middle East, Third Edition: A Political History since the First World War. Third Edition. Published by: University of California Press. 2013. Pages: 576. URL: https://www.jstor.org/stable/10.1525/j.ctt46n4mx

sample articles in the British press from 1994 to 2004, which concluded that Muslim perspectives are underrepresented and Muslim issues tend to portray them in negatively. Such images, Poole said, included portraying Islam and Muslims as threats to the security and values of the West. Benn and Jawad wrote that hostility to Islam and Muslims "is closely related to the media portrayal of Islam as barbaric, irrational, primitive, and sexist."

There have been various examples in the media of how the image of Muslim community is often distorted by a society that is mainly focused on terrorism and paints Islam with a very broad brush. This is stated in two major magazines, Newsweek and Time, which cover the relationship between the United States and Afghanistan over the past decade. Both of these publications distributed twenty leading articles, reflecting about 57% of negative coverage of current events in Afghanistan, about 37% of neutral coverage, and only about 6% of positive coverage. This negative content often consists of excessive mentions of Al Qaeda and the Taliban abuse of women, recruitment of terrorists, etc. Numerous studies have confirmed that the frequent repetition of an idea can convince people of it, even if it is not true; this is called the illusory truth effect.

Research has shown that more than three quarters of people in Western societies rely on the media, mainly television, as their primary source of information about Islam and Muslims.

In 2018, The Washington Post completed a study[1] to examine newspaper coverage of Muslims versus Catholics, Jews, and Hindus. The study first established a baseline of neutrality by analyzing 48,000 newspapers from various US newspapers between 1996 and 2015. The study then analyzed 850,000 articles, about 28% of which mentioned "Muslims" or "Islam", about 41% mentioned "Catholic", about 29% mentioned "Jew" and about 2% mentioned "Hindu". This study found out that 78% of all articles that mentioned "Muslim" or "Islam" were negative

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[1] Newspaper coverage of Muslims is negative. And it's not because of terrorism. URL: https://www.washingtonpost.com/news/monkey-cage/wp/2018/12/20/newspaper-coverage-of-muslims-is-negative-and-its-not-because-of-terrorism/

compared to "only 40% of the articles about Catholics, 46% about Jews and 49% about Hindus." Subsequently, the study filtered the content by cross-referencing the articles that mentioned "terrorism," "extremism," "radicalism," "fundamentalism," "fanaticism," "or variations thereof." These identified articles containing the words terrorism and extremism are more negative than those that do not. However, 69% of the articles that did not mention terrorism and extremism were still negative. When the articles mentioning a foreign country were removed in the study, "54 percent of negative articles are compared to 37 percent of articles about Catholics, 36 percent of articles about Jews, and only 29 percent of articles about Hindus in similar conditions."[1]

A British scholar, E. Tudor, cited European scholars suggesting that expressions used in the media such as "Islamic terrorism", "Islamic bombs" and "violent Islam" led to a negative perception of Islam although the European scholars did not use the same terms referring to non-Muslims.

In the film industry, as it has been already discussed, there have also been examples where Muslims were often associated with terrorism, for example, in the 1998 film Siege. Some critics of this film have argued that the manner in which Islam is portrayed in this film only supports the stereotype that Muslims are associated with terrorism and savagery.

In 2011, the Center for American Progress published a report, The Roots of the Islamophobia Network in America[2] whose purpose was to expose the organizations, academics, experts, and activists, who formed a network dedicated to spreading disinformation and propaganda about the American Muslims and Islam.

The report found that seven charitable foundations spent $ 42.6 million between 2001 and 2009 to support the spread of anti-Muslim rhetoric. The efforts of a small group of sponsors and disinformation experts were amplified by the echoes

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[1] Newspaper coverage of Muslims is negative. And it's not because of terrorism. URL: https://www.washingtonpost.com/news/monkey-cage/wp/2018/12/20/newspaper-coverage-of-muslims-is-negative-and-its-not-because-of-terrorism/
[2] The Roots of the Islamophobia Network in America. URL: https://www.americanprogress.org/article/fear-inc/

of the chamber of religious right, conservative media, grassroots organizations and politicians, who sought to present a marginal view of the American Muslims in the public discourse.

A 2010 Gallup poll even found that about 43% of the American population reported having some sort of prejudice against Muslims although the American Muslims are one of the smallest groups in the entire country. This indicates that people had a strong opinion of this group of people based on what was widely reported in the media, which often turned out to be negative information.

In accordance with a report from the University of California at Berkeley and the Council on the American-Islamic Relations, $ 206 million was allocated to 33 groups whose primary purpose was to "promote prejudice or hatred of Islam and Muslims" in the United States between 2008 and 2013, with a total of 74 groups contributed to Islamophobia in the United States during this period. Scientists Nathan Lin and John Esposito called it the "Islamophobia industry."

In 2014, a Vox Media editor, Max Fischer, said that Fox News is just a small component of Islamophobia in the American media. In 2015, Fox News apologized and corrected false claims about the existence of official "no-go zones" in England and France, where the government ceded control to Muslims. In 2009, Max Fischer published a Fox News analysis that attempted to examine media practices through the lens of Edward Said's concept of Orientalism; these practices "create an ideological clearinghouse for a unique threatening image of Islam." This is the image of a rational, progressive West, which is in constant and irreconcilable contradictions with the irrational, backward East. In his research, Valti argues, "the discourse that Fox creates with his audience helps to lay the groundwork for polarized commentary and legitimize support for an endless war with the unknown." As part of his investigation, Wooltie analyzed the content of foxnews.com from 2007 to 2009. According to Wooltie's research, a visit to the Fox News Channel website any day may offer another piece of a sinister puzzle: "*the looming threat of Islam to all the West holds. There is an armed threat, of course, in Afghanistan and Iraq, and perhaps even near the trade center. But there is also a cultural danger that threatens*

all of Europe, that haunts coffee shops and classrooms, that threatens individual children and entire healthcare systems with its irrepressible demands, that hates Barbie, Valentine's Day, and even the Three Little Pigs. And even now, as the West is watching, they have overtaken us as the largest religion in the world".

Fox News doesn't necessarily create pieces of this puzzle. Much of their content and coverage comes from the Associated Press or attributed to one of the newspapers owned by Rupert Murdoch's UK News Corp – The Times, The Sun and The Sunday Times. "Fox acts as a gatherer, a clearing house for unrelated and often completely unremarkable events, which, taken together, create a clear ideological dialogue with their audience about how to treat and interpret the Islamic world."

The February 2013 issue of the International Communication Gazette featured an article titled "The rise of anti-Muslim prejudice: Media and Islamophobia in Europe and the United States."[1] In their analysis of data from various surveys, the researchers noted the following:

Empirical evidence for such a possible interaction between media coverage and latent anti-Muslim sentiment is growing. One study that analyzed the anti-Muslim sentiment of Fox News viewers, for example, found out that 60% of Republicans who trusted Fox News the most also believed Muslims were trying to establish Sharia law in the United States. And, as we reported earlier, those who trust Fox News the most also tend to believe that Islamic values are incompatible with American ones (68%). This percentage is lower for those who trust CNN the most (37%) or public television / new media (37%).

In 2015, ENAR (European Network Against Racism) conducted research and found out that Muslim women are often portrayed by the media as an oppressed group. According to reports, the wearing of a hijab or any kind of religious clothing is viewed by news outlets as a form of violation of women's rights, which portrays Islam as a religion in a negative way. Through social media platforms such as F…k

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[1] The rise of anti-Muslim prejudice: Media and Islamophobia in Europe and the United States. URL: https://www.researchgate.net/publication/270545213_The_rise_of_anti-Muslim_prejudice_Media_and_Islamophobia_in_Europe_and_the_United_States

and T… (owned by the company Meta, recognized as extremist in Russia), Muslim women are frequently targeted for abuse, sexist abuse, and hate speech. In 2015, 90% of the victims of Islamophobic incidents in the Netherlands reported by Meld Islamophobia were reported to be Muslim women. The report also mentions that 64% of the British public receives information about Islam through the media, which may explain why the public is hostile to the Muslim community, especially women.

According to the "European Islamophobia Report" 2018, published by the Foundation for Political, Economic and Social Research (SETA) in the Anadolu Agency newsletter, European news coverage contains minimal news in favor of Muslim groups. According to a study conducted by City, University of London, only 0.5% of journalists in the UK are Muslim, and thus the underrepresentation of Muslim journalists may be a decisive reason for the lack of positive news coverage of Muslim communities. Moreover, the report also mentions that the Islamophobic language used by politicians to incite hatred may also influence the perception of Muslims in the minds of Europeans.

The Independent's Miqdaad Versi filed a complaint when the Daily Star published a headline that said, "British mosques are raising funds for terrorism" because it was misleading the public. The newspaper then clarified its mistake, stating that mosques in Great Britain were in fact "not involved in anything."

It should be noted that very few Muslims are represented in the media when discussing policies that directly affect Muslims. In 2017, Media Matters compiled a list of guests who were invited to three US cable news shows (CNN, Fox News, and MSNBC) during the week of January 30 to February 5 to discuss President Trump's controversial Executive Order 13769[1], which bans immigration from seven countries with a Muslim majority. They found that of the 176 guests invited to discuss the issue, less than 8% of them were Muslim. In 2014, Palestinian activists noted a similar picture of the under-representation of Palestinian guests on cable news during the conflict between Israel and Gaza in 2014.

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[1] Timeline of the Muslim Ban. URL: https://www.aclu-wa.org/pages/timeline-muslim-ban

The failure of the mainstream media to fulfill their commitments has seriously impacted Muslim societies. The "war on terror" has deprived Muslims of the opportunity to express their opinions, which in turn exacerbates the emergence of "extremism".

A December 2015 poll conducted by City, University of London from journalists found an underrepresentation of Muslims on the ground in the UK. Only 0.4% of British journalists are identified as Muslim or Hindu, 31.6% are Christians, and 61.1% "do not profess any religion".

Universities of Georgia and Alabama in the United States conducted a study comparing media coverage of "terrorist attacks" by Islamist militants and non-Muslims in the United States. The researchers found that "terrorist attacks" by Islamist militants received 357% more media attention than attacks by non-Muslims or whites. Terrorist attacks committed by non-Muslims (or if the religion is unknown) received an average of 15 headlines, while attacks committed by Muslim extremists received 105 headlines. The study was based on an analysis of news reports on terrorist attacks in the United States between 2005 and 2015.

The Western media, predominantly the Anglo-Saxon media, portray Islam as a race of people directly associated with violence. In public debate and in the media, Muslims are mostly portrayed as a monolithic bloc, a closed and cohesive group of people who are completely different or even intimidating and hostile to the same closed "West" that is Christian, secular, liberal, and democratic. The description of Muslims and the Western world as two opposite and opposite poles leads to a dualistic understanding of relationships, ignoring many subtle differences and exceptions. The so-called Arab risk is widely inflated by the media to the point that Westerners now only see Muslims in the context of someone who is opposed to a democratic world order and modernization.

Islamophobia in British politics

Some expressed concern about comments made about a mayoral candidate, Sadiq Khan, during London's 2016 mayoral elections, which tried to link Khan to Islamist extremists. A public opinion poll at the time showed that 31% of Londoners were "uncomfortable" with the prospect of becoming a Muslim mayor. The Vote Leave campaign was also criticized in preparation for the Brexit vote for often portraying Muslim immigrants as a threat to the country's future. The government released the Casey Integration and Opportunity Review, which aimed to examine the conditions for immigrants in the United Kingdom, and has been criticized for over-targeting the Muslim community as well as for deeper methodological flaws. In 2014, more than a third of Muslims in the UK said that politicians often make fanatical comments about Muslims. In addition, the ex-British Prime Minister Boris Johnson also had a history intertwined with Islamophobia, he wrote in his 2007 Dream of Rome that there must be something in Islam that makes them "literally for centuries behind". In addition, in 2018, Johnson compared veiled Muslim women to "mailboxes" and "bank robbers", which; however, met with strong opposition from the British media.

