CHAPTER-2

Review of Literature
CHAPTER-2

REVIEW OF LITERATURE

It is a part of scientific research methodology to investigate what type of research has been done in the area. Before proceeding further, it is essential to analyze the method used in previous studies on Muslims and Media. What has not been investigated and what major issues have been covered in previous studies, are the questions that the present chapter attempts to examine. Review of literature enables the researcher to update his knowledge and understanding of the topic of research. It particularly enables the researcher to locate and identify the gaps in earlier work and researches for reasons of various limitations on the part of previous researchers. Any scientific piece of research is supposed to endeavour to fill those gaps by new interpretation and fresh empirical evidence. Keeping in view the above guiding principles, the present study has tried to go through all possible work and available literature on the topic.

Richardson (2004) explores and illustrates how elite broadsheet newspapers are implicated in the production and reproduction of anti-Muslim racism. The book approaches journalistic discourse as the inseparable combination of social practices,
discursive practices and the texts themselves from a perspective which fuses Critical Discourse Analysis (CDA) with Edward Said's critique of Orientalism. This framework enables Richardson to (re)contextualize elite journalism within its professional, political, economic, social and historic settings and present a critical and precise examination of not only the prevalence but also the form and potential effects of anti-Muslim racism. Richardson examines the institutional background of race and British press, beginning with an analysis of the news as a product which must be sold to elite consumers in order to satisfy the advertisers and make a profit.

He also explored the negative representation of Muslims and the positive representation of Westerners, respectively, placing them on the opposite sides of van Dijk's ideological square.

Richardson's study of the reporting of British Muslims begins by illustrating how the "us vs. them" lines are drawn to exclude British Muslims from "the British" as a whole. He analyses a number of strategies, such as the use of foreign sources to make truth claims about Britain's superiority. An examination of stories covering Muslim concerns reveal that attested instances of anti-Muslim discrimination are not considered newsworthy, and any coverage of
genuine Muslim concerns is presented in a frame of fanaticism, violence and fear-mongering.

In another study, Poole and Richardson (2006) are of the view, Muslims have featured in many of the more significant news stories of the past few years. Yet shockingly very few of these stories have been about anything other than the ‘war on terror’. They examined the role and representations of Muslims in the news media particularly within a climate of threat, fear and misunderstanding. Written by both academic authorities and media practitioners, their work is designed as a comprehensive and critical textbook and is set in both the British and International context. Bringing together a range of insightful perspectives on the subject into a coherent whole, the book establishes the links between context, content, production and audience, thus reflecting the entire cycle of the communication process. It reveals both the ways in which meaning is produced and reproduced in the news media, and the ways in which audiences themselves, both Muslims and non-Muslims, use or consume this media. Significant too and discussed here is the role of Muslims themselves in the processes of news production. Clarifying the circumstances and politics surrounding the representation of Muslims across a range of journalistic genres, their work provides crucial insights into the
representation-and misrepresentation of Islam and Muslims today. Timely and comprehensive, this book covers all aspects of representation of Muslims in contemporary media. It provides a much-needed, authoritative and wide-ranging set of interventions documenting and challenging the democratic deficits, as well as analyzing new democratizing possibilities that characterize today’s news media.

In a pilot study, related to media image of Muslims, Prof. Durrani (2004) concluded that the broad image that emerges is: the Muslim dominated areas are the troubled regions. Terrorism is a way of life of Muslims in Kashmir, Tashkent, Pakistan and Palestine. Muslims killers are heartless and they do not spare even women, their own people and patriotic jawans on duty. Muslim leaders are divided lot, quarrelsome, have vested interest and capable of leading the community. Prof. Durrani in his pilot study also found that anti-social elements and goons have become political leaders of the Muslim community. Muslim celebrities like Shah Rukh Khan are out to make money and will not mind lending their image to petty commercial enterprises for small monetary gains. After analyzing the news stories in The Times of India, Prof. Durrani bares testimony to the fact that
even so called progressive and secular, national mainstream often cover negative dimensions.

Farouqui (2009) is of the view that the massive reach and influence of media commentary on incidents like 9/11, the 2005 terrorist attack on the London underground, the 2006 Mumbai train bombings, and the US invasions of Iraq and Afghanistan, makes discussions on popular representations of Muslim peoples and cultures universally topical and relevant. The situation is particularly complex in India, where Muslims form an intrinsic part of democratic civil society, yet continue to carry the baggage of history, especially partition.

How do the media view Indian Muslims in an age of global Islamic extremism? How far is jihadi pan-Islamism a part of the popular Indian Muslim consciousness? How are Indian Muslims dealing with media distortions of a delicate, nuanced issue? One of the volume raises these pertinent questions and seeks answers to them. The contributors—well-known media commentators, scholars, and activists—focus on the politics of Muslim identity, the portrayal of the community in the media, and its relationship with civil society. They analyse the contours of mass politics, especially prevalent in northern India, based on the stereotyping of Muslims. The essays also discuss
the challenges and concerns of a people wrecked by powerful internal churning and debate on identity. He further added that the growth of the Indian media is one of the biggest success stories in independent India. For many decades after independence, the English language media, with its largely Western orientation, monopolized the scene. Now, even after the decisive emergence of the regional language presses, the English language media continues to dominate; its orientation is still largely elitist.

Poole (2002) offers an explanation to debates about how public knowledge of Islam is constructed and circulated? At the same time examining the claim that Muslims are universally demonized.

Poole asks whether the media attempts to differentiate between Muslims or merely see a united body and a global threat to the West. She provides a systematic and thoroughly researched analysis of the ways in which Muslims are represented in the British national press. Through in-depth case studies of tabloid and broadsheet newspaper stories over the last decade including the Sarah Cook case, the ‘sleaze’ accusations against MP Mohammed Sarwar and the debate over the funding of Muslim schools, as well as first hand accounts from both Muslim and non-Muslim readers, the book exposes the frameworks
used both to construct and interpret this coverage and its implications for Muslims and non-Muslims in Britain.

Martinez (2003) argued that the media have been primary contributors to an erroneous image of Islam by stereotyping all Muslims as being fundamentalists or terrorists. He concluded that there is no resemblance between ‘Media Islam’ and ‘True Islam’

Krishnamoorty (2002) argued that what is new today is the affiliation of the media to a new philosophy of religious conflict, which is a negation of the basic tenets of journalism-objectivity and impartiality. Any erosion of these two values will affect the quality of media content, leading to further conflicts and unrest. He further added that objectivity is the dividing line between journalism and pamphleteering. He observed that going by the headlines and reports in the press on the Godhra and Gujarat violence one finds an unflinching devotion of the Press to the cause of denominational strife. When the mobs in Godhra set fire to a train carrying karsevaks, reporters of the mainstream Press were not sure who the arsonists were and therefore called them ‘a group of persons,’ ‘a mob,’ and ‘unidentified persons.’ Next day, when there were brutal reprisals in Ahmedabad, the newspapers found no difficulty in identifying not only the rioters but also their religion and political affiliation. USA
Today, perhaps not as committed as the newspapers in India, carried this banner headline: 57 Killed as Muslim Mob Torches Train of Hindus in Gujarat.

