

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

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**The Representation of Muslim
Women Converts in Algerian Media
Discourse**

Thesis Submitted in Fulfilment for the Requirements of a Doctorate
Degree in Gender Studies, Language and Sociolinguistic Diversity

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Academic Year 2021-2022

Dedication

This work is dedicated to:

My mother who taught me how to work hard to achieve my dreams

My husband and my son

All the members of my family who encouraged me all along this journey

Acknowledgements

First and foremost, I would like to thank my supervisor Dr. Djafri Yasmina

for her patience, guidance and efforts.

I am also grateful to all the members of the board of examiners who took

time to assess this work.

Abstract

Women representation in media has been a great debate for many years, specifically Muslim women converts. Studies that concern Muslim women converts are almost based on narratives and stories that describe the journey of Western women who have converted to Islam. These studies ignore the context of conversion occurs and undermine the discourse that deals with these women, besides marginalizing the gender element in their investigations. For instance, Mansoureh Chavoshpour (2012) has devoted her study to detect reasons of conversion and the impact of wearing Hijab on these women after their conversion to Islam; Caroline Neumueller (2012) has based her research on narratives of a number of native British and German women to compare their experiences of conversion to Islam, while Sabina Catlin Wahl (2014) has interviewed a number of Muslim women converts in order to voice their stories and depict the specificities of their existence in South Africa. The current study aims to critically examine the portrayal of Muslim women converts through Algerian media. Mainly, through newspaper articles. First, it intends to unveil the ideological representations of women who converted to Islam under newspapers coverage. Second, the study aims to disclose the extent of credibility of this depiction. Feminist Critical Discourse Analysis mentors the study under scrutiny to examine the discursive representation of Muslim women converts in Algerian newspapers' discourse. In order to meet the objectives of this research, the study adopts the framework provided by Van Leewen (2008), and the approach designed by John B. Thompson (1990) to analyse articles collected from Algerian newspapers with a specific focus on gender stereotypes and ideologies perpetuated about Muslim women. It also analyses a questionnaire administered to women converts in order to check the validity of the discursive representations. The overall findings of the study suggest that Muslim women converts are represented in Algerian newspapers' discourse conventionally highlighting values of patriarchy, regardless of the active roles that these women play in society. They also demonstrate that the Algerian newspapers discourse symbolises unity among born Muslims and women converts; on the other hand, it sustains differences and creates a split considering born Muslims as the "Us" and Muslim women converts as the "Other". In addition, the study detects difficulties faced by Muslim women converts with born Muslims and the way newspapers' discourse affects negatively the attitudes of readers who reject them.

Keywords: Feminist Critical Discourse Analysis, Gender Ideologies, Gender Stereotypes. Muslim Women Converts, Media Discourse

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General Introduction

GENERAL INTRODUCTION

General Introduction

Scientific research dealing with issues related to the representation of women in media suggests a variety of hypotheses and theories that explain the way media sees women and how it transmits specific messages about them to the audience Herbert (1976), Justice G.N. Ray (2008), Eero Janson (2011) and Giulia Pozzi (2012). These studies describe the relationship between media and women as being critical and loaded with stereotypes and ideologies that are considered as deviating from reality. Pre-assumptions, common sense and normative beliefs about women continue to paint the discursive face of media through newspapers' discourse, as TV shows, pictures and images, regardless of the effect it leaves on the audience and then on societies as a whole. Muslim women have been targeted in media, and therefore their representation in media discourse is problematic, especially convert ones. Muslim women converts' stories are covered by media, mainly by newspapers' articles. Their process of conversion is discussed, transmitted and portrayed to emphasize the split between the "Us" and the "Other", namely new convert Muslims, who are considered different just because they belong to the West and come from a different culture or background. They are treated as the other Muslim community by born Muslims who consider themselves as the "Us" simply because they believe their Muslim inheritance is a privilege.

This study attempts to shed light on the discursive representations of Muslim women converts in the Algerian newspapers' discourse. The researcher tries to unveil the ills of these representations and examine the different ideas and beliefs echoed in newspaper articles in Algeria, which could hint at any potential manipulation of the religious and political discourse about women converts. This study investigates the power of newspapers' discourse in homogenizing and naturalizing the division between the two Muslim communities (Algerians women who are born Muslims and women converts) and examines

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the credibility of these representations. It tries to find out to what extent it is representative of a local reality since people are exposed to cliché images perpetuated by newspapers. The latter, in their turn, reproduce the same thoughts and beliefs implemented in this type of media discourse. Hence, this study analyses the discourse designed in the Algerian newspapers and the way it portrays Muslim women converts who belong to different societies and different backgrounds. The study attempts to disclose the use of certain traditional gender biased depictions and unveil the inconsistency in representing these women.

Questioning the depiction of Muslim women converts in Algerian newspapers' sheds light on the different derogative and patriarchal images that become hard to shake like gender stereotypes. Besides, prevailing studies tend to deal with the portrayal of Muslim women in general, focusing specifically on articles provided by Western media. This research, however, explores the local newspapers that are taken for granted to positively cover news vis a vis Muslims in general and Muslim women revert in particular. Accordingly, the rational of this research is multidimensional. On the one hand, it aims at disclosing the prevailing ideologies which fashion the dominant gender stereotypes, on the other hand, it aims to clarify the patriarchal orientations of societies reproduced in discourse and how the latter could indoctrinate people's minds.

Muslim women converts and their portrayal in newspapers' discourse in Algeria is regarded as an affluent area of study. It allows researchers the possibility to highlight the different aspects covered by newspapers to depict Muslim women revert whose status and role may be debatable or even critical in Muslim communities. Various studies like Ridouani, D., Poorebrahim, F., & Reza Zarei, G. (2013), Menchawi F., O. (2013), Nuraddin, N. (2017), and Kasirye, F. (2021) deal with the representation of Muslim women in media, mainly Western media discourse where they reflect on the prevalent sexist and racist

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dominant views. In addition, they point to the presence of gender ideologies and gender stereotypes, and they focus on unveiling half-truths putting to the fore the subjectivity of Western media in their discursive portrayal of Muslim women. Yet, studies that seek to investigate the representations of Muslim women revert in Arab Muslim newspapers' discourse may be insufficient for scientific research and studies that emphasise their depiction in an Arab Muslim newspaper's discourse. The latter is restricted to papers that narrate stories of these women and how they have come to know Islam; they give limited information about their lives after having embraced Islam.

The present study attempts to cover the representation of Muslim women converts in Algerian newspapers' discourse from a critical discourse analysis point of view with respect to the gender parameter that is the core element in which this thesis is founded. The issue of Muslim women converts and their discursive portrayal in the Algerian newspapers is crucial for the area of scientific research in order to bring this community to the light of academic research. It sheds lights on Muslim women converts and their challenges as converts. In addition to highlighting the falsified ideas that the Algerian newspapers' discourse vehicles, this research investigates the Muslim women converts community, their representation in an Arab Algerian context and their perception by born Muslims in Algeria. This study is significant to our sense, for it brings all together a number of disciplines such as gender studies, media studies, Feminist critical discourse analysis and an increasing social phenomenon which is the conversion of Western women into Islam.

The current research aims at improving the representation of Muslim women converts in the Algerian newspapers' discourse and the status of Muslim women converts in Algeria as a whole by pointing at the shortcomings of this discourse. The goal of this study is to sound the alarm of overgeneralizations and stigmatizations made about Muslim women

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converts, which create a split between them and born Muslims in Algeria who are influenced by the discourse circulated in these same newspapers.

The objective of the present study is to check the validity of the portrayal provided by the Algerian newspapers by comparing it to witnesses of Muslim women converts themselves. It also aims at raising the awareness of the Algerian audience who consumes this information unconsciously. Moreover, it intends is to reveal gender stereotypes and gender ideologies propagated and how the latter dominate the public opinion in Algeria.

The motivation of this research lies in a number of reasons. First, ordinary people are exposed to newspapers and they are easily influenced by these kinds of depictions that determine their attitudes and opinions towards women converts and conversion into Islam. These depictions influence audiences' perceptions of these women and establish principles that may be difficult to change after, thus, an analysis to correct these perceptions is needed. Second, the lack of studies investigating how these women are represented in the Algerian newspapers within the Algerian context and the study of their cases may be fruitful for the Algerian academia in particular and scientific research in general. Third, as current researches are not attributing sufficient attention to the gender element that fashions the newspapers' discourse, we find it necessary to investigate the intricacies of this element in an Algerian discourse context.

The current research is an opportunity to introduce the gender perspective in the study of the Algerian media discourse, mainly on newspapers which rely on discursive strategies to debate issues and stereotypes related to women revert. As far as patriarchal societies are concerned, falsified ideas and offensive beliefs regarding women are deeply ingrained on behalf of norms and traditions. The Algerian society belongs to the stream of patriarchal minds, which emphasizes the domestic role of women and reduces their contribution. Hence,

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another important point in this research might appear in the direct analysis of discourse written by newspapers in Algeria to limit the spread of distorting principles that silhouette audiences' way of thinking about Muslim women reverts. Moreover, this investigation is significant, since it implements a feminist critical approach on Algerian newspapers in the Algerian context. Further it claims originality, for it offers space to analyze Western women converts' journeys to Islam from a Muslim lens.

This study is a line that connects the Algerian media discourse with an international phenomenon, namely conversion to Islam. Women converts go through different stages and experiences to end up Muslims; they face a growing hatred to Islam in the Western world mixed with efforts made to voice women in the West generally and Muslim women coming from Western origins predominantly. Thus, we assume that the study provides a scientific endeavor to academia to understand born Muslims' reactions, attitudes, and the effect of patriarchal principles on Muslim women converts.

This thesis is built on two main research questions: (1) how are Muslim women converts represented in the Algerian newspapers' discourse? (2) Is there a gender stereotyped or an ideological manipulation of this representation? These research questions reflect respectively on the following hypotheses (1) converts into Islam are portrayed as more religious, rejected by their societies and celebrated in the Algerian society, or probably the current newspapers representation of converts corresponds to the Algerian society's vision. (2) Algerian newspapers portrayal does not contain gender-stereotyped or ideological manipulation.

Aiming at reaching the previously mentioned objectives, the research methodology implemented in this research is based on Feminist Critical Discourse Analysis, notably by Michel Lazar (2007), in addition to two other approaches. The first proposed by Tun Van

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Leeuwen (2008), namely the Theory of Representation of Social Actors is used to disclose gender stereotypes perpetuated about Muslim women converts in the Algerian newspapers' discourse, and the second proposed by John B. Thompson (1990) Thomson's Modes of Operation of Ideology used to reveal ideologies circulating in the same discourse concerning Muslim women converts. Besides, an online questionnaire is distributed to 52 Muslim women converts all over the world. Data are collected first from articles written in Algerian newspapers and selected fragments are examined and analyzed first through the model presented by Van Leeuwen (2008) to extract gender stereotypes. Then, John B. Thompson (1990) model was adopted to unveil circulated ideologies. Responses collected from the questionnaires are grouped under their questions, results obtained are compared to the analysis of the stereotypes and the ideologies to check the credibility of the representations circulating in the Algerian newspapers discourse.

This thesis is divided into four principal chapters that are the core components of the study. First, chapter one is considered as the pillar of the research as it states the major concepts and previous studies that have contributed to shaping the scope of this study. The first parts are devoted to the historical background for Gender Studies being the scope of the study. Then, the chapter includes an extended part about Language and Gender and how stereotypes, ideologies, and prejudices circulate through language. Other key concepts are debated in this chapter as Media Studies, Media Discourse, Critical Discourse Analysis, and Feminist Critical Discourse Analysis, which are considered as primary concepts in the present study. In addition, the chapter focuses on different explanations from a variety of sources about conversion to Islam and the representation of Muslim women in Western media.

The second chapter is concerned with the methodological aspect of the study. In this part, the researcher explains the main issue of this thesis and provides clarifications about its

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context, objectives, and relevance. Data collection methods, population and sampling being important elements in any scientific research, the researcher elucidates her choices. Finally, the ethical considerations of this study are stated at the end of this chapter.

While the second chapter is devoted to the methodology of the study, the third chapter is reserved to the qualitative and the quantitative presentation of results obtained from the two Feminist Critical Discourse Analysis approaches (The Theory of Representation Van Leewen 2008) and (Thompson's Modes of Operation of Ideology 1990). It presents gender stereotypes and gender ideologies extracted from newspapers' articles in Algeria about Muslim women converts. In addition, the chapter discusses the results of the online questionnaire distributed for Muslim women converts all over the world in order to provide a more accurate answer for the credibility of the representation of Muslim women converts in the Algerian newspapers' discourse.

Chapter four is meant for the discussion of the results obtained all over the journey of this study. It discusses both the qualitative and the quantitative results presented in chapter three. This chapter provides explanations for the phenomena of the perpetuation of gender stereotypes and gender ideologies about Muslim women converts through the Algerian newspapers' discourse illustrating that by examples from the articles themselves and from the responses provided by Muslim women converts as well. On the one hand, the chapter is considered as the core of the whole study since it presents answers and clarifications for the main questions of this study, on the other hand, it highlights the limitations of this study as well.

Chapter One

Gender Studies and The Representation of Muslim Women in Media Discourse

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1. Introduction

The field of Gender Studies is an affluent area of study, especially when the investigation includes influential elements in societies like Media. Besides, the representation of women in newspapers' discourse is a core issue that deserves scrutiny; hence, the uniqueness of the Algerian context in terms of history, values, and systems of beliefs make the present research an interesting platform of exploration. Accordingly, the present chapter attempts to shed light on the historical background of Gender studies and how the latter are related to language. Admittedly, it tries to cover important concepts for the study as gender stereotypes, ideologies and prejudices and assess their relevance relying on previous studies in the field.

2. Gender Studies

In the early 20th century, the awareness about Gender and issues related to it increased, and the need to include it in academic and scientific research has become urgent since gender is present in all aspects of life. During our daily interactions and behaviour, our attitudes and opinions are almost shaped on the basis of the distinctions between men and women in a particular society. It refers to the qualities and characteristics that one looks forward to have by nature in order to be a male or a female and to perform roles that are considered as appropriate for each of them.

Gender is the core element of gender studies. Among many other fields in social sciences, it is relatively a fresh one. Despite the fact of being new, it is an influential and vibrant area of study that has captured interest in the half of the last century, as stated by Răducu (2011, p, 18). It is thanks to investigations and researches conducted that gender has become an efficient and significant variable to be taken into account in affecting human life, "Gender studies imposed, in the course of their short existence, gender as a fundamental

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category for the analysis of all forms and systems of human organization and social life.”

(Răducu, 2011, p, 18) Gender studies’ contents are multi- and cross-disciplinary since gender research is conducted within several empirical and theoretical contexts. However, one common denominator is that gender theory and methods are based on a well-founded critical and dynamic discussion of power structures in research, society and culture. Judith Butler (1994) called gender research a field without “proper objects” of study, i.e., gender studies can and should study almost everything. This definition of gender research is based on the idea that it is impossible to separate power structures and ideas of gender, class, ethnicity, race, sexuality... etc. from one another. It is an area of study that attempts to improve the status of women, focusing on abolishing stereotypes, misrepresentations and ideologies that seek to reinforce discrimination between men and women. It considers the different discourses that portray women and the way they deal with the different experiences undertaken by females as social actors; it examines embedded beliefs and mistaken ideas perpetuated about them in order to disclose the legitimization and naturalization of the male dominance and the female submissiveness as ideologies circulating through discourses, mainly media discourse, as argued by Norman Fairclough, “discourse is able to exercise a pervasive and powerful influence in social reproduction because of the very scale of the modern mass media and the extremely high level of exposure of whole populations to a relatively homogeneous output.” (1989, p, 54) Gender studies investigate various discourses produced by the media (articles, TV shows, advertisements and even images or conversations) to point at the perpetuation of gender discrimination through these discourses. Following Milian Kang’s et al. view, Gender Studies is an interdisciplinary and challenging

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area of research that dares to defy *androcentric*¹ dominance of knowledge construction, where every intellectual creation is male produced, and the masculine approach to the world is the leading one:

Women, Gender, Sexuality studies (WGSS) is an interdisciplinary field that challenges the androcentric production of knowledge. Endocentric is the privileging of male and masculine centred ways of understanding the world. Milian Kang et al. (2017, p, 2)

5.1. Historical Background of Gender Studies

Gender Studies first was a feminist reaction to the abuse and hard conditions that were imposed on Women in favour of men during the 1970's. The field was concerned about bridging the gap between society as a whole and the status of women as being active members in it. Women who enjoyed their rights wanted to get rid of the injustice and the ignorance about their situation by means of providing knowledge about women's lives and their condition, as mentioned by the Swedish Research Council's Committee on Gender Research. (2004, p, 9)

Gender studies emergence dates back to the late 1960s. It was triggered by the second wave of Feminism and the increasing critiques on gender discriminations of personal relationships and social status. This wave sheds light on the exclusion of women from the academic scene and criticizes the production of knowledge that limits them to the role of mothering and family caretakers, as mentioned by Pilcher and Whelehan,

Women were almost invisible in pre-1970s' gender-blind and sociology in particular, largely ignored gender. The 'people' For example, prior to the 1970s, the social sciences in general, it studied were mainly men and the topics it focused on were aspects of the social world especially significant for men, such as paid work

¹ Androcentric dominance is a concept used in gender studies to describe societies that are built on the male-centred values, principles and views. This term refers to the dominance of men and his consideration as the norm in societies whereas, the second position is for women who are regarded as a deviation from this norm. (Baily, LaFrance, F. Dovidio, 2018)

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sociology, only featuring in their traditional roles as wives and mothers within families. (2004, p, 34)

Gender Studies started for the first time in American universities in 1970. At that time, dealing with women as objects of research was considered as a radical act (Boxer, 1998, p, 10.) At first, it was named “female studies.” Yet, this name changed lately to become “Women Studies” since the field dealt with studies *conceived* by women, *concerning* women and *belonging* to women. Issues related to women started to be critically treated and investigated in the last century at the beginning of the 7th decade. The ignorance of scholars in the matter of women contribution at the level of academic research and the marginalization of women and their invisibility gave birth to “Women Studies” as mentioned by Ginsberg (2008, p, 10-11). The field was strongly attacked and faced many difficulties because of several facts. First, scholars were afraid of negative reactions on their work and poor reflection concerning their career. Second, the lack of specialization in this field was another challenge, lectures and seminars on Women Studies were held in private “It was not unusual for programs to form around meetings in bathrooms and broom closets.” (Ginsberg, 2008, p, 11) These barriers were put in order to prevent people who wanted to introduce Women Studies and to balance power relations based on gender.