In October 2017, Conservative MP Bob Blackman was criticized for hosting a parliamentary event attended by an extreme right Hindu nationalist, Tapan Ghosh. The conference was also attended by Home Secretary Amber Rudd and First Secretary of State Damian Green, who distanced themselves from Ghosh's views for a week later. Prior to this event, Ghosh praised the persecution of Muslims in Myanmar; he said that Muslims are "all jihadists" and Muslims should be forced to give up their religion if they come to a western country. Blackman responded to criticism by saying that he did not regret sharing the platform with Ghosh and that Ghosh was not Islamophobic. The Muslim Council of Great Britain condemned the parliament for welcoming "a man who promotes hatred of Muslims in India." On October 26, Labor MP Naz Shah wrote to Home Secretary Amber Rudd, asking why Ghosh was granted a UK visa.

In 2018, the Muslim Council of Great Britain wrote to the Conservative Party calling for an urgent investigation following a string of Islamophobic allegations. A Conservative councilor, Stephen Ardley, was removed from office after allegedly issuing Islamophobic comments about London Mayor Sadiq Khan. Ardley said it was "incredible" that a Muslim was elected and called those who voted for him "blind." The need for a formal investigation into Islamophobia within the Conservative Party has been described by a former Tory minister, Syeda Varsi, as "long overdue." In fact, according to a recent poll, 60 percent of the party believes that Islam is a common threat to the well-being of the Western civilization.

In May 2019, as a result of the lack of widespread acceptance and consensus, the British government did not adopt a specific definition of Islamophobia. In an interview with the All-Party Parliamentary Group on Muslims, Professor Peter Hopkins at the Centre for Hate Studies of the University of Leicester said that abandoning a specific definition of Islamophobia could "encourage some people to continue to deny that Islamophobia is a problem in the world".

It is generally accepted that it was D. Trump who activated and launched the "virus" of open hostility towards Muslims in the USA, which is now growing not only in the country, but also in the West as a whole. The research group of Georgetown University, consistently engaged in the study of the phenomenon of Islamophobia in the United States, has compiled a special Newsletter, which thoroughly records all the so-called anti-Muslim statements and immigrant-related political ideas of D. Trump. It follows the document that the former president "lit up" with unambiguous statements on this topic long before coming to the White House. Trump's peremptory answers to provocative questions of popular shows of 2010-2011 are cited as proof of Trump's "anti-Muslimism". "Do you think the Muslim threat is real?", asks the presenter. Trump's response: "Absolutely. I see it, and you see it." Another version of his answer: "It seems that it was not the Swedes who blew up the World Trade Center?"[1]

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[1] Donald Trump Sits Down with Bill O'Reilly. Fox News, 30.03.2011. Available at: https://www.foxnews.com/transcript/ donald-trump-sits-down-with-bill-oreilly

No less important for characterizing the worldview of the former president is the fact that he has shown himself to be a consistent critic of any proposals that alleviate the quality of immigrants' lives. He was reminded that, under President B. Obama, he had strongly condemned the administration's immigration policy. Especially on the issue of the planned easing of the Dream Act (including the Deferred Action for Childhood Arrivals, DACA). Trump has not shied away from harsh criticism of the incumbent president, willingly developing the idea that Obama may be a "hidden Muslim." And he explained: there must be motives still unknown to fellow citizens that guided the head of the White House, breaking through the immigration law, bypassing Congress, which provided for an amnesty for millions of illegal immigrants (including those from Muslim countries). "Our president is crazy?" Trump exclaimed, pointing out that some refugees from Syria "may belong to terrorist organization banned in Russia."

It is not surprising that the attitude of a large part of American Muslims towards the 45th president was largely determined by his statements such as "I think Islam hates us" and his other attacks on adherents of this religion. What is called "communicative performance" in political PR (the behavior of politicians and their presentation in the media), in the case of Trump, brightly highlighted the theme of his "anti-Muslimism". Trump's remarks, which implied that he was not too willing to divide Muslims into civilians and radical Islamists, also underlined the peculiarity of his political identity. The apotheosis of Trump's "anti-Muslimism" is considered to be the practical steps that followed, as head of the White House, an attempt to pass a law prohibiting Muslims from seven countries from entering the United States, severe restrictions introduced in the immigration law, proposals to toughen programs that provide total surveillance of Muslims in the United States (in particular, proposals to create special registries and databases), and reduction in the number of mosques. Appointments to the administration of a number of officials (Stephen Bannon, Sebastian Gorka, Steven Mueller), who did not hide their sympathy for the idea of the superiority of the "white majority" – "supremacism", actively strengthened this side of Trump's image.

The specificity of the current stage is no longer in the strengthening of anti-Muslim sentiments in conservative circles in the United States, but in the support and strengthening of this trend among adherents of liberal ideology. Khaled Beidun, professor of law at the University of California at Berkeley, evaluates this phenomenon as follows. "Distorted ideas about Islam and condemnation of Muslims...," notes the author, "are spreading among millions of leftists and progressives". He also said, "in the eyes of these liberal Islamophobes, as well as their counterparts on the right, Muslims are seen as fundamentally illiberal and even often seen as a threat to liberal values."[1]

The Muslim population of the United States is ethnically very diverse; it consists mainly of immigrants from all over the world and their children. It is also heterogeneous in its religious preferences and practices. Slightly more than half of the US Muslims identify themselves as Sunnis (55%), 16% as Shiites, and 14% identify themselves simply as Muslims. Most of them think that religion is very important (65%) and four out of ten (42%) say that they pray five times a day. However, there are also many who confess their unwillingness to follow the instructions of the Koran in everything. It is noteworthy that the majority of American Muslims, 64%, do not object to various interpretations of Islam and and even 52% of them admit that "the traditional understanding of Islam needs to be rethought in the light of modern processes". At the same time, those who defend the inviolability of the traditional understanding of Islam, according to sociologists, are approximately 38%. It is also indicative that 65% of those polled tend to deny the natural nature of the conflict between Islam and democracy.[2] For decades, a small but enduring anti-Muslim conspiracy has lived on the fringes of American politics – with a foothold on the fringes of the Republican Party, according to a report by pro-

[1] Beydoun Kh. US Liberal Islamophobia Is Rising – and More Insidious Than Rightwing Bigotry. The Guardian, 26.05.2018. Available at: https://www.theguardian.com/commentisfree/2018/may/26/us-liberal-islamophobia-rising-more-insidious

[2] Muslims in America: Immigrants and Those Born in U. S. See Life Differently in Many Ways. Pew Research Center. April 17, 2018. Available at: https://www.pewforum.org/essay/muslims-in-america-immigrants-and-those-born-in-u-s-see-life-differently-in-many-ways/

Muslim jurists called Hate Running. It was based on the postulate of a Muslim threat allegedly formed in the United States, aimed at the gradual collapse of the existing order by both violent and non-violent means.

The presidency of Trump has in turn sparked a new wave of anti-Muslim conspiracy theorists.[1]

Due to a number of historical features of the formation of Muslim communities in the United States (compared to similar processes in Europe, in particular, multi-ethnicity, the predominance of the Arab majority in France or the Turkish majority in Germany, etc.), Islam as a religion becomes American soil as a tool for uniting and identifying the representatives of various ethnic groups (Arabs, Pakistanis, Malays, Indonesians, etc.).

As a result of the demand for integrative approaches to understanding Islam, the potential for radicalization in Muslim communities is being objectively eroded. In recent years, the confrontation between supporters of moderate Islam and individual radicals in this environment has intensified. The desire of the majority of Muslims themselves to get rid of hotbeds of extremism was manifested in their public activity. The number of those who "went into politics" increased many times over, a whole movement of constituencies and campaigns was formed, mainly within the framework of the Democratic Party and independent candidates representing ethnic communities ("Blue Wave"). Their main task at this stage is to counteract Islamophobia in the public space, including the media by promoting the image of Muslims as respectable and law-abiding citizens of the United States.

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[1] Running on Hate. 2018 Pre-election Report. Muslim Advocates. October 22, 2018. Available at: https://www.muslimadvocates.org/files/RunningOnHateReportFINAL.pdf

2. 3. Image of Muslims in Anglo-Saxon media discourse

Scientific discourse regarding the influence of media on the formation of images and identities in the mass consciousness has been ongoing since the beginning of the twentieth century. Scholars have differing views regarding the strength and nature of the media's influence on public opinion. At the first stage of scientific discourse, its participants regarded the influence of the media as quite powerful and capable of changing the worldview of society.[1]

When putting forward such hypotheses, scholars took into account the high level of atomization of society. Analysis of empirical experience has given scholars reason to rethink previous approaches and come to the conclusion that the media cannot create a new idea of the world in people's minds, but they help strengthen images, clichés, and identities that already exist in the mass consciousness. In the 60–70s of the twentieth century, a hypothesis appeared in theoretical discourse that the audience influences the media to a greater extent than the media influences the audience.[2]

According to sociological research, in the UK over the past 15 years, audience trust in the media has been growing slowly until 2005.[3] The level of trust in media content decreased slightly by 2008.

The media shape images, identities, and ideologies, but one of the most widespread in the mass consciousness has become the image of "objective and impartial journalism." The communicator performs the ideological function most effectively when the audience does not understand that they are trying to influence it, and, accordingly, does not analyze the purpose of such influence.

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[1] Sztompka P. Visual sociology. Photography as a research method: textbook. allowance. M.: Logos, 2007.
[2] Garbariano J. Children and Terrorism / J. Garbariano, A. Governale, P. Henry, D. Nesi // Sharing child and youth development knowledge. 2015. Vol. 29, № 2. P. 1–30.
[3] Marranci G. Multiculturalism, Islam and the clash of civilisations theory: rethinking islamophobia // Culture and Religion. 2004. Vol. 5. P. 105–119.

In scientific discourse, two concepts are distinguished: mass media and mass communication. The latter, where communication really takes place between journalists and the audience, is characteristic of democratic developed countries, where virtually everyone can directly express their thoughts and thus influence editorial policy and content creation.

In the UK, only online publications can be classified as mass communications by their nature, but even here, due to the low level of political culture of the heads of the headquarters of political forces, the attempts of online media editorial teams to create platforms for the formation of high-quality public discourse regarding current issues are not so effective.[1]

In 2020, newspaper readers, radio listeners and television viewers constitute the largest segment of the audience. More people are gaining access to the internet, but internet users are the audience of major UK cities. This means that the majority of citizens are influenced by the media, and are not participants in the process of media communication. Therefore, the influence of suggestors on the audience dominates.

As for scientific works examining the formation of the image of a Muslim and Islamic identity in the media, they are few in number.

One of the most conflicting trends that the scholar mentions is focusing on the nationality of terrorists or criminals, which, of course, forms the basis for interethnic, interethnic and interreligious conflicts. This is precisely what, according to E. Said, threatens the development of not verbal, but physical clashes in the global village.[2]

S. Alatas, J. Guy, F. Lemke introduced the concepts of "peaceful journalism" and "crusader journalism" into scientific discourse. These researchers also viewed the media as a tool for influencing stakeholders. The term "crusader journalism," according to the authors, was introduced not to offend Christians, but to emphasize: what is happening in the media now? is not a military crusade, but its informational

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[1] Martín-Muñoz G. Unconscious Islamophobia // Human Architecture: Journal of the sociology of self-Knowledge. 2010. VIII, 2, FALL. P. 21–28.
[2] Meer N., Modood T. Refutations of racism in the «Muslim question» // Patterns of Prejudice. 2009. Vol. 43. P. 335–354.

manifestation. They came to the conclusion that the media had become a weapon and a tool to control the flock.[1]

The process of formation of Islamic identity and the image of a Muslim in the media has become the object of research only recently. In particular, scholars have already raised the topic of identity and identification in the Muslim world, monitoring stereotypes and clichés presented in the media and analyzing their impact on public opinion[2].

State information policy on the formation of the image of a Muslim and Islamic identity can influence not only the level of national isolation of the population, but also the number and types of terrorist attacks, the intensity of recruitment of new members of extremist organizations, the level of civil self-identity of Muslims - the level of feeling and perception of oneself as a citizen and the like. However, there are no statistical data or scientific studies on these issues.

The distribution of forces in the information space on issues of domestic and foreign policy, as a rule, does not cause controversy or debate among media business experts, but religious issues, including content that forms the image of a Muslim in the minds of various nationalities, and Islamic identity, remain poorly researched. Also open for discussion is what suggestors and for what purpose form the image of a Muslim in the public imagination and what kind of Islamic identity is embedded in the consciousness of Muslims by media content.

In Anglo-Saxon media there are two main vectors that shape the image of a Muslim and Islamic identity.

1. The Western vector creates an unfriendly image, which can be perceived positively only in the context of clashes between Muslims and the authorities.

