REPORT DIVERSITY!

Guidelines to Train Media Circles on Inclusiveness and Preventing Gender Islamophobia

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Introduction

In recent years there has been a steep rise in Islamophobia and anti-Muslim racism in Europe. This threatens the rights of Muslims, undermines wider community cohesion and poses an ongoing threat to human rights. It also poses a supreme challenge to journalists and news media charged with ethical reporting and commitments to diversity, fairness and honest reporting. This report and the practical guidelines it contains are aimed at supporting journalists and news media to take up this challenge.

At a time when Europe is facing its most threatening period of instability since the Second World War, issues of peace, security and community cohesion are at the center of public concerns. That is seen in the conflict in the Ukraine where welcome solidarity for the millions of refugees fleeing a devastating war has illustrated the enormous capacity for solidarity within European society. It also highlights how cultural identity is such an important part of people's lives and often drives the levels of empathy expressed in times of crisis. The reluctance among many European countries to embrace flows of refugees from other wars – particularly Syria, Yemen and Afghanistan in recent years, for example – suggests that there is a degree of Eurocentrism and cultural bias at work when responding to humanitarian crises.

Journalistic ethics should not be driven by a single cultural preference, but should reflect attachment to the universality of human rights. For that reason ethical conduct in the media is especially important in times of social conflict. In this regard, journalists need to remember that Muslims in Europe are Europeans, not outsiders and reporting on Muslim women, in particular, needs to be set in a context that recognises how Muslim women have agency and are powerful societal actors, not victims.

As this report highlights, seeing them only as wearers of the hijab and either victims of repressive religious orthodoxy or as participants in malevolent jihad poses two extreme views and both fail to recognise the reality of their lives. This is a time when news media need to focus on inclusive journalism that eases public anxiety, calls out political intolerance and pushes back against bias and prejudice in public life. And nowhere is that more needed than in confronting the threat of anti-Muslim bias.

Recent reports from the Council of Europe[1] and OSCE[2] provide a stark warning: "Europe is facing a shocking reality: anti-Semitic, anti-Muslim and other racist hate crimes are increasing at an alarming rate". This dangerous development arises from a well-established bias against Muslims. According to a survey from the European Union Agency for Fundamental Rights in June 2020, 22 percent of people in the EU would not feel comfortable with having a Muslim as a neighbour; 31 percent would not feel comfortable with a member of their family marrying a Muslim; and, 21 percent think it is acceptable not to hire a Muslim woman because she wears a headscarf.

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[1] European Commission against Racism and Tolerance. (2020) "Annual Report on ECRI's activities covering the period from 1 January to 31 December 2019" [online]. Available at: https://rm.coe.int/ecri-annual-report-2019/16809ca3e1 (Accessed: 16 February 2022)

[2] OSCE Office for Democratic Institutions and Human Rights. (2020) "Understanding Anti-Muslim Hate Crimes. Addressing the Security Needs of Muslim Communities" [online]. Available at: https://www.osce.org/files/f/documents/9/0/448696.pdf (Accessed: 16 February 2022)

On the other hand, as reported by the Pew Research on attitudes towards Muslims[3], in nine of the ten European countries surveyed, at least 50 percent of the participants in each country believed that Muslims preferred their religious distinction, and by implication, did not want to integrate. In a 2020 poll[4], 55 percent of Polish respondents said they disliked Muslims. According to Pew Research on attitudes towards Muslims in Hungary, Italy, Poland and Greece, more than 6 in 10 say they have an unfavourable opinion of Muslims.

This bias is found also in the two countries where the media monitoring has been carried out for this report: Spain and Belgium (See Appendix). But everywhere in Europe, there is a negative picture and one that is often framed by bad news – 93 percent of news stories about Muslims in Europe in the third quarter of 2021, for example, were about terrorism. Adding to this negative climate is the threat from political speech that conflates Islam, extremism and terrorism. This is a recurring theme of political gatherings and in public discourse. It is not surprising that across Europe Islamophobia has been legitimised in the name of counterterrorism laws. In many countries – Hungary, Poland, Slovenia – governments rage against Islam and its perceived threat to the cultural hegemony of Christian Europe and there is growing concern that bias against Muslims has, in some major countries, become a state enterprise.[5]

The introduction of new laws limiting Muslim rights in Austria and France, for example, and the controversial closure of the French monitoring body Collective Against Islamophobia in France illustrate how far state Islamophobia has developed. In France, where issues of migration, anti-foreigner sentiment and anti-Muslim rhetoric has been a feature of mainstream discourse for the Presidential election, the government has been accused of engaging in "a full-blown Islamophobic Witch Hunt" for using administrative procedures to shut down Muslim-led organisations, mosques, schools, and even Muslim-owned "snack bars", despite a complete lack of evidence or judicial process.[6] There are fears that this anti-Muslim discourse, which has come to dominate French politics in recent years, will take root across the wider European landscape.[7]

In Britain, too, the problem of Islamophobia has reached into the highest levels of government. In 2020 the former Conservative Party minister Nusrat Ghani alleged that she was sacked for being Muslim, igniting accusations that the ruling party is institutionally Islamophobic. She told *The Sunday Times* that her "Muslimness" was raised when she was removed from a ministerial job in 2020, and said she was told it was "making colleagues uncomfortable." A national poll in 2019 revealed that six out of

[3] Wike, Stokes and Simmons. (2016) "Europeans Fear Wave of Refugees Will Mean More Terrorism, Fewer Jobs, *Pew Research Center,* Immigration Attitudes [online]. Available at: https://www.pewresearch.org/global/2016/07/11/europeans-fear-wave-of-refugees-will-mean-more-terrorism-fewer-jobs/ (Accessed: 16 February 2022)

[4] Centrum Badania Opinii Społecznej. (2020) "Stosunek do innych narodów", Number 31 [online]. Available at: https://www.cbos.pl/SPISKOM.POL/2020/K_031_20.PDF

[5] Bayrakli and Hafez. (2020) "European Islamophobia Report", *Leopold Weiss Institute* [online]. Available at: https://islamophobiareport.com (Accessed: 9 February 2022)

[6] European Network Against Racism. (2021) "France's Islamophobic witch hunt : 34 organisations call on EU leaders to take a stand" [online]. Available at : https://www.enar-eu.org/France-s-Islamophobic-Witch-Hunt-31-organisations-call-on-EU-Leaders-to-take-a (Accessed: 9 February 2022)

[7] Islam, S. (2022) "Why Europe's Muslims are braced for France's stint running the EU presidency", The Guardian, 3 January [online]. Available at: https://www.theguardian.com/world/commentisfree/2022/jan/03/europes-muslims-braced-frances-eu-presidency?CMP=Share_iOSApp_Other (Accessed: 19 January 2022)

10 Tory members believe Islam "is generally a threat to western civilisation".[8] But this isn't only on one political side, in the UK Labour party some 29 per cent of its Muslim members report suffering Islamophobia in the party, over a third have witnessed it, and 44 percent didn't believe the party took it seriously.