Feminist scholars were protesting and criticizing the idea of the male dominance in all domains, they based their investigations on two epistemological premises:

The first of them was empiricism – the will to make women visible in all fields of knowledge, as subjects and agents of knowledge. The second one was positionism (standpoint) according to which the experience, identity and knowledge of individuals are determined by their physical and social position, therefore the feminist phrase: who I am is what and how I know. RADUCU, C, D (2011, p, 19-20)

Adrienne Rich states that Women Studies challenge the rigid system of universities that allowed men to dominate women both in the production of knowledge and women’s position

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in universities. Rich (1976) Women Studies gained support and were introduced gradually in universities. Women's subordination and oppression were the main reasons for Women Studies in the first half of 1980. For the second half of that same century, women's studies' objectives changed and other women movements emerged. The notion of "woman" was the key concept that needed to be clarified for these movements, as it was used a lot in theorizations made in the field of Women's Studies. Among the category of women, there were marginalized and dominated women, the field was accused for being dedicated to certain category of women, however, the women who did not share the same characteristics felt ignored, misrepresented and unable to voice themselves. (RADUCU, 2011, p, 21)

Over the 1980s, 1990s and the beginning of the 21st century, differences among the category of women was the central issue that caused a hot debate and contributed to the evolution of the whole field of Gender Studies. Before dealing with power relations between genders, it was urgent to consider power relations between categories themselves. Indeed, in the 1990s and even during the present time, Gender Studies focus on differences between genders. Yet, they take into account differences and power relations among each gender. (RADUCU, 2011, p, 21)

In the 21st century, the field of Gender Studies reached a great success; it had more than 1500 university programs in more than 700 American universities (Howard, Allen, 2000, p, XXIII) and in other universities all over the world. People who could not pursue their Gender Studies university programs took profit of the internet to be more opened on the field. RADUCU (2011) concluded that from 1970s, Gender Studies are considered as a significant field that participated in the improvement of society. Many changes occurred thanks to Gender Studies and to the social activities that grounded them.

The importance of Gender Studies lies in its omnipresence in all aspects of life since gender is included, and determined from early childhood. It is integrated and strengthened

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by institutions, one's actions, one's beliefs and even wishes or preferences that seem to be entirely natural. Scholars are concerned with the investigation of what is called "commonsense", in order to unveil not only the truth, but to explain the process through which truth becomes "commonsense." Penelope Eckert and Sally McConnell- Ginet argue that, "as scholars and researchers, though; it is our job to look beyond what appears to be common sense to find not simply what truth might be behind it, but how it came to be common sense." (2003, p, 09) Gender is perceived as natural, opinions in relation to it are said to be evident; that is why researchers call for examining gender from a new perspective and not taking beliefs related to gender for granted, "It is precisely because gender seems natural, and beliefs about gender seem to be obvious truth, that we need to step back and examine gender from a new perspective." Eckert and McConnell- Ginet (2003, p, 09)

Following Bereni et al. (2008), the fact to consider Gender Studies as the collection of studies concerned with women and men, feminine and masculine is going to be an ignorance of achievements gained by this rich and intellectual field of study that has been developed within feminist movements approximately since the 70's. The emphasis on this heritage, Bereni et al. (2008) suggest, is grounded on four dimensions of analysis that are central to the concept: 1) Gender is a social construct. 2) Gender is a relational process. 3) Gender is an element of power. 4) Gender intersects with other elements of power (race, ethnicity, social class etc...), i.e. ²intersectionality of gender.

Another key characteristic of Gender Studies is "**Intersectionality**". The feminist and critical analyst Kimberlé Crenshaw first coined the term in the 1990's. Nina lykke (2010) explains that it is derived from the American English word "*intersection*," that signifies "*crossroad*" referring to the relation between "gender roads" which intersect for instance

² The importance of intersectionality in Gender Studies is that it introduced this field to other economic and political fields to render it an effective field in its own. It promotes the inclusion of marginalized groups and individuals in research and presents theories that help in achieving social justice. (Hankivsky, Cormier, Merich, 2009)

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with ethnicity road as the example is given. Yet, feminist scholars did not agree on this metaphor since the road break up further on, hence, the *crossroads* metaphor is not convenient to describe the continuity of such an interplay. To deal with gender in relation to other aspects and discourses offers new insights and paves the way to new perspectives within the same discipline of Gender Research. Connecting different categorizations with gender is an attempt to cover various features that may contribute to shaping social phenomena. Sheilds states that “indeed, at the level of theory, intersectionality has transformed how gender is discussed.” (2008, p, 301) Tying gender with sociocultural, economic, linguistic and power relations offer scientific research in general and gender studies in particular deep criticism and various ways to analyse and to approach social phenomena. Overlapping with other disciplines is a significant building block in Gender Studies since its start in the 1970’s, it is both inspired by and embedded in numerous academic traditions. Sheilds (2008)

Moreover, Gender studies aspire to create an original source that produces knowledge and achieves acceptance via leaving its own prints on science, academic practices and theories. Dealing with issues from a critical, pioneering and original approach is a further trait in the study of Gender. Sheilds (2008)

2. Language and Gender

Language and Gender represent a rich field of study, since they deal with issues that point at the significance of women as part of the sociolinguistic area. They shed light on different linguistic phenomena and practices that deprive women of their right to be actively engaged in the use of language. They provide a range of approaches to explain the relation between men, women, and language; how men and women speak and the way they are spoken about. The field of Language and Gender is a fertile area of study that needs to be

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further investigated and taken into consideration. It is thanks to the influential work presented by Robin Lakoff *Language and Women's Place* in 1975 that the field has flourished and academic studies seriously approached it. Later, four main theories emerged to look at linguistic issues from a gender perspective in academia. However, the rise of new approaches in the field of language and gender did not cancel the old ones. These theories are: deficit theory, dominance theory, difference theory, and dynamic or performative theory³; they represent major approaches for the study of Language and Gender.

3. Gender between Ideologies, Stereotypes and Prejudices

Before identifying the relationship between these vital and essential concepts namely ideologies, stereotypes, and prejudices in this study, one should define each one on its own and clarify the influential impact of the three notions on Gender and on the area of gender studies as a whole.

4.1 Ideology

The concept of ideology emerged first in France in 1976 and was coined by a French philosopher in order to denote "*the science of ideas.*" The notion acquired various definitions according to Thomson (1991). Ideology is a means to perpetuate symbolic forms in the social world since it is a process or a social form used to spread certain ideas and beliefs or to shape certain attitudes about others, and these ideas do not represent reality,

³ Deficit theory, dominance theory, difference theory, and dynamic theory are called the four Ds in gender studies. They are approaches that have been provided by different scholars in Gender Studies to explain the relation between Gender and language especially the language use by women. First, the Deficit theory is pioneered by De Beauvoir (1949) and Jespersen (1922) in addition to Lakoff (1973). The theory states that the language used by women is not as good and efficient as that of men because of the secondary position of women in their societies. Second, the Dominance theory consider confirms that men and women use language in different ways because of the asymmetrical power relations between them. Among the famous leaders of this theory is O'Barr and Atkins (1980). Third, the Difference theory, it explains that men and women use language differently because they are socialized differently and the pioneer of this theory is Tannen (1990). Finally, the Performative or the Dynamic theory is based on the notion of "doing gender". Butler reports that gender identities are not determined by the biological aspects of men or women, it is rather determined by the performance and the role that an individual accomplish.

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thus, they provide distorted version of reality “a body of ideas which are alleged to be erroneous and divorced from the practical realities of political life.” Thompson (1990, p, 32)

Ideologies as well contribute in maintaining social order and hierarchy in societies, reinforcing dominance and the ruling of a given social class, giving it power over the other classes to perpetuate ideas and control the mental production within society. Marx and Engels (1968) It is a complicated concept loaded with negative connotations especially when associated with people, being “ideological” produces and strengthens hatred among social groups as stated by Croteau:

Ideology is a decidedly complicated term with different implications depending on the context in which it is used. In everyday language, it can be an insult to charge someone with being “ideological,” since this label suggests rigidity in the face of overwhelming evidence contradicting one’s beliefs. (2002, p, 159)

Ideologies are generally the set of ideas, beliefs and aims that a person or groups hold. Fairclough (1992, p, 87) Thus, ideologies are beliefs that are either personal or shared by members of one group perpetuated to manipulate and dominate the consumers of these beliefs. Ideologies have power over the social reproduction by means of controlling people’s minds as put by Van Dijk:

In sum, our first step is to recognize that ideologies consist of sociallyshared beliefs that are associated with the characteristic properties of a group, such as their identity, their position in society, their interests and aims, their relations to other groups, their reproduction, and their natural environment. This is one of the reasons why we provisionally defined ideologies in terms of the socially shared basic beliefs of groups. Teun A. Van Dijk (2003, p, 12)

In communication studies, ideologies maintain asymmetrical power relations through discourse, as John Hrtley argued, “in cultural/ communication studies, ideology is seen as the practice of reproducing social relations of inequality within the sphere of signification

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and discourse.” (2002, p, 103) For Van Dijk, ideologies are fake ideas and convictions perpetuated by the dominant group in order to naturalize and *legitimize* their superiority, control and authority over the members of society and to cover up the socioeconomic reality of the working class, “Ideologies were forms of “false consciousness,” that is, popular but misguided beliefs inculcated by the ruling class in order to legitimate the status quo, and to conceal the real socioeconomic conditions of the workers.” (2003, p, 7) Furthermore, ideologies serve as a means to distribute power among groups and uphold differences between them in order to sustain the superiority of one over the other, as it is the case of *Gender Ideologies*. Van Dijk argues that “[ideologies] are fundamentally about gender, being a woman or a man, as feminist or sexist ideologies show, or about race and ethnicity, as it is the case for racist and antiracist ideologies.” (2003, p, 12) For feminists, ideologies have a great role in preserving the system of *the male centred society*, where societies turn around male members; men dominate, control, decide and legitimate their acts of abuse against women members. Gender ideologies are beliefs and assumptions that naturalize women’s subordination and inferiority to men within androcentric societies, and then they determine and shape attitudes about women whether they conform to society’s assumptions and perception of femininity or not:

The same is true for the feminist movement and hence for the various ideologies of feminism: They arise in the broader societal context of male chauvinism, gender inequality and the institutional arrangements that have supported and perpetuate the subordinate position of women.
Van Dijk (2003, p, 38)

Additionally, gender ideologies distribute power relations between men and women in society, they are at the service of power to determine who is dominating and who is dominated as defined by Thomson who advanced that ideology is “*meaning in the service of power.*” (1990, p, 7) Ideologies regarding gender concentrate on differences between men and women and reinforce male’s dominance within societies as being shared beliefs that

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deviate from reality, they serve to describe women as inferior and not as competent as men, women are less intelligent, passive and subordinate to men, they ought to take care of their families and be reserved for the domestic sphere. For people who believe in traditional gender role ideology, women should be occupied with family responsibilities as illustrated by Gutek, Searl & Klepa (1991) what makes them meet with “*gender stereotypes*”. Gender ideologies strengthen asymmetrical power relations among men and women; men are socially more powerful than women especially in cases of ruling or effective roles in societies. At work place, gender ideologies affect stance towards women as stated by Moya, Navas, and Gomez-Berrocal (1991), these roles are hierarchically distributed on the basis of sex, support gender discrimination because of the prescriptive function that they are built upon conforming to what is appropriate for women and for men separately.

4.2 Stereotypes

In his book, *Public Opinion* (1922), Walter Lippman is the first to coin the term “*stereotype*” in the study of social relationships. He considers them as opinions and beliefs that people raise about another group and they are founded on personal emotions and judgments rather than truth. W. Lippman (1997 [1922]) employs the word stereotype additionally to refer to the schemata or images we have in our minds with reference to a given group, “the pictures inside the heads,”(p, 18) although these images are far from being actual and valid. According to Judd and Park (1993), a stereotype is the collection of beliefs that an individual associates with a group of people. Georges Shadron (2006, p, 2)

One of the subtypes of stereotyping is “Gender stereotyping,” for gender has been for a long time perceived as two different and opposite categories, separated from each other, which is one of the main characteristics of stereotypes. In this case, they create a split between men and women “*the strategy of splitting*”, when stereotypes become more

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dangerous since they serve as ideologies which are defined by Van Dijk (2001) as, “a self-serving schema for the representation of Us and Them as social groups.” quoted Fatimeh Poorebrahim and Gholam Reza Zerei (2012). Said otherwise, members of the same society or group are separated and divided into “*normal*” people and “*abnormal*” or “*unacceptable*” ones following an ideological approach setting the “*US*” for the so-called “*normal*” and “*the Other*” for “*abnormal*” people. The split, “reduces, essentializes, naturalizes and fixes ‘difference’facilitates the ‘bending’ or ‘bonding’ together of all of us who are ‘normal’ into ‘imagined community’; and it sends into symbols exile all of them.” S. Hall (1997, p, 258)

According to Basow in *The Handbook of Language and Gender*, people’s behaviours are stereotyped and expected to be different. Gender stereotypes are about males and females, but people tend to stereotype females more clearly and precisely than they do with males, for the usual stereotypes related to men foreground them as active, assertive, clever, successful, self-reliant, strong, and tough, and all that is associated with positive and important roles. (1992, p, 6) Whereas, women are stereotyped as emotional, less intelligent, of limited capacities in mathematics and sports. Women are stereotyped the same way in different discourses and contexts, notably cartoons, newspapers, situations comedies, where women are subject to humour even in horror scenes. For instance, men may debate issues intelligently looking for explanations and suggestions for the situation, while women capacities of discussion are always fuelled by own emotions, fears and subjectivity. Herbert (1976, p, 110) Gender stereotypes emphasize the idea that a woman is prepared from her early childhood to the role of an active housewife, an obedient wife, and a caring mother. According to Davis, “marriage and raising a family is the goal for which girls are prepared almost since birth.” (2001, p, 36)

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Stereotypes about Muslim women are related to gender because not only the latter are women but also religious. In this regard, Eero Janson (2011) and Veronica Mohamed-Salih (2015) report, “In regard to Muslim women, most of the stereotypes concern the cultural racist criterion, followed by gender, religious criteria.” (Veronica Mohamed Salih, 2015, p, 92) Basically, these stereotypes are made because these women belong to patriarchal Islamic societies. Muslim women are a personification of oppression and abuse, “A veiled Muslim woman has long been used as the epitome of the oppression and patriarchy of the Islamic world. This image has run through the media and politics as well as arts and literature.” Eero Janson (2011, p, 183) Stereotypes about Muslim women in the West circulate largely through media and the reader is unaware of these intentionally perpetuated beliefs. Women are depicted as passive and victimized by the Islamic dress, namely the veil or “Hidjab” without any consideration of these women’s opinions or choice,

Muslim women are mostly portrayed in the Western mainstream media in three particular ways: as passive, as victims and/or as veiled. These stereotypes are reinforced by the fact that in news about the Muslim community or especially about Muslim women they themselves are hardly ever given the chance to express their opinions. Eero Janson (2011, p, 183)

In the domain of the media, a stereotype can be defined as another type of pre-judgments, it is considered as *extreme* and *destructive* when it comes to intergroup relations. Julie Schønemann (2013) Media has a great role in presenting the “Other,” since it serves as a means to approach distance and facilitates the recognition of other groups and communities, it therefore modifies and reshapes the truth about this “Other.” According to Schønemann (2013), media focuses on differences in order to emphasize and reinforce the “We”, consequently, media is mostly charged with stereotyping.

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4.3 Prejudice

The word “prejudice” is originally a Latin word coming from the word *“Praejudicium”* that means a precedent or judgment that is founded on prior experiences. Allport (1979) For Allport (1979), a prejudice is to think in a negative way of the other group or people lacking enough justifications. He adds that people have natural inclination to produce and believe in prejudices. Different factors are combined in order to construct prejudice about groups and individuals. Ponterotto summarizes these reasons as: “our tendency toward ethnocentrism, our lack of meaningful intergroup contact, and our inclination to organize information into redeveloped categories.” (2006, p, 12) Prejudices can be defined as well as ideas and beliefs that are judgmental in nature, they are produced to judge a group of people and to underrepresent them, to focus on negative characteristics and to express a kind of hatred towards the others, and it is undoubtedly negative as quoted by Koppelman and Goodhart,

Prejudice is a stronger feeling, but it is always negative, and it always refers to a group of people. Prejudice predisposes us to behave negatively toward certain people because of a group to which they belong. And when prejudice reaches the intensity of hatred, it becomes bigotry. (2011, p, 24)

Accordingly, a prejudice is also an attitude more than an action; an attitude of hatred, but the hatred that becomes bigotry later is not clearly expressed or explicitly manifested, it is rather hidden and widespread. Whereas Abrams et al. (2016) see that prejudices have various demonstrations, and they can lead to violence and be harmful for people. Prejudices can be expressed by means of avowing direct the state of dislike for the other and to utter the prejudicial speech, or to be indirect in expressing this hatred in other ways as when people protest in order to forbid other ones from having equal rights as they do (men vs. women, non-Muslims vs. Muslims, white vs. nonwhite,...etc.). Being direct and overt is not a condition in expressing hatred and prejudicing people, yet, it causes boundaries and harm

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for others, it is the state of being ready to hurt and to exclude them, thus a prejudice is the weapon by which people divide and harm others,

Manifestations of prejudice can take different forms, ranging from direct explicit statements of dislike to indirect, subtler forms such as objections to equal rights for particular groups or patronizing or ‘benevolent’ stereotypes. Prejudice is not always expressed overtly, but does always have the potential for harm because it reduces the standing or value attached to particular sets of. Abramset al (2016, p, 29)

Likewise Abrams et al. (2016) emphasize the Social Identity Theory⁴ generating prejudices about others, groups or individuals, as a natural process since people have the tendency to give more importance, significance and priority besides of valuing categories or people they believe they belong to as considered to be *an in-group* more than the ones that they think are *an out-group*, i.e., they do not belong to, since they can identify themselves with and find their sense of belonging within that certain group or community. Thus, these features create a wide gap between people and help making prejudices and strengthen the division. Prejudices are made all over the world by different people, belonging to different cultures, statuses, and backgrounds. They are produced and reproduced to spread negative beliefs about others, and to reinforce boundaries and construct “Otherness” among individuals within the same territory or close to one another’s limits. Koppelman and Goodhart advance, “people living in nations around the world possess negative attitudes toward others within their borders or close to them.” (2011, p, 25) Motives and factors behind creating prejudices vary according to their basis; they can be ethnic, religious, because of age, gender or about people with disabilities. For instance, religious stereotypes are negative attitudes towards a group of people or a community that has a different religion or a system of belief, the most known example here can be that of Jew people in Europe after World War

⁴ The social identity theory is a social psychological theory that explains how individuals identify themselves depending on social groups in order to create a collective identity that determines an in-group and an out-group classifications (Islam, 2014).