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[1]Harutyunyan Yu. V. Ethnosociology: textbook. manual for universities / Yu. V. Harutyunyan [etc.]. URL: https://socioline.ru/ pages/yuv-arutyunyan-etnosotsiologiya.
[2]Dmitriev A.V. Migration: the conflict potential of a cultural challenge // Dialogue of cultures in the context of globalization: XII International Likhachev Scientific Readings (May 17–18, 2012). In 2 volumes. St. Petersburg: 2012. Vol. 1. Reports. pp. 79-80.

2. Actually, the Muslim vector, which is supported by Muslim organizations of various directions and in their media, forms not only a positive image of a Muslim, but also the desired identity, since Islam has many movements.

The increase in the level of national distance of the population towards Arabs, Turks, and Chechens also concerns the religious distance of the population. This may lead to violation of human rights, weakening of the political and social foundation of a democratic state, national unity and civil society, and the like. The issue of interethnic and interreligious tolerance is becoming increasingly relevant due to the growing number of conflicts, the peculiarities of state information policy and the editorial policy of the mass media. So, objectivity and tolerance in shaping the image of a Muslim and Islamic identity are extremely important to reduce the level of xenophobia and isolation of these ethnic groups in the world.[1]

The variety of existing points of view on the essence of the concept of "hate speech" indicates its insufficient development in modern science.

This phenomenon has become particularly widespread in the English-speaking world due to the rapid development of IT technologies and online communications. Social transformations in Europe over the past few years (for example, the exit of Great Britain from the European Union – Brexit, a large-scale influx of migrants from Africa, the Middle East and Asia, the development of subcommunities, racial protests of the movement for the rights of blacks under the slogan "Black Lives Matter" and others) have become a subject of discussion in society, and in particular in online media and social networks.

Such social transformations have led to new waves of the spread of hate speech in mass media discourse, which requires detailed study and understanding at the level of linguistic embodiment, the use of communication tactics and strategies for the circulation of hate speech in the media. This thesis is also devoted to the study of this current phenomenon.[2]

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[1] Ikonnikova N.K. Mechanisms of intercultural perception // Socis. 1995. No. 8. pp. 26-34.
[2] Tsyurupa A.I. Xenophobia as a manifestation of the instinct of ethnic isolation. URL: https://bookap. info/book/chernyavskaya_psihologiya_natsionalnoy_neterpimosti/gl8.shtm.

Mass media and social networks are currently the main platform for spreading hate in society. As the researcher notes, "the main source of hate speech is oral speech; the phenomena of so-called everyday racism, nationalism and other types of social hatred, which are accompanied by statements of a discriminatory nature, can be characteristic of individuals and groups of people.

Such statements can lead to negative social consequences if they are broadcast in the media in the form of comments, quotes, etc. In the vast majority of such cases, journalists use discriminatory statements not intentionally, but due to low professional skills and failure to comply with journalistic standards.[1]" Whatever the intentions of journalists - planned or unintentional, the spread of hate speech has specific negative consequences for the targets of verbal insults and society as a whole.

Thus, European researchers see the importance of studying hate speech primarily in the connection between language and violent behavior in society. In particular, the Austrian scholar G. Possel writes about this in the article "Can hatred speak?" On the linguistic dimensions of hate crime", pointing to the correlation between the circulation of hate speech and the commission of hate crimes in modern societies.[2]

British forensic researchers also share the same opinion in their intelligence investigations. Notable in this regard is a study by a team of scholars in the British Journal of Criminology "Hate in the machine: anti-black and anti-Muslim social media posts as predictors of offline racially and religiously aggravated crime", which analyzes the relationship online hate speech texts on social networks T… and F…[3] and cases of offline hate crimes based on racial and religious intolerance against black and Muslim people in London.

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[1] Cit. Ex: Eyvazi M.R., Hosseini M.F. Islamharasi wa senariukha-ye pish-e ru-ye an // Motaleat-e siyasi-ye jahan-e Islam. 1396/2017. T. 6, no. 23. pp. 75–92. Farsi.

[2] Cit. Ex: Rakhbordha-ye pishgiri wa mokabele ba Islamharasi / A. Mellipur, S. Mojarradi, A. Hayat-Moqaddam, A. Ali-Zadeh, R Jonaidy // Rakh-bord-e dafai. 1397/2018. T. 16, no. 63, pp. 95–121. Farsi.

[3] Owned by the company Meta, recognized as extremist in Russia.

The authors conclude that hate speech on social networks is directly related to such crimes, moreover, it is a kind of trigger that incites them to be committed in real life.

An analysis of the website of the British newspaper "Daily Mail"[1] shows that texts mentioning the Islamic affiliation of the publication's heroes are quite common in this publication. Moreover, it contains texts with manifestations of hate speech directed against people of the Muslim faith.

Let us consider some examples of such texts in detail, using elements of the method of critical discourse analysis. We selected texts from 2010-2020 using a random sampling method. behind the keyword Muslim. In total, the site contains more than 70 thousand publications that contain this keyword.

For example, in the article "Mother-of-four's family slam her Muslim husband for murder convert wife 'in such a brutal way' as he is jailed for 22 years for killing her with claw hammer then burning body" (Mail Online from 01/17/2018) repeatedly highlights the Muslim origins of the man who murdered his British wife.

Moreover, his religion is directly associated with the crime, since mention of this appears immediately in the title, subtitle and first sentence of the article, along with such negatively colored expressions as "brutally murdered", "killing her with a claw hammer", "burning body". The name and surname of the criminal, as well as the name and surname of his Muslim girlfriend, who was also convicted of this murder, are constantly mentioned in the article, alternating with remarks from the relatives of the murdered woman: "Instead of the sevile people murdered her in what must have been a horrific ordeal, and then treated her body disgustingly as they tried to cover up what they had done."

In this text, a crime committed against the background of family quarrels, according to the logic of perception, is unconsciously associated with the religious affiliation of the criminals (Muslims are brutal killers), which is in fact not

[1]See: Mail Online. URL: https://www.dailymail.co.uk/home/index.html

confirmed, because there is not a single mention that the religion of the accused had anything to do with the murder.

Muslim/Islamist topics are regularly covered in the newspaper. Another striking example is the publication "Guilty? It's a badge of honor say Muslim hate mob (and because we're on benefits, the state will pay our costs)" (Mail Online from 01/12/2010). The article talks about the trial of a group of Muslims in Luton who staged a rally in support of Islam during a march of British troops returning from Iraq: "The protest sparked a hostile stand-off with angry members of the public who had been applauding the soldiers." The article is built on opposition and contrast, where, on the one hand, the government of the country, taxpayers - citizens of Great Britain, that is, the majority of the readers (the positive side, the so-called "WE group"), and on the other, Muslim protesters (the negative side, the so-called "THEY group"). Moreover, in the context of depicting Muslims (they are all named by name in the article), phrases such as "Muslim extremists", "went unpunished", "they defiantly declared", "preacher of hate" were used.

The analyzed article is characterized by the use of linguistic suggestion tactics. To whip up a negative image of the protesters, the publication uses the interrogative sentence "Guilty?" in the headline, which is clearly rhetorical and pushes the reader to the obvious answer: "Yes, they are guilty," although the publication itself further informs in detail about the results of the case in court. In addition, it is mentioned several times that demonstrators receive social assistance from the state, which means, logically, readers have an association: "ungrateful: the state supports them, and they protest against their own army.[1]"

The negative connotation of the story is complemented by such emotionally charged vocabulary as "rapists", "murderers", "babykillers", "terrorists". Another suggestive manipulative technique is used here, when the key brightly emotional negative words are supposedly not aimed at Muslims themselves (it would seem that these label words apply only to protesters and British military personnel), however,

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[1] Shchukina E. L. Threats and challenges to cultural security in modern Russia // Humanitarian of the South of Russia. 2015. No. 4. P. 109.

the condemnatory tone of the article consistently creates a negative criminal image of demonstrators and implicitly everyone Muslims.

Although the Daily Mail has been repeatedly accused of inciting Islamophobic views, it continues to publish stories containing hate speech against Muslims. Thus, the article "Insta-bikie and disappointing killer Moudi Tajjour says the deadly Wuhan coronavirus sweeping the world is 'Allah's revenge' for China's persecution of Muslims" (Mail Online dated January 25, 2020) says that the instabiker convicted of murder is a Muslim expressed a hypothesis about the emergence and spread of coronavirus.

According to him, the coronavirus was sent by Allah to China because the government condemned and detained millions of Muslims: "China has imprisoned more than one million Muslims in detention, so Allah sheds (sic) a virus that has not been discovered yet." The article uses negatively colored vocabulary: "killer virus", "Allah revenge", "persecution of millions of Muslims".

That is, the reader can trace the following semantic message of this message behind the logical-associative series: "Muslims believe in a cruel god who sent a killer virus to the planet, which means that Muslims themselves are cruel, they must beware, because they are dangerous." Obviously, such a negative associative series can be continued.

CHAPTER 3. THE IMAGE OF A MUSLIM WOMAN TRANSFORMING IN THE UK, THE US AND CANADIAN MASS MEDIA

3. 1. Analysis of a Muslim woman image transformation in UK media texts

In this section we conduct a study of the phenomenon of the image of Muslim women in the UK media. A comparison of the stereotypes in the British media, evoked among the common people by the religion of Muhammad, showed that the stereotype of Muslim women was one of the most positive stereotypes associated with purity, femininity, and modesty. The author highlights certain types of "hate speech" used in the UK media in relation to Muslim women that call for violence and discrimination, justify historical incidents of violence and discrimination, create a negative image of a particular group, spread statements about the inferiority of a particular group, mention a group as a whole or its representatives in a derogatory or offensive context, give rise to allegations of the criminality of a particular group, accuse a particular group of negative influence on society and country, and call to prevent consolidation in the region.

Each media outlet defines the center of the political space, just as it is defined in the field of semantics or conceptual sphere. This center is a specific country, state, or region, which defines "friends" and "aliens" based on the belonging to a particular culture, or ethnic group, using a rating scale. This discourse is based on the ideologemes used, tendentious information associated with prejudice, used by the media as an effective means of instilling a particular point of view.[1]

Despite the fact that "information in the broad sense of the word is a reflection of the real world,[2]" the transfer of information should be understood not as a statement of facts that have occurred in the world, but as their kind of interpretation. Information always evokes thought processes and acts as an impetus to the formation

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[1] Riggins P.H. (ed.) The Language and Politics of Exclusion: Others in Discourse (Communication and Human Values). L.: Sage Publications, 1997. P. 67.

[2] Ivin A.A. (ed.) Philosophy: an encyclopedic dictionary. M .: Gardariki, 2006. P.164.

of the thoughts of recipients of media discourse in politics. Moreover, it is the basis for structuring the recipients' experiences and a determining factor in shaping their views on the world around them. Thus, it can be concluded that by transmitting information, the political discourse of the media has an impact.[1]

An attempt to study the phenomenon of the image is made due to the expansion of the panorama of communicative means, including all systems of embodied human sensibility. Today, modern linguistics has begun to pay considerable attention to the problem of social gender and its reflection in linguistic semantics. Despite the fact that social and sociocultural gender is not related to the categories of linguistics, its content can be revealed by analyzing the structure of a language, which may explain the fact that linguistic competence is quite in demand in the study of the cultural representation of gender. Initially, psychology introduced the concept of "gender", defining with this word the social and psychological status of a person from the point of view of masculinity or femininity. An important role in the development and maintenance of the gender system belongs to the consciousness of people. The gender consciousness of an individual is constructed due to the fact that social and cultural stereotypes, norms, prescriptions, the violation of which entails punitive sanctions, are spread and preserved.[2]

Gender is constantly influenced not only by cultural norms that establish the responsibilities of men and women, but also by social information that tells society how much difference there is between a man and a woman. The institution of the family in the Arab-Muslim societies is a solid social structure based on legal norms such as marriage and family rules, property relationships, marriage ceremony, kalym (bridewealth), childbearing, raising children, and the division of functions between husbands and wives. The rules and features of family life are clearly spelled out by the Shariah, as well as by well-established traditions and customs. Thus, in order to

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[1] Nikitina K.V. Technologies of speech manipulation in the political discourse of the media (based on the material of US newspapers): Diss....Cand. Philol. Sciences author's abstract. Ufa, 2006. P.14.