At the same time, in many countries Muslim women, particularly wearers of the hijab, are prime targets. They are often seen in media as the public face of Islam and subject to hostile treatment and bullying. Generic pictures and images of them are routinely used to illustrate negative stories about Islam and Muslim life. They are sometimes represented in the mainstream media with worrying assumptions made about them as victims of a noxious culture, who lack of control of their own lives under an oppressive religious orthodoxy.

But it is not all bad news. In most European countries there are vibrant multi-faith and ethnically-diverse communities which contribute much to Europe's culture of equality and democratic politics. Across Europe, the business community, civil society and private and public sector organisations work to become more inclusive, less sexist and more diverse. Even inside the European Union itself the staff have set up the first staff association to promote diversity and inclusion. These are small steps, and mountainous problems remain, but journalists and news media who have a vital role to play in exposing the realities of social injustice, racism and Islamophobia are well placed to make a difference

Throughout this report there are tips and advice to journalists and news media on how to approach this problem, particularly as it affects Muslim women. At the end of the report there is an appendix outlining the background work through the Magic Project and reports from two countries where focused work has taken place – Belgium and Spain. The aim here is to encourage more reflection within media and to promote reporting that is ethical and story-telling that is stylish, positive and enriches understanding.

The Challenge for Journalism

Journalists and news media often struggle to strike the right tone in telling this complex and problematic story. Covering the polarizing and fragmented opinions over Islam and the rights of women, for example, requires context, attachment to core ethical values, and stylish truth-telling. Without professional expertise, a good understanding of the issues in play and a commitment to diversity in their approach media and journalists can do damage. They can incite hatred. They can perpetuate stereotypes. They can create ignorance and misunderstanding.

These guidelines aim to help editors and reporters to avoid these pitfalls, to better understand the issues and to shape their stories in ethical ways. It is not easy in an aggressive and competitive media landscape where journalism can become trapped in a world of sensational headlines and sound bites. News media are often vehicles for Islamophobia, sometimes inadvertently, through the rushed reporting of intemperate political discourse. Often there is a lack of fact-based analysis and a lack of clarity over changes in policy that may impinge upon basic freedoms, such as free speech, religious freedom and equality for women.

These guidelines are not instructions to journalists on how to do their work. They provide tips and suggestions on the ways

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[8] Murray, J. (2019) "Nearly half of Tory members would not want Muslim PM – poll", The Guardian, 24 January [online]. Available at: https://www.theguardian.com/politics/2019/jun/24/tory-members-would-not-want-muslim-prime-minister-islamophobia-survey (Accessed: 9 January 2022)

media can avoid reproducing biased discourse that does harm through reporting that will provide the European public, policymakers and civil society groups with truthful information on the threats posed by anti-Muslim racism, particularly as it affects to women.

There are around 1.6 billion Muslims around the world. In Europe (defined here as the 27 countries presently in the European Union, plus UK, Norway and Switzerland), the Muslim population in Europe as of mid-2016, was estimated at 25.8 million (4.9 percent of the overall population) – up from 19.5 million (3.8 percent) in 2010.[9] These numbers are expected to grow in the coming years according to the Pew Research Centre in the US. The lowest estimate, which assumes no future migration, would see the population rise to more than 7 percent by 2050. Even under the highest projections, which might see the Muslim population triple in the next 30 years, the Muslim community would be still considerably smaller than the populations of both Christians and people with no religion in Europe.

[9] Pew Research Center. (2017) "Europe's Growing Muslim Population", Muslims Around the World [online]. Available at: https://www.pewforum.org/2017/11/29/europes-growing-muslim-population/ (Accessed: 9 January 2022)

Background

Islam in Europe and the World

There are around 1.6 billion Muslims around the world. In Europe (defined here as the 27 countries presently in the European Union, plus UK, Norway and Switzerland), the Muslim population in Europe as of mid-2016, was estimated at 25.8 million (4.9 percent of the overall population) – up from 19.5 million (3.8 percent) in 2010.[10] These numbers are expected to grow in the coming years according to the Pew Research Centre in the US. The lowest estimate, which assumes no future migration, would see the population rise to more than 7 percent by 2050. Even under the highest projections, which might see the Muslim population triple in the next 30 years, the Muslim community would be still considerably smaller than the populations of both Christians and people with no religion in Europe.

Like all global faiths there are many branches within Islam, but the two main branches are Sunni (around 85 percent) and Shia (around 15 percent). While they agree on most of the fundamental beliefs and practices of Islam, the two groups emerged from a dispute dating back 14 centuries over who should succeed the Prophet Muhammad as leader of the Islamic faith. Despite their differences, Sunni and Shia live alongside each other in relative peace and have done so for centuries, but in the late 20th century, the schism deepened, exploding into violence in many parts of the Middle East between extreme groups from both Sunni and Shia traditions.

In the shadow of geopolitical developments – including the Arab-Israeli conflict, wars in Iraq, Afghanistan and Syria, increasing migration and long-standing issues of poverty and inequality – this extremism led to horrifying acts of violence and terrorism in many parts of the world.

The Rise of Islamophobia

Over the past 40 years, since the Iranian revolution of 1979, the issue of Islam and the challenge it supposedly poses to Europe and the West has become a matter of enduring international concern. Muslim communities have grown rapidly in recent decades and Islam is the second religion in many European countries. The past decades of war and continuing conflict in the Middle East, particularly in Palestine, have seen the development of a negative media focus on Islam and on Muslim communities. This simmering Islamophobia was strongly reinforced in the aftermath of the 9/11 attacks on New York and Washington, and acts of terrorism that followed including in London, Madrid, and Paris.

Anti-Muslim racism, both in western countries and others where there are Muslim minority communities was reinforced by media bias and a focus on so-called "Muslim terrorism." Much of the reporting lacked historical context with little reference to incidents of terrorism directed against Muslims or the existence of terrorism from other groups.[11] Some media have created the false impression that violence and religious extremism is solely a problem of people that are followers of Islam. There is too often no reference to the long history of political

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[10] Pew Research Center. (2017) "Europe's Growing Muslim Population", Muslims Around the World [online]. Available at: https://www.pewforum.org/2017/11/29/europes-growing-muslim-population/ (Accessed: 9 January 2022)

[11] For background on examples of Islamophic incidents and recent anti–Muslim hate crime see https://en.wikipedia.org/ wiki/List_of_Islamophobic_incidents and https://hatecrime.osce.org/anti-muslim-hate-crime

violence and discrimination against Muslims that long predates recent far-right targeting of Muslim communities, such as the 2019 massacre of Muslims in the Christchurch Mosques attack in New Zealand. In Europe, this bias added to the rise of anti-foreigner sentiment during the upsurge in migration in 2015 and 2016, leading to further targeting of Muslims and increasing support for far-right political movements driven by xenophobia and Islamophobia.