Kasim (1999) argued that negative words were always used to describe Muslims viz., terrorists, fundamentalists, fanatics et al. He was of the view that if a suspect of a crime is a Muslim, the media take the opportunity to bombard Muslims with all kinds of accusations. He suggests the media, that associating an entire group with the actions of some of its members is unfair and unacceptable. He added that media should be cautious when playing with words.

In a survey designed and executed by Chamaria, Kumar and Yadav (2006) found that India’s national media lacks social diversity; it does not reflect the country’s social profile. They added that Muslims are severely under-represented in the national media (mainly in the English media). They are only 3 % among the key decision makers compared to 13.4 % in the country’s population. While Hindu upper caste men dominate the media. They comprise about 8 % of India’s population but among the key decision makers of the national media, their share is as high as 71 %.

Asif (2006) stresses on the negligible presence of Muslim employees in mainstream media organizations and to the remarkably
low number of Muslim-owned newspapers. He mentioned that of the approximately 750 daily newspapers in the country, only one—the Mumbai-based Mid-Day—is owned by Muslims. He has drawn attention to the negligible presence of Muslim employees in ‘mainstream’ media organizations. He concluded with an ambitious list of suggestions for Muslim organizations to increase the Muslim presence in media houses and to counter anti-Muslim prejudice being spread through the media. These include setting up news and feature agencies specializing in Muslim-related issues, establishing media institutes in every state, providing scholarships for Muslim students pursuing courses in mass media, organizing workshops for media persons to sensitize them on Islamic and Muslim issues, co-ordination between Muslim and other like-minded journalists, launching daily newspapers in English, Hindi and regional languages and starting more Muslim community radio stations and Urdu television channels that would focus on Muslims social issues.

Nagar (1994) has divided the last five decades of English media into three phases vis-à-vis the Muslims. The third phase which is going on, has been witnessing a mixed response. At times, the media assumes the role of a social reformer and sometimes, it has tried to give a realistic picture of Muslims.
Said (1997) in an in-depth study uncovers the roots of the image of Islam created by Western media and writers. His work is a very valuable for anyone, interested in the relation between Islam and the West. His study sheds the light on the issues that have contributed to a false portrayal of Islam. Said explains how Western media and scholars cover any event related with Islam in a framework created by pre-conditions, prejudices and political interests.

He examines the origins and repercussions of the Western media’s monolithic images of Islam. In his landmark work, Said reveals the hidden assumptions and distortions of the fact that underline even the most ‘objective’ coverage of the Islamic world. He writes in the introduction of the book that his subject is immediately contemporary: Western and specifically American responses to an Islamic world perceived, since the early seventies, as being intensely relevant and yet antipathetically troubled and problematic. He further says: ‘Islam is peculiarly traumatic news today in the West. During the past few years, especially since events in Iran caught European and American attention so strongly, the media have therefore covered Islam, and consequently made it “known”. But, this coverage is misleadingly false. It has given consumers of news the sense that they have understood Islam, at the same time intimating to them that a
great deal in this energetic coverage is based on far from objective material.’

Asif (1998) has tried to ‘assess the issues from the Muslims point of view’ and to observe the media situation in the post-independence India. He, in an in-depth analysis of the stereotypes of Muslims in the Indian media has found that the English media vision of Muslims is both liberating and confining, uplifting and degrading. This dichotomy, however is not true of the vernacular press perverting facts and spreading disinformation is an art in which the newspapers and magazines, published particularly in the Hindi language with a few exceptions like Maya, have specialized. He further adds that despite their social and numerical significance, the country’s Muslims tend to be discussed in terms of derogatory stereotypes and there has been no or little discussion on the economic and social changes taking place in the community.

Amanullah (2003) is of the view that by and large the vernacular press follows the lines of ‘Hindutva’. It tends to practice yellow journalism while dealing with issues related to Muslims. In comparison, the mainstream English press tries to strike a balance in reporting. But, when the minorities are concerned, particularly Muslims, most of the prominent English dailies have suddenly been
affected by a tendency to accord them a little more coverage than before.

Bhaskar and Allen (2009) explores the Islamicate cultures that richly inform Bombay Cinema. These cultures are imagined forms of the past and therefore a contested site of histories and identities. Yet they also form a culturally potent and aesthetically fertile reservoir of images and idioms through which Muslim communities are represented and represent themselves. However, the authors argue that it is in the three genre forms of the Muslim Historical, the Muslim courtesan Films and the Muslim Social that these cultures are concentrated and distilled into precise iconographic, performative and narrative idioms. The authors argue that it is through these three genres, and their critical reworking by New Wave filmmakers, that social and historical significance is attributed to Muslims culture for Muslims and non-Muslims alike.

Malhan (1985) is of the view that the soul of people is in the Press. But the Press at times is in the hands of a few financial magnates who may murder its soul by corruption or narrowness of commercial interests. The Second Press Commission feels that newspapers controlled by the big business are liable to become vehicles of expression of the ideologies of their owners.
Mueller (1973) quoted Henri Lefebvre remark that “Mass media form the taste and dilute judgement. They instruct and they condition. They fascinate and they debase by saturation with images, with ‘news’ that is not newsworthy. They proliferate communication and threaten coherence and reflection, vocabulary and verbal expression and language itself”.

Thussu and Freddman (2003) say that influenced by the discourse of the ‘clash of civilisation’ and strengthened by the events of 11 September 2001, militant Islam is projected as a transnational threat, exemplified by shadowy networks such as Al Qaeda, with its alleged links with ‘rogue’ states like Iraq and Iran. An undifferentiated view of Islamic militancy seems to dominate the discourse, in which militant groups of all hues are linked as parts of a seamless transnational terror network. They fear that the weapons of mass destruction may fall in the hands of such network is at the heart of the US security agenda.

Ashish (2003) comments on the Indian English media’s biased reporting on Gujarat riots. He quotes that the English media in India is a product of the Macaulay system of education, which seeks to produce a class of persons Indian in blood and colour, but English in taste, in opinion, words and intellect. He further comments that the
English media is dominated by those who go under the guise of left-liberal and today’s journalism being governed by an ideology rather than the principles of the profession.