[2] Gritsenko E.S. Language as a means of constructing gender: diss. … DSc in Philology. Nizhny Novgorod, 2005. P.77.

understand this problem, Western researchers need to have a good understanding of the provisions of the Islamic law, as well as the Islamic traditions and customs. In the West, a woman is viewed outside the social context, that is, as a single individual. She is not viewed from the perspective of the family, which implies imposing on a woman a certain responsibility and role corresponding to her biological functions.

It is necessary to refuse to talk about the so-called problem of a Muslim woman and solve her problems, given her basic social roles, such as the role of wife and mother. These roles should be highly respected in society. In addition, the biological characteristics of women should be taken into account, from which the role of motherhood derives (birth of children, feeding, upbringing, etc.). Meanwhile, in the West, the problem of Muslim women is being discussed outside any religious context, that is, while ignoring the values and provisions of Islamic law. Some Islamic laws governing civil status and marriage life are declared in the West to contradict the principle of gender equality and violate the rights of women. Therefore, these laws were also recognized as a tool for oppressing women. Among the institutions and traditions condemned by the West, one can see the kalym (bridewealth), the man's responsibility for family expenses, the peculiarities of inheritance, the roles of the mother and wife, the general family structure, the man's right to divorce his wife, the principle of guardianship, travel only with the permission of the husband and relatives, polygamy, and the principle of raising children by a woman. In the Western societies, they call to achieve full equality between the sexes in all matters, as well as to give women the right to have an abortion, and even choose the type of sexual relationship.

The presence of Muslim media in the UK is longer and more tangible than in other European countries. The appearance of media is equated to the beginning of the 20th century, and since the 1970s their steady growth has been observed. British Muslim newspapers and magazines (e.g., Muslim News, Q News, Crescent International, Impact International, Emel, Trends), media communities (e.g., the Muslim Council of Britain, Forum against Islamophobia and Racism), and radio stations (e.g., Radio Ummah, Radio Ramadan) provided new communication and

informational opportunities, giving an alternative assessment of everything that is happening. The generation of immigrants, who stood at the origins of national diasporas forming, passed on their experience to the media while the media received new ideas from young immigrants. Such publications are published in English and are mostly distributed free of charge to bookstores and associations. Many of Britain's Muslim media outlets are spread in Pakistan, Nigeria, South Africa, Sri Lanka, Malaysia, and sometimes even in Canada and the United States. During the study, the authors carried out a content analysis of publications in the media. Three British newspapers were selected; they are The Guardian, The Daily Telegraph, and Financial Times. 100 publication of each newspaper were selected. The selection was made according to the list of publications, from which texts close to each other were excluded and sorted by publication date. Then the first analyzed text was randomly determined, and each subsequent text was selected with a certain step, which was calculated as the ratio of the number of publications to 100.

Problems of the Islamic world have been widely discussed in the media lately. Offensive accusations against Muslim women are increasingly heard. This violates their rights and also contributes to the growth of Islamophobia among the non-Muslim population. The British media are creating persistent stereotypes that are gaining mass character where Muslim women act as a potentially dangerous element. However, it is known that personal experience rarely feeds stereotypes. With the help of prevailing stereotypes and through tolerant and conflicting ideas, it is possible to manipulate the consciousness of the masses. For example, through certain stereotypes, people can be divided into groups at the psychological level: "we are like that, and they are different." However, it is worth noting that this is often not a division, but rather a psychological union. For example, a stereotype with the idea, "they are the same as we are" or "they have the same values and goals as we have." Using stereotypes, a comparison is also made: "we are better, and they are worse" or vice versa. A comparison of stereotypes in a sample of UK media is shown in Figure 1. Figure 1 shows that The Guardian, The Daily Telegraph and Telegraph, Financial Times adhere to the stereotype "we are better, and they are

worse" in their publications. It is followed by stereotypes "they are like us" or "they have the same values and goals as we do".
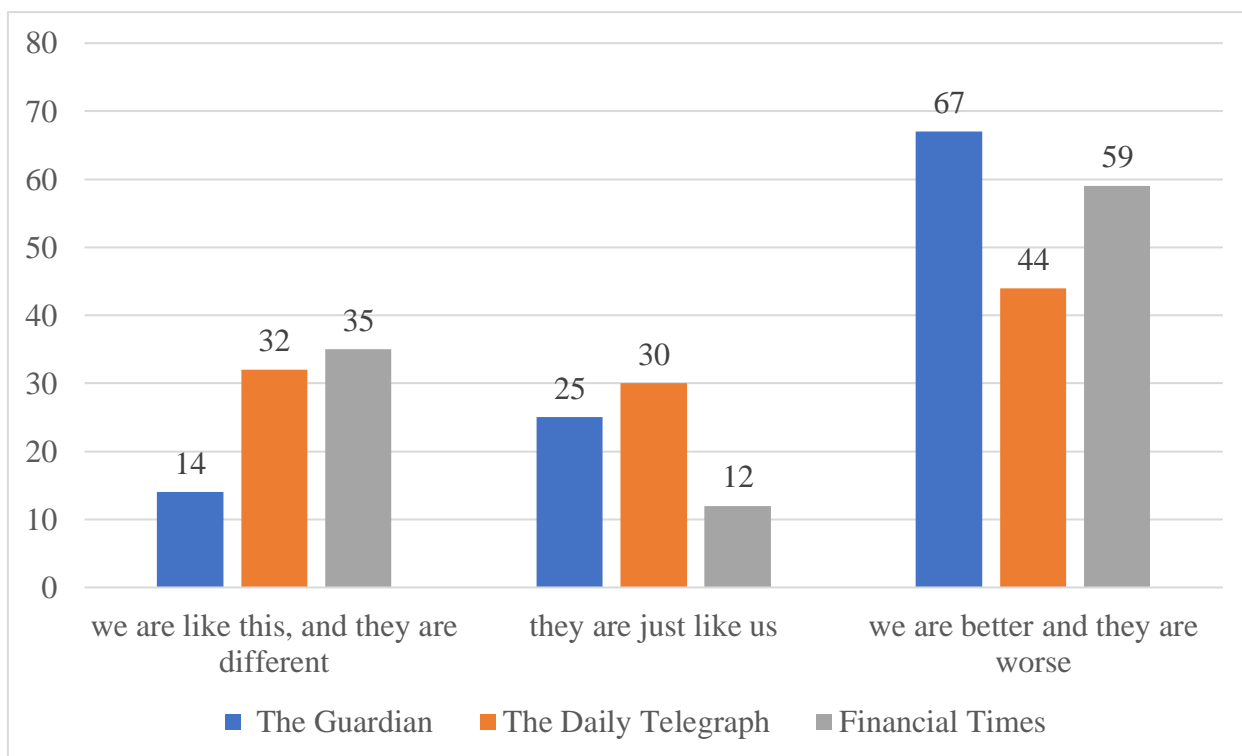

Figure 1. Comparison of stereotypes in a sample of UK media

Most of the processes dominating the Muslim world in Great Britain can be characterized as tense due to the representation of various actions of radical Islamic groups. The proof of this is the representation of the events taking place in Iraq, the terrorist attacks and hostages at "Nord-Ost" (about 50% of publications mentioned the activities of foreign criminal groups). It should be noted that in most of the publications on the situation in Iraq, the information was more neutral than negative. The main idea of these messages reflected the military-political essence of the conflict. However, the materials used Muslim terms and symbols, which inevitably caused the society to associate with Islam. The UK media produces stories using a standard template for the production and presentation of information regarding Islam. Problems related to Islam are not analyzed deeply enough. Therefore, it seems impossible to formulate sound conclusions and judgments. In relation to Islam in the media, we clearly observe a speculative attitude, as evidenced by superficiality when working on materials, the representation of "facts", and the inaccurate use of Islamic

terms. For example, in the Islamic religion, a woman is nothing more than an indicator of purity, femininity, and obedience.

Nevertheless, a completely different image of a Muslim woman is popular in the media, the image of a suicide bomber, which arose after the representation of the hostage-taking at "Nord-Ost", and a woman, who is fighting for a passport photo with a headscarf. The formation of such images in the media inevitably led to the spread of negative stereotypes in societies towards Muslim women, which, in turn, led to the construction of an "enemy image". UK press releases that were emotional, arousing fear and anger in readers, were more likely to get published. Muslim organizations responded to virtually any terrorist attack by issuing statements condemning terrorism, but they were generally dispassionate and boring and did not receive much press attention. Muslim women in the UK media are a tool for distorting Islam and Muslims in general. This distortion is fueled by the special interest of the huge Western media machine in spreading a false image of an Islamic women, which is why it is important to become familiar with its key elements, cultural significance, and degree of credibility. It is necessary to understand what criteria the Western media are guided by when drawing this stereotype.

In the media texts in Great Britain, certain types of "hate speech" can be distinguished. They are used in the media in relation to Muslim women as they

- call for violence and discrimination (explicit and veiled);

- justify historical cases of violence and discrimination;

- create a negative image of a particular group;

- spread statements about the inferiority of a particular group (about moral shortcomings);

- mention a group as a whole or its representatives in a humiliating or offensive context (including in a criminal chronicle);

- give rise to statements about the criminality of a particular group;

- accuse a particular group of negative influence on the society and country, and call to prevent consolidation of migrants belonging to one ethnic or religious

group or another in the region (district, city, etc.) (For instance, protests against the construction of a mosque);

- clearly cite xenophobic statements and texts, and similarly provide space in newspapers for explicit nationalist propaganda without editorial commentary or other polemics.

These methods create specific "media images" of different national, ethnic, and religious groups in the UK media. The author of the study analyzed a significant number of materials published in the Western press. These publications were examined for the presence of the following criteria: a call to abolish the guardianship of religion over women, bias in the coverage of the problems of Muslim women, generalization and exaltation of the image of Western women, as well as the influence of the ideology of the Western feminist movements, and the use of double standards in the analysis of these problems.

Let's consider each one of these criteria separately[1].

Criterion 1 – a call to abolish the religious custody of women. It is worth noting that within the framework of this study, we are considering absolute aggression against Islam, which aims to debunk Islam as a behavioral model, a way of life, and a legislative basis. This criterion is based on the belief that religion is a stumbling block to the progress and emancipation of women. This belief prevailed in parallel with the campaign launched after the September 11, 2001 attacks against the Koran and the Messenger of Allah, as well as against Islamic religious institutions. Examples include the criticism of the publicist Edward Peelington in the Guardian for a provision of the Islamic law that the author described as "radical." Peelington points out that Sharia gives a man the opportunity to marry four women, depriving women of this right. The author also criticized the punishment for adultery, noting that gender division and the obligation to wear the hijab are erroneous provisions of the Islamic doctrine. At the same time, according to Peelington, the problem lies not only in Islam, but also in the system of patriarchy.

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[1] Compiled by: Pilington E. The Women That Time Forgot // Guardian Unlimited. 2002.

The author expressed disappointment with the existence of the morality police, whose officers forbid Muslim youths to communicate and walk with girls in public places or in markets.

In turn, Nicholas Christophe in the newspaper "New York Times" considers the Islamic institutions against women in Saudi Arabia as "inhumane".[1]

Criterion 2 – bias in the coverage of the problems of Muslim women. It is important to note that most of the journalistic investigations and articles on the situation of Muslim women focus on cultural subordination and the need to fight against Islamic values. Many people probably remember the news stories from CNN and BBC News that shed light on the situation of Afghan women during the Taliban era. The key emphasis was placed on the socio-cultural position of women associated with religion, local traditions and values. Footage of Afghan women gleefully stripping off their hijab after the retreat of Taliban fighters was widely circulated. However, the American invasion of Afghanistan inflicted great suffering on millions of Afghan women, creating harsh living conditions filled with fear, disease, and hunger. Women were forced to spend whole winters in refugee camps that were more like concentration camps. However, all this did not come to the attention of the Western media, except in the format of fast news. There is a clear link between this criterion (bias) and the first criterion. Among the evidence of biased coverage of this problem is the selective approach in the publication of journalistic articles and investigations. In most cases, Western journalists use a selective approach, citing facts and information in their articles that are consistent with their personal attitudes. In the event that the evidence base confirms the point of view of the general line, the article or investigation ends with conclusions that still support standards of the West. This can be clearly seen on the example of the topic of Saudi women.