Islamophobia creates a scapegoat for problems, real or invented, and operates by constructing a negative 'Muslim' identity, which is then applied to all Muslims. Anti-Muslim racism is not only about intentional racist attitudes, but is linked to the privileges and power structures in society. Islamophobia creates a deep anxiety and persistent unease about Islam as an alien faith, about Muslims as undesired and potentially threatening foreigners and an irrational fear of the hijab, singling out Muslim women for discrimination on the basis of their dress and appearance. The corrosive impact of Islamophobia is that it devalues the lives of Muslims in Europe and calls into question the humanity of European society and those western values that aim to stand for the equality of everyone.

According to the report *Islamophobia – A Challenge for Us All* from the Runnymede Trust, Islamophobia is the sense and attitude of rejection and hostility towards Islam and, by extension, towards Muslim people and their social and cultural environment. They highlight eight characteristics of Islamophobia:

- the belief that Islam is a monolithic, static, and refractory bloc;
- that it is radically different from other religions and cultures with which it does not share values or influences;
- it is inferior to "Western culture" (primitive, irrational, barbaric and sexist);
- it is violent and hostile per se;
- that in Islam political ideology and religion are intimately linked;
- that there is global rejection of Muslim criticism of the West;
- that discriminatory and exclusionary practices towards Muslims are justified;
- and that the consideration of such hostility is natural and commonplace.

In addition, there is the problem of Islamophobia, which is directed specifically at women, a form of gender Islamophobia which itself has been defined.[12]

The hijab and problems of multiple layers of bias against women

The debate over the hijab, and the veil or headscarf is a focus of cultural division, heated political debate and widespread Islamophobic prejudice. Media narrative often tends to veer between seeing Muslim women in hijabs as either victims of repressive religion and men folk or foot soldiers in a jihad against Europe. These are two extreme points of view and journalists do well to reflect on how this question needs to be seen in context and how superficial judgment can distort the telling of the story.

From the outset, it's important to remember that not all Muslim women cover their heads. Anti-Muslim racism is a problem also for non-hijab Muslim women or women who "look Muslim" because of their colour/origins. Journalists should also recognise that other faiths have dress codes, for men and women,

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[12] This was defined in 2006 by Jasmine Zine as: A specific form of ethno-religious and racialised discrimination directed at Muslim women, stemming from historically contextualised negative stereotypes, and based on individual and systemic forms of oppression and systemic forms of oppression. Also, she to the double discrimination that women are subjected to that exercised by Islamophobia and racism, and by patriarchal Islamophobia and racism, and by the patriarchal forms of oppression experienced within the oppression experienced within the communities themselves.

and that undue focus on this aspect of Muslim life can lead to flawed perceptions.There is a routine media narrative, for example, which suggests women who wear the hijab are oppressed and that those who reject it are rebelling against cultural and male pressure. In fact, of course, many women wear the hijab because they choose to do so, and they want to.

Media must be careful not to reproduce a stereotype of Muslim women without agency, or without freedom to choose while reporting on stories, for example, related to banning the headscarf or religious dress. Journalists need to have a good understanding of the role of the hijab, niqab, burka (there are lots of different kinds of veil and head-coverings worn by Muslim women) in Muslim culture. Many people, including traditional Western feminists, have outdated perceptions of the hijab and often show little concern over the discrimination facing their "Muslim sisters."

Even some non-hijab Muslim women are critical of those who wear the hijab, making the debate even more divisive. However, as Amparo Sánchez Rosell, the first woman director of an Islamic centre in Spain, the Islamic Cultural Centre of Valencia, and founder of the Citizens' Platform Against Islamophobia has said: "A true feminist does not attack a woman for dressing the way she wants"[13].

Across the globe, the headscarf is seen as a sign of modesty, and a symbol of religious faith and although women may freely choose whether or not to wear it, sometimes that is not the case, and in recent years it has been at the center of political and public debate and is at the root of much anti-Muslim bias. In some countries, like France and Denmark, there are restrictions on wearing garments that cover the face in public and debate rages over this issue both in politics and the press in many countries. The word hijab itself describes the act of covering up. It is a term most often used to describe headscarves. It comes in many styles and colors and most commonly covers the head and neck but leaves the face clear. Here is an image that shows the various styles used by Muslim women:
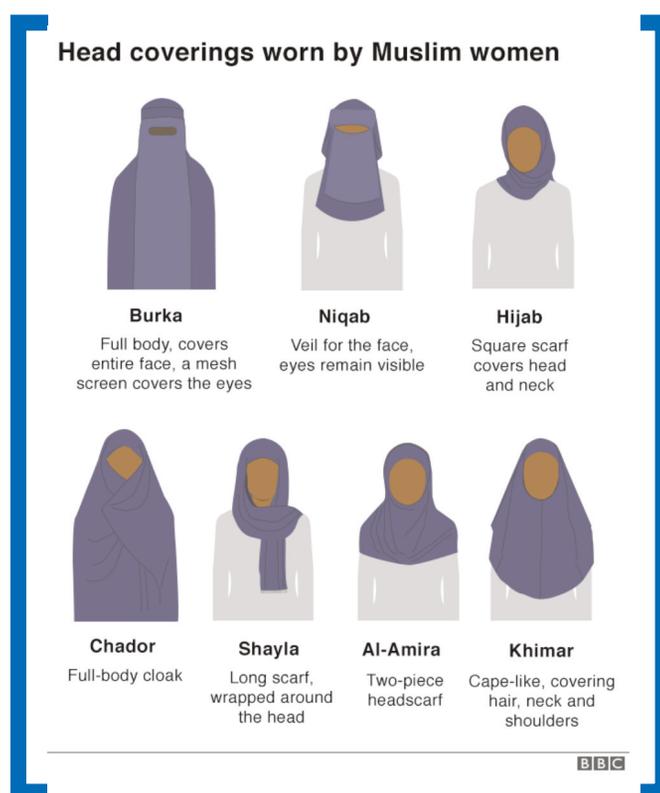
Source: BBC

The wearing of the veil or headscarf in any of these forms is often a trigger for anti-Muslim bias, but the debate over the problems facing women who choose to wear it are not restricted to problems of dress codes in public life. The notion of Muslim women rights intersects with other human rights. Muslim women are often identifiable as Muslim because of their dress but they can also suffer from multiples layers of discrimination including race, gender and

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[13] Rifi, I. (2021) "Amparo Sánchez Rosell : 'Una auténtica feminista no ataca a una mujer por vestir como ella quiera', *Observatorio de la Islamofobia en los Medios* [online]. Available at: http://www.observatorioislamofobia.org/2021/12/20/amparo-sanchez-rosell-una-autentica-feminista-no-ataca-una-mujer-vestir-quiera/ (Accessed: 16 March 2022)

religion. These different layers of identity often overlap and interact in ways that create cumulative disadvantage. They underpin the specific Islamophobia facing Muslim women in news media, political discourse, and popular culture.