On the first ever statistical analysis of its kind: a survey of the social profile of 315 senior most key decision maker journalists in 37 Hindi and English newspapers and television channels in Delhi, was carried out by volunteers of media study group between May 30 and June 3, 2006. It was designed and executed by Centre for the Study of Developing Societies (CSDS). The study concluded, “India’s ‘national’ media lacks social diversity, it does not reflect the country’s social profile.” The newspapers they surveyed include the mainstream English dailies of India, i.e., The Times of India, Hindustan Times, The Hindu and Indian Express. (The Hindu-2006)

Shahid (2004) found that after playing a vital role during the freedom movement, why Muslims are isolated from Indian media scenario? After fifty years of independence, the mainstream media ignore things of interest to Muslims, gatherings, processions, debates, cultural programmes etc. He further added that the bias in the mainstream media is one major reason for this. As far as Muslims are concerned, only sensational items are picked up for reporting. Even Muslims representation is meager. It is not true that Indian Muslims
are not well-educated or well trained. They are now more competent than ever before what they lack is the right opportunity. Sections of Hindu chauvinists fear Muslims participation in journalism. They know the power of the Press particularly the power of the printed word. Upper caste Hindus want to continue to have a monopoly of this control.

Kidwai (2003) is of the view that media discourses about representations of Muslims exercise a powerful influence in shaping negative stereotypical notions of the community and of Islam as the ‘other-as ‘exotic’, ‘different’, ‘obscurantist’, ‘backward’, ‘extremist’ and so on. This study provides interesting insights into how influential sections of the Indian media portray Muslim women and how these impact on debates about Muslims in general. This, the author does through an content analysis of selected mainstream Indian English dailies, supplemented with interviews with a sample of female college students in Delhi, Muslims as well as non-Muslims. Kidwai’s in-depth content-analysis of media portrayals of Muslim women reveals a marked tendency to homogenize all Muslim women and to present them as uniformly oppressed creatures. Media reporting of issues related to Muslim women is often sensationalist and exaggerated. She further added that there is a tendency in the media to portray Islam
and Muslims as particularly anti-women. Positive images of Muslim women are seldom encountered in the media. Hence, it comes no surprise that Muslim women are generally discussed in the media only in terms of some controversy or the other. On the whole, however, media portrayals of Muslim women appear to be negative and distorted, and, as Kidwai’s interviews with a group of Delhi college students clearly brings out, these play a key role in reinforcing negative images of Muslims and Islam among non-Muslims.

Varadarajan (2006) himself have counted the number of Muslims with accreditation to the Press Information Bureau and they barely cross the three percent mark. Varadarajan suggests that media houses should look upon the entry of Dalit, Tribal, OBC and Muslim journalists as an opportunity to broadbase their journalism and make it more professional and authentic. He further added that media houses must seriously think about starting internships and training programmes for Dalit, Tribal, Muslim and OBC students interested in becoming journalists.

Sohrawardy (2001) is of the view, that the unfair treatment of Western media towards Islam and Muslims is not new to many people. The biased reporting, stereotype stories and hidden hate towards Muslims of the world are facts of Western journalism. He
observed that every time when an incident of terrorism happens anywhere in the world, the Muslims especially living in North America gets terrorized by the horrors of the news media. He cited a number of examples where media just purposely creating a wrong image of Islam and Muslims. For e.g., April 19, 1995, when the Murrah Federal building in downtown Oklahoma city, was bombed; July 17, 1996 the crash of TWA 800 flight off New York’s Long Island; October 31, 1999 Egypt Air flight 990 crashed off. Finally author requests the entire media organization to be fair and honest in their reporting. He asks some serious questions to media: Treat the Muslim community as you treat the other communities. In case of a Christian or a Jew, you are able to separate an individual action from his/her community action, why are you unable to do the same thing with Muslims? Why media organizations do not want to play a positive role in bringing the followers of Islam and other communities together? Why the problem in Muslim community is exploited more than other communities. He urges the media to be careful in their reporting and do not use the words such as ‘Muslim Terrorist’, ‘Islamic Terrorist’, ‘Muslim Extremist’, ‘Muslim Fundamentalist’ etc.

A fact finding mission into the riots in Gujarat, post-Godhra and the role of media in particular sent by Editors Guild, consisted of
Verghese, Padgaonkar and Patel (2002) analyzed that the English media in India including some national newspapers reported false stories on Gujarat.

To investigate the role of the media, Wadhwa Commission’s recommendation was that media, both print and electronic, has to exercise restraint. He further added that the screaming headlines should be avoided which have the effect of misleading the public and creating more tension and suspicion among different communities. Reporting of communal strife should not be done without proper verification or an ordinary crime given a communal twist.

According to Law commission of India (1985), there are legal provisions which create offences and provide punishments of a person who commits such offence by printing, publishing or circulating an objectionable matter which is prohibited by the law e.g.:

- Promoting class hatred-153-A, IPC
- Injuring religious feelings-295-A, IPC
- Public mischief-505, IPC i.e., incitement to mutiny, to commit offence against the state or against public tranquility or against any other class or community.
Deb (2005) remarked that lifted by a potent but narrow economic boom, India’s elite Press is slowly leaving the rest of the nation building. He found that beauty contests were often front-page items in the Indian papers and the violence against minorities seems increasingly distant from the world depicted by the media. The December 6 editions of the Times of India and Hindustan Times failed to note that the day marked a significant political event in India. He further added that an innovation in the newspapers in the last couple of years is ‘page three’.

Igers (1998) noted that journalistic objectivity is dead, but ‘isn’t dead enough’ because journalists continue to conjure it as the elusive Holy Grail. According to Igers: ‘Although few journalists still defend the idea of objectivity, it remains one of the greatest obstacles to their playing a more responsible and constructive role in public life.’ Should the media advocate for peace? Most journalists today would say there is no way they can, or should, play a part in preventing or influencing conflicts. ‘Once a journalist has set himself the goal of stopping or influencing wars, it is a short step to accepting that any means to achieve that end is justified. At that stage it becomes possible to use the good lie, if it leads to a greater truth. Lies then become more important than truth. There can be no greater
betrayal of journalistic standards’, according to Tim Weaver. The journalist’s job is to produce ‘fair and accurate reports that inform the audience’.

On the other hand, some journalists advocate journalistic intervention. They say all journalists angle their stories. In this sense, all journalism is interventionist. According to McGoldrick and Lynch (2000). ‘The choice is about the ethics of that intervention, therefore the question becomes “what can I do with my intervention to enhance the prospects for peace?”’ They believed that over time, peace journalism can ‘help to broaden and deepen the literacy within society about non-violence and creativity in thinking about conflicts.’

In the case of media coverage of Iraq war, and particularly the 1991 Gulf war, there is a large body of literature critical of news reports’ accuracy and objectivity {e.g. Bennett (2003); Combs (1993); Hiebert (2003); Kellner (1992); and Taylor (1992).}, who examined the news framing of the Gulf War, observed: ‘The most pervasive, powerful and difficult to counter illusion of real warfare emerged from the routine, structural workings of the media system’.

Carruthers (2000) suggested that the mass media, subjected to restrictions of state and military censorship, employed the same
values, practices and priorities in reporting conflict as in covering other events.