The media texts we have studied completely ignore the fruits of development and progress that have been achieved in the issue of the status of women in Saudi

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[1] Nicholas D. Kristof, Saudi Women, Saudi Women Argue Merits Behind the Veil // New York Time. 2002.

Arabia. The focus is on the principle that women should wear Islamic clothing. However, these clothes did not prevent Saudi women from working in education, health care, and even holding leadership positions in banks, trade, and information companies, as well as in other socio-economic spheres, indicating clear progress in the country.

Criterion 3 – dismissive look style. A contemptuous view of conservative Islamic values is also evident in some publications. An analysis of the English-language press allowed us to single out a number of thematic clusters of negative assessment, around which a hostile discourse related to Islam and Muslims is organized. Perhaps the most frequently activated thematic cluster is terrorism (domestic and international). We referred to this cluster as materials from the English-language media about terrorist attacks inside Western countries (Great Britain) and reports on terrorist attacks by Al-Qaeda and other radical Islamic groups (in Afghanistan, Sudan, Iraq, and the Middle East). Phrases such as "Muslim threat", "Islamic death threat", and "Islamic terror" are typical of this type of articles. Thus, an American journalist, B. Stock, writes in an article, "The Growing Threat of Iran", "Islamists lash out in fury against the innocent because they fear up. Another attack on the American soil will bring instant retaliation and Islamic terrorists find it much easier to vent their hatred on innocent children that are no threat to them."[1]

The next thematic cluster contains articles united by the theme of Islamic fundamentalism (radicalism). These publications are characterized by a kind of substitution of concepts. Thus, phrases such as "Muslim fundamentalism", "Islamic radicalism", "Islamic terrorism" are often used in the press without their clear definition, resulting in the words "Islamic", "Muslim" and "radicalism" to become synonymous. This allows journalists to publish content with the following headlines: "Moslems Battle Police in Malaysia Bloodbath", "Algerian Moslems Seek Power", and "Islamic Rioters Demand Freedom for Arrested Activists."[2]

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[1] The Growing Threat of Iran. URL: https://wwdbam.com/episodes/
[2] Karim K. The historical resilience of primary stereotypes: core images of the Muslim Other. The language and politics of exclusion. Sage publications, 1997. P.13.

However, it should be noted that in recent years there has been an increase in the number of newspaper and magazine articles whose authors separate the concepts of Islam and Islamism (fundamental Islam, militant Islam, radical Islam, Islamism, and Islamic revival).[1]

It would seem that terminological clarity has been introduced; there are "good" Muslims and "bad" Muslims (they are Islamists, Radical Muslims, etc.). However, a preconceived opinion that is not based on a direct assessment of each phenomenon, but derived from standardized judgments and expectations, i.e., a stereotype, is difficult to reverse development according to psychologists. Therefore, today we can say that in the media, open propaganda is being replaced by skillfully veiled manipulation of the mass consciousness, for which the substitution of concepts is one of the means to achieve the goal. The thematic cluster "cruelty, deceit" combines materials in which evaluativeness is aimed, first of all, at strengthening the idea of Muslims as cruel and insidious villains; this was formed in the Middle Ages. A striking example of the activation of this cluster is the discussion in print of the events at the American military base Fort Hood (The Fort Hood Massacre). In November 2009, Major of the US Army Nidal Malik Hassan[2], while in service, allegedly on the basis of psychological instability, shot his colleagues. In the media, the prevailing assessment of the actions of the Muslim major as a carefully thought out and cold-bloodedly executed plan to destroy the Gentiles: "… I suggest that there would not necessarily be a psychological "snapping point" in the case of imminently violent Muslim; there could be instead a calculated discarding of camouflage, a camouflage of integration… According to the journalist Scott Huddleston, he insidiously pretended to be integrated into the American society, hatching a brutal murder plan.

https://www.academia.edu/13596038/The_Historical_Resilience_of_Primary_Stereotypes_Core_Images_of_the_Muslim_Other

[1] Pipes D. The long shadow: culture and politics in the Middle East. Transaction Publishers, 1999. P.20.

[2] Hasan sought gun with 'high magazine capacity. URL: https://web.archive.org/web/20120609121219/http://blog.mysanantonio.com/military/2010/10/hasan-sought-gun-with-high-magazine-capacity/

Criterion 4 – presenting the image of Western women as an example to follow. This is one of the most important and explicit criteria used to create the stereotype of Muslim women. A rare Western study on this topic does not argue that women in the Islamic world are deprived of respect, rights, and freedom. Not surprisingly, most studies focus on solving the problems of Muslim women. But on the other hand, there is a consensual rejection of the Western way of life among Muslim women and a warning against the negative consequences that such a lifestyle can lead to. Here we can cite as an example the detailed journalistic research of the Christian Science Monitor newspaper. The author of the study, Nicole Gaoulette, interviewed Muslim women from Afghanistan, Iran, and Saudi Arabia. All respondents stated that their religious and cultural heritage shaped their lives. While acknowledging the existence of certain life problems and difficulties, the study participants, however, did not include wearing of the hijab on their list. The author of the study also indicated that the interviewed women expressed pride in belonging to the Islamic religion and their place in this religion. At the same time, several Afghan doctors and teachers said that after Taliban had left, they did not stop wearing the hijab, in contrast to what was broadcasted by the Western media. Regarding the Islamic religion, Afghan men and women follow them voluntarily, and these provisions were not imposed by the sword, as it is presented in the media.[1]

Criterion 5 – the absolute authority of the ideology of the Western feminist movement (Feminism). It can be seen that publicists and followers of this movement are widely involved in warming up the Western feminist agenda aimed at combating the hijab. This agenda also seeks to change Islamic regulations concerning the civil status of a person, as well as to link the issue of women's rights with the confrontation between women and men.

Criterion 6 – the use of double standards when considering a particular problem. This is one of the most dangerous criteria when it comes to covering the problems of Muslim women and Islam. Double standards are a well-known

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[1] Gaoulette N. Voice From Behind the Veil, Oct 2002, The Christian Science Monitor, Nicholas D. Kristof, op.cit. 2017. P.7.

phenomenon in the Western media, especially when considering topics related to Muslims. This phenomenon is especially pronounced in the issue of Muslim women, which confirms the bias of the Western media in relation to general Muslim problems. Here are a few examples. If a Christian nun covers her entire body and her head, she acquires a respectable appearance since she fulfills all the religious rules. However, if we talk about a Muslim woman, she is called "oppressed." If a Western woman chooses not to work and take care of the children at home, in the eyes of the Western media, she is committing a noble self-sacrifice to preserve her home. However, if we talk about a Muslim woman, she urgently needs emancipation. A Jew is free to grow his beard. It is understood that he has the right to follow his religion. If a Muslim grows his beard, he is immediately considered an extremist.

Thus, the Western media, covering the problem of Muslim women, use the method of selectivity and bias, condemning hijab, polygamy, gender division, etc. The criterion for criticism is the authority of the sociocultural model that has formed in the Western countries. However, Muslim women do not care about the achievements in the women's issue, carried out within the framework of the Western model. Therefore, they will continue to wear the hijab. The formation of the Western socio-cultural model, within the framework of which we see regular attacks on Muslim women, was not the result of the work of several thinkers, but was due to the formation of the ideological basis of the Western world. This issue needs additional discussion. It should be noted that most of the processes that take place in the Muslim world of Great Britain can be characterized as tense due to the representation of various actions by radical Islamic groups. A woman being nothing more than an indicator of purity, femininity, and obedience is one of many stereotypes regarding the Islamic religion.

3. 2. Analysis of a Muslim woman image transformation in US media texts

In this section, we explore the image of Muslim women in the texts of the US media. The research analyzes articles in leading American newspapers and TV stories about Muslim women as agents of constructing opinions on the basis of the following criteria: a call to abolish the guardianship of religion over women, bias in the coverage of the problems of Muslim women, the style of neglect/disregard for Muslim women, presentation of the image of Western women as an example to follow, the unconditional authority of the ideology of the Western feminist movement and the use of double standards when considering a particular problem. It is noted that many Muslim women do not exercise a number of their rights in Islamic societies. It is concluded that the media discourse contains linguistic means that describe Islam in a more negative connotation; Islam is mainly mentioned in the US press in the light of terrorist acts in relation not only to people of other faiths, but also to Muslims, who profess Islam of a different direction.

Western media have attempted to weaken Islamic values using a variety of terms such as globalization and modernity. The problem of the position of women, which is a key element for carrying out cultural and social changes in any society, has become a means of achieving this task. The problem of the perception of the image of Muslim women in the representation of the media is especially relevant at the present time when various ideological currents urge Muslim women to gradually abandon their religion and traditional values. In the philosophical encyclopedic dictionary, a mental image is interpreted as "a format of perceptual mental representation of cognitive information about objects and events that are absent in the field of perception."[1]

The processes taking place today in the Western, especially American media, are the result of an incomplete understanding of the Islamic religion and Muslims in general. The West, for all its demonstrated tolerance, shows the utmost disdain for

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[1] Ivin A.A. (ed.) Philosophy: Encyclopedic Dictionary. M.: Gardariki, 2004. P. 387.

Muslims and Islam. Therefore, we believe that the correct position, based on religious and moral motives, would be to abandon the position of a mistaken clash between Muslims and the West. Instead of the clash, mutual understanding should be strengthened based on an objective search for the truth.

The globalization of modern human life is one of the most important features of the current era. The appearance of the world and how people perceive it have been changed by the strengthening of the positions of the newly industrialized countries in the framework of the world economy and politics as well as their cultural revival and the accelerating impact of the achievements of scientific and technological progress together with the immigration movement in all societies along with the development of information technology, mass communication, and tourism. The world today clearly understands the growing role of the peoples of the Middle East, the importance of their culture and spiritual experience in the formation and development of the European civilization. It is well known that in the final period of the Middle Ages, the Arab-Islamic culture played the role of a spiritual and intellectual competitor to the European civilization. However, it is necessary to adequately understand the relationship between the two civilizations. A leading researcher at the Institute of Oriental Cultures and Antiquity of the Russian State Humanitarian University, A.V. Zhuravsky, in his article "Islamic-Christian Dialogue", writes: "For many centuries, negative motives prevailed in the Islamic-Christian relations. In general terms, the traditional Christian polemic with Islam pursued the goal of demonstrating:

1) the inconsistency of the religion of Muslims in comparison with Christianity;

2) the groundlessness of Muhammad's claims about the prophetic mission;

3) the failure of Muslims to claim that the Koran is the word of God;

4) the immorality of the Muslim lifestyle.[1]

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[1] Zhuravsky A.V. Catholic Encyclopedia. M .: Publishing house of Franciscans, 2002. P.221.

In fact, relations between the Arab-Muslim and European civilizations have developed in all major areas of politics, economics, culture, military affairs, and religion. It can be even said that the attitude towards Islam in various social groups on the European continent have differed, which has often given rise to contradictions. However, for the sake of objectivity, it should be admitted that socio-cultural stereotypes of the Arab-Muslim world, which distort the realities of the Islamic religion, were formed not only due to the lack of the European knowledge about this religion. Researchers point to the presence of elements that contributed to the formation of these stereotyped models. These elements are mythological, theological, and rationalistic. By demonstrating true Western beliefs about Islam in different historical periods, one can see a clear image that has been created in these societies by distorted beliefs about Islam and Muslims.

Indeed, these views often cause serious concerns for Muslims. Therefore, representatives of the Muslim religion have needed to get acquainted with the prevailing points of view in the West because they form the ideological background in the Western societies today. This became especially noticeable when the Western media began to deliberately distort the truth about Islam, its positions, and moral ethics; this encourages Muslims to correct these erroneous ideas about Islam and show the humanitarian basis of this religion. The issue of the position of Muslim women in the context of the Western vision of the problem is especially acute. Certain rights and responsibilities are assigned to women in all countries and societies. At the same time, Western societies are not guided by a written or declarative legal regime in this matter, but are motivated by instincts and material factors that play a decisive role. On the other hand, in Islamic societies there is obedience to the principles of Sharia while the duties of women are determined by their service to Allah.

Responsibilities are clearly defined and reinforced as a sacred function of women. these Responsibilities include the care and righteous upbringing of children for the benefit of the development of the whole society. The United States of America is a country that traditionally receives emigrants, due to the fact that people

of different faiths seem to be endowed with greater freedom in the United States of America than in other countries of the world. In addition, such an opinion about the American society is reinforced by numerous slogans preaching democracy and pluralism. Despite all the efforts of the Hollywood film industry, which is doing its best to shape the image of the United States as a freedom-loving and just state, the facts reflecting the reality of Muslim life in this country indicate the opposite.