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II as mentioned by Koppelman and Goodhart (2011). Prejudices about Muslims represent another demonstration of prejudices that created wars and debates, they result in insults, physical attacks, racism, and Islamophobia ideas that invaded the whole globe. In addition, gender prejudices as well have great impact on peoples' minds and on the perception of what is appropriate for women and what is appropriate for men, "Expressions of prejudiced attitudes focus mainly on interpretations of values and women's roles in society, as well as gender stereotypes." (Abrams, Swift, and Mahmood, 2016, p, 14) These discriminations and differentiations create obstacles and difficulties for women to cope with certain situations, especially at work place where men dominate space for a long time before and prevent women from practicing their rights to work and to prove themselves. Many women suffer from being unemployed or harshly treated or even harassed at work place simply because of being a woman. Ideas and beliefs that are built on patriarchal opinions and perceptions contribute largely in spreading prejudices about women, their weakness and their subordination to men, the fact that supports underestimation and abuse of women using prejudicial expressions and treatments,

Women in employment settings who have returned to work after a period of parental leave report being discriminated against, and there is an apparent disparity in employee experiences and employer views of whether their policies are helpful and implemented to the benefit of mothers. The evidence suggests that a lack of knowledge and understanding underpins discriminatory behaviors rather than prejudiced attitudes necessarily. Outside of the workplace, teenage mothers report feeling excluded, stigmatized and stereotyped, suggesting that they may be particularly vulnerable to discrimination. Abrams, Swift and Mahmood (2016, p, 16)

The interaction between various components which are basically social contribute generate prejudices about others. They represent ideas, assumptions and expectations that people have. Besides, the readiness to engage in social life and communication between members of society and norms that determine people's behaviours participate in

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homogenizing social groups on the one hand and create social, normative borders and conflicts among them on the other hand. Therefore, difference and miscommunication between the same members of the same society facilitate the emergence and the production of prejudices,

Prejudice involves a number of different elements. These include: the way that people categorise one another; the stereotypes and expectations they link with these categories; the extent to which they perceive groups as having conflicting and interdependent values and goals; their willingness to engage in social contact and make relationships with one another; the emotions they feel about their own and other groups; and the norms and social pressures that bear on their behaviour. Abrams, Swift and Mahmood (2016, p, 9)

Overgeneralizations are some of the most influential characteristics of a prejudice since they do not spread beliefs about a group only, they also depict individuals and naturalize the produced idea that was reshaped and deviated from reality. The fact of spreading prejudice which starts from the individual to move to the group is called *ethnic prejudice* by Allport. It is famous for its inflexibility, i.e. it is unshaken and hard to challenge or to change for the reason that it is rooted in minds and implemented by members of society or institutions like Media for example, “Ethnic prejudice is an antipathy based upon a faulty and inflexible generalization. It may be directed toward a group as a whole or toward an individual because he is a member of that group.” (Allport, 1979, p, 9) Prejudices can exist even among intellectual people or as called by Koppelman and R.Lee Goodhart *rational people*,

[T]he problem here is that rational people also hold prejudices; we know this from reading what they wrote. Aristotle claimed that a woman was inferior to man. Abraham Lincoln believed black people were intellectually inferior to white people. Carroll (2001) quoted Martin Luther warning German Christians, “do not doubt that next to the devil you have no enemy more cruel, more venomous and virulent, than a Jew. Koppelman and R.Lee Goodhart (2011, pp 24-25)

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To conclude, prejudices are a set of beliefs and ideas based on wrong or unproved facts related to previous experiences. They contribute to the construction of negative attitudes toward individuals and groups strengthening borders and conflicts among them and dividing societies and nations into “Us” and “Other,” the superior and the dominant group or community versus the inferior and the dominated one. Prejudices are unshaken and difficult to challenge or modify, over generalized ideas that lead to harmful actions and behaviours and even physical attacks, they are expressions of hatred that people have against one another without reasonable causes because of belonging to a different community or ethnic group, a different gender, a different religion, or a disabled social group. Prejudices towards women are basically built on stereotypical ideas what deprive them of acting as influential members in societies.

Finally, stereotypes, ideologies, and prejudices related to gender are explicitly representing the negative stance that patriarchal societies have regarding women. Negative, inflexible and over generalized views are the main points that Ponterotto (2006) highlights. They embody abuse, oppression, and subordination of women in their societies and communities as a whole, as well. They divide societies into two dichotomous categories one is the leading one: “men” who exercise power over women in the name of norms and the other one is the inferior and the dependent one: “women” who should accept minor positions in society. These views circulate through media and affect people’s awareness about the role of women in societies.

5. Media Studies

At present, media is an important and a significant means. Matheson opens his book *Media Discourses: Analyzing Media Texts* by emphasizing the significance of media and its omnipresence in people’s daily life, values, attitudes, beliefs and even false assumptions that dominate the discourses presented by media. Matheson (2005) Within the field of Media

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Studies, “*media*” is the core element on which analyses and studies are based. Media being the nucleus of modern societies may be defined in various ways. for Buckingham (2003), it is it an umbrella term that covers all that has a relation with communication namely, television, cinema, videos, radio, photography, advertising, newspapers and magazines, recorded music, computer games and internet. The term “mass media” is used to describe previously mentioned technologies as well and emphasize their uniqueness in reaching the universe. Additionally, texts presented by media are the collection of programs, films, images, and websites provided in an audio, visual or in a written way to construct a message to be conveyed aiming at communicating. According to Mitchell & Hansen (2010), media becomes a key concept and an influential phenomenon that should be studied in academic and scientific research since it has a direct contact with the audience. Media is also the concern of different fields that contribute to the availability of a variety of results that enrich the academic domain,

It would be no exaggeration to cite media as a central topic of research in the humanities and the humanistic social sciences, and for precisely the reason indicated by Kittler. Media can no longer be dismissed as neutral or transparent, subordinate or merely supplemental to the information they convey. Mitchell & Hansen,
M. B. N. (2010. N.P)

Media studies can be defined as the study concerned with the examination of the constitution, history and effect of media. It is considered as a serious and a critical field approached by pioneering leaders in the area of scientific research, “Media, then, functions as a critical concept in something like the way that the Freudian unconscious, Marxian modes of production, and Derrida’s concept of writing have done in their respective domains” Mitchell & Hansen (2010, p, ix). It emerged as a practical field of study and as a minor element within other rubrics within a wide variety of research areas in the world of scientific research worldwide. It is considered as a vibrant and interdisciplinary field of study

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connected to a diversity of approaches and disciplines. It is divided into two trends, the first one is devoted to *the tradition of empirical sciences* for instance communication studies, economics and sociology. This tradition is mainly dedicated to the study of Mass Media, their political, social, economic, and cultural part and their power of constructing and spreading content to media audiences. The second one is “*the tradition of humanities* like literary theory, film/video studies, cultural studies and philosophy where emphasis in this study is on the constitution of media and the way they create what is seen as facts and as transmissible. Then, media studies can be undertaken within different discipline following conventions of research that impose two methodological approaches to the study of media,

Media studies thus comprises any study of media, within any discipline or inter-discipline, and may be subdivided according to the conventions governing research in those fields. These conventions group into two categories—the empirical and the interpretive—which, though far from homogeneous, designate two broad methodological approaches to media as the content of research. (Mitchell, 2010, p. viii)

The messages and viewpoints conveyed by media are closely related to their transmitters to set certain goals, “The world of the Press is not the real world rather a partial one which is skewed and judged.” (Fowler 1991, p. 32) Media transmits its own beliefs and ideas, though it gives the impression of being objective. Most of the time, it is rather subjective, reproducing only philosophies and ideologies of their owners when portraying facts or people. Schønemann argues that, “The press’ construction of the reality is the result of the journalists and editors’ view on what is a news case, what the market wants, press organs position, and their role in society. Media does not only reflect the world outside, but also attitudes, values, and beliefs of the media conglomerate.” (2013, p. 34) Thus, media studies clarify and evaluate media critically in order to make the audience aware of hidden objectives and embedded views that circulate through media programs. It opens their eyes to see reality and not to take facts for granted. It even checks first then judge and construct their own stances according to their own critical mind not according to what is dictated by media, “The

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objective of media studies is to analyse, judge and evaluate media that provides guidance to people, who want to make their expression more professional and more composed. It gives them opportunity to avoid the charges of biasness.” Nawaz, Hafiz. Kalsoom, Z. Fayyaz & Nayyar, (2013, p, 331) Media plays the role of controller of opinions and attitudes because it presents facts and events in ways to be perceived and consumed as they are, loaded with ideologies and moderated beliefs,

The media tend to report the news along explanatory frames that makes the audience put events, issues, problems, and people into contextual frameworks of reference. The media can shape the view of the public about particular issues by presenting stories within a particular interpretive frame that provides context and suggest how to feel about an issue. Schønemann (2013, p, 33)

The general social scene is dominated by what media presents to the audience, it constructs views and makes the receiver of its reports think that these events and fact are true without negotiating their credibility. Media is also responsible for controlling the context of the event in addition to dominating their feelings towards what is presented. In order to direct and shape the public opinion media depends on the discourse that it circulates. In what follows, the researcher will provide explanations on how media uses its discourse to dominate the audience.

6. Media Discourse

Media has become an influential discipline shaping daily interactions and communications. People started to depend on media to gain knowledge about different fields in their lives and various events that are happening all over the world. Baran and Davis (2012, p, 211) Accordingly, Media discourse is a term used to refer to the interactions that occur in broadcast platform or other mediums as internet, newspapers, television, advertisings, and radio addressed to readers or listeners who are not present and cannot make any direct response to the producer of the discourse. Anne O’Keeffe (2011) The

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contemporary societies are faced to different media sources that are responsible for shaping and affecting the audience's views and estimations. Mass media becomes the most influential discourse that helps reproducing and promoting certain biased ideas. In this view of things, Fairclough reports, "media discourse is able to exercise a pervasive and powerful influence in social reproduction because of the very scale of the modern mass media and the extremely high level of exposure of whole populations to a relatively homogeneous output." (1989, p, 54) Media discourse is also a powerful instrument used to propagate and exercise power implicitly over the audience. The discourse revealed by media determines also attitudes of people as suggested by Van Dijk, "In sum, controlling attitudes may be a result of controlling the discourse of mass communication as well as their topics, meanings style and rhetoric." (2001, p, 16) In his turn, Fairclough (1989) differentiates between media discourse and face to- face discourse and argues that media discourse is a *one sided* and discourse shaped for the audience, however face to-face discourse is linear, addressing specific people, so, media discourse is crucial and attention-grabbing since it is one of the means through which power relations are embedded, reinforced and reproduced. Additionally, Wodak and Meyer (2001) highlight the impact of language used by media as one holding power, causing conflicts while struggling to be transparent. Ahmadian & Farahani (2014) state that newspaper's reports deal with events in a deviated way, i.e. the content of reports is far from reality. They are rather depicted and dealt with from an ideological perspective and each newspaper reports the event from its own stance and professional point of view. The use of words and linguistic choices is designed to convince and influence the readers' opinions and perceptions of reality. (p, 2114) Media in general and media discourse in particular have been criticized from different disciplines (critical discourse analysis, political science, critical linguistics, sociology, psychology, journalism and communication) and are considered to have a variety of drawbacks like the influence they

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have on the audience, ethics and the professional aspect of coverage, power relations and values. Abdullah (2016)

Media discourse is characterized as being *global*, especially with the current improvement in the world of media. Global discourse is the transmission of local events to the global world besides of connecting people, events, processes and phenomena at the local, national, transnational, and global levels. Berglez (2008) The latter adds that since global discourse exists, even local discourse should be considered as a global one without giving too much importance to the geographical locality. To give a global print in terms of analysis, one should connect identities belonging to the local sphere and international ones within the same line or context or vice versa. Olausson (2013, p, 140) Another characteristic of media discourse is the heaviness of the coverage and the loads of dramatic portrayals and the constructivist nature that provide a universal view and try to globalize suffering and spread information about it. This may result in the coming out of a global discourse that gathers people despite the immeasurable distance between them. Olausson (2013) adjoins this idea providing the example of the large coverage of wars and natural disasters to construct compassionate responses among people worldwide. Likewise, media discourse is central in setting borders and splits among social groups, communities, genders and nations through the ideological features that it has. It spreads also prejudices and ideologies in addition to the division and the mobilization of people even concerning political issues, which contributes to shape the stance of people towards the political sphere. Van de Steeg and

Thomas (2010) argue that media initiates a stimulus to the audience after presenting a political statement aiming at capturing audiences' interest and then they start memorizing the content of these statements. The statements are to be retrieved to guide the citizen either to act or not regarding the political decision, the success of the stimulus in gaining citizens' interest depends on the power of provoking the stimulation of the political statement

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provided by media. Discourse presented by media sustains asymmetrical power relations which reinforces hegemony among social groups. Power and hegemony are practiced and embedded within media discourse and reproduced in order to naturalize these unequal social relations and the injustice that divide groups and individuals within one society. Media discourse not only shapes social relationships, but it also restructures them among public and private domains by reducing these relationships to individual action and connections built on presumed experiences of personal life. Powerful groups according to Fairclough (1992) use a mitigated and simple language, yet, an influential one in order to facilitate the transmission of their ideas and beliefs to smoothly dominate audience by means of making them consume the previously perpetuated opinions. Media discourse reflects the way in which powerful people control inferior ones,

News media have been broadly shifting in this direction, and one needs to consider why. On one level, it reflects what has been identified as an important dimension of consumerism: a shift, or apparent shift, in power from producers to consumers. News media are in the competitive business of 'recruiting' readers viewers and listeners in a market context in which their sales or ratings are decisive for their survival. Fairclough (1992, p, 109)

Fairclough (1992) focuses as well on the manipulation of truth by media discourse. Truth and facts are reshaped accordingly. More particularly, the discourse produced by newspapers that offers an opposing version of reality; the fact that strengthens the ideological function of media, i.e. the contribution of media in supporting and fortifying social control and reproducing naturalization of asymmetrical power relations.

Newspapers tend to offer sometimes contending (though often harmonizing versions of the truth, each of which is based upon the implicit and indefensible claim that events can be transparently and categorically represented, and perspective can be universalized. This myth underpins the ideological work of the media: offering images of and categories for reality, positioning and shaping social subjects, and contributing for the most part to social control and reproduction. Fairclough (1992, p, 161)

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Ideologies are often centered in media discourse. They are considered to be at the heart of media since they are easily perpetuated through it, especially with the continuous growth of communication technologies. In current times, media is seen as the eye of people on the whole world, that is why playing with the truth and the perpetuation of certain beliefs is easier. It contributes to the construction of the public stance concerning local and universal events. This characteristic makes media discourse accused of being significantly ideological especially newspapers discourse as argued by Fowler (1991). According to Ghannam (2011), journalism is most accused of being controlling and manipulating language, i.e., facts, events and reports are presented and reported after being deviated from the truth instead of being neutrally described or presented. Balabanova reports, “in the Western world, the press has become the greatest power within the Western countries, more powerful than the legislature, the executive, and the judiciary.” (2007, p, 145). The power of media discourse and, more precisely, newspapers’ discourse developed to be influential and decisive, mainly in determining values of societies and attitudes of people towards individuals or groups. This power affects the portrayal of women in media and controls the opinions and attitudes of societies towards them as well.

7. Female Representation in Media Discourse

Media has a central responsibility in conveying truths and shaping attitudes about groups and communities. Cole and Daniel (2005) note that “media convey messages that potentially inform and influence attitudes and behaviours.” (p, xii) Women’s representation in media is a topic that was investigated by different scholars in different disciplines. It captured the attention of various researchers since the role of feminist scholarship could not be denied or ignored in academia generally and in studies related to communication mainly. Rakow (1992) The way media portrays women is multifaceted and difficult to disclose. It emphasizes the under- representation of women, their inferiority and underestimation rather,

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duplicating the image of women as secondary and marginal from the whole male dominated society,

The continued projection of negative and degrading images of women in media communications - electronic, print, visual and audio - must be changed. Print and electronic media in most countries do not provide a balanced picture of women's diverse lives and contributions to society in a changing world. In addition, violent and degrading or pornographic media products are also negatively affecting women and their participation in society. Programming that reinforces women's traditional roles can be equally limiting. Pozzi (2012, p, 5)

Media representation of women is proved to be ideological and stereotypical, at the same time it focuses on negative depiction of women's life and their role in a traditional way, restricting them to the domestic sphere. Media devotes all its types (written, oral, visual) to reinforce the stereotypical roles and beliefs towards women in order to narrow the space given to them especially in societies characterized by patriarchy, where women are suffering from a variety of forms of abuse subordination, marginalization, underrepresentation or misrepresentation. G.N. Ray (2008) summarizes Swami Vivekananda's quotes and explains the burden and the control over women even in their use of language,

Women are under great social control and scrutiny which has restricted what they can say and where and to whom. Cultural moves in almost every social set-up determine women's socialization in no uncertain terms. This has an important bearing on their ability to communicate and express their thoughts. Justice G.N. Ray (2008, p, 2)

Women are seen through media as passive social members, dependent and *stay at home women*, deficient individuals with limited capacities. Issues regarding women are dealt with in media, yet, they perpetuate ideologies and stereotypes about them as well. Media uses hidden messages to spread negative beliefs and traditional ideas mainly as householders that are constructed to serve certain patriarchal objectives. G, N. Ray (2008) emphasizes the controversial role of media concerning women issues, which tends to focus on marginal issues related to women rather than the sensitive and the crucial ones. Women issues are

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foregrounded in cases where women are raped or murdered, otherwise, they are covered in terms of beauty advertisements or minor superficial issues, “Newspapers even on women’s page does not usually address relevant issues for women empowerment but reporting is concerned with beauty tips recipes, fashion syndrome etc.” G.N. Ray (2008, p, 11). Unfortunately, there is an absence of consciousness towards covering significant issues on the subject of women empowerment and the attempt to recover the position of women and to prove their importance in the progress of any society. Media reproduces the traditional image of women as sex objects and as *attention-getting* tools. These representations shake children’s values and distort their perception of womanhood. Ceulemans & Fauconnier (1979) According to G.N. Ray (2008), since the role of media in power distribution is crucial and it has a significant impact on societies, it may help in improving the status of women, pointing and shedding light on their issues in order to have immediate solutions and even contribute to opening the door for women to have access to power and decision making. Media can be the device that women depend on in order to voice their issues and needs in their patriarchal societies, “Media, which wields immense power in a democracy-a power which is only expanding and not diminishing, needs carrying out a focused attention about women- related issues and the portrayal of women.” (2008, p, 16) Moreover, space given to cover women decisive issues is very limited, few pages or small corners represent the sole space that reflects the status of women in both the public and the private spheres, whereas, the space offered to celebrities, fashion and feminine etiquettes is larger, these ideas are provided to help women attract men and satisfy them,

But this coverage is very limited with the rest of the space occupied by cinema actresses, models, video jockeys and the rich women and their hobbies. Many of the women’s magazines are devoted to fashion, glamour, beauty aids, weight reduction, cookery and how to sharpen ‘feminine instincts to keep men and their in laws happy. G.N. Ray (2008, p, 8)

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Admittedly, every woman should conform to these features in order to be a complete woman; the fact that makes non-conformist women suffer at workplace since men do not respect them when they do not meet their expectations, they become a subject of critiques stigmatization and humiliation. Disrespect at workplace is chiefly caused by media portrayal of women as ideal and any missing detail would be considered as a deviation from norms set by media representation. According to Rattan et al. (2019), the marginalization and the suppression of women in media and their misrepresentation and underestimation is a universal issue. According to the critics, women are excluded from the coverage of serious events and media does not transmit crucial issues related to women. In order to tackle the issue of women misrepresentation in media, solutions must be provided so as to prevent the spread of these stereotypical and ideological images, and raise the awareness about the urgent need to cover vital and essential issues related to women, especially that the late 20th century corresponded to the beginning of the fight against social and political exclusion. (Rattan et al, p, 2019)

Media misrepresentations also influence individuals, groups and minorities or communities. Muslims are among the communities that media discourse make overgeneralizations about, chiefly in the West, where they are considered as a minority within a non-Muslim majority. The next pages attempt to clarify the concept of minority and to provide certain illustrations about the portrayal of Muslims and Muslim women in the Western Media.

8. Muslims as a Minority

The concept Minority refers to the fact of belonging to a group that is fewer in number in comparison to the whole community. Before explaining the term “Muslim Minority,” one should clarify first what is meant by *religious minorities*. According to Tasneem Alkiek (2017), the term acquired different significations before the current one.