Wolfsfeld (1997) found that the media’s pursuit of drama accorded the extremists from both sides more than their due share of air time, while drowning the voices calling for peace and resolution.

In another study Wolfsfeld (1999) used a structural-cultural model to explain how the different roles played by news media in various conflicts were shaped directly by competition among antagonists to control the media.

Kellner (1992) based on a study of ABC, CBS, NBC and CNN argued that news media did not engage in neutral reporting during the Persian Gulf War. He concluded that news coverage of the Gulf War was influenced by ideology, specifically and national interest.

Galtung’s classification of war journalism and peace journalism was expanded by Mc Goldrick and Lynch (2000) into 17 good practices of a peace journalist. The practices, which resemble advice for journalists before they begin reporting, included (a) focusing on presentation of solutions, (b) reporting on long-term effects, (c) orientating the news on people and the grassroots, (d) searching for common ground, (e) reporting on all sides, and (f) using precise, accurate language.
Maslog (1990) in an application of peace journalistic principles, offers a manual based on the conflict in Mindanao in Southern Philippines for reporters practicing peace journalism. In a series of explanatory pointers, Maslog provides a contextual and historical background to clarify the differences between Muslims and Christians and the common grounds that united them. Advice to journalists included avoiding mention of culturally offensive issues such as the pork-eating of Christians and the polygamous practice of Muslims.

Richards (2001) studied conflict resolution language, showed that journalists rely on conflict to tell the news and apply a ‘fighting frame’ by focusing on positions without exploring what lies behind them.

Manoff (2000) based on conflict resolution theory, identified 12 roles for the media in reporting violence and conflict constructively: (a) channeling communication between parties; (b) educating; (c) building; (d) counteracting misconceptions; (e) analyzing conflict; (f) de-objectifying the propagandists for each other; (g) identifying the interests underlying the issues; (h) providing an emotional outlet; (i) encouraging a balance of power; (j) framing and defining the conflict; (k) face saving and consensus building; and (l) solution building.
Shadid and Koningsveld (2002) observed that, in explaining the causes of the negative image of Islam and Muslims in the West, one refers to the oversimplified information services on this religion and its followers, and especially the role of the media, can be distinguished. Although education and socialisation in general are extremely important in the transmission of stereotypes and prejudices from generation to generation. The media play a significant role in the creation of new ones if they oversimplify the presentation of the actual developments in the groups concerned.

Research from various sources indicates that the way in which Western media report about Muslims, Islam and ethnic minorities in general, leaves much to be desired {see Said (1981); Dijk (1991); Noakes (1998); and Hafez (2000); for example}, studied the role of the British media in spreading negative images on Islam and Muslims and concluded that the media overwhelmingly generalise about these groups. In addition, Muslims are described as divergent, irrational, and unable to integrate in society.

The general conclusion of these publications is that the Western media both directly and indirectly play a central role in spreading and preserving of negative images of Islam and its followers. Another striking shortcoming of the Western media in relation to Muslims
concerns the position of the latter in the presentation of news and commentaries. Reporters display a tendency to present the views of any given layman as being formally representative of the religion as such, wrongly assuming that such a person possesses sufficient knowledge of or expresses representative views about that religion.

Another factor for negative news presentation about Muslims in the media is also indubitably caused by the fact that reporters generally lack the specific knowledge which is needed in order to cover the groups concerned.

Esposito (1992) argues that a ‘selective’ presentation and analysis of Islam and events in the Muslim world by prominent scholars and political commentators too often inform articles and editorials on the Muslim world. As a result, Islam and Islamic revivalism are easily reduced to stereotypes of Islam against the West, Islam’s war with modernity, or Muslim rage, extremism, fanaticism and terrorism.

Before 9/11, there has been only a limited supply of research about coverage and portrayals of Muslims and Islam by the Western Media. Most of the research project regarding images of Islam based on quantitative method of research. For the most part, quantitative studies have focused on specific types of Muslims, mainly Arab
community. Brief introduction or crux of these studies is being described here:

Ali, Shahzad and Khalid (2008) studied and investigated the coverage and portrayal of 12 Muslim countries by Newsweek and Time magazine during the period from 1991-2001. They concluded that portrayal of all twelve Muslims countries by Newsweek and Time magazine was dominantly negative.

In a study, Terry (1975) has focused coverage of Western Press regarding Arabs in America. The research has explored the myths and realities about Arabs constructed by the media.

Mishra (1978) in his research article has analyzed news stories of Middle East in five major media outlets of United States. The portrayal positive or negative, of Middle East in United States media was the prime focus of the study.

Saids (1978) another study about orientalism has also discussed about role of Western Media in manipulation of images of Islam.

Asi (1981) has conducted a content analysis of news stories about Arab and Israel reported in ABC, CBS and NBC between specific time periods of 1970-79. In his doctoral dissertation, Asi has presented comparison of coverage of Arabs and Israelis in United
States media, positive, negative or neutral treatment of news stories about Arabs and Israelis by United States media was the core objectives of his Ph.D thesis.

Ghareeb (1983) has critically analyzed the portrayal of Arabs in the American news media. He concluded that the positive images only exist as long as Muslim countries remained positively affiliated with the United States of foreign policy issues. In his study, it was found that Arabs were so dehumanized that Americans were inured against the miseries and concerns of the Arabs or any segment of the Arabs world; it is as if the fear of Islam and Muslims were justification for the negative Arab image in the West.

Some major studies about portrayal of Arabs, in particular and Muslims in general, by the social scientists, are as under:

In his doctoral dissertation, Ghandour (1984) has presented his analysis on coverage of the Arab world and Israel in American news magazines. In this connection, news stories pertaining to Arab and Israel, published in American magazines (1975 to 1981) were undertaken by the researcher.

Mousa (1984) in his study has highlighted the role of United States media in building or distorting the image of Arabs.
The above mentioned social scientists have presented their point of view about portrayal of Islam without any support of quantifiable evidence by proving or discarding their hypothesis.

Suleiman (1988) in his study has described the perceptions, stereotypes and point of view of American about Arabs. He has described the historical indictment of news treatment of both Muslims and Middle East by analyzing news coverage. His findings indicate that in 1950, President Gammal Abdel Nasser of Egypt becomes a focus of aggression and vindictive campaign that characterized him as Hitler on the Nile and as a crypto communist at the same time. The Palestinian Liberation Organization and Palestinian peoples as a whole were presented as terrorists, particularly when an act of terrorism captured headlines regardless of whether or not the PLO denounced the action.

Similarly Libyan leader Moammar Qaddafi was declared by United States govt. as practically the sole instigator of international terrorism. Moreover, Qaddafi’s human identity was stripped from him, as he was labeled and depicted as a mad dog.