To conduct a content analysis of media texts, we made a selection of publications from such US media as The New York Times, The Wall Street Journal, and USA Today. Historically, the core of the American media has been and still is a purely commercial relationship. Any news that can be traded and that arouses the interest of the general public will appear in newspaper strips or on-air of the audiovisual and online media. When several thousand people protested against the construction of an Islamic center in downtown New York, the news hit the top news in no time. In order to attract and surprise a wide audience, the American media began to portray this news as something extraordinary, forcing the misinterpretation of Islam and making it a victim of the media.

Often, news that has at least some relation to Islam is not even of particular importance and value, but the American media present this news in a sensational way, making, figuratively speaking, a mountain out of a molehill.

Such news spreads instantly, and the majority of the public due to the "competent" interpretation perceives them incorrectly, resulting in tensions to arise in the society. We do not assert that the American media propagandize anti-Islamic sentiments purposefully; the necessary information message occurs by itself in connection with the historically formed Western ideas about Islam. The image of Muslim women in the media can be both negative and positive since everyone has the right to interpret this issue in their own way.

Here, it is advisable to refer to the classification of prohibiting norms in the US media:

- bans in the field of religious issues;

- prohibitions that relate to food, gambling, alcohol, witchcraft (carrion, blood, pork and that upon which the name of not Allah has not been pronounced is considered forbidden);

- prohibitions that relate to such categories as morality and ethics: disobedience, shamelessness, acts of fraud, cheating, offensive language, slander, manifestation of anger, pride, suspicion, hypocrisy, and everything that is considered immoral;

- prohibitions of the legal order (the main thing here is the inviolability of human life, property) (Fig. 2).
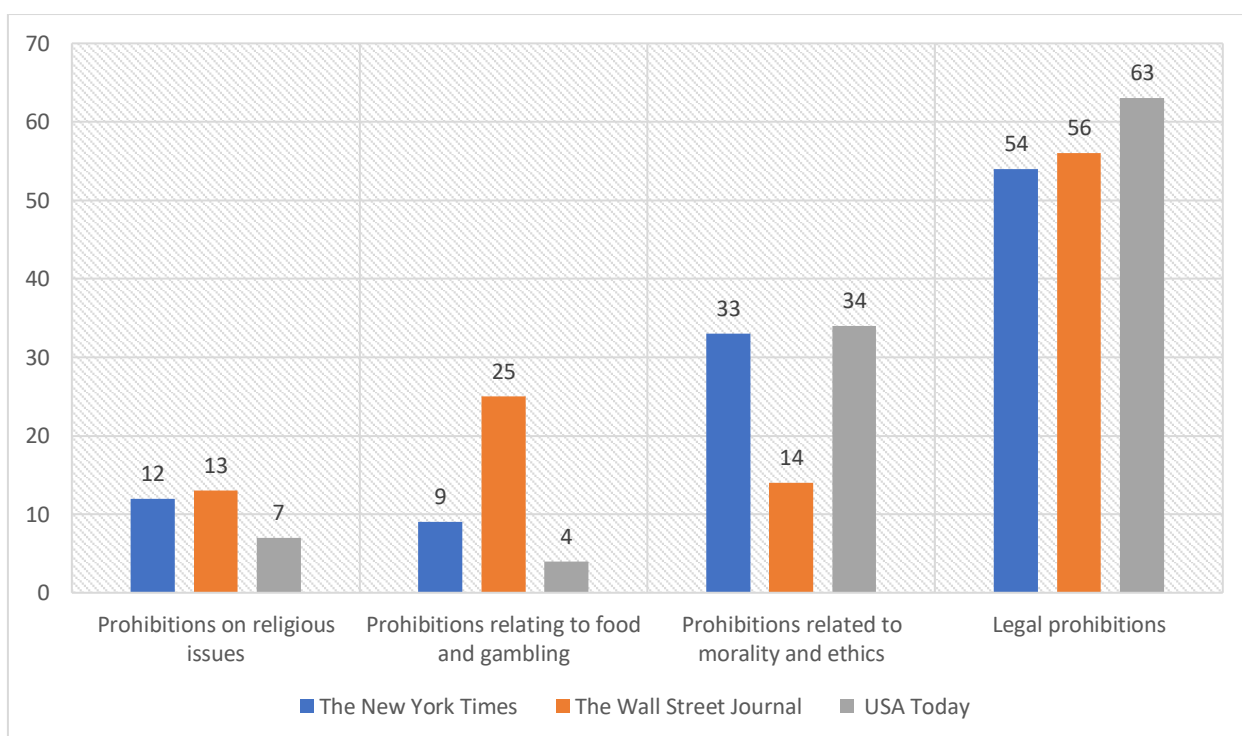

Figure 2. Correlation of prohibitions in the US media

Many adjectives of negative judgment can be used to characterize unreliable and dangerous people from whom you should keep your distance. Let's give the following example: "He was a little weird," she said. "I didn't know he was that damn weird." Consider examples of articles, TV spots about a Muslim woman in the US media based on the indicated criteria:

Criterion 1 – a call to abolish the religious custody of women. The television channel CNN criticized the decision of the administration of the disputed region of Kashmir to introduce Sharia law, as it led to the closure of shops that sell alcoholic beverages and cinemas in the region, as well as a mandatory requirement for women to wear a hijab. This example demonstrates a clear call, spread through the reporting of these media, to eradicate the factor of religion in the life of Muslim women.[1]

This call is based on the historical relationship that has developed between the West and the Islamic world. A key aspect of this appeal is the concept that the Islamic world is based on an unambiguously harsh rule of law that does not know any kind of softness. The mentality formed in the West as a result of numerous wars with Muslim countries shapes and determines the relationship between the West and Islam.

Norman Daniel in his book "Islam and the West: The Making of an Image[2]", as well as Claude Koem in a study on the Crusades, concluded that the initiators of wars against Muslim countries and communities resorted to persecuting Muslims and the image of Prophet Muhammad, spreading false information about Islam and Muslims, and blocking access to objective information. As it can be seen, the Western media began to reinforce the already existing distorted image of Islam and Islamic laws.[3]

Criterion 2 – bias in the coverage of the problems of Muslim women. An example is the radio speech of the former US First Lady Laura Bush, who appeared on-air on CNN. In this speech, George W. Bush's wife called the position of Muslim

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[1] Cover up or else, Kashmir women told. URL: https://edition.cnn.com
[2] Norman Daniel. Islam and the West: The Making of an Image. URL: https://jasper-hopkins.info/IslamandtheWest.pdf
[3] Khufman M. Islam in the third millennium. Library al-Ubeykan, 2003. P.19.

women in Afghanistan cruel and humiliating to the point that it is forbidden to demonstrate any emotions of pleasure. Children are not allowed to fly kites[1]. Even loud laughter can cause women punishment. They cannot work outside the home or just leave the house alone.[2]

It is known that the speech of the American president's wife about the life of Afghan women coincided with the publication of the report of the American administration, "The Taliban's War against Women." This nine-page report became part of the political struggle against the group.

Criterion 3 – dismissive look style. A contemptuous view of conservative Islamic values is also evident in some publications. In this context, it is appropriate to cite the journalistic investigation of Nicholas Christophe, published in the American newspaper, "New York Times". At the beginning of the article, the publicist eloquently nicknames the Saudi women as "black ghosts". The journalist notes that the position of women in the Saudi society is characterized in the West as "the position of a doormat or archaeological value wrapped in a black cloth." Nicholas Christophe concludes, "I kept asking the Saudis what they thought about the humiliating situation they were in, but they only told me that they were proud of such a dignified life and did not consider it humiliating."

Criterion 4 – presenting the image of Western women as an example to follow. An example of this is an interview that Nicholas Christophe wrote in the New York Times with a number of Saudi research workers. The interviewees expressed their strong opposition to the widespread stereotype of Muslim women. They also refused to acknowledge their position as humiliating, as is often stated in the Western media. Christophe himself writes, "However, Saudi women declare their sharp rejection of the current stereotype that has developed in the Western media in relation to the residents of Saudi Arabia."

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[1] Laura Bush on Taliban Oppression of Women. URL: https://www.washingtonpost.com/wp-srv/nation/specials/attacked/transcripts/laurabushtext_111701.html

[2] First Lady Blasts Taliban Treatment of Women. URL: https://edition.cnn.com

In the same context, the journalist, Edward Peelington, states in the Guardian that most Saudis prefer to remain committed to the existing social traditions, which the he himself describes as radical. According to one of the interviewed Saudi women, "the inhabitants of the kingdom should keep their abayas, and even when you come here in a million years, you will see a Saudi woman dressed in these clothes."[1]

In addition, the above interest causes the head of one of the Saudi charitable associations to react negatively. In an interview with USA Today, she says, "They claim that we are backward, but they themselves do not know what lies behind our abayas. We do not want the West to put forward any demands on our behalf. Leave us alone."[2]

Criterion 5 – the absolute authority of the ideology of the Western feminist movement (Feminism). In fact, when analyzing the BBC News, one can see a large presence of feminist journalists, who are convinced that they understand the problems faced by women in the Islamic world. These publicists, for example, praised the Egyptian authorities' decision to establish the National Council for Women, whose legal rulings could overturn Sharia law on civil matters. In addition, the news about the excess of the total number of university graduates in Muslim countries became a reason for the joy of these journalists. Meanwhile, the publicists, representatives of the feminist movement actively criticize the wearing of the hijab and also publish attacks on Muslim countries due to the single-gender education and employment of men and women. They urge to cover as much as possible the activities of Arab human rights defenders, as well as to establish secular laws in Muslim countries. In addition, representatives of the feminist movement in the Western media refer to Muslim women as oppressed second-class citizens.

Many other derogatory terms are used to convey a biased and misleading picture of the life of Muslim women in countries such as Saudi Arabia. Any element of progress is viewed by these publicists as a result of the struggle of Muslim women

[1] Pilington E. The women that time forgot Guardin Unlimited // The Washington Post. 2006
[2] Saudi Arabian Women Receive Identity Cards // USA Today. 2001.

for their rights. There is no doubt that Muslim women in general, and Saudis in particular, reject the process of Westernization. The Muslim women's problem is not about dress. After all, the hijab is in many ways a symbol of women's dignity. The real way to counter Westernization was education.

Criterion 6 – the use of double standards when considering a particular problem. This is one of the most dangerous criteria when it comes to covering the problems of Muslim women and Islam.

In general, the English-language media discourse, especially the American media discourse contains extremely large amount of negative rhetoric towards Muslims, which is caused by the growth of Muslim communities in the European countries and the United States, which are not similar to the way of life of the Western society, but honor their religious values, traditions and morals, such thus realizing the intention to domination and expansion. It follows that the work on creating an enemy image is an integral part of the confrontation of ideologies.

According to the analysis of the press in Western countries, for the English-speaking discourse, Islam is the enemy. Thus, the problem of the perception of the image of Muslim women in the representation of the media is especially relevant at the present time when various ideological trends urge Muslim women to gradually abandon their religion and traditional values. The processes taking place today in the Western media, especially the American media, are the result of an incomplete understanding of the Islamic religion and Muslims in general. Our analysis has shown that the western media discourse contains linguistic means that describe Islam in a largely negative connotation. Having considered only a few of them, it was revealed that Islam is mainly mentioned in the press of Western countries in the light of terrorist acts in relation not only to people of other faiths, but also to Muslims who profess Islam of a different way.

3. 3. Stereotyping of Muslims in Canadian media

Since a stereotype is a mental formation that has a verbal embodiment in language and speech, stereotype researchers analyze written and oral sources containing stereotypes, namely words and phrases that reflect them. Linguistic analysis of stereotypes within the framework of the cognitive approach is complemented by cultural analysis.[1] Therefore, the subject of consideration when studying stereotyping is the linguistic mechanisms that implement stereotypical statements in discourse.