Journalists should take time to better understand the consequences of this intersectionality and multiple discrimination. In particular, they need to recognise that it is not safe or reliable to focus on the experiences of individuals or groups of Muslim women by giving priority to just one aspect of the discrimination they face. When developing narratives and stories that concern anti-discrimination, including combating Muslim bias, journalists and editors should consider the impact of multiple identities. In short, these are not isolated, fragmented identities but need to be viewed as a whole. Changing perceptions means changing narratives and can help end the current negative attitudes. Relevant studies and works on the issue of intersectionality and multiple layers of bias are found at the end of this report.

The attempt of the European approach regarding Muslim women is often based on the assumption that Muslim women are blinded to the damage being done to them by their religion and need saving. Although mainstream discourse tends to assume that women who wear a headscarf are submissive, in need of saving, and lacking agency, Muslim women have the capacity to take action and make their own decisions affecting their lives through their participation in markets, politics, and other formal and informal networks. As such, it is crucial to recognise that many Muslim women do not simply choose between their own personal liberties and religious processes, they have the capacity to navigate among them and to engage with multiple institutions and legal forums. However, from the public discourse perspective the headscarf is situated at the symbolic centre of the perceived opposition between religion and women's emancipation. Although women wearing headscarf are not a novelty in Western-European contexts, 'headscarf affairs' are a relatively recent phenomenon, and must be understood as the result of a continuous shift in the meaning and the discursive location of the headscarf. The debate is grounded on the assumption that "culture", particularly religious beliefs, explain the gender inequality in Muslim-majority countries, instead of exploring patriarchal systems, the development of repressive regimes in the region or the role of external interference in the history of the MENA region. The same approach has been adopted for Muslim women in the European context, assimilating the use of headscarf to an imposition and a sign of submission. Even though there might be occasions in which imposition is the case, the voluntary choice of waring a headscarf should also be considered. As Lilia Abu-Lughod pointed out "one of the things we have to be most careful about in thinking about Third World feminisms, and feminism in different parts of the Muslim world, is how not to fall into polarizations that place feminism on the side of the West". In other words, wearing a headscarf must not be confused systematically with, or made to stand for, lack of agency.

Sources
Abu-Lughod, L. (2002). "Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and Its Other", American Anthropologist [online]. Available at: https://www.jstor.org/stable/3567256
Irfan, A. (2022). "Regional Media Turn India's Hijab Ban into a Nationalist issue while excluding women", Media Diversity Institute [online]. Available at: https://www.media-diversity.org/regional-media-turn-indias-hijab-ban-into-a-nationalist-issue-while-excluding-women%EF%BF%BC/
Mustafa, N. (2020). "Muslim Women don't need saving: Gendered Islamophobia in Europe", Transnational Institute [online]. Available at: https://www.tni.org/files/publication-downloads/gendered_islamophobia_online.pdf

Guidelines for media:
Ethics and Editorial Challenges

These guidelines focus not just on the crisis of Islamophobia, but on the importance of diversity in editorial work and in the way that news media organise their activities. They are directed at both individual journalists and editors and at news organisations and they draw upon accepted international standards of news reporting and media management.

Above all, is the paramount importance of self-awareness and transparency. Media at all levels need to be aware of their own personal and institutional biases and of potential conflicts of interest, both commercially and politically.

Newsroom and Media Management

The focus here is on the importance of diversity in employment, in training and internal management and the establishment of editorial procedures and guidelines that cover journalistic work and deal with monitoring and evaluation of media performance in relation to human rights and diversity. A lack of diversity inside newsrooms requires journalists to take extra care in their portrayal of minorities and vulnerable groups. There's even more reason to check our biases and assumptions, to provide context and to reach out to marginalised communities.

One of the major issues facing news media is to confront the lack of newsroom diversity. It will help of course to recruit more journalists from a Muslim background, but particular action is also needed to ensure newsrooms are fit for purpose and that there are no dress code rules that are insensitive to women's choices. This is an urgent area for action if news media have ambitions to fairly represent the diversity of European society.

Management Guidelines
• News media should ensure that their internal systems of employment and working practices recognised the need for diversity.
• Employment policies should set targets for diversity with particular emphasis in providing opportunities for Muslim women.
• While discrimination in employment is normally forbidden by law, many women can be subject to Islamophobia and discrimination because of their dress.
• Media should have clear guidelines to avoid workplace discrimination against Muslim women, including regular monitoring, internal reviews, and confidential interviews with staff to ensure that women are treated fairly.
• Journalists might consider the use of labor laws to protect their rights if they suffer discrimination or are asked to do anything that is outside their contract of employment, for example to act unethically.
• Editorial training should include guidance on how journalists can identify forms of discrimination and provide information on how to report Islamophobia incidents inside media outlets
• News media should establish links with and, where appropriate, co-operate with organisations that monitor media ethics or who are watchdogs working areas where problems facing Muslim women may be highlighted, for example, groups covering migration, equality issues and violence against women.
• In reporting Muslim issues or wider faith-based journalism, media should develop guidelines that help journalists to deal with content that reveals Islamophobia.

• Newsrooms should establish lists of relevant and useful sources of expert information on issues related to Muslim women and should create good working relations with Muslim communities

The work of journalists and editors

In coverage of Muslim affairs and stories dealing with Muslim women, in social, political and cultural contexts, special attention should always be paid to respect diversity and to avoid stereotyping. There will be occasions when the right to free expression means that difficult and offensive opinions have to be reported. When this happens, it should be reported in context. Attacks on women who wear the hijab, for example, should never be reported without reference to human rights and the freedom of choice for women to choose how they dress. Always carefully balance the right to free speech and the obligation to do no harm and where people are criticised give them a right to reply.