In view of the researcher, more recently, Saddam Hussain has been target of Western anger and portrayed as a “mad man”.
Al-Zahrani (1988) in his doctoral-dissertation, acknowledged as one of a few systematic studies about coverage of Islam, have concentrated specifically on media portrayal of Muslims. He has analyzed news coverage of Muslims on ABC TV news and in the New York Times from 1979 to 1987. His results were consistent with those of other studies which have found generally that coverage of Muslims and Arabs tend to be negative and that most stories focus on crisis events.

Graber (1989) exposes the impact of United States mass media in portraying the negative image of Muslims.

Norman (1993) in his article has described how the image of Islam was constructed, developed and disseminated by the West.

Mughees-Uddin (1995) has highlighted the way Western media presented the image of Iran after Islamic revolution. The negative and derogatory role of media in building distorted image of Iran was prime focus of the study.

Sheikh, Kashif & Vincent (1995) have investigated portrayals of Muslims in the media, drawing upon an analysis of articles appearing in the Times of London, The Los Angles Times, the New York Times and The Detroit Free Press from 1988 to 1992. The research examined the types of stories that were written about Muslims, how Muslims
were characterized, and overall tone of the stories. The first hypothesis, which predicted that most coverage would be international, was tested through an examination of story datelines. This hypothesis was generally supported.

The second hypothesis, which predicted that the most of the coverage would take place during crisis events and times of war and conflict, was measured by categories pertaining to the general context of the story. The data also confirmed the expectation of the second hypothesis. Fifty six percent of the stories were either about crisis, event or war and conflict.

The findings indicate that most stories (53%) concerning Muslims were explicit about the particular country and nationality of Muslims.

Of the 108 total stories making reference of groups or organizations, 71% were about groups from the Middle East. The most frequently mentioned were three Shiite groups in Lebanon: The Hezbollah (23%), Islamic Jehad (12%) and Amal Militia (8%).

Shahid, Wasif and Konin (2001) have conducted research about the negative image of Islam and Muslims in the West. The researchers have also pinpointed reasons for negative image and also devised suggestions for the issue.
Vertovec (2002) in his research article has explained the way, Islamic phobia was developed by the Western and United States mass media.

Similarly, another researcher Pauline (2002) has described the way, how Western Media distorted image and meaning of Islamic faith.

Khan (2002) has also attempted to put up point of view of Muslims pertaining to their image in Western Media.

Abdullah (2005) has mentioned the role of Western Media regarding Islam in last decade of 20th century. The media in general, have published several stories pertaining to Islam and Muslim in USA and the existing cultural diversity. The media coverage of the 1992-95 war in Bosnia and the genocide in Kosovo in 1999 demolished the myth of Muslim as Middle Eastern community. These two conflicts shattering the myth of monolithic Islamic world in the West, due to the media coverage the people started to realize that their blond hair, blue eyed Muslims and European Muslims and that Muslims can be victims as well as perpetrators.

After 9/11, the American media excessively used some terms such as Islamic terrorist, Muslim fundamentalist, Wahhabi zealots, Shia extremist, Sunni bomber, Islamic Jihadies, Arab killer, Islamic
suicide bomber etc. These terms have become popular vocabulary, as being used by print and electronic media since 9/11. The headlines on CNN, FNC, CBS or MSNBC, and news reports or opinionated columns in the New York Times, or the Los Angeles Times, have succeeded in creating public perception of Islam that is directly contradicted by Muslims denunciation of terrorism and the reality prevalent in the Muslim world. Violence or terror is not the only issue where Muslims have been projected in derogatory way. The Western Media have labeled disproportionate criticism with blend of bias and bigotry on issues related to women, human rights, child welfare, and relations with non Muslims, patriotism and democracy.

Since 9/11, Islam has been portrayed in the media a faith /religion that need to be changed if it is to survive in present world neither “Christianity”, “Judaism”, “Hinduism” nor “Buddhism” has ever been exposed to such harsh criticism even if the members of these communities were involved in violent acts directed against American or the Western world in general.

The United States and Western Media coverage of Islam and Muslims post September 11 can be classified in five categories: they are Informative, Appreciative, Accusative, Provocative and Offensive.
In view of Abdullah, informative articles by and large were neutral, they presented a textbook like description of Islam and Muslims.

Appreciative article focused more on groups and institutions, that were strong in their condemnation of terrorism or violence.

The accusative articles focused on raising doubts about the real intention of Islam and Muslims.

While provocative articles focused on intellectual challenges Muslims face in defining their religion in the modern world. In view of the author, Islam so called incompatibility with democracy, human rights, and equality of gender were the subjects in this category.

Offensive articles were totally off the mark, as they pronounced writer’s judgment about Islam, inherently capable to adopt modernity and civility. It can be concluded that articles in the last three categories proved more controversial and questionable.

Maged (2005) has pinpointed that by ignoring the external factors, Western reports in general and British reports in particular, give the audience the impression that the problem always has to do with Muslims themselves. In view of the researcher, the Western audience is the victim of lazy, unexamined assumption about Islam. An example would be the Palestinian-Israeli conflict, in which the
historical context is neglected most of the times, the way the conflict is reported gives the impression that Palestinian actions are unreasonable and illogical. The same thing can be said about the way the British mass media reacted to the London bombings.

Fadil (2005) has highlighted that countless websites revealed reports of misinformation stereotyping, anti-Muslim and anti-Arab venom, indicates new media are double edged sword, that have also made traditional news outlets increasingly irrelevant. Adding fuel to the fire, faith based news from United States evangelical Christians have further damaged the Arab/Muslim psyche, already bruised by attacks in Afghanistan, Iraq and Palestine. According to the Columbia Journalism Review, May/June 2005 issue, pro-war United States conservative’s evangelicals control at least six TV networks, each reaching tens of millions of homes, and virtually all of the nations. Over 2000 religious radio stations lobbying power in Washington and adherents view, including senior Pentagon officials who believes Islam is an evil religion, set off international alarms in the third world. The researcher has quoted several examples, which unveil bias of Western and United States mass media.

Nalborzyk (2006) has described that Islamic countries belonged to the so called third world, which was treated by the Polish
communist regime as friend and ally before 1989, media was forbidden to present them in an unfavorable light. After 1989, the private Polish mass media had to earn money. Consequently many journalists were made to write about Muslim women and other matters related to negative image of Islam. Subsequently, the Polish mass media, previously gave positive image of Arabs and Arab countries, converted and highlighted in negative manner. In view of the writer, until September 11, 2001, Muslim issues appeared in the Polish media rather incidentally, such as Rushdie affair or the wars, particularly the Gulf war, the war in former Yugoslavia or the revolution in Afghanistan. Much has been said, written and broadcast about Islam after 9/11 in the Polish mass media. Initially the Polish mass media presented Muslims as fundamentalists and terrorists but gradually, the Polish mass media adopted a careful policy based on systematic research in depicting image of Islam. The author suggested it is necessary for the media to adjust their existing incorrect views and procedure and adopt preventive strategy i.e. a well balanced and prejudice sensitive approach.