Stereotypes vary in the degree of rationality/irrationality of the information they contain and, therefore, are transmitted to the audience targeted by media sources. This aspect is most important from the point of view of effective communication. If the stereotype is largely true, then it facilitates the communicant's orientation in a situation of intercultural communication. If it does not correspond to reality, then relying on it entails communication failures.[2]

Media discourse includes the entire set of linguistic and extralinguistic factors, the communicative space of functioning of a certain text material, its cultural, ethnic, social context, subtext, and the like ones.[3]

In media discourse, information is formatted using linguistic means in such a way as to form a message that will be perceived by the general audience as true and will have the necessary influence on it[4]. Therefore, media language is characterized by the use of many types of stereotypes, among which ethnic stereotypes occupy one of the key positions.

Ethnic stereotypes as standardized and schematized representations of representatives of one people relative to another are an integral part of the conceptual

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[1] Allen C. Islamophobia. Farnham: Ashgate Publishing Limited, 2010.
[2] Kashkin V.B., Smolentseva E.M. Taboo topics and ethnic stereotypes in intercultural communication // Cultural taboos and their influence on the result of communication. 2005. PP. 246-252.
[3] Dobrosklonskaya T. G. Media discourse as an object of linguistics and intercultural communication // Bulletin of Moscow University. 10. Journalism. 2006. No. 2. P.21.
[4] Ibid.

sphere of society. The formation of ethnic stereotypes in media discourse is based on a system of social prejudices that acquire new meanings in a certain communicative situation or in conditions of intercultural interactions.[1] Verbalization of ethnic stereotypes occurs with the help of both individual lexical units and phraseological units, sentences that undergo lexicalization and idiomatization and are reproduced automatically in speech in the presence of certain associations in a communicative situation.[2]

Ethnostereotypes as value judgments about representatives of other ethnic groups, which are used by journalists, reflect the specifics of the modern self-awareness of nations and ethnic groups, the ethnic picture of the world, characteristic of the modern political situation[3]. Ethnic stereotypes always carry an emotional load, which can either help or harm the further perception of the object of stereotyping. They reflect differences in the cultural experiences of certain ethnic groups.[4] In Western media, they are especially often used to illustrate the Muslim issue.

The study of stereotyping media materials relating to the Muslim issue has become widespread due to the rapid growth of anti-Muslim views in Western countries, the "media war" against representatives of Islam and education, and the spread of a large number of ethnic stereotypes against Muslims. After the withdrawal of US troops from Iraq, there was a tendency in the world media to liberalize the Muslim issue, but the situation escalated again after the terrorist attacks in Paris at the end of 2015.

Since media sources in different English-speaking countries portray Muslims differently, depending on the social and ethnic specifics of the conflict, let us consider, for example, the features of the representation of Muslims in Canadian media discourse.

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[1] Zinovieva E. S. Study of discourse within the framework of media linguistics//Verkhnevolzhsky Philological Bulletin. 2016.№ 3. P. 37.

[2] Ibid.

[3] Taganova T. A. Ethnostereotype: linguistic and lexicographic aspects // Bulletin of Ivanovo State University. Series: Humanities. 2014. No. 1(14). P.57.

[4] Ibid.

The process of formation and functioning of anti-Muslim stereotypes in Canada is influenced by several factors. Due to its geographic proximity to the United States and the similarity of economic and social development of these two countries, Canada is also a country characterized by intense migration processes. The number of migrants from the Middle East is approximately 13%. Canada also supported the United States in the War on Terror, which was declared after the events of September 11, 2001.[1] This support has led to an increase in Islamophobia (displays of fear or hatred of Islam), which in turn has influenced the stereotypical representation of Muslims in Canadian media.

An outstanding feature of Canada's social space, compared to other English-speaking countries, is that Canada was formed from two colonial "founder" peoples (and most of their religious traditions) - the English and the French. Today the country has two official languages; the doctrine of multiculturalism was also adopted. All these factors contribute to a more moderate attitude towards migrants, since they are also protected by the doctrine of multiculturalism and have the right to preserve and develop their cultural traditions in Canada.[2]

In general, Canadians are very respectful of the provisions of the doctrine of multiculturalism; most of the country's domestic policy is built on it. This, in turn, influences the more restrained nature of statements regarding ethnic communities in the press compared to the US press.

But despite the fact that a large number of the Canadian population has French roots, the events in Paris in late 2015 received widespread coverage in both the French and English-language Canadian press. At the same time, a relatively small number of publications took a detached, unbiased position towards Muslims; As a rule, the traits of a small group of representatives of the Islamic State who committed terrorist attacks and murders were transferred to Muslims as an ethnic group as a

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[1] Inviting terrorism? Canada's immigration policy and implications for national security. URL: https://www.cfc.forces.gc.ca/259/290/317/305/purdy.pdf

[2] Xenophobia in 2017 // Levada Center. 2017.23.08. URL: https://www.levada.ru/2017/08/23/16486.

whole. Examples of the escalation of negative stereotyping of Muslims in the Canadian press following the terrorist attacks in Paris are given below.[1]

According to a special report by the National Council of Canadian Muslims (NCCM), hostility towards Muslims has taken different forms in different countries. It can be noted that between 2010 and 2015 in Canada, hostilities directed against Muslims took the form of insults, threats and attacks on places of religious worship rather than physical aggression.

However, after the terrorist attacks in Paris at the end of 2015, the level of anti-Muslim aggression in Canada increased significantly: cases of beating of Muslim men whose appearance corresponds to the stereotypical image of a Muslim (black hair, long beard, dark skin, dark eyes, traditional clothes) were recorded. Also in the first few months after the Paris attacks, Muslim women wearing hijabs or burqas, which are also a stereotypical image and characteristic of Muslim women in the imagination of ordinary Canadian citizens through media stereotypes, suffered physical attacks[2]. Because Canadian immigration policies favor migrants with completed post-secondary education as well as professional skills, Muslims who have been granted work or residence permits in the past ten years tend to come from middle and upper-middle social classes[3].

Despite this policy towards Muslim migrants, the highest unemployment rate in Canada is recorded in the Muslim community –14.4%. Researchers of migration processes explain this phenomenon differently. P. Bramadat and D. Seljak believe that the high unemployment rate among Muslims in Canada indicates a stereotypical perception of this ethnic group by society, which is particularly suspicious of migrants from the Middle East[4]. In contrast to this opinion, J. Bouchard notes the

[1] Xenophobia in 2017 // Levada Center. 2017.23.08. URL: https://www.levada.ru/2017/08/23/16486.

[2] Malashenko A.V. Should we be afraid of Islam? M.: The whole world, 2017. P.47.

[3] Cited in: Tahiri A. N. Historical roots and causes of Western Islamophobia // Islamophobia: collection of articles. M.: Sadra, 2016. pp. 11-28.

[4] Cited in: Tahiri A. N. Historical roots and causes of Western Islamophobia // Islamophobia: collection of articles. M.: Sadra, 2016. pp. 11-28.

low level of education and qualifications of Muslims in comparison with the local population and notes that some of them do not want to adapt and undergo additional professional certification or confirm a higher education diploma.

The polar approach to the perception of the Muslim community as part of Canadian society also affects the image of this ethnic group in the media and media sources. The same fact or event with the participation of Muslims can be described in different publications from radically different points of view. For example, immediately the day after the terrorist attacks in Paris at the end of 2015, unknown assailants set fire to a mosque in the town of Peterborough. Most publications reacted to the news with restraint; at the lexical level this is expressed through the use of neutral, emotively unloaded vocabulary[1].

"Last month a firebomb was placed in one of the windows of the mosque, one day after the attacks in Paris, for which the Islamic State of Iraq and Syria claimed responsibility. The arson was one of a string of anti-Muslim assaults in Ontario that followed the bloodshed in the French capital".

In the example given, there are standard phrases for articles on Muslim topics that trigger a recognition mechanism in readers (attacks in Paris, Islamic State of Iraq and Syria, anti-Muslim assaults). Such phrases are evenly distributed in the text of the article, which means they form the first impression of readers about the topic of the article. The only emotional element that expresses the author's negative attitude towards the events depicted is the lexical unit bloodshed, which is capable of having the desired impact on the reader.

Some media portrayed the above-mentioned criminal acts with condemnation.

"I`m not a Muslim, however I am sorry to hear this has happened to your place of peace and worship. As a Canadian I am ashamed that this hatred has been bestowed upon you."

Rich in emotions vocabulary was used, the sentences in the article are as short and expressive as possible, the writing style expresses the indignation of both the

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[1] View more details in: Ivanova A.K. Western media about the terrorist attack in Paris on November 13, 2015. Ser. Specialized information (SI). Moscow, INION RAS. 2016. 30 p.

author and those interviewed. In this case, we observe a positive implication of stereotypes regarding Muslims, since the Muslim mosque in the article is depicted using a bright image: place of peace and worship.

However, a small number of publications belonging to the yellow press made attempts to escalate the conflict and blamed the Muslims themselves in connection with the arson of the mosque. The local publication "The Beaverton" dated November 16, 2015 published an article that representatives of the Islamic State allegedly sent a gift and thanked them for the destruction of peaceful, and therefore unnecessary, Muslims.[1]

"Thank you, anonymous hate mongers", the note read, «for helping to promote our brand of violence with efficiency and grace. You have terrified innocent men, women, and children; you have taken safe spaces away from people who need them; and you have strengthened the ideology of West-vs-East, of Christian-vs-Muslim, that we rely on to sow unrest. It's such a wonderful surprise to meet Westerners who hate peaceful Muslims as much as we do."

The author of the article is concerned about the confrontation between Eastern and Western cultures, the polarization of religious groups of Christians and Muslims through the use of direct lexical opposition (West-vs-East, Christian-vs-Muslim), as well as negatively colored vocabulary (violence, terrified, unrestrained, hate). At the same time, violence is attributed to the Islamic State in the form of a metaphorical brand, which someone is promoting instead of them. The message is structured in such a way that the first sentence is perceived as solemn gratitude, which subsequently transforms into outright ridicule. However, the end of the message leaves an unexpected impression on readers - the Muslims of the Islamic State hate ordinary peaceful Muslims. This statement breaks the standard stereotype that all Muslims are somehow associated with terrorism, and forces readers to think about the role of peaceful Muslims in conflicts and terrorist attacks.

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[1] The Beaverton. URL: https://www.thebeaverton.com/news/world/

Some Canadian publications deliberately distort the facts and blame all Muslims without exception for the bloody events that took place with the participation of several dozen of their radical co-religionists. This trend contributes to the polarization of Muslims as a whole as an ethnic group and the application of a stereotype of responsibility for the actions of Islamic terrorist organizations to them.

At the same time, when representatives of the Muslim community themselves try to explain that they should not be identified with representatives of radical Islam, media sources deliberately present such news along with facts of criminal actions of terrorists, manipulating the reader's perception. This phenomenon is present in the fragment of the article below.

"Love for all, hatred for none is not the first six words that pop into most people's minds when they see the many merciless acts committed throughout the world in the name of Islam. Whether it's planes flying into the World Trade Centre in New York City, Boko Haram kidnapping 276 schoolgirls in Nigeria, the Taliban shooting 14-year-old human right's advocate Malala Yousafzai in the head in Pakistan or the beheadings, live burnings and mass executions perpetrated by the Islamic State of Iraq and Syria, a person would be forgiven for thinking new depths of depravity are plumbed every day in the name of Islam."[1]

The article itself concerns the speech of one of the preachers, who tried to convey to the audience that Islam is a peaceful religion, and radicals have a distorted perception of the concepts of jihad and in fact violate, rather than fulfill, the instructions of the Koran. However, as we see, the author of the article deliberately recalls the most famous events in which Islamic terrorists were involved and which have already taken root in the minds of Western readers as stereotypes (World Trade Center, 276 schoolgirls kidnapping, Malala Yousafzai shooting).

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[1] We Have to Support These People.' Malala Yousafzai Visits Iraq to Meet Girls Who Lived Under ISIS. URL: https://time.com/4854392/malala-yousafzai-iraq-mosul-isis-girl-power/

The author also manipulates exclusively vivid negative images, using emotionally charged vocabulary (live burnings, mass executions, kidnapping), which contributes to the negativization of the image of Muslims in general, identifying them with terrorists involved in the mentioned events. Mentioning the names of well-known terrorist organizations (Boko Haram, Taliban, the Islamic State of Iraq) sets off a "trigger" mechanism in the minds of readers and causes the transfer of the stereotypical image of these Islamic organizations to the unification of peaceful Muslims. The article ends with a vivid metaphor that openly designates Islam as a "foreign", hostile religion and separates it and its representatives from the Western world (new depths of depravity are plumbed every day in the name of Islam).