Key ethical values

Journalists should always be alert to the possibility of applying double standards in media reporting about Muslim communities as against reporting of non-Muslims. Journalists are not expected to be Islamic experts, but some knowledge of the issues and reference to the expertise and reliable opinion of others is essential for ethical reporting. In all cases, journalists and editors should strive to apply the core values of ethical journalism. These are:
• Accuracy and fact-based reporting: It is a cardinal principle of journalism to engage in truth-telling through fact-based reporting. In all stories covering aspects of Muslim bias or the lives of Muslim women there should be systematic fact-checking and verification of all claims, particularly

politically-motivated statements. Also be aware of the use of inaccurate, generic or out-of-date images.
All commentary and opinion journalism should be fact-based and based upon first-hand knowledge of events and topics. Journalists should understand the nature of all forms of Islamophobia, have an understanding of historical context and be aware of the different issues facing Muslim women within the society as compared to men.
• Independence: Journalists should not allow their stories to be framed according to the political, commercial or cultural preferences of others. Journalists should act according to conscience, be aware of their own personal bias, and be ready to push back against undue political influence and to avoid repeating myths about Islam and Muslim women;
• Impartiality: Journalists should aspire to objective reporting even if it is not always achievable. Impartiality in the news gathering process is a major ethical standard and underpins the need for reporters and editors to avoid bias in storytelling, to create and deliver inclusive and fair narratives and to ensure that all voices within the community they serve are heard.
Avoid mentioning the race or religion of a source or subject of a story unless it is relevant to the story itself.
Be aware of divisions within communities and seek to give space to all points of view. Always seek out diverse sources of information and do not rely upon "official" or "expert" opinion alone. Ensure people involved in stories have their say.
The voices of Muslim women, in particular, are often missing from stories that impact upon their lives. People who are criticised should be given opportunities to respond.

- **Humanity:** The ethic of humanity requires journalists to avoid all forms of hatred and incitement. Racism, misogyny and religious bigotry are to be avoided, particularly when there is the risk of amplifying calls to intense hatred and violence. There should always be care and sensitivity in the coverage of vulnerable minorities and victims of hate.
- **Accountability:** Responsible journalism is about transparency, self-awareness and respect. Journalists should always correct their errors, provide redress for people who have suffered because of poor journalism, and be open and accountable for their work. People should be informed about ways of making complaints.

Sources of information and interviews

News media should ensure that their journalism includes authentic voices. Reporters should not assume that people claiming to represent Muslims really do so. Journalists should seek out the opinion of Muslims, particularly women and ensure that they are never only portrayed as victims, or receiving attention solely for their "Muslimness". They are experts and central players in these stories and need to have their say.

In carrying out interviews journalists should be sensitive and thoughtful in their treatment of sources and in the techniques they use to gather information:
- Be transparent and always explain your role and your intentions.
- Take particular care when dealing with the victims of hate and violence.
- Treat sources with respect particularly over filming and identification of individuals, including women and girls who are often most at risk.

- Ensure that the interviewing process is comfortable and secure and does not add to the ordeal or trauma that people may have had to deal with.
- Do not rush to judgment about people or their story, avoid leading questions and give people time and space to tell their story.
- Ensure that in dealing with children adopt the principle of informed consent. Avoid interviewing children without the permission of a responsible adult.

Social media and online sources

Islamophobia thrives in the unregulated information space of online communications. The threats posed by anti-Muslim activists is using Twitter bots, fake news and the manipulation of images to influence political discourse has been well recorded.[14] Many online sources push the message that Islam is an "imminent threat" to western society. Researchers from the UK anti-racist organisation Hope Not Hate, for example, have found that hate speech in this form is magnified by automated or semi-automated accounts that automatically tweet or retweet hateful content.

One major problem that journalists and others need to be aware of is the role played by online users including bloggers who often make a bad situation worse by giving time and the spotlight to extremists. These people are largely unregulated, except by the use of law to take down their biased and hateful comments. Journalists and news media should be held to account by their own internal and industry-wide process of self-regulation. They should ensure that their own online services meet the highest editorial standards and do not breach industry-wide standards. They should also be aware of the dangers of bias and hate emerging through

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[14] Townsend, M. (2017) "Anti-Muslim online surges driven by fake accounts", The Guardian, 26 November [online]. Available at: https://www.theguardian.com/media/2017/nov/26/anti-muslim-online-bots-fake-acounts (Accessed: 15 March 2022)

online comments of news stories and there should be pre-moderation of comments, particularly on stories where controversy is likely such as migration, political discussion of Muslim affairs or the wearing of the hijab.

Here is an example where the casual public relations of the European Union can promote a stereotype, single out women, enrage sections of the public and fail to deliver a message that is genuinely inclusive.

events or activities. Health, crime, social affairs are all news-beats where prejudice and bias can creep in.

When reporting on Muslim women, who suffer from a range of overlapping and different forms of prejudice, this can do specific harm. It is important, therefore that journalists do not reproduce unsubstantiated notions of behavior and attitudes. Reporting on Muslim women should strive for fairness and accuracy and

Le choix d'une femme voilée pour illustrer une conférence «sur l'avenir de l'Europe» laisse sans voix. Les Frères Musulmans n'osaient pas en rêver, les idiots utiles l'ont fait. Je combattrai pour ma part de toutes mes forces pour éviter un tel avenir à l'#Europe. #islamisme

Traducir Tweet

L'avenir est entre vos mains

Faites entendre votre voix

5:37 p. m. · 9 feb. 2022 · Twitter for iPhone

1.065 Retweets   135 Tweets citados   2.635 Me gusta

Avoiding stereotypes

Stereotypes provide a dangerous trap for journalists. Simple labelling of people and communities distorts the realities of their lives. Assumptions of a lack of education, or oppression, or social status or potential threat lead to false narratives that can stoke division, fearfulness and uncertainty between communities. Stereotype in story-telling is possible across the whole range of news journalism, not just in stories about Muslim

without untested assumptions and false representations. Remember, not all news is bad. Looking for positive stories is ethical as well. Muslim women have a positive story to tell, they are not always to be perceived as victims of oppressive cultural prejudice.

There should be diversity in storytelling, looking for positive aspects in the lives of Muslim women lives and success stories can shift the spotlight away from stories of oppression or victimisation.

SUCESOS · El 15-20% de menas, delinque

Aumenta la delincuencia de 'menas' en Madrid: ya son tres de cada cuatro menores detenidos

El alcalde asegura que reforzará las patrullas en Batán, Casa de Campo y Alto de Extremadura tras los últimos asaltos violentos a los vecinos
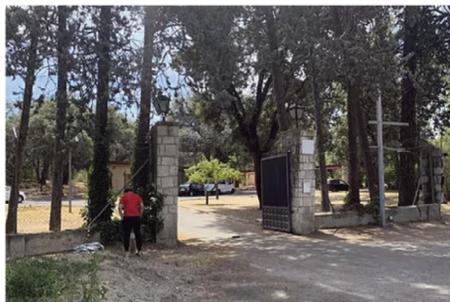
Un joven, a las puertas del centro de menores de la Casa de Campo. JAVIER BARBANCHO

15

## Molenbeek, la guarida del yihadismo en Europa

En este barrio de bruselas los terroristas se camuflan entre los vecinos y el Estado Islámico intenta atraer a los jóvenes musulmanes sin futuro para que se enrolen en la yihad Un viaje al interior de este territorio de la vieja Europa donde abundan las mezquitas, arrasa el desempleo y donde es tan fácil comprar un fusil de asalto como una dosis de hachís.