Similarly, Shafaat (2006) has described that Western Media is not biased against any other religion except Islam. Moreover, the
author has pinpointed several factors behind this bigotry attitude of Western media towards Islam.

Fatoohi (2006) has described that Western and United States journalists deliberately distorted the image of Islam and Muslims. He has tried to present true pictures of Islam in the light of Quran and sunnah.

Sikand (2006) observed that Muslims are reported in the ‘mainstream’ media almost entirely in the context of some controversy or violent incident. He further added that a content analysis of mainstream Indian media reporting about Muslims would reveal its obsession with such sensational incidents as fatwas issued by arch-conservative maulvis, Muslim women being divorced at will by hard-hearted, sternly patriarchal husbands, Muslims refused to sing the national song, Muslims involvement in incidents of murder, mayhem and so on. He found that mainstream Indian media has a vested interest in painting Muslims in a particular light, tarring them all with the same brush- as unrepentant obscurantists, fanatically wedded to violence and vociferously opposed to modernity.

Akel (2006) is of the view that stereotypes and misconceptions about Islam are rooted in media’s prejudice and ignorance. Islam is often looked as an ‘extremist’, ‘terrorist’ or ‘fundamental’ religion.
Philip (2001) dwelt at length on some communal incidents and said the “newspaper reports conformed to the usual communal style: Hindu victims were named, while Muslim victims remained nameless, and the numbers of the former were inflated while the latter were underplayed.” But this kind of reporting has its dangerous consequences.

Quraishi (1999) cites the senior bureaucrat Parvez Dewan’s findings on media’s portrayal of the various caste and religious groups of the country. His study which is being compiled into a two-volume book, Cultural Imperialism is based on 786 Hindi films, 300 TV episodes and 300 commercials. Dewan’s findings show that Muslim men are shown in typically ‘Muslim’ attire. They are either old, handicapped, subordinate, sterile, impotent or homosexual. If they are not any of these, then they are producing too many children. Less than 20% of the Muslim men are portrayed as young but even in this category they are depicted not only as backward but as fundamentalists so much so that many of the opening shots start with a Muslim offering namaaz. Another trend being noticed increasingly, since the film Tezaab, is the portrayal of Muslim men as terrorizing the local population.
Engineer (1999) was of the view that very few papers take pains to write about minorities after thorough study and with positive and constructive attitude. The English papers, though more careful also often throw caution to the wind while reporting crucial events pertaining to minorities. The language papers are much worse. They never observe any caution and often display crude prejudice in reporting about minorities. Samna, the Marathi mouthpiece of the Shiv Sena, uses highly provoked language against Muslims. During the Bombay riots, this paper openly called Muslims pro-Pakistani traitors and wrote several highly provocative editorials against Muslims. Engineer also adds that the way the Shah Bano movement was projected in the media including the secular media gave an impression as if only Muslims mistreat their women and deny their basic rights. Article after article was carried to this effect. Suddenly the national Press became champion of Muslim women’s rights.

Vora (2002) asserts that the Gujarati Media for e.g., Sandesh and Gujarat Samachar have printed the most unfounded, imbalanced and inflammatory stories during all the past riots. He further added that these two leading Gujarati daily newspapers play a criminal role during the carnage.
Mehta (2009) work is an eye-opener with regard to Muslim expectations from non-Muslim journalists. His perspective on Muslim media images is that of a seasoned English language journalist belonging to North India and fully conversant with the complications created by partition. He does not apportion blame but maintains that there is a lack of understanding between Muslims and the Indian media. He explains the compulsions and challenges faced by the Indian media in its depiction of the Muslim community and the role of the media in society. Muslim critics of the media, particularly in North India, should be aware of the constraints within which it has to operate: first and foremost, the media is a business that requires capital and which needs to generate profits for those who invest this capital, that is, the media house owners. Then there are the particular constraints and mindsets of the quota-permit days of which the media is only now breaking free; and last but not least is the absence of Muslim voices in public spaces because of a general lack of education. Mehta regrets that professional Muslim socialites dominate Muslim media and public space. He is critical of the media giving space to these Muslims as representative voices but warns that the situation is unlikely to change unless the common Muslim makes efforts to be heard. So, while the moderate Muslims’ grouse that the
media provides space only to Muslim socialites who are far removed from the problems of the common Indian Muslim or to fringe Muslim voices may be justified, they must remember that circulation, readership and finances are the primary dharma of most newspapers.

Kothari (2009) asserts that the politicization of the people of India before Independence was in two directions: homogenization and hegemonization. Unfortunately hegemonization and separatism have come to the fore in the post-Independence period, and in this Kothari feels that the role of the media has been negative. It has not provided enough space for minority opinions and has portrayed them negatively. The author urges the Muslim leadership to work hand in hand with secular Hindu elements towards a realignment of forces that can rebuild India’s democratic secularism. Kothari is optimistic and believes that once this happens, the Press will have a very positive role in building constructive cooperative relationships.

Nayyar (2009) discusses changes in the attitude of the Urdu Press in India after Partition. He states that strained post-partition Hindu-Muslim relations have affected journalism as a whole; the role of the English language press is however more balanced, albeit subtly biased towards majority concerns. He does not agree that the national Press is a puppet controlled by majoritarian communal forces,
dismissing such claims by Muslims as a product of fear psychosis. He agrees that there do exist irresponsible journalists but emphasizes that they are in a minority. He believes that the national Press is, on the whole, balanced and fair. He concludes that the supposedly anti-minority approach of the press can be blamed on the lack of professionally trained Muslim journalists. He urges the Muslim community to encourage their youth to come forward and represent the community in the national press.

In his contribution, Mitra (2009) begins by endorsing the view that the English language media of India does not project a positive picture of the Muslim community. Mitra argues in erudite journalistic fashion that the generalization that the media is biased against Muslims is not true. As a journalist intrinsically involved with news distribution, he is aware of the constraints and ground realities. He reminds us that the Urdu media is also not interested in projecting a positive image of the community or in raising awareness among Muslims about social changes and developments that are affecting the rest of India. Mitra also added that in the English media two polarities exist, one patronizing and the other antagonistic. The former tends to understand the issues concerning Muslims and the latter believes that Muslims are prisoners of their own image. In conclusion, he maintains
that there are biases existing in the media, but there are also dedicated people who go to great lengths to rectify such distortions.

Varadarajan (2009) starts with an interesting historical perspective on the Media in India. He tells that journalism in India is a by-product of colonialism but the ‘nation building’ it did during the early part of the so-called Indian renaissance ended up deepening cultural and religious identities. In line with the emergence of ‘national’ consciousness, a ‘national’ media also emerged but a complete break with the notion of looking at Indians as ‘Hindus’, ‘Muslims’, ‘Sikhs’, etc., never took place. Although the mainstream media after Independence did not openly support communal forces, the Press, in common with ruling Congress, arguably gave undeserved prominence to the views of the mullahs, portraying them as the leaders of the Muslim community. With the emergence of more virulent communal politics from the 1970s onwards, the communal biases of a section of the print media became more pronounced, and this came into stark relief every time a major incident of communal violence occurred.