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First, they were called dhimmis, which is the shortened form of “Ahl al-dhimmah” or “people of dhimmah”, or “people of the book” as they were named later. The meaning of the term is derived from “dhimmat Allahi wa-rasūlih”, i.e., the protection of God and his prophet. Alkiek (2017) adds that the term gained other connotations with the progress of classical scholarship and lost its *transcendent* dimension and divinity. Alkeik (2017) states that historically speaking people of Dhimma were under the protection of God and his prophet, they were people who were concerned with paying “Jizyah,” i.e., pull-tax in order to be excused from the military service. Christians and Jewish people were regarded as foreigners and strangers, yet, they were under the protection of the Muslim state and then they were called “people of dhimmah” “protected people.” The protection manifested in various ways, notably legal autonomy, freedom of religious practice and protection during war Alkiek (2017). The latter argues that religious persecution minorities did not suffer from systematic religious persecution, rather, the persecution against Christians was the result of a variety of social, political and economic conditions on behalf of the pursuit of power,

..... that there was never widespread systematic persecution of Christians, for example, in the Islamic world as there was in the late Roman Empire. And the hostile circumstances that did occasionally arise, were not due to Islamic legislation per se, but were rather a result of an amalgam of social, political, and economic circumstances. So while Christians historically at times suffered at the hands of Muslims, it was almost never a result of their being Christian, or their beliefs, but a result of various factors related to the pursuit of power. Alkiek (2017, p, 3-4)

Regulations and rules concerning minorities were based on a society that was defined by religion. Religions were considered as *national identities* Alkiek (2017). Discriminations, laws and social treatment regarding minorities were constructed upon religion resulting in the dichotomy of the superior “Us” versus the inferior “Other”. Luis Wirth (1941) believes that since there is a negative connotation tightly related to minority societies, the latter are not entirely bind together as one unified national integrated component. Diversity and

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differences have been often considered as a source of conflicts and discriminations especially religious ones, “religion was the distinctive marker of identity” Alkiek (2017, p, 4) Hence, belonging to a different religion in present days or to a religious minority in a wider context causes discriminations and misrepresentation. However, diversity may be a point of strength and societies can invest in minorities and differences to improve their social, economic, and political situations,

Like trees which are an important component of the natural landscape and play an essential role in producing oxygen, minorities too comprise a significant element or segment of any society and serve as material for building up society and for causing atmospheric change within it.

Marmaryan (2010, p, 63)

Marmaryan (2017) assumes that indeed the phenomenon of “minorities” exists, though, there is no agreement about a shared definition. The variety of definitions displayed to define “Minority” may be the result of the multisided features of this term, since it overlaps different types and a variety of elements that construct the uniqueness of these groups and the challenges they are facing in their social life. Minorities exist in almost all cultures and societies, mainly religious minorities, however, there are social elements that influence their presence and their position in societies, notably media. Major issues related to religious minorities are connected to the Muslim minority. Poole (2009) argues that the representation of Muslims in media is similar to that of ethnic minorities where both representations are basically depicted with a *negative conflictual framework* outshined by racialized ideas through associating Muslims with terrorism, violence, crime and immigration. The concept “Minority” refers to any sub-group that is included in a wider society Harris (1959). Consequently, minorities are characterized as being different from the surrounding group since they have social, physical or cultural differences, hence, they are treated differently considering themselves isolated from the whole community, having inferior estimation, deprived of certain opportunities and even excluded from the complete social scene. This

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applies to the Muslim minority around the world who are seen from the eye of inferiority and hatred, rejected from Western societies and treated abusively, they are even sketched as horrific. The Muslim minority is another illustration of the misrepresentation and the under-representation of religious minorities all over the world. The issue of “minority” and “media” is quite problematic since media is known by its stereotypical depiction and its propaganda of targeted ideologies. Minorities are regarded as a threat. Even before giving the audience enough information about a certain minority group, they are already programmed by media to perceive it as different, alien and dangerous. Media works intensively to keep the dichotomy of “Us” Vs. “Other” as a fact that is dominating all societies, “The American media usually covers minority related issues from the perspective of “Us” versus “Them,” but “they” usually do not appear in the media before the minority group is perceived as a threat to the existing social order.” Schønemann (2013, p, 35)

The 9/11 attacks influenced seriously Muslims in general and more precisely the Muslim minority living in the West. According to Moore (2017), these discriminations and misunderstandings regarding the Muslim minority were caused by the stereotypical and the distorted versions presented by media about the religion of Islam and Muslims. Moore adds that despite the minor Muslim population in America, there is a profound worry and anxiety concerning Islam because of the great efforts to maintain Islamophobia in the world. Moore reports that Muslims are put in the area of “Otherness”, i.e. an ideological perspective that reinforces boundaries between the Muslim minority and the rest of the population in the USA and Muslims and the rest of the world as a whole. Maliepaard (2012) confirms that the Muslim community referring to the Turkish and the Moroccan in the Dutch society have relentless socio-economic difficulties and segregations in schools and residential problems besides public prejudices and unfairness. For Maliepaard, Muslims are considered as *double minority members* because of their belonging to a different country “immigrants” and the

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different religious background they come from. Muslim converts as well construct the minority of Muslims in the West. The minority of converts to Islam belongs to the other minority of Muslims; it is *a minority within a minority* as described by Sealy (2017). British converts to Islam go through a process from being non-Muslim British “Us” moving to being Muslim British who belong to the foreign community of the “Other,” i.e. Muslims. This process is called “re-racialization,” Sealy (2017) i.e. the shift from the majority to the minority. Since converts represent a small number of the whole Muslim community in Britain, they are considered as the minority fused in another minority. Stereotyping regarding minorities is regarded as strongly attached to media, it emerges in given periods in order to serve certain goals,

Stereotypes of a minority groups usually appear from time to time to serve a specific function. Some obvious examples of the stereotypes’ function are the “lazy and ignorant black slave” that served to justify slavery, and that Asians were portrayed as the “yellow peril” to exclude Asians from entering the United States. Similarly, the negative “Jap” stereotype was used to arouse anti-Japanese emotions and to justify the internment of Japanese Americans during World War II. Schønemann (2013, p, 12)

9. The Representation of Muslims in Media

The mass media is an influential element when it comes to viewing Muslims and shaping attitudes towards them. People exposed to media rely on it to get ideas on Muslims and Islam in general. Media has become attractive to issues related to Muslims and Islam in the few past decades thus generalizing certain ideas about Muslims,

In modern days, media seem to have become obsessed with Muslims and there is an endless discourse about them. In the West themes like integration, terrorism, honor, sexism, undemocratic thinking, rape, and fundamentalism are all given a Muslim angle. Every one of these issues are accompanied, fueled, and reinforced by a wide range of stereotypical portrayals of Islam and Muslims. Schønemann (2013, p, 36)

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Alsumtany (2013) argues that the discourse of media known as *anti-Muslim* discourse goes back to the Iranian Revolution of 1979 and the crisis of hostages in the USA and then it increased aggressively during 1980s and the war of Iraq in 1990, however, the conflict and borders reached their higher level after the 9/11 attacks against the USA. After the 9/11 attacks in the USA, Arabs and Muslims were portrayed in negative and derogative depictions. Accordingly, after few years from the attacks, hate crimes, discriminations and bias incidents, and airline discrimination targeting increased substantially. Following the FBI results, hate crimes towards Arabs and Muslims grow by 1,6% from 2000 to 2001. In the first week of the attacks the different associations related to affairs of Arabs and Muslims in the USA recognized numerous confrontations counting different murders against Muslims and Arabs. Arabs and Muslims suffered from discrimination, abuse and unfairness at almost all levels. This unjust treatment continued through the whole decade after 9/11,

Dozens of airline passengers perceived to be Arab or Muslim were removed from flights. Hundreds of Arab and Muslim Americans reported discrimination at work, receiving hate mail, and physical assaults, and their property, mosques and community centres vandalized or set on fire.³ In the decade after 9/11, such discriminatory acts have persisted. Alsumtany (2013, p, 161)

Alsumtany confirms that stereotyping Muslims and making prejudices and derogative beliefs have been spreading during more than a century and the 9/11 attacks reinforced these ideas and opinions and limited the freedom of Muslims in the West and even in their countries. The first stereotyping is believed to be established since their early arrival to the Western world,

Stereotypical images and offensive labels in the media have accompanied Muslims since the establishment of the first Arab-American communities. For the first Muslim immigrants door-to-door selling was a popular way to support them, therefore the stereotype of early Arab immigrants was that of peddlers, and this image quickly stamped itself into the mainstream mind. Schønemann (2013, p, 39)

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The USA government legislated policies and laws that restrict the freedom of Muslim citizens and compromise their civil and human rights. Muslims are represented as *problematic*, trouble making, barbaric and terrorists in the majority of cultures. They are reduced to a small number of categorizations and attributes, the stereotypical portrayal is fostering Islam as a faith, Muslims as individuals and the Muslim culture itself. Thomas Sealy (2017) In his turn, Menchawi Fawal (2013) states that media around the Western world and particularly in the United States of America produced various expressions and significations that associate Arabs and Muslims with terror, violence and radicalism. Negative associations were the focus of media while representing Muslims in order to strengthen the ideological convictions that circulate, split and try to show the vague contradiction between the Muslim and the Western world. According to Menchawi Fawal (2013), investigations concerning the portrayal of Muslims in Media are an extension of Edward Said's *Orientalism*, since media focuses on maintaining the picturing of Muslims as inferior and uncivilized while the West as superior. Edward Said (1987) argues that colonial discourse and Orientalist powers after World War II worked to build ideologies and stereotypes regarding Muslims and Arabs. Islam is depicted as a menace or a danger; an ideology that should be supervised. Representations of Muslims are strongly related to history, they are inherited and passed through to the next generations. The world's perception of Islam and Muslims is not a new phenomenon, it is rather rooted in a historical legacy and hatred which contribute to the current views that stigmatize and misrepresent Muslims, starting from wars coverage, songs, movies and ending by any other type of media reporting on the subject of Islam or Muslims, Reza argues,

[C]overage of Islam and Muslims in the media today is inherited from historical representation. From European writers, to the French song of Roland, Dante, Marin Luther and historical grudges have crafted misrepresentations on Islam and Muslims. Many of them are resurrected in popular press coverage today. The motion picture industry and particularly Hollywood has taken part in framing

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misrepresentations as well. From 1896, Muslims and Arabs have played antagonistic roles in popular cinema in over 900 movies. (2011, p, 234)

The terrifying image about Muslims is spread worldwide and one cannot deny the role of media in reinforcing these racist ideas. The ideological beliefs perpetuated through television in movies insist on representing Muslims as dishonest, oversexed, criminals and other misleading and horrific descriptions,

In the films and television the Arab is associated either with lechery or bloodthirsty dishonesty. He appears as an oversexed de-generate, capable, it is true, of cleverly devious intrigues, but essentially sadistic, treacherous, low. Slave trader, camel driver, money changer, colorful scoundrel: these are some traditional Arab roles in the cinema. Said (1993, p, 262)

The recurrent negative portrayal of Muslims in media resulted in a huge fear around the world, for media is an important means on which people in the West depend to devise knowledge about Muslims and Islam, “The media stand out as such an influential source because people’s idea of Islam highly draws from journalistic coverage and most readers or viewers do not bother to read the Quran or seek other sources to see if the story they are presented with is genuine.” Schønemann (2013, p, 36) The phenomenon of Islamophobia has become wider as media manipulates people’s actions and thoughts towards Muslims. The Westerners have become worried and charged with negative associations and attitudes concerning Muslims. According to USA Today/Gallup Poll in 2006, the report states:

48% of Americans believe torturing suspected terrorists is often or sometimes Justified 39% of Americans believe Muslims living in the U.S. are not loyal to America. More than one-third of Americans believe Muslims living in the U.S. are sympathetic to Al Qaeda. Nearly one-fourth of Americans say they would “not like to have a Muslim as neighbour. (June-18-2017, Retrieved from: www.mediaed.org)

The way media represents Islam and Muslims is an embodiment of the world’s view of Muslims and the actual manner how dominating powers want Muslims to be represented in

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order to serve certain objectives. Media portrayals of people often perpetuate stereotypes that are not actually authentic, yet, they represent beliefs of controlling powers. Dyer, R (2013) confirms, “The position behind all the considerations [about stereotypes] is that it is not stereotypes, as an aspect of human thought and representation, that are wrong, but who controls and defines them [and] what interests they serve.” (p, 12) For the West, Islam is considered as a term that gathers different aspects, “The term Islam as it is used today seems to mean one simple thing, but in fact is part fiction, part ideological label, part minimal designation of a religion called Islam,” (Ridouani,2011, p, 03) he adds that Islam is traumatically presented in the West. This representation of Islam is far from being actual, full of expressions of racism and prejudices. Muslims and Islam have been deprived of faithful significations, they are rather associated with essentialism and radicalism. Media has a tendency to reproduce the same *fictional* portrayal. Ridouani claims,

But this coverage is misleadingly full, and a great deal in this energetic coverage is based on far from objective material. In many instances Islam has licensed not only patent inaccuracy, but also expressions of unrestrained ethnocentrism, cultural, and even racial hatred, deep yet paradoxically free-floating hostility.
Ridouani (2011, p, 02)

Surprisingly, Muslims are depicted in media as one *unique entity* that is designed on purpose to convince the audience that Muslims are barbaric, anti-rational and anti-democratic. For this reason, Western media provides deviated meanings of certain Islamic concepts. Ridouani (2011) Through media, the West emphasized the collectivity and the unique entity of Muslims when portraying them, ignoring differences and the variety of identities included within Arab-Muslim countries as in Algeria, Lebanon, Egypt and other ethnic and religious communities which co-exist together within the same Muslim territories. These characteristics are totally marginalized and overlooked to serve ideological needs of media Ridouani (2011, p, 11). The ‘West’ and ‘Islam’ according to media are said to be

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dichotomous opposites set for the purpose to perpetuate the idea of confrontation. Poole (2002)

10. The Representation of Muslim Women in Media

The 9/11 events or “*the War on Terror*⁵” according to Samuel Huntington affected the portrayal of Muslims and universal attitudes towards them generally and towards Muslim women particularly. Muslim women around the universe are seen through media in various ways according to Kasirye (2021). The latter confirms that Muslim women are portrayed in Western media as terrorists who hide bombs under their veil especially those who wear Niqab or full Hijab. Kasirye (2021) reports that Western media represents Muslim women as sexually passive, submissive to authoritative and aggressive men. The harmful manner media uses to give a picture of Muslim women is continual in order to homogenize the image of these women; it tries to generalize damaging beliefs and destructive opinions regarding Muslim women. The critical debate on Muslim women and media is mostly devoted to the Muslim “hijab” or “the veil” and all its types. Be it only a headscarf, Niqab, Burqa or Djilbab, media started to shed light on the veil as a symbol of oppression or the spread of essentialist views, non-civilization and the violation of women’s rights, “For the last decade or two, veiling among Muslim women has become a hotly debated topic among Western politicians, journalists, and societies. Veiling has emerged as a symbol of a deeper issue of Islam’s incompatibility and clash with modern Western values and way of life.” Schøneman (2013, p, 41) The veil and its negative associations have become debatable in media since the flourishing of Islam in 1970s in the Middle East until the emergence of the phenomenon of Islamophobia following the 9/11

⁵ The War on Terror is a concept coined by Samuel Huntington in 1996 in post-Cold War. It refers to the growing of politics in the world and its impact on creating a split among humankind that are ruled by cultural, religious, language and traditions. After the 9/11 attacks many politicians used the term to describe the policy of the USA to fight what they called *Islamic terrorism (AL Quaeda)*. (Stares & Yacoubian ,,,,)

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attacks. Nurzihan Hassim (2014) These representations and emphasis on Islamic symbols like the veil have aggravated naïve readings from the audience and resulted on complication and clear distinctions in stories presented by certain media. Pichette (2011) In his analysis of the representation of Muslim women in media, Ridouani (2011) confirms that Muslim women are seen by other women in a suspicious way. He concentrates on the view of Western women whose wearing of the veil is perceived as foreign and alien, thus, Muslim women are seen as ignorant, submissive, primitive and irrational, both in picture 2 and 3 the veiled Muslim women are looked at suspiciously by the other women. In picture 2 a Western women forget to concentrate on her delicious apple while giving great interest to the veiled woman sat next to her. In picture 3 the passer-by modern woman does not heed the modern lady walking in front of her while turning around to contemplate the veiled woman walking at a distance from her. Ridouani (2011, p, 4)

Ridouani reinforces the idea that Muslim women wearing their “khimar,” i.e. veil, increases doubt of other women, they become ambiguous and strange not only for men but even for women. The veil turned out to be a form of distinction, discrimination and doubtful doings, “the Muslim women in their “khimar” do not only attract the attention of the other women but they also rise their doubt and become suspicious of their identity.” Ridouani (2011, p, 4) The headscarf “hijab” has captured the attention to be a trend that marks obviously Muslim women. New stigmatizations and portrayals started as media paved the way to consider the veil as a target of hatred and derogation, and a means of oppression to the extent that Arabs started to be nicknamed “ragheads” Ridouani (2011). The latter points out that Muslim women are portrayed as covered with black from head to toe, following misleading sheikhs, obeying abusive men, with lowered heads, silenced, enslaved and devoted to men, unsurprisingly solely attending men. The Western world sees Muslim women as wrongdoing and associated with deceptive terrorism. This hostility that is perpetuated about Islam and the ugliness of Muslim women as stated in media is covered under the veil’s name which is

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considered as a device to cover wrongdoings of Muslim women, In addition to media arguments which advances that “Hijab” does not represent any religious principle, it is rather related to abuse and male dominance in Muslim societies. Ridouani (2011)

In the same vein of thoughts, Terman (2017) argues that Western media is intended to provide a negative image on Muslim women and Muslim countries. For this reason, it ignores these Muslim countries just to give a negative opinion and supply negative views and ideological beliefs about Muslims generally and Muslim women in particular. According to the portrayal of Western media, Muslim women represent a cultural threat. In a study on the American media that investigates Muslim women, Terman (2017) validates the idea that media enforces stereotypes about women and contributes to constructing a pessimistic view that darkens people’s minds and controls their stance and treatment towards Muslim women. It also adds force to chauvinistic ideas like the barbaric nature of Muslims and their menace to the Western values, “American media coverage of Muslim women cast Muslim societies inaccurately as distinctly misogynistic, which reinforce general stereotypes of Muslims as uncivilized, barbaric, and a threat to Western values.” Terman (2017, p, 2) Muslim women are seen through media as the oppressed women, who belong to countries that deprive them of their rights. The study generalizes the belief of Muslim countries as living in countries that go against women’s rights and gender equity, whereas, Western women live in countries that definitely respect women’s rights. These Western countries are compared to Muslim countries and considered as more deferential and more recognizing for women’s rights. This kind of portrayals is regarded as biased and picturing Arab Muslim countries as having systematic gender inequality. Terman (2017) Misogyny and gender discrimination is the spotlight of Western media; both features are attributed to Arab Muslim societies and shown as inherited along with sexism and bias. Terman (2017)

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As a result to the biased representation of Western media, Western feminism launched a new mission named “saving Muslim women” from the abuse and oppression of their religion values and traditions. This mission is made to cover certain ideological projects in Western countries as the USA. Terman (2017) Since media works on preserving the portrayal of Muslim women as weak and abused especially when depicting the veil, it denies the fact that the veil may be a choice that is made by Muslim women, it considers these veiled women as being *brainwashed* by their societies which limit their freedom. Jiwani states that, “women who voluntarily wear the veil are also perceived as being brainwashed by the patriarchal structures within their communities and thus having no agency.” (2006, p, 182) Behind this negative depiction of Muslim women in media, various objectives and attempts are made to propagate disadvantageous beliefs concerning the status of Muslim women in their societies,

What I am saying is that negative images of Islam continue to be very much more prevalent than any others, and that such images correspond not to what Islam “is” but to what prominent sectors of a particular society take it to be. Those sectors have the power and the will to propagate that particular image of Islam, and this image therefore becomes more prevalent, more present, than all others. Said (1981, p, 144)

Muslim Women are portrayed as submissive and oppressed because it serves the agendas of media to focus on presenting Islam as the violent religion that deprive women of their rights. It is a question of power. Since media owns power and dominance on audience, it can broadcast and perpetuate the image that serves its interests and benefits. For that reason media has the continuous will to distort the image of Islam and Muslim women as well.