ANA CARBAJOSA
21 MAR 2016 - 13:05 CET
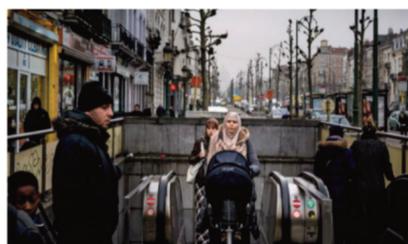
Una boca de metro en el barrio de Molenbeek de Bruselas.
ANDREW TESTA

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Beware of double standards

Media need to be alert to the dangers of applying double standards covering stories about Muslim and non-Muslim communities. Language is important so journalists should be aware of hidden bias when one narrative may use the term "terrorism" while another covering the same type of incident involving a non-Muslim may be labelled "hate crime."

In stories of non-hijabi wearing women as against those who wear the hijab where one may be portrayed as success and resilience against victimisation and oppression, it is important to remember that women who freely choose their style of dress may very well prefer to wear the hijab. Journalists should take care to avoid falling into the trap of bias. They should note how the same story can receive different treatment. Comparing, for example, different headlines and content in stories of a similar nature but with different editorial angles can help to identify ethical best practice.[17]

Combating hate speech

Media have to be particularly careful to avoid incitement to hatred. Some media play a deplorable role in reporting unchallenged

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[15] Gómez and R.Roces. (2020) "Aumenta la delincuelcia de 'menas' en Madrid: ya son tres de cada cuatro menores detenidos", El Mundo, 12 June [online]. Available at: https://acortar.link/rfr8u (Accessed: 20 March 2022)

[16] Carbajosa, A. (2016) " Molenbeek, la guardia del yihadismo en Europa", El País, 21 March [online]. Available at: https://elpais.com/elpais/2015/12/30/eps/1451471467_101355.html (Accessed: 20 March 2022)

[17] Compare, for example, these three stories. Similar incidents, with contrasting approaches:
(Note "Apparent racist" not "Terrorist" or "Extremist")
Euronews. (2020) "Police investigate after two women stabbed in incident under Eiffel Tower", Euronews, 21 October [online]. Available at: https://www.euronews.com/2020/10/21/police-investigate-after-two-women-stabbed-in-incident-under-eiffel-tower (Accessed: 20 March 2022)
(No single word mentioning that victims are Muslims, using the words "White Supremacist" "Gunman" not "Terrorist")
Associated Press. (2020) "Mosque gunman intended to blow up mosques, attack a third, New Zealand court told", Euronews, 24 August [online]. Available at: https://www.euronews.com/2020/08/24/mosque-gunman-intended-to-blow-up-mosques-attack-a-third-new-zealand-court-told (Accessed: 20 March 2022)
(Lack of bias compared to above two articles)
Chadwick and Tidey. (2020) "Terror probe launched after two wounded in Paris knife attack", Euronews, 25 September [online]. Available at: https://www.euronews.com/my-europe/2020/09/25/four-people-injured-in-knife-attack--near-charlie-hebdo-offices (Accessed: 20 March 2022)

and out of context the racism, xenophobia and hate speech of political and public figures who target migrants, Muslims and people from ethnic minority backgrounds. Even the best journalists can sometimes, inadvertently, do damage when they report controversial stories without providing context and contrary opinions. Most hate speech does not originate inside news rooms, but journalists and editors may be guilty of amplifying hateful messages or spreading propaganda that incites others to violence by failing to identify and eliminate hate speech in their reporting.

One major problem is that there is no agreed international definition of hate speech and journalists and editors must decide

reasons for the speech. It is not our intention to diminish people with whom we disagree, but careful, ethical reporting always makes a distinction between robust and controversial commentary and speech that is intended to do harm to others.

Lots of people have offensive ideas and opinions. That's not a crime, and it's not a crime to make these opinions public (people do it on the internet and social networks all the time), but the ways words and images are used can be devastating if they incite others to violence and hatred. Compare, for example, this report and its provocative headline, with the example that follows:

'Duchess's mosque' linked with 19 terrorists

By ABUL TAHER FOR THE MAIL ON SUNDAY
PUBLISHED: 02:49 GMT, 25 November 2018 | UPDATED: 02:49 GMT, 25 November 2018

A mosque in **London** that hosts a community kitchen visited by the **Duchess of Sussex** was accused yesterday of having links to 19 Islamist terrorists.

The Al-Manaar mosque was once the place of worship for Mohammed Emwazi, the executioner known as Jihadi John who beheaded five Western hostages in **Syria**. But now the Henry Jackson Society, a Right-wing think-tank, has claimed links to other jihadis. It has also been reported that one of the imams, Samer Darwish, has suggested women are at risk of becoming strippers if they listen to music.

The Duchess wrote a foreword to a recipe book produced by women at the kitchen and has been making regular visits. The latest came last Wednesday.

Mosque Duchess of Sussex visited linked to terror suspects

The duchess visited the Al Manaar Muslim Cultural Heritage Centre as part of a charitable project
CHRIS JACKSON/GETTY IMAGES

The community kitchen that inspired the Duchess of Sussex to work on a Grenfell Tower charity cookbook is in a mosque linked to 19 terrorist suspects including the Islamic State fighter known as Jihadi John, an investigation has found.

The duchess visited the Al Manaar Muslim Cultural Heritage Centre this week after raising funds through the book to help victims of last year's fire.

18

19

themselves when speech crosses the line from robust free expression to language that threatens the lives of others. Journalists have a special responsibility to place the speech in its proper context and to understand the

Using the word "suspects" in the second story is less sensational and is more accurate and less likely to misinform and reinforce dangerous stereotypes.

To help journalists avoid reinforcing bias and dangerous stereotypes the Ethical Journalism

18 Taher, A. (2018) "Duchess's mosque linked with 19 terrorists, Daily Mail, 25 November [online]. Available at: https://www.dailymail.co.uk/news/article-6425829/Duchesss-mosque-linked-19-terrorists.html (Accessed: 20 March 2022)

19 Reynolds, J. (2018) "Mosque Duchess of Sussex visited linked to terror suspects", The Times, 24 November [online]. Available at: https://acortar.link/Nb5z8i (Accessed: 20 March 2022)

Network has developed a 5-point test of speech. In deciding what to publish and how to publish it journalists should ask themselves:

1. **What is the status of the speaker?** An elected public figure carries far more weight than an ordinary citizen but journalists should always consider the scope of influence of a speaker and the number of people they represent.