He then provides an insider’s insight on riot reporting in the mainstream Press and its invariable bias against Muslims, though veiled under a grab of impartiality. He bewails the fact that the
compulsions of the market dictate that trivialities concerning celebrities get much more prominence than serious national issues. However, on an optimistic note, he assures us that all is not lost as there are dedicated people in the media with a mission ‘to do the right thing’. He also notes the fact that he has the liberty bluntly to speak the truth about communalism in the media largely because he is a Hindu, and that a Muslim journalist or intellectual might not find this so easy to do.

Brasted (2009) seeks to investigate how the Australian Press understands Islam and what goes into reproduction of this understanding. Ambitiously enough, he has dug into archives of the last fifty years of selected media publications to build his narrative. In the process of exploring different aspects of the production of knowledge which feeds into the construction of media images of Islam in his country, he critically engages with Edward Said’s thesis of Orientalism. He feels and also shows, as his arguments flow, that certain aspects of Said’s thesis are ‘ill-fitting and problematic’ when applied to the texts and practices of the print media.

Pande (2009) provides a gender-centric viewpoint on the issue, She informs us that the Press often fails in its role of a powerful social watchdog as far as women and minorities are concerned. International
forces accord the English language media in India a place of pride at the cost of vernacular media, which is the voice of the common people of India. Minorities and women lose out in this situation because male members of the majority community control media coverage and institutions. She laments that English language media wields disproportionate influence on policymakers. She goes on to say that the English language media segregates people more effectively than anything else. English language journalists are far removed from the realities of the majority of Indians and therefore report on issues related to common Indians in a clichéd and stereotypical manner. In the second half of her essay, she discusses the devastating role the Press can play and the effect it has on the psyche of the community it targets. While male domination of the English language media is being challenged, the vernacular media is still, overwhelmingly, a male preserve and its chauvinism is evident in the quick politicization of issues concerning women belonging to the minority community. Pande concludes that integrity of the Press can only come about through the efforts of professionally dedicated individuals who are not influenced by narrow sectarian and commercial interests.

Dryland (2009) examines the sorry state of the Muslim Press in India and analyses the reasons for it. In the first part of her essay, she
tackles the question of Urdu and Muslim identity; in the second she talks about the relationship of Muslims with the Press in India; and in the third she throws light on reporting in the vernacular Press on Muslim issues. In her well-researched paper, she analyses the concerns of Muslim identity and its representation in various public media including Pakistani media. She concludes that Muslim journalists are still living in the past and that this has negatively impacted media images of Muslims. She is optimistic, however, that once this obsession with the past is tackled, reporting on these issues will move forward.

Murthy (2000) concluded that journalism is a profession only in name in reality it is an industry. He further added that the old concept that a newspaper represented ideas, the people’s conscience or the nation’s ethos are slowly getting worn out.

Brown (2006) examined that it has become almost impossible to believe that Islam even existed in Western consciousness before September 11, 2001 (9/11). Those who have used that event to denigrate Islam, and those who criticise the Islamophobia inherent in such negative discourses, take the events and aftermath of that day as their starting point. In contrast to that imagination, and also in contrast to some literature that attempts to instantiate a critique of Orientalism,
his paper shows that Western representations of Islam and Muslims were sophisticated, diverse and historically fluid before 9/11. It does so by analysing media sources from the United Kingdom and France, the two nation states whose governments have famously been at loggerheads over their post-9/11 analyses and foreign policies. The objective in his study is to capture the diversity of mainstream social discourses as they were reflected in the Press. He further added that the purpose is not to analyse media influence or the relative importance of different discourses, so the sources are deliberately selective and small in number. His article is structured around the “paradigm shift” from an exotic, sensual stereotype of Islam to a stereotype of Muslim fanaticism (prominent at the time of the Rushdie affair, for example), which prepared the ground for responses to 9/11, but it also identifies a media critique of these discourses, and of Islamophobia in society and in the media itself.

Rane, Ewart and Abdalla (2010) in their comprehensive study reveals that the incisive collection that brings together the research and insights of academics, editors and journalists on the representation of Islam and its impact on social relations, the newsworthiness of Muslim issues and the complexities of covering Islam. Importantly, Islam and the Australian news media also explores how Muslim
communities in Australia are responding to their image in the Australian news media.

Rajshekar (1989) observes that the entire print media in the country are controlled by upper caste Hindus who are not even fifteen percent of India’s total population. From newspaper reporters to newspaper agents—all belong to the same tribe of upper castes. That is how they control and manipulate over brains. He further added that if we examine the Indian newspaper industry we will see that more than sixty percent of its expenses are borne by big business houses through advertisements, which again are controlled by them. According to Rupert Murdock, media reproduces the ideas and ideologies of those who own it. Rajshekar further clarifies that sections of Hindu chauvinists fear Muslims participation in Journalism much more than they fear the Islamic bomb. Will they allow you to possess such a bomb? They know the power of the Press—particularly the power of the printed word. Upper castes want to continue to have a monopoly of this control.

Khan (2006) argued that journalism is called the fourth pillar of democracy and media has always raised a vociferous debate on the caste cauldron in society. He cites the example of a survey conducted across the newsrooms of top newspapers and television news
networks by Centre for Study of Developing Societies (CSDS), reveals that it’s Hindu upper caste men, who constitute just 8 percent of the total population of India, hold over 70 percent of the key posts across newsrooms in the country and Muslims who constitute about 13 percent of the population control just 4 percent top posts.

Rawat (1998) observes that the prestigious ‘letters to the editor’ column of newspaper is being hijacked by the letter writer brigade of the Sangh Parivar, which has been visible in all the newspapers carrying their crusade against Muslims.

Karim (2002) connects journalism to some of its contending cultural influences. He argues that even though the events of 11 September 2001 were extraordinary, their reporting was routinely placed within the cultural frames that have long been a place to cover violence, terrorism and Islam’s the hunt began for the ‘Islamic terrorists’, the media failed to provide a nuanced and contextual understanding of Muslims or the nature of ‘Islamic peril’. Journalists generally echoed the Bush administration’s polarized narrative frame of good versus evil. Apart from the discourse of terrorism, the Western media generally declare manifestations of Muslim belief as certain signs of ‘Islamic fundamentalism’ and ‘moderates’ ‘traditionalists’ and ‘fanatics’ serve to distort communication.
Marginalisation, discrimination and vilification of Muslims throughout the West became particularly prevalent after the events of September 11, 2001, but according to Said (2003), Islam and the Arab World have been continually misrepresented by Christianity, Western media and popular imagery.