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11. Conversion into Islam

Islam has known a swift increase in the last few decades, since people around the world started converting to Islam from a variety of nationalities and origins for multiple reasons. At present, Islam is the fastest religion to spread in the West mainly in The United States of America as mentioned by Elkoubaiti (2010). Conversion into Islam is the act of shifting from one religious belief, mainly from Christianity, Judaism, atheism or any other system of belief into Islam, first by saying *The Testimony of faith “Shahada,”* i.e. one has to say “I testify La Ilaha ila Allah, Muhammad rasūlu Allah”. This Arabic sentence means that “there is no true God (deity) but God (Allah), and Muhammad is the Messenger (prophet) of God.” It means also that God is the only one to be worshipped and “*God has neither partner nor son.*” The second part denotes that God sent the prophet Muhammad and he is a prophet sent to all humankind. In addition, that person must believe in the holy Quran as being the literal word of Allah made by him, he must believe that the judgment day (Resurrection day) exists and it will certainly come as well. The person who wants to convert into Islam must also believe in all the prophets that God sent and all the books that Allah exposed and accept Islam to be his/her. The convert must respect and apply all teachings of Islam and practise Islamic duties. Conversion as a whole process is considered as the most attractive phenomenon in the psychology of religion, since it brings changes and challenges for people who convert. Halama and Lac'na' (2011)

Because of the complexity of the act of conversion, scholars tried to explain it through presenting stages through which the convert goes by to complete his/her conversion. Rambo introduced a model in his work *Understanding Religious Conversion* (1993). There, he presents a number of steps to explain religious conversion (context, crisis, quest, encounter, interaction, commitment, and consequences) and adds that these stages overlap

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since converts may go back and forth among them. Rambo (1993, p, 16-17) Rambo's model of religious conversion can be explained as follows:

Context: Context for Rambo is important since it contributes to the shaping the religious conversion, "context encompasses a vast panorama of conflicting, confluent, and dialectical factors that both facilitate and repress the process of conversion." Lewis Rambo (1993, p, 20). It includes micro-context and macro-context. Micro-context represents the surrounded minor environment where converts live (family, friends, ethnic group, religious community, and neighbours). For the macro-context, it is the larger elements in the environment in which the act of conversion takes place (political, religious, economic... etc.)

Crisis: Rambo defines "*Crisis*" as processes of self-exploration that can be realized in different forms (social, political or other forms of preaching to point at sins). It can be any form of depression, stress or loss that converts may experience and then decide to convert.

Quest: It is the process of constructing meaning, clarifying and understanding the situation and identifying the purpose. Rambo states that *Quest* is the "process of building meaning," he adds that all people go through it and discusses the sub-elements that are included in investigating *Quest* response (style, structural availability, and motivational structures).

Encounter: It is explained by as the process of learning about a religion the first time. It is the introduction of people to a religion.

Interaction: Converts' interaction with the new religion should be investigated using the following features (relationships, rituals, rhetoric, and roles), courses that are programmed for new converts in mosques represent a union for converts in the beginning of conversion.

Commitment: It refers to the necessary devotion for a religion. It varies from one religion to another according to certain elements like time, kind and level of commitment.

Consequences: Conversion often results in rejection from the environment that surrounds the convert.

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Islam and Muslims have become problematic in the Western world after 9/11 and the war on terror, since they are seen as a threat to the whole world. They are accused of menacing harmony and peace all over the world. Yet, these attacks have contributed to raising people's interest to undergo investigations and read about Islam and Muslims (their *Shari'a* and beliefs). Negative portrayals and the intensified discourses about Islam during that period of terrorist attacks around the Western world triggered people's curiosity to know more about Islam mainly women who were looking for answers concerning women's rights in Islam,

September 11th attacks that lead most of these women to read about Islam and its philosophy; but the increase of women's conversion can be explained by their attraction to women's rights in Islam after they correct the negative stereotypes which they previously had and which often associate Muslim women with sex, oppression and violence. Noual Elkoubaiti (2010, p, 4)

Conversion into Islam was covered by media in different ways, almost Western media which focus on applying the same negative portrayals produced and reproduced ideologically about Islam and Muslims on people who convert to Islam, either by depicting them as victims of ignorance or by including them in the area of terrorism and violence. Sealy (2017) Eriksen (2001) explains that the conflict and the stereotyping of Islam by the West is not new, it rather goes back to the Middle Ages. Media kept the same rhythm in describing Muslim converts aggressively influenced by a horrific ideology like Islam, headlines are emphasizing the fact of belonging to an abusive religion, then this depiction of converts influences the perception of the Western society as a whole because of the simple reason of belonging to Islam. Kevin Brice (2010) confirms that Converts who become extremists or terrorists are, of course, a legitimate story. But my worry is that the saturation of such stories risks equating all Muslim converts with being some sort of problem when the vast majority are not." (N.P) Converts are associated in Western media with terror and radicalism focusing

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on reporting facts or attacks led by converts to legitimate deviations, stereotypes and ideologies passed through media coverage by means of foregrounding them,

While newspapers report on converts who clearly have been involved in violent acts or acts of terror, how they do so is also extremely important in order to understand by what method the idea of converts as “threat” is developed. In this way, the numbers above do not in fact tell the whole story. Sealy (2017, p, 199)

Converts are seen through media as a threat to the Western world, they stand for clear transformation from a state of belonging to the Western community or society moving to belonging to the Muslim community, i.e. they move from belonging to the “Us” to belonging to the “Other”. This transmission is clearly seen through emphasizing religious and cultural differences between Muslims and Western societies. Sealy confirms that, “In this way, the convert is othered by being moved from an “us” to a “them”. Verbs such as “turn into” and “transform” are common when describing this process, focusing on the idea of this dramatic change.” (2017, p, 200) The other way of representing converts is to present converts’ stories overshadowed by ideologies and stereotypes concerning Muslims and Islam. This coverage of stories focuses mainly on female converts with little information and poor coverage, providing pictures of female converts with only few words. Sealy (2017, p, 203) The repeated question regarding conversion to Islam is why do people convert to Islam? For Western media reasons behind this conversion are ambiguous since Islam and Muslims are negatively depicted by Media. This kind of conversion is incomprehensible, since converts have chosen a religion which is dangerous in their opinion. For Brice (2010), British converts are considered as a threat for the national security and more than born Muslims do, because of attacks made by certain individuals like the 7/7 bomber (Germaine Lindsey and his wife ‘the White Widow’ Samantha Lewthwaite) that is why Muslim converts started to be connected with radicalization and essentialism.

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Suleiman (2013) argues that Western societies fear white converts because he/she will be a “dangerous other” more fundamentalist than a lifelong Muslim since the convert moved from the “Us” to the “Other” and gave the British media an illustration to that. For the Western media, women converts are problematic because Western women challenge the Western values, beliefs, modernity and traditions and move to an abusive religion. Suleiman (2013) notes that the whole society wonders, how can women embrace “a backward religion”. People then assume that these women are refusing feminism and the fight for women’s rights and encourage women’s mistreatment. Reasons behind women’s conversion are various, however, the West emphasizes the fact that women are forced to convert because it was required for marriage or it was a consequence of blindness caused by love. Brice (2010) states that converts are considered as marginalized minorities as the case of converts in the British society where they represent only 0,2% of the whole population, “Given the way Muslim converts are frequently presented as untrustworthy by the media and public discourse, it is unlikely that Muslim converts can singlehandedly put an end to Islamophobic sentiments in Britain.” Brice (2010, p, 7) A variety of reasons linked together contributed to the present stereotypical portrayal of Muslims and participated in marginalizing and victimizing Muslim women and women who converted to Islam. They are part of political events and the conflict over power, ideologies and beliefs circulated about Muslims,

The 9/11 terrorist attacks, the Islamic scarf controversy, the Muhammad cartoons crisis, and violent episodes in the Middle East have intensified the media’s spotlight on Muslims. Many of these media stories present the American news audiences with a variety of Muslim stereotypes, from the Muslim terrorist and martyr to the victimized veiled woman and religious fanatic. Schønemann (2013, p, 1)

Most often media is blamed since it presents portrayals that are charged with stereotypes and ideologies about minorities. Muslims are considered as the most targeted minority by current media. Gottschalk and Greenberg (2008) examined the American media as an illustration to

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clarify that these minorities are assigned by a range of features and attributes that are imposed by media:

Today Muslims are perhaps the heaviest targeted out-group. However, the stereotyping of Muslims is not unique and all minority groups in the United States have struggled at some point with the media's stereotyping that has forced them into specific roles and ascribed the certain characteristics. Gottschalk and Greenberg (2008, p, 67)

There is a purposeful continuity in portraying Islam and Muslims be they born Muslims or converts, they are associated with wrongdoing, haters of Western societies, bloodthirsty and many other horrifying attributes. Within the same article, one may find almost the same negative words used along with the word Muslim, Muslim convert or Islam, "In articles written about Islam or Muslims, the connotative words like "Osama Bin Laden," "9/11," "suicide bombers," "Jihad," "veiling," "honor killings," "forced marriage," "Islamic Law," and "Sharia" are often overwhelmingly found in the context." Schønemann (2013, p, 36)

Before the 9/11 attacks, Western media was focusing on nationalities rather than religion, in newspaper articles in American, for instance, readers could find words like "Bosnian" or "Pakistani", the focus was more on prejudices and unfairness in relation to races, then it shifted directly to religion. "Islam" and Muslims on ideas like *fundamental religious traditions, forced marriage, terrorism, and hijab*, after different historical and political events, the media is concerned today by attacking Islam and providing a disfigured image about it, it has become the marked hook on which harsh and harmful beliefs and convictions are hung on:

There was an increasing tendency to use religious labels about people of Muslim or Arabic origin. Since the terrorist attacks on American soil in 2001 the main trend among the media has been to emphasize Islamic culture and religion as the problem in Muslim related issues Islam as a problematic religion has entered the spotlight, as culture and religion have become the explanation for practices such as forced marriage, abuse of women, violence and terrorist cells. Schønemann (2013, p, 38)

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Moreover, Muslims are represented through Western media in a form of two extremes; they are either the threatening “Other” who encourage violence, terrorism and fundamentalism, and whose issues is a danger on the Western security and peace, or the *good Other* as named by Schønemann (2013), and in this case, Muslims are depicted as victimized and represent a model minority. Most often, they are women who freed themselves from negative associations like patriarchy, fundamentalism and immigrant environment Schønemann (2013). For the market of media, news that deal with Muslims and terrorism are important since they contribute to increasing sells, they are central because they strengthen Islamophobia and reinforce the idea that the *enemy* who is Islam is there among the Western world or just approaching, it creates and sustains danger, fear and threat. The audience, made of unconscious consumers, is going to be guided by these ideas and behave accordingly Schønemann (2013). Schønemann provides a sample model to show the controversy in depictions presented by Western media on Muslims and Islam. Taking the American media as an example, Schønemann advances that after the 9/11 attacks, media reporting Muslims can be categorized under five types: *informative, appreciative, accusative, provocative and offensive*. In case of the *Informative* articles, they are concerned with information providing an objective way, where information about Muslims and Islam are given neutrally. In the *Appreciative* articles, the focus is on *Westernized* people who denounce fundamentalism, terrorism and violence, and prefer the Western lifestyle. For *Accusative Provocative and Offensive* articles, Schønemann (2013) argues that they are negative par excellence taking into account that they portray most negatively Muslims, they are controversial and questionable. Accusative articles mainly accuse Muslims of being criminal and terrorists, violent and abusive in addition of doubting the exact interest and objective of Islam, “Provocative articles focused on intellectual challenges Muslims face in defining and interpreting their religion in the present world. In this category Islam’s so called

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incompatibility with democratic system, human rights, and equality of gender, are often the subject of the articles,” Schønemann (2013, p, 37) i.e. doubting the timelessness of Islam and the validity of Shari'a law. They involve the idea of rejection and the need for immediate adaptations of new laws for Muslims far from rules set by Islam. Media in this case is trying to put aside Islam and its rules and considers Muslims as primitive and people who follow outdated laws. The last type is the Offensive articles which are stated by Schønemann (2013). They are rare and they represent the clear negative stance against Islam and Muslims as well, they focus on mentioning Muslims as uncivilized people, far from modernity and portray Islam as an outdated religion.

12. Conclusion

This chapter has attempted to cover the main concepts in this research as it has clarified the scientific relations between the different aspects that constitute the core elements of the current study. It has highlighted the gender perspective followed in this investigation and tried to decode its relation with the other theories and concepts considered crucial to the fulfilment of this research. The present chapter has focused on guiding the researcher through previous studies that showed various realities and results that may help him/her construct his/her reflections research and critically dig deeper in details that are considered essential.

The chapter has explained the omnipresence of Gender in critical research on discourse, namely media and newspapers' discourse. It has also shed light also on how media uses language to circulate certain stereotypes and ideologies that may turn to be prejudices that determine the attitudes of members of societies towards minority communities or other members of the same societies. It has put to the fore the case of women, particularly Muslim women and their misrepresentation in media discourse. In addition, this chapter has provided explanations concerning the process of religious conversion and presented different analyses

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by different scholars regarding this concept. The diversity of concepts and studies presented in the first chapter has allowed the researcher to design a targeted methodology and approaches which will organize this study and the next chapter provides an extended explanation about the elements used in this research.

Chapter Two

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1. Introduction

In the light of the literature review provided in the previous chapter, Muslim women converts lives are stigmatized as they not only experience rejection from the Muslim society but also from media discourse, which depicts them most of the time in a biased way. The Algerian media discourse is no exception, for the journey of conversion of these women is reduced to mere narratives that report the story of conversion without insights on the sufferings experienced in the meantime. Then, the present chapter, attempts to provide objective profiling of the different data displayed in the newspapers' articles existing in the Algerian media scene. It also aims at mapping the procedure to accomplish the current research and clarify the researcher's choices and the research structure.

2. Scopes of the Research

Specifics provided in this chapter are related to the research design, and they suggest a description of the followed methodology and approaches guiding this research. The methodology includes the research design, target population, sampling procedures, sample size, data collection processes, research spot and research instruments and data analysis. In addition, it enlightens the reader by providing a short description of the context of this research and the evolution of Algerian newspapers', especially after the emergence of private newspapers. The approaches selected for this scientific investigation are put to the fore, along with explanations and illustrations that justify the reasons for the selection of these inventories and critical tools.

At the core of the present research stands conversion into Islam. The latter is one of the processes that has been discussed extensively under the Algerian media coverage according to the different lines of thought that these mediums of communication follow. It is a religious phenomenon that is looked at from a socio-political spectrum; which makes it

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worth investigating. Gender scholars have their own contributions when investigating cases in media studies generally and media discourse, particularly looking at the way women are spoken about and trying to unveil the ideologies and stereotypes intending to enforce discrimination and male authority in male centered societies. Since the Algerian society is among the patriarchal societies, preconceptions towards women and gender stereotypes find their contexts vital and fertile to be spread as being dominated by norms and traditional misleading ideas. Besides, because of the changes known in the media scene in Algeria (Bey, 2007) academic research is needed to cover the representation of Muslim women revert in the Algerian newspapers discourse.

Dealing with media discourse that represents women converts involves a careful investigation in order to reveal the multitude of ideas, inspirations, convictions, stereotypes and ideologies that circulate through this type of discourse. This chapter provides the procedure followed to reach the obtained results and explains the used methodology and the reasons behind the choice of certain techniques over others.

This investigation is generated to accomplish academic research under the discipline of gender studies approaches using the Feminist Critical Discourse Analysis. It is a careful analysis of the newspapers' discourse shedding light on articles that depict women who converted to Islam over the world. It voices women under media discourse coverage who are considered as victims of the traditional portrayal of women. This research attempts to go beyond the image that is continuously vehicled in media. The latter reduces women revert to Islam to women who have embraced Islam to have a Muslim husband, forgetting that they are women who come from different backgrounds and have embraced Islam because of a variety of motives.

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The major aim of this study is to look at the discursive representation of Muslim women converts provided by Algerian media, more specifically by the Algerian newspapers, examining the stereotypes and ideologies presented in Algerian newspapers' discourse, which regard Western female converts through a worldly lens. Attempting to provide evidence and clarify certain circulating ideologies and gender stereotypes altogether shapes the aims of the present research and construct its relevance as well. The researcher aims to highlight the issue of women converts to Islam, shedding light on the reductive lens of sexist discourse that misrepresents women who have dynamic roles and significance in their respective societies and Muslim society as a whole.

This research investigates the way Muslim women converts are portrayed in Algerian newspapers' discourse and whether this discourse sustains certain stereotypes and ideologies. It attempts to reveal these stereotypes and ideologies as well. Furthermore, the current research examines the potential presence of discrimination in representing female and male Muslim converts and analyses online comments of readers so as to look at their perception and attitudes towards the provided representation, for as stated previously, they tend to influence the audiences' attitudes and behaviors towards the stereotyped women.

The researcher strives to examine comments written by readers on the articles treating the event or the news announcing the conversion of Western women to Islam. This investigation allows the checking of the perception of information and beliefs inserted in these articles and helps the researcher draw conclusions concerning the opinion of the Algerian audience towards media coverage and toward the act of conversion to Islam. Issuing audiences' awareness is another angle covered in this research from an analytical perspective. It is expected to measure the reliability of these media representations in comparison to the actual image of Algerian society.

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It is a research devoted to examining objectively the discourse of media, specifically Algerian newspapers, in terms of illustrations, meanings implanted within the presented reports. The researcher presents a targeted analysis of convenient articles to illuminate the research concerning Muslim women converts in Algeria with the help of Feminist Critical Discourse Analysis.

3. Research Design

Any academic research should be accompanied by a clear map that fashions the line of research and the manner it is going to determine the systematic techniques to follow and help the researcher make the appropriate academic choices regarding the approach to use, the generation of the suggested hypothesis, research questions, and illustrations of these particular selections and the adoption of certain scientific- analytical ways to deal with the data. These guidelines are mainly stressed as the “Research Design.”

A research design is an outline or a plan used to generate answers to the research problems in a way that is academically organized following specific methods and approaches that provide the researcher with the needed assistance to attain the research objectives and meet the academic requirements. Arising from the objectives indicated in chapter one, the methodological scheme employed is a combination of qualitative and quantitative research.

Qualitative research explores and understands the meaning of the individual or a group ascribed to a social or human problem Creswell. (2009, p, 4) In the present research, qualitative research is realized by analyzing articles following Van Leewen’s (2008) model of analysis to disclose the naturalized and the recurrent stereotypes in newspapers’ discourse. Thanks to this approach, analysis of articles is systematic and guided, in addition to the inventory provided by Thompson (1990) and Lazard (2005), which have also been included in this research as the main approach. The research problem is to investigate how discourse circulates beliefs and ideas that are sustaining traditional views about women in general and

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Muslim women in particular throughout the Algerian newspaper articles. The aim behind opting for a qualitative research design is to provide the researcher with a better thoughtful understanding of discourse existing in Algerian newspapers concerning female converts. This type of research contributes to giving various avenues to explore the implied beliefs and thoughts perpetuated almost all the way through media discourse in Algeria.