   Remember, just because someone says something outrageous does not make it newsworthy. Some years ago an unknown pastor in the backwoods of Florida became an overnight global media sensation, provoking violence and confrontation, because he burnt the Koran. But this action only became a story because it was reported by international news agencies who should have known better. They later apologised.

2. **What is the reach of the speech?** If the speech is made in a closed environment such as a small meeting room or in a café or bar with a few people are present it is much less dangerous than speech that is streamed on YouTube, or made to a major audience.

3. **What are the intentions of the speech?** Sometimes, outrageous speech comes with intemperate language that is deliberately designed to provoke and incite others. At other times there are coded messages that are also intended to incite – this is the complaint against Donald Trump over his famous rally prior to the assault on the US capitol in January 2021.

4. **What is the content and form of the speech?** Journalists have to judge how the speech is made and the style in which it is delivered. Journalists ask themselves, will it incite violence or promote an intensification of hatred towards others?

5. **What is the economic, social and political climate?** The most dangerous hate-speech arises when there is a climate of political tension, or when there is social and economic crisis. People are very uncertain when times are hard, they worry about their own security and that of their families. Journalists must take into account the public atmosphere at the time the speech is being made.

In general media and journalists need to be more rigorous in their reporting, asking basic questions and following a reporting process that ensures stories are as fair and professional as they can be. Time is always short, that is also one of the many challenges facing reporters and editors these days, but media always do better when they pause before hitting the send button and ask themselves if they have done good work.

Summary of editorial guidelines

1. **Think about your own biases** and those within your editorial operations. Do not make or act upon untested or unverified assumptions about Muslims or Islam;

2. **Avoid generalisations** and understand the issues. Never attribute one view or action to the whole Muslim community. Carry out relevant research and Remember Muslims are not monolithic and one-dimensional, they come from diverse and different ethnic, cultural and geographical backgrounds;

3. **Be inclusive** and whenever reporting on Muslim lives ensure that people from the community have been interviewed and quoted;

4. **Use reliable sources** and talk to experts with experience and knowledge of the subject and community;

5. **Avoid stereotypes and hate speech** (see above)

6. **Beware of misleading headlines** and use of language that may be unduly sensational or reflects stereotypes;

7. **Keep it relevant:** ensure that all references to race, religion and family origin are relevant to the story

8. **Pictures can mislead:** Avoid using images that reflect stereotypes and misrepresent the story

9. **Women in focus:** Always look to include the views of women in stories, this is particularly important when narratives are often dominated by male voices;

10. **Care and sensitivity:** The ethic of humanity means journalists have a duty of care to their sources and their subjects. Be sensitive and careful in gathering information, particularly from vulnerable groups.

Further information and links to other sources

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APPENDIX

Media Monitoring of the MAGIC Project

One of the activities has been the quantitative and qualitative analysis of six national newspapers, including three from Belgium and three from Spain.

The following methodology was proposed to conduct the analysis, which adopts critical discourse analysis as the framework for carrying out this work.

Critical discourse analysis focuses on discursive analysis and studies, mainly the way in which abuse of power and social inequality are portrayed, reproduced, legitimised and persist in text and speech in social and political contexts (Van-Dijk, 2016), and is already used in studies on the portrayal of Islam and Muslim women in the British press (Alkhammash, 2020).

The methodology focuses on three aspects of studies on the portrayal of Muslims in the media:

- **Otherness** based on the discourse of us vs. them, an us to which only positive characteristics are attributed compared to a them marked by negative attributions, and which only increases ignorance and rejection.
- The **consensual cultural image** based on Western existentialist and ethnocentric interpretations of Eastern societies.
- The **Orientalist discourse** that continues to legitimise long-implemented hegemonic military policies in Muslim majority countries, or migration security policies (Laura Navarro, 2010).

Methodology of the Media Monitoring of the MAGIC Project

1. Selected Media

The online version of *Le Soir, La Dernière Heure, Het Laatste Nieuws* (Belgium), and *El País, La Razon, ABC* (Spain) are analysed from May 2021 to July 2022. The partners from Belgium and Spain selected these newspapers taking into account their circulation, editorial policy, ideology, and their well-established, geographical scope.

The search within the newspapers that are analysed include the sections of national politics, society, economics, culture and sports to achieve an overall view that allows progress towards a European vision of the future.

2. Authorship

Only articles written by staff journalists or by the newspaper's editorial staff are analysed. News from national and international press agencies, as well as articles translated from other international newspapers, are ignored because the analysis aims to focus on the performance of journalists from the staff of six Belgian and Spanish newspapers.

3. Search term filters

A dual search is undertaken, which always includes the term "woman" plus some of the other terms indicated below:

- Woman +
- Islam-
- Islamoph-
- Muslim
- Islamis-
- Islamic-

4. Related terms (subjects of the article):

- veil/burka/burqa/hijab/headscarf/niq b/ niqaab
- radicalism/radicalisation
- Terrorism/terrorist
- Jihad
- Islamist separatism

MAGIC analysis: Media Examples

Spain

ANDRÉS, F. (2021). "El Consejo de Europa se 'burla' de centenares de millones de musulmanas con su campaña en defensa del velo", ABC, 4 November [online]. Available at :
https://www.abc.es/internacional/abci-consejo-europa-burla-centenares-millones-musulmanas-campana-defensa-velo-202111032012_noticia.html

Summary: The article talks about a campaign launched by the Council of Europe, *Beauty is in diversity as freedom is in hijab,* which became controversial and was finally cancelled by pressures from French authorities.

GÓMEZ FUENTES, A. (2021). "Marcan con cicatrices en la casa a 65 jóvenes que se oponen a los matrimonios forzosos en Italia", ABC, 12 June [online]. Available at : https://www.abc.es/internacional/abci-marcan-cicatrices-cara-65-jovenes-oponen-matrimonios-forzosos-italia-202106120121_noticia.html

Summary: This article speaks of Saman, an 18-year-old girl with a migrant background from Pakistan who was killed by her uncle in Italy for refusing a marriage with a man chosen by her family. It gives some other examples of girls blessed by their families for the same reason.

LA RAZÓN (2021). "Condenan a tres años de cárcel a una joven italiana por 'insultar al islam'", 30 June [online]. Available at: https://acortar.link/y6SvUe

Summary: This article speaks of an Italian girl sentenced to jail for three years for insulting the religious practice of Islam.

LUCAS, J (2021). "Niñas, yihad y redes, el trío que compone la nueva novela de Juan Ramón Lucas", ABC, 9 June [online]. Available at : https://www.abc.es/cultura/libros/abci-ninas-yihad-y-redes-trio-compone-nueva-novela-juan-ramon-lucas-202106090104_noticia.html

Summary: This article is a review of a book by a Spanish author and journalist about a British girl who joined ISIS and the fight of her father to bring her back to England. The article contains numerous examples of explicit bias.