Due to the large ethnic French population in Canada, events in France involving radical Muslims are particularly sensitive. For example, the murders of employees of the Charlie Hebdo publication in early 2015 due to the appearance of cartoons of the Prophet Muhammad in this newspaper, of course, outraged the whole world. However, Canadian media sources portrayed events from only one point of view, such as the Quebec branch of The Compass.[1]

"The paper's brazen willingness to poke the bear of Muslim fanatics, by satirizing about the Prophet Mohammed and printing images of him, appears to be the reason two violent and demented young men rushed into the newspaper's office and wreaked their revenge. All the while they were engaged in such unholy work, they were chanting in praise of their god. It's doubtful any god was on their side. It would be a minority of Canadians who agree with many of Charlie Hebdo's editorial decisions. But, certainly the vast majority of Canadians would support the newspaper's right to exist."

The author of the article talks about the freedom to express one's own views and thereby justifies the behavior of journalists, but forgets about the religious freedoms that they violated. This violation of freedoms is described using the

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[1] The Compas. URL: https://www.cbncompass.ca/

euphemism satirizing and printing images, which, as we know, is a very significant deviation from the facts. Muslim criminals are portrayed using violent and demented emotional means of expressiveness; the author openly laughs at the god they believe in, distinguishing him from "their" god using the lexical unit their (their god). Thus, the article contains a clear division into "Friends" and "Foes," which ends with an assumption made for the majority of Canadians (the vast majority of Canadians would support the newspaper's right to exist).

Some publications, on the contrary, try to objectively and detachedly portray the stereotypical attitudes towards Muslims that still occur in Canada. For example, one Muslim woman who is a member of the Conservative Party notes that her colleagues are waging a popular anti-Muslim campaign in order to gain more votes.

"Urz Heer, a turquoise scarf covering her hair, chastised her fellow Conservatives and party leadership, saying the campaign unfairly targeted her community». «This party worked actively and aggressively against my people» she said <…> «For the first time I felt like I didn't belong here and this was my country», she said, her voice breaking. Two issues – a ban on wearing face veils during citizenship ceremonies and a proposal for a tip line on «barbaric cultural practices» – were controversial policies put forward by the Tories during the campaign".

We see that The Canadian Press also reacts with hidden indignation, although it tries to be an objective source of information. The expression of the position of the author of the article is noticeable in the use of expressive images of the state of a Muslim woman (her voice breaking, chastised... party leadership). This article also contains a division into "Friends" and "Foes", however, this is presented as a stereotype that should be avoided, since the woman calls Canada *my country*, and Muslims, at the same time - *my people*, emphasizing the opposition not Canadian – Muslim, but Conservatives – Muslims. The author of the article also approves of this position, since he puts in quotation marks the quote "barbaric cultural practices," which is offensive to Muslims, regarding the attitude of conservative politicians to their traditions.

Media sources in big cities, which are the center of social and political life in Canada, have recently noted threatening trends in the isolation of Muslims from other members of the country's society.

This fact is a violation of the doctrine of multiculturalism and equal rights of all citizens without exception. The Toronto Star recently published a story about the impact of Islamic terrorist attacks around the world on the Muslim community in Toronto.

"Toronto's Muslim communities, feeling ostracized after 9/11, were stigmatized in the trials' immediate aftermath and the government did little or nothing to bridge that divide."[1]

Using figuratively loaded words, the author emphasizes the sharply negative attitude of society towards the Muslim communities focus group using lexical units stigmatized, ostracized, containing a strong figurative component. The metaphorical euphemism bridge that divide is also used, which rather mildly depicts the isolation of Muslims in the stereotypical group of "Strangers", calling it "disjunction".

Particularly popular in publications that are considered objective press is the topic of debunking particularly deep-rooted and vivid stereotypes regarding Muslims. For example, the standard image of a Muslim, which has been cultivated and imposed by the mass media for more than 20 years, includes such mandatory elements as a headdress, a beard and mustache, and long traditional clothes.

Canadian media sources borrowed this image from American publications in the early 2000s. However, some journalists are now trying to explain that the stereotypical image of a Muslim terrorist should not be identified with the vast majority of ordinary Muslims.

"You see a guy with a beard, a practising Muslim, and you think he's a terrorist. That's the image that's out there, but that's not really what Islam teaches us".

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[1] Toronto Islamic Centre & community services. URL: https://torontoislamiccentre.com/

The above example depicts the standard pattern of perception of Muslims by representatives of the Western world. They build a logical chain: a guy with a beard – a practicing Muslim – a terrorist and thus perceive all Muslims, identifying them with terrorists. The author of the article notes that such a stereotypical image does not correspond to reality, has not been relevant for a long time and only leads to the aggravation of ethnic conflicts.

Summarizing the results of the study of anti-Muslim stereotypes in Canadian media discourse, we can come to several conclusions.

First, due to the peculiarities of past migration processes and close connections with both the media culture of the United States and with European publications (especially French), Canadian media stereotypes regarding Muslims contain standard images of the "terrorist" and "woman in a hijab." Journalists closely monitor terrorist attacks in North America and Europe and report such events, usually in a biased manner. Muslim terrorists are identified with Muslims as an ethnic group in general, and responsibility for their actions is placed on Muslims closest to Canadian journalists.

Secondly, in the Canadian mass media, the same event can be depicted from radically different points of view, using both negative and positive stereotypes regarding Muslims. The position of the media depends on the political force with which they sympathize, the degree of objectivity of journalists, the region and the attitude of the editorial staff to ethnic issues in general.

Thirdly, in the Canadian press there are noticeable tendencies towards debunking standard stereotypes regarding Muslims and mitigating the West-East conflict through a more tolerant portrayal of certain situations and an attempt to cover events objectively.

CONCLUSION

In the course of our research, we came to the following main conclusions:

1. If the countries and societies of the Third World are faced with an imbalanced flow of information, then an avalanche of malicious information attacks falls on the countries and societies of the Islamic world - and primarily the Arab countries, with the help of which the Western media seek to distort their foundations and values, impose Western and the global audience has a negative stereotype of Islam as a religion and civilization, and the Arabs as a race with their own special values.

2. Today, radical Islamism is striking new attacks on civilization, and the US Muslims are once again becoming victims of unmotivated aggression. Contemporary American Islamophobia is based on a combination of objective world processes: the strengthening of radical Islam, the rise of IS, and the old stereotypes of the country's poorly educated inhabitants.

While not denying the strengthening of anti-Muslim sentiments, it is nevertheless necessary to pay attention to the fact that their manifestations are more marginal and unsystematic. Although politicians are playing the "Muslim card", wanting to increase their rating at the expense of the phobias of ordinary citizens, the American society is still more concerned about the problems of the economy and police brutality towards the black people. The global rise of radical Islamism did not create new problems, but only exacerbated the old ones, which the new head of the White House will have to solve without fail.

3. An analysis of 100 scans of different Facebook (owned by the company Meta, recognized as extremist in Russia) pages, has shown 494 specific cases of online hate speech directed against Muslim communities. The five most common forms of abuse were as follows:

Muslim women pose a security threat (15%),

Muslims should be deported (13%),

Muslims were potential terrorists (12%),

Muslims fought against non-Muslims (11%),

Muslims were rapists (9%).

4. Ideas and stereotypes about Muslims and Muslim women as well, which are widespread in the European media, especially in the British media, contribute to inciting feelings of hostility towards Muslims in the public consciousness of European countries. The leaders of Western media use them as an excuse to launch propaganda campaigns against Muslims. Consequently, a "consensus" of various social strata, secular, and religious movements is created. This is a consensus of narcissism and historical deviation from the values of rationalism and humanism that have formed in Europe over the centuries of struggle against the Church, against reactionary customs, and against all forms of self-isolation and arrogance.

5. Islamophobia is a kind of xenophobia that arises in the mass consciousness under the influence of the binary opposition "Friend/Foe", which causes polar assessments of one's own and foreign ethnoreligious groups. The spectrum of public reactions caused by Islamophobia ranges from overt aggression to criticism and disdain towards Muslims in the media and everyday communication.

The term "Islamophobia" integrates at least two types of fear that appear undifferentiated in the mass consciousness: the fear of Islam and the fear of Islamism (Islamism is a set of trends in the use of Islamic slogans for speculative purposes). At the same time, the second phobia, due to incorrect and, to a certain extent, unprofessional statements by journalists and politicians, constantly activates the first phobia in the global information environment. Ultimately, the concatenation of such images as "Islam" and "terrorism"; "Islam" and "violence"; and "Islam" and "war" is quite widespread in the media-political sphere.

6. It is very characteristic that the most frequent ethno-conflict-oriented stereotypes are found in the sections of the criminal chronicle and in the materials that violate the themes of terrorism and migration. They are formed by journalists selectively, expressing the ethnicity of the heroes of crime stories. This refers to an indication to the nationality of the criminals, which objectively contributes to the formation of negative stereotypical ideas about the "Others" in the mass

consciousness of representatives of the ethnic majority. Thus, the media categorization of social phenomena is accompanied by ethnicization, when problems that lie in the political or social plane, are considered by journalists in the context of ethnic processes. In the context of criminality, the media often selectively emphasize the religious affiliation of criminals.

Ethnicity, which is broadcasted by the media to the mass consciousness through stereotyping, can both integrate and disintegrate a multiethnic population. Even a single publication can create heightened tension and animosity among different ethnic groups living together.

Media stereotyping occurs by combining ethnonyms with negative value judgments, giving them a conflicting orientation.

7. In the media texts in Great Britain, certain types of "hate speech" can be distinguished. They are used in the media in relation to Muslim women as they

- call for violence and discrimination (explicit and veiled);

- justify historical cases of violence and discrimination;

- create a negative image of a particular group;

- spread statements about the inferiority of a particular group (about moral shortcomings);

- mention a group as a whole or its representatives in a humiliating or offensive context (including in a criminal chronicle);

- give rise to statements about the criminality of a particular group;

- accuse a particular group of negative influence on the society and country, and call to prevent consolidation of migrants belonging to one ethnic or religious group or another in the region (district, city, etc.) (For instance, protests against the construction of a mosque);

- clearly cite xenophobic statements and texts, and similarly provide space in newspapers for explicit nationalist propaganda without editorial commentary or other polemics.

These methods create specific "media images" of different national, ethnic, and religious groups in the UK media. The author of the study analyzed a significant

number of materials published in the Western press. These publications were examined for the presence of the following criteria: a call to abolish the guardianship of religion over women, bias in the coverage of the problems of Muslim women, generalization and exaltation of the image of Western women, as well as the influence of the ideology of the Western feminist movements, and the use of double standards in the analysis of these problems.

8. The Western media, covering the problem of Muslim women, use the method of selectivity and bias, condemning hijab, polygamy, gender division, etc. The criterion for criticism is the authority of the sociocultural model that has formed in Western countries. However, Muslim women do not care about the achievements in the women's issue, carried out within the framework of the Western model. Therefore, they will continue to wear the hijab. The formation of the Western socio-cultural model, within the framework of which we see regular attacks on Muslim women, was not the result of the work of several thinkers, but was due to the formation of the ideological basis of the Western world. It should be noted that most of the processes that take place in the Muslim world of Great Britain can be characterized as tense due to the representation of various actions by radical Islamic groups. A woman being nothing more than an indicator of purity, femininity, and obedience is one of many stereotypes regarding the Islamic religion.

9. Historically, the core of the American media has been and still is a purely commercial relationship. Any news that can be traded and that arouses the interest of the general public will appear in newspaper strips or on-air of the audiovisual and online media. When several thousand people protested against the construction of an Islamic center in downtown New York, the news hit the top news in no time. In order to attract and surprise a wide audience, the American media began to portray this news as something extraordinary, forcing the misinterpretation of Islam and making it a victim of the media.

10. In general, the English-language media discourse, especially the American media discourse contains extremely large amount of negative rhetoric towards Muslims, which is caused by the growth of Muslim communities in European

countries and the United States, which are not similar to the way of life of Western society. The work on creating an enemy image is an integral part of the confrontation of ideologies.

According to the analysis of the press in Western countries, for the English-speaking discourse, Islam is the enemy. Thus, the problem of the perception of the image of Muslim women in the representation of the media is especially relevant at the present time when various ideological trends urge Muslim women to gradually abandon their religion and traditional values.

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