Contemporary biased media coverage of Islam in the West does not result solely from the events of September 11, 2001. In 1997, an article appeared in Economic and Political Weekly which covered the mainstream Western media’s tendency to demonise Islam to serve their own geo-political interest and portray the Islamic world as being anathema to civilised values.

Thussu (1997) proposed that the Muslim media needed to make an effort to reduce their dependency on Western news sources.

Livingstone (2007) commissioned a research into one week’s news coverage. The study shows that 91% of articles in national newspapers in British about Muslims were negative. He found that a “torrent” of negative stories has been revealed by this study of the portrayal of Muslims and the Islam in the British media. He said, the findings were a “damning indictment” on the media and urged editors and programme makers to review the way they portray Muslims. He further added, there is a scale of imbalance which no fair-minded
person would think is right. He found that only 4% of the 352 articles studied were positive. His findings show a “hostile and scaremongering attitude” among the national media towards Islam and likened the coverage to the way the left was attacked by national newspapers in the early 1980’s. He charged the media that there are virtually no positive or balanced images of Islam being portrayed.

Gottschalk and Greenberg (2008) feels in an era, when many Americans wonder whether Islam and the West inherently must clash, “Islamophobia” explores how this view in part derives from centuries-old stereotypes of Muslims as violent, oppressive and intolerant. Their work starts off by reviewing the relation of Muslims to the Danish newspaper Jyllands-Posten, which portrayed the Prophet (PBUH).

Hakim and Harris (2009) gave a clear indication that 91% of Muslims and non-Muslims they have taken for the study thought that it is the responsibility of the mainstream media to provide a balanced portrayal of Muslims. Their research focused on three European countries, France, Germany and Great Britain. They found that Western and especially French media do not give a high and positive images of Muslims. They are always shown as backward people, narrow-minded, violent and without any knowledge. Sometimes Muslims are being portrayed as foreigners, strangers and others.
Poole and Richardson (2006) found that it is no news to say that Muslims get a bad Press in the Western world. We know the reasons why this is so: racial prejudices; the socio-cultural environment in which journalists function; the narrow social strata from which journalists are recruited; the circular ways in which journalism reflects and reinforces widely held assumptions in society; and so forth.

According to Murthy (2005), there is a Code of Ethics for Journalists and Newspapers (CEJN). Code of Ethics for Journalists and Newspapers related to the present study are as follows:

- Newspapers should avoid reports and comments, which tend to promote tension likely to lead or leading to civil disorder, mutiny or rebellion. Violence must be condemned unequivocally. No sensational report or tendentious report of speculative nature shall be published.
- Journalists shall play fair in the news report and comments.
- Newspapers should promote national unity, solidarity, integrity and social progress.
- Journalists and newspapers should ensure that information dissemination is factual. No fact should be distorted nor shall
information known to be false or not believed to be true be published.

- No sensational report or tendentious report of speculative nature shall be published. Any report or comment found to be inaccurate shall be rectified by prominent publications.

- Journalists and newspaper shall refrain from giving tendentious treatment of news of disturbances, involving caste, community, class, religion, region or language or groupings and shall not publish details or numbers or identity of groups involved in such disturbances except as officially authorized.

According to the Press Council of India (2005), Norms of Journalistic Conduct (NJC) related to the present study under investigation are as under:

Every profession functions by certain norms of conduct evolved by years of practice with objective to improve its standards prevent its abuse and above all contribute to the society and social development. There was a time when journalism was a mission. Soon it became a profession and is now run as a full-fledged business activity like any other enterprise.
PRINCIPLES AND ETHICS:

The fundamental objective of journalism is to serve the people with news, views, comments and information on matters of public interest in a fair, accurate, unbiased, sober and decent manner.

- **Accuracy and fairness:** The Press shall eschew publication of inaccurate, baseless, graceless, misleading or distorted material. All sides of the core issue or subject should be reported. Unjustified rumours and surmises should not be set forth as facts.

- **Pre-publication verification:** On receipt of a report or article of public interest and benefit containing imputations or comments against a citizen, the editor should check with due care and attention its factual accuracy apart from other authentic sources with the person or the organization concerned to elicit his/her or its version, comments or reaction and publish the same alongside with due correction in the report where necessary. In the event of lack or absence of response, a footnote to that effect may be appended to the report.

- **Violence not to be glorified:** While reporting news with regard to communal riots or terrorist attacks, the media should refrain from publishing/telecasting pictures of mangled corpses or any other
photographic coverage which may create terror, or revulsion or ignite communal passion among people.

- **Covering communal disputes/clashes:** News, views or comments relating to communal or religious disputes/clashes shall be published after proper verification of facts and presented with due caution and restraint in a manner which is conducive to the creation of an atmosphere congenial to communal harmony, amity and peace. Sensational, provocative and alarming headlines are to be avoided. Acts of communal violence or vandalism shall be reported in a manner as may not undermine the people’s confidence in the law and order machinery of the State. Giving community-wise figures of the victims of communal riot, or writing about the incident in a style which is likely to inflame passions, aggravate the tension, or accentuate the strained relations between the communities/religious groups concerned, or which has a potential to exacerbate the trouble, shall be avoided.

  Journalists and columnists owe a very special responsibility to their country in promoting communal peace and amity.

  The role of media in such situations (Gujarat Carnage/Crisis) is to be peacemakers and not abettors, to be troubleshooters and not troublemakers. Let the media play their noble role of promoting peace
and harmony among the people in the crisis in Gujarat. Any trend to disrupt the same either directly or indirectly would be an anti-national act. There is a greater moral responsibility on the media to do their best to build up the national solidarity and to recement the communal harmony at all levels remembering the noble role they had played during the pre-independence days.

The media, as a chronicle of tomorrow’s history, owes an undeniable duty to the future to record events as simple untailoring facts. However, a heavy responsibility devolves on the author of opinion articles. The author has to ensure that not only are his or her analysis free from any personal preferences, prejudices or notions, but also they are based on varied, accurate and established facts and do not tend to foment disharmony or enmity between castes, communities and races.

- **Headings not to be sensational/provocative:** In general and particularly in the context of communal disputes or clashes, Provocative and sensational headlines are to be avoided.

- **Caste, religion or community references:** An accused or a victim shall not be described by his caste or community.
Volkmer (2006) said that the newspapers have lost their authenticity. They have been sold to the capitalist forces.

Katju (2011) slammed the media saying that he is very disappointed with the way in which the Indian media works. He further added that it is a deliberate action of the media to divide the people on religious lines and that is totally against the national interest. Because media is demonising the Muslim community within a few hours of a bomb blast showing that SMS or e-mail has come from some Muslim organization.
REFERENCES


   http://oldcontent.newswatch.in/newsanalysis/newsworthiness/5085.html.
   http://www.flipkart.com/islamophobia-peter-gottschalk-
   gabriel-greenberg/0742552861-k5w3fb3zsb#.