Belgium

An issue observed in a pronounced way between October 2021 and February 2022 is the sometimes subtle sexist ways of referring to Muslim women.

BRABANDER, B (2021). "Je begint als vrouw mete en hoofddoek sowieso onder nul": dit ia Loubna Khalkhali, de kersverse echtgenote van Adil El Arbi", HLN, 19 December [online]. Available at : https://www.hln.be/showbizz/je-begint-als-vrouw-met-een-hoofddoek-sowieso-onder-nul-dit-is-loubna-khalkhali-de-kersverse-echtgenote-van-adil-el-arbi~af4047c3/

Summary: This article is about an aspiring journalist and her struggle to find her place or find acceptance in journalism circles due to her visibility as a Muslim. Though the article is relatively positive, it refers to her as Kersverse echtgenote van (the brand-new wife of).

De Block, E. (2021). "Vrouwen met losse kledij en hoofddoeken in zwembad, schepencollege onderzoekt de zaak: 'Dit kan helemaal niet'", HLN, 5 November [online]. Available at: https://www.hln.be/wervik/vrouwen-met-losse-kledij-en-hoofddoeken-in-zwembad-schepencollege-onderzoekt-de-zaak-dit-kan-helemaal-niet-br-br~a184c1b9/

Summary: This article serves as an example of anti-Muslim bias and how being a woman led to an intensification of prejudice and hatred. Two Muslim women went to a swimming pool with their headscarves. A visitor to the pool is interviewed and says he is shocked. N-VA Chairman Sanne Vantomme, who is interviewed in the article, says that "in case those Muslim women come back to the pool with their headscarves, the most logical thing to do would be to send them away.

"That would be a must because the regulations do not allow such a thing. This is unacceptable. Everyone is equal in front of the law. It starts with a burkini and ends with separate swimming hours for Muslim women."

Declercq, F. (2021). "Port du voile : la voix des femmes, au delà des débats", Le Soir, 18 June [online]. Available at : https://acortar.link/Ndajt2

Summary: This is a positive article in the sense that the journalist is collecting testimonies from Muslim women to discuss an issue that concerns them (i.e., the wearing of the headscarf). In the MAGIC media monitoring work this was a rare occurrence. One problem with this is that many Muslim women are dismayed to be offered interviews to answer and deal with these negative issues while they are never asked to comment on or interviewed about positive or success stories.

DH (2021). "Ihsane Haaouach démissionne de son poste de commissaire à l'égalité femmes-hommes, de possibles liens avec les Frères musulmans", 9 July [online]. Available at : https://www.dhnet.be/actu/belgique/en-pleine-polemique-ihsane-haouach-demissionne-de-son-poste-de-commissaire-a-l-egalite-hommes-femmes-60e882037b50a6318d60763e

Summary: In this article the newspaper reveals information suggesting the commissioner from the Institut pour l'égalité des femmes et des hommes (IEFH) has possible links with the Muslim brotherhood, without any evidence. As a result of this case, the commissioner was subject to much online criticism and abuse.

Dupont, G. (2021). "Marc, en prison au Maroc, victime du chantage de son ex-femme :'Elle réclame 8000€ par mois et une villa avec piscine en Espagne'", DH, 20 December [online]. Available at : https://www.dhnet.be/actu/faits/marc-en-prison-au-maroc-victime-du-chantage-de-son-ex-femme-elle-reclame-8-000-par-mois-et-une-villa-avec-piscine-en-espagne-61bf630dd8ad586d30c6ec0a

DUPONT, G. (2021). "Voici comment Marc, en prison à Meknès, est tombé dans le traquenard au Maroc", DH, 9 December [online]. Available at : https://www.dhnet.be/actu/faits/voila-comment-papa-marc-est-tombe-dans-le-traquenard-au-maroc-61b0f3667b50a639dcf289e9

DUPONT, G. (2021). "Voilà neuf mois que je n'ai aucune idée de lieu où se trouve mon fils » : Marc dépose plainte au Maroc pour enlèvement d'enfant", DH, 1 December [online]. Available at : https://www.dhnet.be/actu/faits/voila-neuf-mois-que-je-n-ai-aucune-idee-du-lieu-ou-se-trouve-mon-fils-marc-depose-plainte-au-maroc-pour-enlevement-d-enfant-61a65ba2d8ad587c1bf76287

Summary: These articles tell the story of a Belgian man lured to Morocco by his ex-wife, who has fled there with their son and retained custody of the child despite a Belgian court's decision to grant him custody.

Once in Morocco looking for his son, the man was apparently lured to a meeting with his ex-wife where he was arrested by Moroccan police investigating the wife's accusations of domestic abuse. The tone of the articles is starkly one-sided and demonises the woman. Though the woman's religion is not mentioned, there are repeated references to her origin and family in Morocco, and her character is presented in a very negative way.

LEFELON, P. (2021). "Jeugdliefde getuigt over molsimterrorist Hicham Chaïb 'Altijd grappig en hulpvaardig'", HLN, 27 October [online]. Available at: https://www.hln.be/antwerpen/jeugdliefde-getuigt- over-moslimterrorist-hicham-chaib-altijd-grappig-en-hulpvaardig~ad0d844e/

Summary: In this article the main discussion is about a late terrorist. Somehow the headline focuses on a statement made by his ex-girlfriend (Jeugdliefde getuigt over moslimterrorist Hicham Chaïb: "Altijd grappig en hulpvaardig"), though she distanced herself from him quite early on.

It appears to mischaracterise the woman in question and lacks nuance. The ex-girlfriend claimed he was funny and a generous person based on her experience before he turned to terrorism, this important distinction is not made clear in the headline.

About the project:

MAGIC (Muslim women and communities Against Gender Islamophobia in society) is a project which aims to prevent gendered Islamophobia in Spain and in Belgium, in particular in media outlets, and to draw lessons useful for other European countries. It is funded by the European Commission, within the framework of the Rights, Equality and Citizenship (REC) Programme.

In the span of two years MAGIC will work to map gender islamophobia in Belgian and Spanish newspapers with a twofold objective: to provide Muslim communities' leaders, Muslim women, and CSOs working on diversity with skills and tools to recognise and stand against stereotypes against Muslim women in public narratives and to promote inclusiveness of Muslim voices in the media.

MAGIC will do so not only through training of journalists & capacity enhancement and promoting awareness campaigns but also by fostering knowledge, dialogue, and mutual cooperation among Muslim communities' representatives, Muslim women, and CSOs and media practitioners.

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