Qualitative research is useful in this academic work in that it affords a large methodical, scientific, and deep analytical descriptions for discourse.

Through this research, the researcher seeks to provide a neat analysis of the phenomenon using the selected approaches and the participants' points of view. Away from that, the researcher intends to deal with the phenomenon with an open mind and an objective perspective, collects the extensive amount of articles from a number of newspapers, organizes them into forms that have coherence, uses verbal descriptions to depict the situation in the research's context, and organizes data collected from women converts through the questionnaire and the online comments of the readers.

The process of data collection for this research depends on qualitative and quantitative analysis of data that are mainly used because they focus on verbatim descriptions and numerical ones in terms of statistical analysis. As this research is guided by Critical Discourse Analysis, Feminist Critical Discourse Analysis, and a questionnaire which stands as the basis of analysis for data, the researcher structures data collection procedure by opting for a quantity of 30 articles from a number of Algerian newspapers that deal with cases of conversion to Islam by Western women providing stories and narratives presented by Algerian journalists, in addition to a questionnaire distributed to women revert to Islam to be answered according to a planned set of questions taking into account the research objectives. Online comments that are just following the collected articles are analyzed in an

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attempt to meet the convenience of this investigation. The methods used in data collection are techniques to be used to collect, analyze, and interpret data as well. Creswell (2009)

4. Research Instruments

4.1 Questionnaire

This research is partially based on a carefully designed questionnaire to meet the research intentions and academic objectives, oriented by the characteristics of the respondents and the research itself. It is delivered to 52 women Muslim revert, who reverted in different areas in the world and during various periods of time. It is divided into an introduction to enable the respondents to immerse into the area of the topic of the study and to give them the opportunity to be familiar with specific terms and objectives of the research they are contributing to, respecting their rights to know the nature of the research they are included in exactly. The section of questions is a set of a combination between closed-ended questions and open-ended ones and that are meant to obtain both qualitative and quantitative data in order to shed light on the different areas of the issue. The second section is a space for respondents to introduce themselves and to give specific information, where they are asked to provide personal and professional information. Moreover, this questionnaire guarantees anonymity for respondents, for it does not include any personal identity, names, or ethnic belonging, to sound more objective and academically reliable.

The questionnaire distributed to women Muslim converts is delivered online. The researcher designed the questionnaire and posted it in a specialized website, namely "<https://form.myjotform.com/91444027782560>" in order to be more accessible with regard to their belonging to different parts of the world, and to facilitate the collection of the data provided to the researcher.

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6. Data Collection Procedures

The primary data for the current research is divided into two parts based on the nature of each one. First, data collected from Algerian newspaper articles, which are chosen randomly according to their convenience to the context of this research as being conducted in relation to women Muslim revert put under the coverage of the Algerian newspapers. The study involves the Algerian context only while it analyzes online comments of readers that are presented within the same articles. Second, data are collected from the questionnaire distributed to women converts online since the study encompasses women converts from different parts of the world who are unable to provide direct answers. Secondary data are collected from a number of significant references related to previously conducted researches.

7. Context of the Study

The current research is carried out in a purely Algerian context that has known different changes and has gone through serious phenomena along with its history. The evolution of media in Algeria is marked by the interrelation between politics, history, economics, and social events. Conversion to Islam is one of the covered phenomena by the Algerian newspapers from diverse angles.

Since Islam is spreading and people, mainly women from various parts of the world, are embracing it, the context of this research is not limited to a restricted number of countries or areas. Rather, different women from different countries represent a fertile ground on which this research is based. Yet, for the analysis of newspaper articles, the Algerian context (Algerian newspapers) is considered as the main background that shapes this study's context for a set of reasons. First, in the present times, some Western people in Algeria convert to Islam in some regions due to different reasons and as persons belonging to Western companies, tourists, or even people coming to Algeria to visit Algerian friends or families.

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According to Algerian statistics recorded in Echourouk newspaper on behalf of the Ministry of Religion in Algeria, 260 people reverted to Islam in 2017; 160 were men, and 100 were women. It is mentioned in the same article that these statistics are not final, and the number may exceed that since some people do not go through administration procedures to subscribe themselves as Muslim revert. (Echourouk Online, 2018)

Second, the Algerian academic context needs to investigate this kind of cases to enrich the scientific and the academic background since it lacks examination and targeted studies that deal with conversion and converts in relation to media studies. The Algerian academia needs to provide more critical research regarding this issue and enlarge the scope of its study without being limited to providing narratives and stories about the process of conversion to Islam that concern Western women reverting to Islam. Third, in particular the newspapers in Algeria moved recently from being public, controlled, restricted and based on imposed lines of thought to private newspapers allowed to voice their own version of the information. This new prospect in the Algerian media scene provides this study with a fresh breath and gives new aspects to be covered and examined by scientific research in Algeria. Fourth, the Algerian audience is exposed to heavily designed newspapers' articles that spread limited stereotypes and ideologies, mainly the ones concerning women revert, hence the urge to have this research conducted.

8. Media in Algeria

Media as mentioned previously is a socially based means of communication which influences societies and it is influenced by them. It transmits facts and events that shape the public opinion through time, since social, historical, political economic and even religious factors impact the nature and the performance or the way discourse is delivered through media. In Algeria, media generally and the newspapers particularly had gone through different phases until they reached the actual status. According to Ahlem Bey (2007), the

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history of the evolution of media in Algeria may be divided into two main periods that marked changes considered as turning points in the arrangement, environment and even working conditions of media in Algeria. These two historical periods are principally based on political changes in Algeria.

The first phase goes back to the period prior to 1988. In this period, the media scene was characterized by being faithful to the government, i.e. authorities restricted media activities, access to information and the nature of the information and its transmission to the audience, essentially written media since Algeria had only one TV channel which was manipulated along with the newspapers by the government. It is also known by the followership to the dominant conforming rule of the one and the only ruling power that is the Algerian government at that time. The second historical period regarding the media in Algeria goes back to the period after 1988, when balance of power and the political and economic policies changed influences as well. Media and authorities allowed the multiplicity of media and Algeria witnessed in this era the agreement on delivering a new law concerning the media, namely the law of 1990 that condemned the exclusivity of government in manipulating the press and media in general. The law opened the door for the emergence of private newspapers and setting of this law avowed the right of the freedom of expression in Algeria. Although the 1990 law was signed by the Algerian government, Ahlem Bey (2007) argues that limitations and restrictions existed, she even adds that the law itself enforced these limitations and boundaries for journalists and press makers.

Mohamed Kirat (1998) states that the media in Algeria was highly influenced by history. After the war of independence, media was a support to the ruling political system that is known as “the one party policy;” the party responsible for the 20 years of sovereignty of media in Algeria under the name of tyrannical supremacy. The latter caused no improvement, instead, it was used as a means to serve decision makers of the political

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system. It deprived journalists of their rights in transmitting information, consequently, it disadvantaged the audience from their right to know the truth. Kirat (1998) argues that the difference is clearly noticed between public and private media.

9. Targeted Population

Population is a group of individuals from which samples are taken for measurement. Kombo and Tromp (2006) The targeted population included in the current research are women who embraced Islam from different nationalities and backgrounds; they are Western women of different ages. This study is based on Western women converts as the focus of this research. Muslim Women converts investigated in the designed questionnaire have been contacted online through a Facebook group dedicated to Muslim converts over the world, among them there are working women as there are non- working ones, most of them are from Europe, North America and Asia.

10. The Population and Sample

The present research is based on a purposive sample that serves and sustains the objective of examining and analyzing the gathered data. Seale (2012) argues that in purposive sampling, elements of research are, “selected on the basis of having a significant relation to the research topic.” (2012, p, 237) Purposive sampling is considered representative “*reflective of the population*” in that it contributes to the validity and the credibility of the research. The sample in the current research is divided into two categories which are represented in the articles of the Algerian newspapers that are selected using theoretical sampling, in addition to Women converts who are expected to respond to the distributed questionnaire. These women are selected following the snowball sampling. Concerning the newspapers’ articles, the researcher’s focus lies on headlines, expressions and words provided in 18 articles from different Algerian newspapers.

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For Kombo and Tromp (2006), sampling is the process that is followed by the researcher in order to group individuals (respondents or the group on which the research is based), and assemble things, places, elements or discourses that help gather data needed for a given scientific research. The sampling design is the road map of what to be taken into consideration when selecting cases to be observed. Kombo and Tromp (2006, p, 77) In scientific research, valid information are crucial for the credibility of any study, considering that respondents for this research are selected by means of purposive sampling as they have the capacity to provide crucial data, as being women converts who went through conversion into Islam which is the core element in this research. Tongco (2007) claims that purposive sampling assists to decide on a population which may help in certain issues as they are engaged in it and they have the sufficient experience and answers regarded as reliable for the conducted research. Furthermore, Bryman (2008) illustrates that the credibility of purposive sampling depends on the researcher's skill to select data which are convenient for the issue being investigated since he/she opted for respondents believed to be reliable for his/her study.

11. Data Analysis

Qualitative data which are obtained through the analysis of newspaper articles and the questionnaire distributed to Muslim converts are analyzed by coding and grouping the emerging themes. Put differently, data are arranged according to the disclosed themes and they are descriptively analyzed. First, the qualitative data gathered from the newspaper's discourse are categorized and are based on their similarities and linearity in sustaining the same beliefs and opinions, and then provided neat explanations and analysis to clarify the relationship between these data and the investigated issue in the research as a whole. Besides, the quantitative data taken from the questionnaire delivered to Muslim women converts online are grouped as well according to the suggested questions and their distribution in the

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questionnaire itself. They are organized in charts and diagrams commented on and described with percentages and numbers.

12. Critical Discourse Analysis

Discourse is the implementation of power and hegemony among groups and communities, it reinforces domination and legitimizes ideological practices in societies. Reisigl and Wodak (2009) report that discourse is identified as being an element or more specifically an entity analysed in multiple ways and then interpreted more than being a limited entity that is exclusively considered as a unit of speech only. Critical Discourse Analysis is a type of discourse in analytical research that primarily studies the way social power abuse, dominance, hegemony, and inequality are enacted, reproduced by text and talk in the social and political context. CDA explores the connections between the use of language and the social and political contexts in which the latter occurs. It explores issues such as gender, ethnicity, cultural differences, ideology and identity and how these are both constructed and reflected in texts,

The objective of this discipline is to uncover the ideological beliefs that are concealed in the words of our texts or oral speech, so as to resist and prevail over the diverse forms of power (control) or to obtain an appreciation of the power control we are performing without a proper realization. N, Fairclough (1989, p, 56)

Titscher et al. (2000) confirm that, “CDA is not concerned with language use per se, but with the linguistic character of social and cultural processes and structures.” (2000, p, 146) Critical Discourse Analysis and Gender Studies share the same awareness of disclosing ideologies and misrepresentations concerning women. Wodak and Meyer (2008) argue that, “CDA is therefore not interested in investigating a linguistic unit per se; but in studying social phenomena which are necessarily complex and thus require a multidisciplinary and multi-methodical approach,” (p, 2) i.e. CDA is not only dedicated to analyse linguistic entities and study linguistic phenomena in isolation, rather it gathers social and linguistic

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phenomena using a multidisciplinary approach as well, hence, it can be considered as an effective approach to deal with all these social phenomena altogether. Lakoff (1973) states that the reflection of society is seen in language with all its values and assumptions, and CDA is one of the approaches that examines language to see how these values and assumptions are spoken about and represented in language. Richardson (2007) defines CDA as follows: “a perspective on critical scholarship: a theory and a method of analysing the way that individuals and institutions use language.” (2007, p, 1-2) This idea reinforces the perception that CDA is a method that analyses language in use and the way users of this language exercise certain discourses to convey certain beliefs and ideologies and it tries to bring them into light. Richardson (2007) reports that CDA does not stop at providing descriptions and summaries for tangible texts or discourses in general; it is rather an analysis that supplies interpretations and explanations and argues that the relation and the interaction between the producer of discourse, the text (discourse) and the consumer shapes and constructs the textual meaning or meaning as a whole. Social values, opinions and assumptions about women are also embedded within discourse and in order to investigate discourse that deals with women and their social position, Feminist Critical Discourse Analysis is the assumed approach that would facilitate these investigations.

13. Feminist Critical Discourse Analysis

Feminist critical discourse analysts were inspired by the third wave feminism and post-structuralist theories as argued by Lehtonen (2007). As they define gender as being fluid and dynamic, they advance the concept of Feminist Critical Discourse Analysis where they raise the issue of identity as related undeniably to femininities and masculinities. They emphasize also gender identity and how it is outlined by discourse. Lazar (2005) the model of Performativity has been the concept on which FCDA scholars have relied their understanding of gender as characterized and constructed by discourse. Yet, they still

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criticize Butler, for the latter explains and relates almost everything to discourse in the analysis and ignores other influencing factors mainly elements that construct identity and the influence of power relations on the different aspects of gender. Lazar (2005) argues that drawing on FCDA, gender is not directly produced by discourse only, it is not exclusively and fully shaped by it, it is rather, represented through discourse. FCDA analysts focus on gender representations and how power relations impact the constructions of gender identities by means of the analysis of texts in relation to their particularities regarding their nature and the context they are produced in and from Lazar. (2005) Discourse may reveal a variety of cases and multiple situations, it may be dedicated to convey and reinforce certain values, maintaining domination, subordination, abuse or neglect and resistance. It may as well promote empowerment as the mirror that reflects gender issues and brings them to light transmitting them and stressing resistance to certain circulating beliefs and ideologies, taking for granted norms and naturalized false beliefs. Thus, discourse is not producing gender and full-fledging gender identities, it is reflecting and accentuating them instead. Lazar (2005) Feminist Critical Discourse Analysis is a contemporary field of study regarded as an approach inspired from CDA. It is a branch of CDA as stated by Lohtonen (2007). Analysts in CDA were not interested in investigating gender and gender issues. Rather, the gap was bridged by feminist critical discourse analysts who used CDA in their analyses and research from a feminist perspective while paying attention to gender per se and focusing on issues related to gender discrimination between men and women, abuse, subordination and asymmetrical power relations. They shed light on the main gender issue “Patriarchy” and patriarchal practices. Lehtonen (2007) adds that the researchers attempted to raise the awareness of people who are directly exposed to this kind of representations. FCDA emphasizes the importance of being critical investigating discourse and this is one of the characteristics shared by FCDA and CDA. Jorgensen and Phillips (2004) state that the

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critical spirit of CDA represents the eagerness to discover the relation and the reflections between “language and social practice” and how language is used to pave the way to implement certain beliefs and ideologies mainly gender discriminating ideologies in the case of FCDA. Lazar (2005) explains that this critical nature of FCDA demystifies and denaturalizes assumptions related to gender and ideologies that are taken for granted and based on common sense. Then, FCDA clarifies the way all these assumptions work to serve patriarchy and ideologies, “complex and subtle ways in which taken-for-granted social assumptions and hegemonic power relations are discursively produced, perpetuated, negotiated and challenged.” (Lazar, 2005, p. 2) FCDA does not provide structured approaches to deal with analysis on discourse; it is rather inspired by the critical spirit of CDA as a whole approach that aims at the rejection of abuse, discrimination and offensive discourses,

Investigations of the interrelations between gender, power, ideology, and discourse are necessarily complex and multi-faceted, which explains why feminist studies and CDA alike (and feminist CDA at their confluence) are open to interdisciplinary research. M. Lazar (2007, p, 151)

The approach’ objective as well is to have an effective role in changing the current situations of women. FCDA challenges the status-quo in patriarchal societies and points at issues that feed the dominance, power and ideologies that are the main causes of hegemony. In addition, it highlights subordination of women who are enslaved by patriarchy. They are minimized, marginalized and restricted to the domestic sphere, regardless of some women’s powerful statuses or achievements,

This is especially pertinent in the present time; it is recognized that operations of gender ideology and institutionalized power asymmetries between (and among) groups of women and men are complexly intertwined with other social identities and are variable across cultures. M. Lazar (2007, p, 1)

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Feminist Critical Discourse Analysis involves the awareness about differences and the way they are represented in discourse which is loaded with sexism and gender discrimination. Sexist structures and discourse promote the idea that men and women are social actors who are shaped in a complex way. The field of FCDA is one form to resist offensive, tyrannical and repressive social relations, it tries to raise consciousness and calls for change, and FCDA is an attempt to improve women's status, for its dares confront the production of undermining beliefs and gender ideologies. The approach is considered as "analytical resistance", since it is based on criticizing, investigating and negotiating discourse on gender aiming at resisting, improving and changing the actual social forms. Lazar (2005) FCDA and Gender studies meet in a common point, where analysis and the academic interest turn around bringing into light the complexities of working on power, hegemony and ideologies. The ideologies that are manipulated to mislead audience and to perpetuate certain beliefs and pertain patriarchy and men's superiority Vis a Vis woman in society. According to Lazar (2007), FCDA aims at clarifying and explaining the power relations and discrimination which are produced and reproduced in discourses as it defies these productions so as to support change and correct representations of women through discourses, raising awareness and daring criticise issues related to gender and women studies. The aim of feminist critical discourse studies is, therefore, to show up,

the complex, subtle, and sometimes not so subtle, ways in which frequently taken-for-granted gendered assumptions and hegemonic power relations are discursively produced, sustained, negotiated, and challenged in different contexts and communities. M. Lazar (2007, p. 142)

Feminist Critical Discourse Analysis draws attention to the specificity of the influence of gender ideology and the discriminatory impact it has on the receiver of this kind of ideologies and beliefs in the sense that asymmetry and abuse or even offensive behaviour and discursive portrayal are designed and manipulated so as to appear as natural processes and become

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completely banal norms. Power relations and dominance between men and women are dictated by societies that emphasize what is scholarly called “Gender Ideology.” The latter is a kind of relationship among men and women as stated by Eckert (1989, p, 253–254). Gender ideology conforms to characteristics of ideologies which are implicitly and smoothly passed through language and reconstructed to appear natural so that the audience deals with them as part of their society. For instance, the way societies acknowledge domination, authority and the hierarchical distribution they live within or they are exposed to via different means as media for instance. Audiences feel they are obliged to obey these social rules and hierarchies without negotiating them; since for them it is usual and expected. Sharing these characteristics gives gender ideology the power of controlling minds and maintaining patriarchy and abusive attitudes and behaviours towards women according to Fairclough (1989). Ideologies are controlling minds mainly those displayed by media discourse. They become assumptions that hierarchically place certain social actors to be controlling and others to be controlled compliant and submissive to the dominating powers.

In this study concerned with the representation of Muslim women revert in discourse inserted in Algerian newspapers, FCDA seems the appropriate approach to reveal embedded ideologies and disclose beliefs and ideas that try to emphasize women subordination and marginalization as their contributions in society and the effort they are making to prove themselves. Using FCDA in this investigation is an attempt to cover almost all of the angles of this issue which are not able to be covered by previous approaches.

FCDA appears relevant to this research as well since its vital goal is to criticize discourses that are loaded with disempowerment, marginalization, and mistreatment regarding women, discourses that symbolize men as the dominant power and depict them as the superior group in a society lowering the importance of women’s role and their contribution in societies, especially revert Muslim women who are considered at least for this research as a bridge

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between cultures and societies owing to the confronting of the famous so-called ideological US and Other as claimed by Michel Lazar, “The central concern of feminist critical discourse analysts is with critiquing discourses which sustain a patriarchal social order – relations of power that systematically privilege men as a social group, and disadvantage, exclude, and disempower women as a social group.” (2007,p .145) Analyzing discourses that represent relations between men and women and their effect, how they are is according to Lazar the concern of “***Gender Relationality***”, she reports “Underlying a critical feminist analysis of discourse in these areas is the principle of ‘gender relationality’, which may be either explicitly or implicitly at work.” (Lazar, 2007) Applying such an analysis on the current research may provide it with more validity since relations are studied from both sides, revert women’s discursive representation in relation to revert men’s representation as well. This said, articles that depict Muslim women revert are analyzed in comparison to ones portraying men also highlighting “*gender relationality*” as a principle to stress gender ideologies,

Gender relationality entails a focus on two kinds of relationships. The first focus is on discursive co-constructions of ways of doing and being a woman and a man in particular communities of practice. The concern is not with women in isolation, but vis-a -vis men within particular gender orders. Gender relationality in this sense also renders analyzable, from a feminist perspective, how men talk (see Johnson & Meinhof, 1997) and are textually represented M.Lazar (2007, p, 150)

This study is not limited to the academic sphere solely; it is rather an attempt to voice Muslim women who are revert shedding light on the discursive representation Algerian newspapers provide to their audience. It is an attempt to go beyond gender studies as a discipline and make it operate as a means that actively defends Muslim women revert thanks to the analysis it carries out standing on Feminist Critical Discourse. The latter being regarded as a sort of activism in the domain of gender studies, for it provides the targeted analysis of discourses that are burdened with gender ideologies, discrimination and abuse,

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Instead, I suggest that the work undertaken by critical academic feminists can be seen as academic activism – raising critical awareness through research and teaching – of which feminist CDA constitutes a form of analytical activism, through its theorization and analysis of gendered discourse practices. (2007, p, 146)

Investigations in FCDA are based on meaning extracted from explicit forms and the said or the clearly expressed ideas and beliefs. It gives more importance to the unsaid as well, i.e. the implicitly perpetuated ambiguous and indistinct meanings and the slippery significations that propagate ideological oppressive beliefs and maintain asymmetrical power relations, gender equity and dominating patriarchy, “less obvious, nuanced and implicit meanings for the subtle and complex renderings of ideological assumptions and power relations in contemporary societies.” (Lazar, 2005, p, 13) Basing this research methodology on FCDA offers an opportunity to focus on the clear linguistic forms that state overtly offensive and discriminatory or marginalizing meanings towards Muslim women revert. The researcher spotlights ideas and beliefs flowing within Algerian newspapers’ discourse and looks at the different perceptions of the image perpetuated through the media, the impression it leaves and the convictions that are naturalizing the traditional insight related to women through time. They are presuppositions that make the Algerian media meet with the international media in terms of establishing and strengthening patriarchal beliefs.

14. Feminist Critical Discourse Analysis and Media

Feminist Critical Discourse Analysis has always debated media coverage of certain gender related phenomena and mostly women issues and representations. It uses critical characteristics to deal with media discourse in all its forms to provide clarifications and explanations to the given attitudes, misunderstandings, and stereotypes supplemented in articles of newspapers, advertisements, TV shows or magazines etc. It evolved to cover the

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dissimilar portrayals of women and to defy the derogative or the oppressive ideologies abusing women all over the world.

The interest of the feminist perspective regarding the media and its representation of gender was marked from the second wave feminism and has continued to the present days. According to Gill (2007), studies conducted on investigating the way media shapes and portrays gender, feminist critical discourse analysts emphasized the manner media represents women and how it pictures them as social actors. Studies examining media, mainly advertisements, proceed to analyses which they refer to as “angry retribution,” as described by Gill (2007, p, 11), they depend on disclosing stereotypes perpetuated on women and the way they circulate through media basing their analysis on content analysis.

During the 1980s and following the development of media through all its types, the perception of approaching women issues in media and the concern of analyzing the portrayal of females increased and contextualization was of great importance. The analysis of representations given by media are regarded vital and essentially required since scholars started to view them as basic criteria to validate and gain credibility for academic research devoted to this field of research. Stephanie Mearns (2013)

Furthermore, media analysis approached from a feminist perspective is not limited to exploring stereotypes and unveiling gender ideologies, it is rather dedicated to highlighting the position that women take in the domain in media and the effective role they perform in the achievements of their productivity in media. Moreover, research on the subject of gender studies and media or the representation of women in media take account of the audience as well, since basing research on assumptions distorts its validity and reliability preventing analysts or academic researchers from measuring the effect of the

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media without taking into consideration the audience and their contribution to media and the impact of media on them. Mearns (2013)

Researchers and feminist critical analysts in the same line persist to examine the depiction of women in media as one cannot assume that there is one approach to deal with this phenomenon. Gill states that “there is no stable, unchanging feminist perspective from which to make a cool appraisal of contemporary gender in the media.” (2007, p, 2) Marginalized and diminutive stereotypes continue to be covered by most research conducted in this regard and the traditional ideas and pictures of women as being part of the domestic sphere and limited to the “house wife” role are maintained according to many studies carried through different periods of time. Stephanie Mearns reports that, “while it is difficult to summarize decades of research on many different subjects, overarching themes are present and many of these reinforce the dominant image of women found in society.” (2013, p, 32) She further adds that other studies insist on the reproduction of the same beliefs and the biased positions focusing on the marital status and physical appearance in relation to women with specific focus more than those related to men.

Feminist Critical Discourse Analysis shows that misleading stereotypes, patriarchal beliefs and perpetuated ideologies that strengthen the secondary position of women and fortify the *status quo* and the superiority of men over women broadcast in the media are used for pure commercial aims. Stephanie Mearns (2013)

Investigating a research area similar to gender studies including women reverts to Islam while providing analyses of discourse delivered to portray them needs to be put under cautious analysis in respect to the uniqueness of the area being investigated. Gender studies and the interdisciplinary dimensions of FCDA approach, in addition to the importance of media and the serious impact that it has on societies may give more relevance to this

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research. Moreover, FCDA issues the split provided in Algerian articles concerning women converts concerning born Muslim women as another ideological dimension of the media in Algeria. Its convenience for the current investigation could also be seen in the critical character of FCDA that meets the needs of this research.

15. Ethical Considerations

This research is conducted from a scientific and academic perspective only, away from religious aspects, beliefs, presumptions or backgrounds. It is purely carried out to serve academic needs and to enhance research in the field of gender studies and women concerns in the Algerian context. Articles and names of newspapers are analyzed out of any advertisement or commercial objective.

All the way through the research, research ethical issues were seriously observed and taken into account. Women informants were assured to express themselves freely and their views were to be used for this research only. Their names were not disclosed to anyone. They were all given equal opportunities to answer. As for newspapers' articles, they were all mentioned in relation to the original newspapers.

16. The Theory of Representation of Social Actors Van Leeuwen (2008)

This study is based on Critical Discourse Analysis approached from a feminist perspective since the research deals with the portrayal of women converts. First, it is assumed that it is an appropriate approach for this study, for it has the capacities to unveil stereotypes perpetuated through media discourse about Muslim women converts considering the different inventories and systematic methods of analysis of discourse that it offers. Second, it is a multidisciplinary approach by which the researcher may bring altogether different aspects and variables, notably race, gender, and ethnicity for instance in one research. Since Critical Discourse Analysis and Gender Studies share the same awareness of

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disclosing ideologies and misrepresentations concerning women, Wodak and Meyer argue that, “CDA is therefore not interested in investigating a linguistic unit per se; but in studying social phenomena which are necessarily complex and thus require a multidisciplinary and multi-methodical approach.” (2008, p, 2) Thus, CDA is not only dedicated to analyze linguistic entities and study linguistic phenomena in isolation, it rather encompass social phenomena and linguistic ones using a multidisciplinary approach as well, so it can be considered as an effective approach. Lakoff (1973) stated that the reflection of a society can be seen in language with all its values and assumptions.

Discourse in general and media discourse in particular are considered as the representation of human experiences since they transmit information and news to the public sphere. The Media discourse is the mirror that reflects a set of values that are heavily implanted in a society and thus imposes them on the recipients. For instance, news and newspaper articles are representations and they are not innocent or empty from these values and opinions regardless of the represented element or person,

Language is a semiotic code, it imposes a structure of values, social and economic in origin, on whatever is represented; and so inevitably news, like every discourse constructively patterns that of which it speaks. News is a representation in this sense of construction; it is not a value-free reflection of acts. Fowler (1991, p, 4)

Since the concern of this research is to attempt clarify and disclose the way Muslim women as social actors are represented in newspapers' discourse in Algeria, the socio-semantic approach which is used is the Van Leeuwen's approach of named “The Representation of Social Actors (2008)”

It is an approach developed by Van Leeuwen in (2008), used by critical discourse analysts to reveal the way social actors are represented in discourses using a socio-semantic inventory including a set of different elements to analyze social actors' representation. It is crucial to this investigation about Muslim women converts since it is an efficient and

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methodical way of analyzing discourse. It is a revealing inventory to disclose the way Muslim women converts are represented as well. The following elements are selected according to Van Leeuwen's approach (2008) to be used to realize the analysis of 30 articles from Algerian newspapers.

Exclusion: Representation of social actors according to Van Leeuwen may exclude social actors to serve certain objectives related to the addressed reader. In some cases, the exclusion may be “*innocent*” because suppressed details are known or just are irrelevant for readers. Yet, other information are neglected intentionally for propaganda strategies. Within exclusion, social actors can be totally invisible since the latter leaves traces neither about social actors nor about their activities; it is used to compare different representations of the same social practice. However, once the action is included, some or all actors are concealed, it is considered as an exclusion that leaves a trace. Exclusion may be realized by suppression (no indication of the social actors anywhere in the text at all). Alternatively, by Backgrounding, “deemphasizing social actors, readers may infer social actors identity because they are not entirely excluded.” (2008, p, 29)

Inclusion: it is the fact of mentioning social actors in different ways, notably:

Role Allocation: social actors can be represented using either active or passive roles. *Activation* by means of representing them as active and dynamic in a certain discourse or by *Passivation* mentioning them as objects or beneficiaries in a positive or a negative way.

Genericization: occurs when social actors are represented as classes or as specifically identifiable individuals.

Differentiation: is achieved by differentiating a social actor or group from a similar one, and creating a split that reinforces boundaries between the “Us” and the “Other.”

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Nomination: is when social actors are referred to by proper noun, which can be *Formalized* using a surname with or without honorifics, *Semi-formalized* using a given name and a surname or *Informalized* giving only a name.

Categorization: is to bring social actors into one category or different ones.

Functionalization: refers to social actors by what they do, or *Identification* representing them by what they are; including (gender, age, provenance, class, wealth, ethnicity, etc). *Relational Identification* through which social actors are represented using their personal kinship or work relations. The selected elements are systematically provided with the whole inventory of Van Leeuwen (2008).

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The following diagram clarifies the above stated inventory processed by Van Leewen (2008)

and followed by the researcher to deal with the newspaper discourse in the Algerian media:

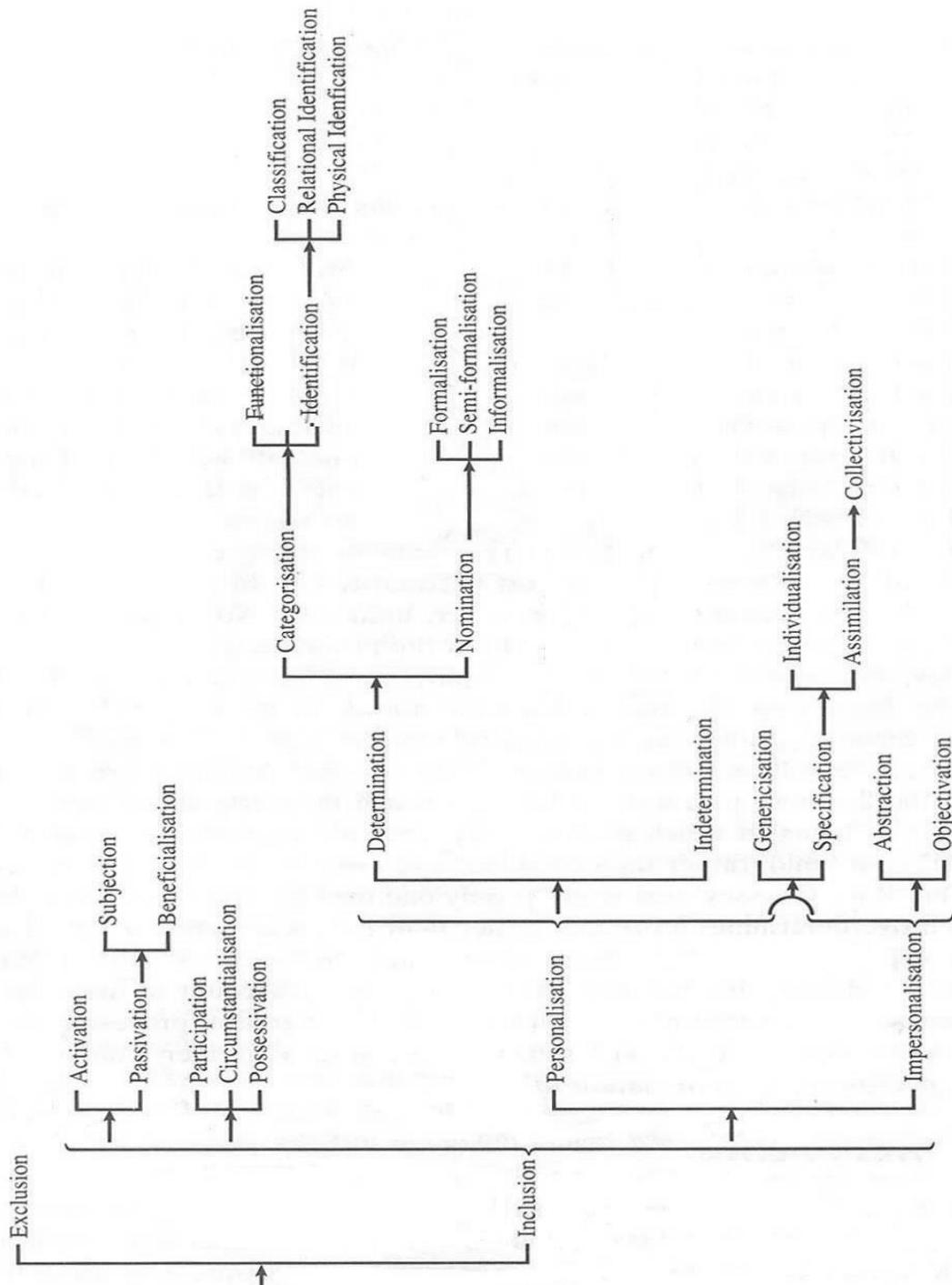


Figure 1 The Theory of Representation of Social Actors Van Leewen(2008)

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17. Thomson's Modes of Operation of Ideology 1990

The following table is providing an explanation of the second Critical Discourse Analytical Approach, elaborated by JOHN B. THOMPSON in 1990. The approach offers a closer look at the ideologies perpetuated in the Algerian newspaper discourse representing Muslim women embracing Islam.

Modes of Operation	Linguistic Strategy	Explanation
Legitimation	Rationalization	Justify the rationalized social relations.
	Universalization	Argue that institutional relations that serve few groups benefit everyone.
	Narrativization	Relate current social relations within traditions and stories of the past.
Dissimulation	Displacement	Use a term that normally refer to something else.
	Euphemization	Shift the descriptive language to give social relations a positive “Spin”.
	Trope	The figurative use of language, including synecdoche, metonymy and metaphor.

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Unification	Standardization	Create a union of individuals or groups through the standardization of language and symbols
	Symbolization of unity	Create a collective identity among groups from the adoption of shared set of symbols
Fragmentation	Differentiation	Emphasize differences between groups
	Expurgation of the other	Create a common enemy to unite people in opposition
Reification	Naturalization	Present situations as national and as the outcome of a natural historical process
	Externalization	Portray situations without their historical background
	Nominalization	Turn actors and actions within a sentence into nouns

Taken from Brasier (2002, p, 241) and Thompson (1990, p, 60) cited in Ferguson,

John (2009, p, 45)

Thompson (1984) emphasizes investigations regarding ideology. Said otherwise, the model offers a way to investigate the manipulation of meaning which enforces asymmetrical power relations and support domination and authority of particular groups over others, the

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power behind words and the symbolic forms shaping strategies that have a major role in ideology perpetuation. Through discourse and mainly newspapers' discourse, ideologies flow through the linguistic forms that construct the whole discourse apart from the social and the historical background they are made to cover. They are required to be viewed as *linguistic constructions* since they display expressions and structures burdened with specific significances and message; that's why they ought to be studied and analyzed to uncover their role in serving ideologies and perpetuating them smoothly under the name of news accessibility and transfer,

The forms of discourse which express ideology must be viewed, not only a socially and historically situated practices, but also as linguistic constructions which display an articulated structure. Forms of discourse are situated practices and something more, precisely because they are linguistic constructions which claim to say something. Thompson (1984, p, 185)

The above table shows the organization of the approach suggested by Thompson in 1990 to explain how ideologies may circulate in discourse and the way analysts proceed to unveil their occurrence and facilitate the disclosure of objectives behind such a use of certain linguistic forms and discourses. This systematic analysis provided by Thompson strengthens the validity of the present research since it helps carrying the analysis of discourse presented by the articles in a systematic and an organized way. This inventory serves at dealing with the analysis respecting each category of analysis which is named by Thompson as "mode of operation of ideology", i.e. the manner discourse is used to make ideologies appear innocent parts of the delivered discourse. It is believed to assist the researcher to give a careful reading and interpretation of the discursive representation of Muslim women converts in the Algerian newspapers.

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Thompson's (1990) model is a combination of five discursive structures and within each structure he clarifies more with the discursive strategy used to reach the perpetuation of the implicitly circulated ideology. In a methodical manner, Thompson categorizes each strategy and gives an explanation to the possibility of its occurrence in a certain discourse. He starts with *Legitimation* that may be explained according to him as procedure of establishing power relations and *legitimizing* the dominance of a group, a class, gender, or category over another. It is the exercise of brainwashing and playing with linguistic forms and discourses to convey specific beliefs and ideas and to set up asymmetrical relations among groups and represent them as being the magical and natural way in which they should come about in order to gain support and justify the disequilibrium in power distribution between the represented groups. *Legitimation* itself is divided by Thomson into three linguistic strategies that sustain the transmission of ideologies in discourse; these strategies are set as follows: Rationalization, Universalization, and Narrativization.

First, *Rationalization* is defined by Thompson as a discursive structure that naturalizes the hierachal organization in social relations or in the case of this study the gender relations. For instance, this strategy justifies the categorizations among men and women in certain societies, the privilege or the abuse of the portrayed group is manifested and discursively described as the actual and the natural way in which things go on. The second linguistic strategy is *Universalization* is the strategy that represents a group of institutional decisions and policies as being in favor of all individuals and categories, whereas, in reality these policies or institutions supply profits to specific groups or individuals so as to attract the approval of the abused groups, who are misled by this discursive strategy to preserve and maintain the privileges enjoyed by the preferred forces. The third linguistic strategy provided by Thompson is *Narrativization*. The latter identifies it as exposing stories, narrations and traditions invented to sustain the interests of a certain

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society through the making of the world's constructions and norms. Throughout this strategy the cited social interests are consciously naturalized, generalized and believed to be the logical ways in which human relations should be set in societies.

The second mode of operation of Ideology in Thompson's inventory is *Dissimulation*. He states that it is the concealing and the obscuring of ideology all the way through discourse. Following this method, relations of domination and power exercising are denied and hidden behind the linguistic forms used or symbolized and deviated in order not to shed light on the intended objective of setting and maintaining authorities and domination. Thompson(1990) explains that *Dissimulation* is a mode that uses other three linguistic strategies as well to make possible the transfer of ideologies throughout discourse, it gathers under its meaning three other linguistic strategies: first, Displacement as identified by Thompson (1990) is the use of a term that has a specific meaning in order to mean another thing, the shift in the linguistic use of given terms emphasizes the deviation of meaning to hide from view what cannot be said in a direct way. Then he adds *Euphemization*, which is the highlighting of the importance end the positive roles of social relations and actions or even institutions that uphold this kind of relations, this strategy brings to mind an optimistic evaluation concerning these institutions and relations and embodies it as being constructive and productive as well.

Thompson (1990) clarifies more with examples on using words with certain significations to express different ones, "the violent suppression of protest is described as 'the restoration of order'; a concentration camp is described as a 'rehabilitation centre'; institutionalized inequalities based on ethnic divisions are described as 'separate development'; foreign labourers deprived of citizenship rights are described as 'guest workers'. Thompson adds as a linguistic strategy in **Dissimilation** which is "**Trope**," it is using language in a discourse which is figuratively constructed, the meaning is not said

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explicitly and clearly, instead, other forms are used to perpetuate the intentional meaning.

Within Trope using there is the use of **Synecdoche** which is one form to dissimulate meaning via the application of a word that refers to part of something to mean the entire thing or the other way round like reversing social relations among groups in an attempt to confuse the audience. The illustration provided by Thompson (1990) is about referring by Irish people to the whole government or a rugby team. Trope may also be realized by means of **Metonymy** that is the replacement of a quality or a feature or even a term to substitute the name or the thing represented. **Metaphor** is another technique to attain Trope and then dissimulate the meaning; it is to make a combination between a term, a word, or a characteristic, and an act or an entity or an element to be represented regarding that there is no literal relation. **Unification**, is a mode where ideology operates to create a common ground between participants or the portrayed groups, this method aims at unifying individuals and groups and mentioning shared interests and emphasizing the united identity regardless of differences and divergence among them. **Unification** gathers a set of linguistic strategies to arrive at the operation of ideology through discourse, **Standardization** is one of these strategies and the example given by Thompson is the standardization of English in South Africa to be a national language in order to unify people around the country and to cover differences. The emphasis on sharing or speaking the same language is a way to accentuate the similarities and collectivity against the population of South African people and to make them feel the importance of being united and having the same interests and the same destiny, generating the sense of identity is one appearance of ideology in discourse according to Thompson (1990).

Symbolization of Unity is another key strategy used to circulate ideology through discourse and even through the newspapers' discourse. It is manifested through the use of details like the flag or anthems. **Fragmentation**, however, is the opposite of **Unification**,

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the latter serves at perpetuating the ideology of difference, sustains and highlights distinctions and variations to symbolize them as a threat to the unity of a given society.

Using this type of ideology aims at dividing groups and splitting societies into categories and then creating conflicts and rejection among the members of this society and mainly.

This mode is based on **Differentiation** that disunite people. **Expurgation of the other** is another part of **Fragmentation** that emphasizes the portrayal of a collective enemy, such as the creation of a common *evil* to a certain group which drives this group to resist as one unit having the same objective and enemy.

In addition to the previous mentioned modes of operation of ideology suggested by Thompson is **Reification** that is the representation of a historical event or situation as being natural and ordinary so as to seem permanent, usual and everlasting. To circulate ideology through Reification in discourse, historical events are either suppressed, eliminated or obfuscated. Distinctions between men and women and the use of natural differences in certain characteristics as well are the core parts in **Naturalization** which is a linguistic strategy included in **Reification**.

Externalization is another strategy under Reification, it is a way to portray social norms, traditions customs and beliefs in a given society as being firm, unchangeable and valid for all times thanks to their historical background and nature. **Nominalization** and **Passivization** are two grammatical and syntactic apparatuses. Nominalization is reached through turning sentences, parts of them, actions or agents into nouns in sentences. As an illustration, Thompson suggested the following: “*Eg: 'The King has decided to ban imports' becomes 'the banning of imports.'*” **Passivisation** is the point where the two approaches “Van Leeuwen” and “Thompson” meet since they both mention the use of passive voice as being a means to perpetuate ideology and to circulate certain beliefs and ideas. Both Nominalization and Passivization focal point is the process or the event and

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not the agents or the other parts of a sentence, the actors are suppressed or not spotted to highlight the process.

18. Motivation of the Research

Different reasons fueled the urge to embark upon this journey, where gender studies and mainly issues related to the representation of women converts to Islam are the principal objectives. Furthermore, interest also lies in the need to unveil the power of the media discourse (newspaper articles) on the audience's perceptions and beliefs about facts generally and about women converts into Islam particularly.

One of the main reasons to conduct this research is this power of influencing people that media discourse has. Newspapers and the discourse they use to report about women who revert to Islam, and the replies of the readers on articles dealing with tales about conversion of Western women are an activating reasons that led the researcher to engage in this examination of newspapers' discourse in Algeria. Second, this research is driven by the inconsistent representation of women converts in Algerian media and the need to unveil the different ideologies embedded and perpetuated through Algerian newspapers, because of the use of certain biased linguistic forms which emphasize the traditional roles associated with women generally. Third, people are exposed to media and they are easily influenced by this kind of depiction that necessarily determines their attitudes and opinions towards women converts and conversion into Islam; these depictions influence audiences' perception of these women and establish for them principles that may be difficult to change after, hence, an analysis to reconstruct these perceptions is urgently needed. The fourth motivating element is the lack of studies within the Algerian context investigating the manner these women who converted to Islam are described throughout Algerian newspapers. Revert women as cases of study and even the discourse about them may be fruitful for the Algerian academia and

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scientific research. Fifth, it is a personal will to look at the gender element in the Algerian newspapers, where convert women are not given their deserved rights and where they are not seen as crucial cases of female experiences to be studied, especially for women, who are effortlessly recognized as being Muslims by reason of the veil. Another stimulus is the male experience despite all the attacks happening all over the world in the name of Islam and the need for comparing this experience to that of females; looking into the reasons and the outcomes of this choice cited in Algerian media discourse. The way Algerian newspaper articles present both of the experiences urged me to initiate this systematic study as well.

19. Observation

Media is an influential and a powerful medium, it may structure and build social opinion (audience's views) or it may shake pre-existing ones. More than ever, in the Algerian context with this spread and access to the online media, private media and official ones, readers or TV viewers are exposed to different portrayals of women converts. This inconsistency in portraying them, doubting their faith, the focus on women and the rejection from their societies after converting to Islam and the reinforcement of gender stereotypes grabbed my attention and triggered off my curiosity to study critically these diverse representations.

After the growing statistics concerning conversion to Islam, especially by women regardless the clashes and conflicts against Islam, mostly in the western world, the fact of embracing Islam could be regarded as a challenge for Westerners in general and for women in particular. These revealed features have nourished the researcher's will to conduct this investigation as well.

Conversion into Islam is marked mainly by two periods of time before 9th/11 and after the 9th/11. Many events took place and different concepts were coined after this date. The

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world's policies and treatments of Muslim people and Muslim women primarily became worse as well (laws concerning immigration, Muslim female student in the West and the issue of Hijab and even the attacks on the prophet Mohamed peace be upon him). The above mentioned illustrations open different avenues and construct the researcher's key of this research. After having observed the different historical facts, reading about the power of media and being covered with the study of gender and flooded with women issues and being concerned as well with these current matters, the researcher tries to introduce this analysis.

Western women revert to Islam have been part of the Muslim community because of a variety of situations that they have lived as working in Algeria, having Muslim friends, traveling to Muslim countries, marring a Muslim man or other factors.

20. Research Questions

This research is guided by two main research questions in an attempt to cover the different aspects and variables of this research:

The first research question is as follows:

A/ "How are Women Converts into Islam represented in the Algerian newspapers' discourse?" This research question is based on another sub-questions:

1- To what extent this portrayal represents reality?

B/ "Is there a gender stereotyped or an ideological manipulation of this depiction?"

Hypotheses

- ❖ RQ 1: Converts into Islam are represented as more religious, rejected by their societies, or celebrated in some instances.

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- ❖ The current newspapers' representation of converts is probably the actual image of Algerian society.
- ❖ RQ2: Algerian newspapers' representation is devoid of any gender stereotyped or ideological manipulation

21. Objectives of the research

As an academic research, this investigation is bordered with a set of objectives that should be met at the end of this journey after having examined the portrayal of Western women embracing Islam in different parts of the world under different conditions and circumstances.

The current research represents an opportunity to critically examine the portrayal of Muslim women converts through Algerian media discourse, mainly newspaper articles. It is intended to unveil the ideological representation of women who converted to Islam under media coverage, disclose the extent of credibility of this depiction, and illustrates the use of such a portrayal following systematic approaches. This research aims at awakening awareness of the audience consuming provided information regarding women revert and producers of these articles, as well, through unveiling misleading ideas and making clear the implied meaning tied with the innocent description presented.

Among the objectives, the researcher intends to reach also is to check the comments made by readers on articles speaking about Muslim women converts in the Algerian newspapers and draw conclusions concerning the extent of credibility and validity of the assumptions made by media discourse in Algeria regarding the relation between born Muslims in Algeria and Muslim women converts.

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Ordinary people tend to believe information presented in the media discourse considering it as reflecting reality and taking them for granted as common sense applies on patriarchal societies and let them sink in falsified normative principles. They assume the truth of facts depicted by media and consume beliefs and militant ideologies perpetuated through it.

This research attempts to reveal these ideologies and draw a relationship with reality so as to raise people's awareness about the different misunderstandings and mistaken ideas circulated in the newspaper articles in the Algerian context in order to correct the image engraved in Algerian minds and to negotiate its change in an attempt to enlighten the readers' thinking towards women Muslim converts.

Finally, the study aspires to shake the minds of the audience and to make clear the stance of the Algerian media discourse on the subject of women converts to Islam. The research's significance lies as well in being critical and using a feminist critical discourse approach to gain more systemic analysis and include women converts in the Algerian scientific research agenda. It aims also at demystifying the status and the view of women in patriarchal societies and eradicating the essentialist vision of "the house wife" or "the beautiful body" that is most perpetuated even though the coverage is about a dissimilar topic. The previously stated objectives for the current research are set all together to serve one major objective which is the improvement of the representation of revert women in the media and to enrich the Algerian context with a newly minded investigation conducted locally to have an international echo voicing Muslim women who are discursively treated as the "Other."

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22. Statement of the Issue

Women generally and Muslim women particularly have been a critical subject when it comes to their relation with the media and discourse the press uses to depict them. Pre-assumptions, common sense and normative beliefs continue to paint the discursive face of the media, regardless of the effect it leaves on the audience and then on societies as a whole. Islam and Muslim women as being critical in media include as well women who have become Muslims recently, who reverted for one reason or another and have become an extension to the Muslim community through the world. Revert women are being also covered by media articles and their stories are being discussed, transmitted and portrayed too between the Us and the Other, the new Muslims, the other Muslim community, the blond and the pretty women and many other labels representations of media differentiate and appear to focus more on distinctive sides to circulate variant meanings and opinions.

Throughout this project, the researcher attempts to highlight the discursive representation of Muslim women converts in the Algerian media. The researcher digs deeper in this representation to look at the different ideas and beliefs echoed in newspaper articles, moving to mapping up the existence of any manipulation of religious discourse or politicizing it to achieve certain goals or to shape the public opinion regarding women reverts homogenize it and naturalizing the division between the two Muslim communities (Algerians women who are born Muslims and converts), or even initiate the discourse of gender ideologies and stereotypes in the Algerian media. It even examines the representation of the female and the male experience of conversion to Islam, are they represented the same? who is the most emphasized and in which manner? And to what extent it is representative to reality (credibility). Because people are exposed to this content, they are going to reproduce the same thoughts and beliefs implemented in this type of media discourse, thus, this research issues discourse designed and distributed to expose female social actors who belong

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to different societies and different backgrounds converts into Islam, the study issues as well the use of certain traditional gender biased depictions and the discrepancy of representing them.

The issue of the depiction of women in media coverage underlines the different derogative philosophies that become hard to change. Besides, studies tend to issue the portrayal of generally Muslim women around the world and specifically articles provided by Western media. This venture explores the local newspaper that is taken for granted to be positively covering news vis a vis Muslims in general and Muslim women revert in particular. The problematic in this research is multidimensional, it aims on the one hand at disclosing ideologies and unveiling gender stereotypes, and on the other hand, it aims at clarifying the patriarchal side of societies, reproduced in discourse and still influencing minds.

23. Significance of the Research

This research will offer a new insight to the study of gender and media studies, chiefly media discourse in Algeria. The research introduces convenient approaches to be followed in order to carry out academic research in the concern of women representation in discourse. It brings gender studies, media studies, critical discourse analysis and an increasing social phenomenon which is Conversion into Islam all together. The current research examines Algerian newspapers and tries to cover conversion into Islam under the exploration of FCDA.

Gender studies is the chief element in this research, since the representation of women through media occupy a large scale in academia, it is a necessity to discuss a phenomenon related to women that has been partially investigated through the transmission of stories. Instead, this exploration gives a fresh breath to deal with women studies,

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particularly Muslim women steadies, and points at lacks, lapses, deficiencies and slips that impact the image of Muslim women converts, calling for the readjustment and the change to defeat the *status quo*, and provide the audience with clarifications about ideologies and stereotypes regarding women who belong to other cultures but share the same religious belief.

It will unveil the implied beliefs and ideas spread within the Algerian press be it written or audiovisual. The present research is going to deal with an existing community in the Algerian society, which is assumed has not received sufficient attention at the academic level. With all the complexity of the process of conversion into Islam adding to that the phenomenon of Islamophobia and all that is happening in different parts of the world, doubts start to appear within newspaper articles, some celebrate this act and others limit the freedom of converts or use discourse about conversion into Islam trying to open the door for voicing conversions out of it. It is going to examine the discourse used to represent the act of converting into Islam for both males and females and if there is any kind of sexism in the used language as well.

The present research is an opportunity to introduce the gender perspective in the study of the Algerian media discourse primarily on newspapers produced with discursive strategies that should be disclosed and brought to light to be taken into consideration in order to clarify issues and stereotypes related to women revert. As far as patriarchal societies are concerned, falsified ideas and offensive beliefs regarding women spread rapidly and have their roots long times ago in the name of norms and traditions, the Algerian society belongs to the stream of patriarchal minds, which emphasizes the domestic role of women and reduces their roles. The enlightened side in this research is represented in offering a direct analysis of discourse written by the newspapers in Algeria to limit the spread of distorted principles that silhouette the audience's way of thinking about Muslim women revert.

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Moreover, this investigation is significant since it fulfills the lack of a feminist critical study exclusively for the Algerian newspapers in the Algerian context and deals with the case of Western women who embraced Islam.

The presented research is a line that connects the Algerian media discourse with an international phenomenon and enhances the media studies in the Algerian context with gender studies. Reverts go through different stages and experiences to be Muslims with the growing of hatred to Islam in the Western world mixed with efforts made to voice women in the West generally and Muslim women coming from Western origins predominantly.

The specificity of this research lies in being focused on convert women and not only on their tales and narratives. It is a critical research based on a field of work far from being a superficial research that presents life stories; it goes beyond the simple story narrated to analyze critically the discourse used to describe and cover the act of embracing Islam by women. The focal point in this investigation is the discursive forms portraying women who reverted to Islam and the way they depict them and broadcast these women. It decodes linguistic structures in an attempt to disclose gender stereotypes and gender ideologies conveyed throughout the newspapers. It focuses on demonstrating the taken for granted phenomenon of conversion to Islam to enlighten Muslim minds towards women revert in which mindfulness regarding the occurrence of ideologies and gender stereotypes are depicted in Algerian press.

24. Background to Newspapers Contributing to the Research

The Algerian media scene consists of a variation of newspapers that are said to be shaping the Algerian public opinion. The following stated newspapers are the ones selected objectively and according to their convenience for this research, articles along with comments added by visitors of newspapers' websites are analysed.

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Echorouk Newspaper

Echorouk Algerian newspaper is a newspaper that was established in 1990, and its former name was Echorouk Alarabi. The newspaper's language is Arabic and it is considered as an influential and readable newspaper among the audience; the average of printing versions per a day is 600.000 versions. Echorouk newspaper has an online website (www.echoroukonline.com) with a downloadable electronic version of the newspaper; it presents all information regarding its policy, professional history, current information and events in Algeria all over the world. The website displays content in three languages (Arabic, French and English) and has launched its own broadcasted channels on television to reach the audiovisual media and to be more accessible in terms of followership.

Ennahar Newspaper

It is a daily Algerian newspaper that is published in Arabic language, it is concerned with the latest events and information in the Algerian context, in addition, it allows the audience to know almost all that is happening in Algeria starting with national news and ending with international news. The Algerian Ennahar newspaper is delivered by Alatheer association of journalism. The newspaper's site is located in the capital: Algiers, Hydra. The daily newspaper of Ennahar was established in 2007, its general director is the journalist Anis Rahmani and his actual name is Mohamed Mokaddem, who worked before in different newspapers (Eshorrouk newspaper, Alkhabar and a journalist in Alhayat newspaper in Algeria). The represented newspaper has an online version and a website, namely (www.ennaharonline.com).

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Elkhabar newspaper

Elkhabar newspaper is a popular medium in Algeria. It is among the most important newspapers in the Algerian media scene shaping the local press collection. The newspaper offers a variety of information and news about different events. The first version was delivered in 1990. According to statistics, after ten years, it has become the first newspaper in Algeria, nearly half a million version delivered on a daily basis, it has two electronic versions on its website (www.elkhabar.com) in both languages English and French. Readers may even access archives of the newspaper visiting the following website:

www.elkhabar.com/ar/archives.

Moreover, the following names are journalists in charge in the newspaper:

The general director: Chrif Rezki

Director of delivery: Kaml Djouzi

President of delivery: Mohamed Belghali

Ech-chaab Newspaper

Ech-chaab newspaper is a daily national Algerian newspaper established in 11th September 1962, its general director responsible for the publication is Azzedin Boukerdouss, and the responsible for the delivery is: Saaid Grait.

AL Tahrir Newspaper

The newspaper belongs to the Algerian press. It is published in Arabic on a daily basis. Al-fadjr newspaper is concerned with the most recent Algerian news in addition to the latest news and events all over the world. The newspaper is an independent one established in October 5th, 2000, published by AL-Rashid for media production under the responsibility

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of the director of publication Mrs Hadda Hazzam, and the president of delivery Mr Malek Raddad.

EL Bilad Newspaper

It is a daily Algerian newspapers published by Idcom company for publication, it was published for the first time on November 2nd, 1999. It is situated in Didouch Morad , Algiers.

Akher Saa Newspapers

It is a daily Algerian newspaper situated in Annaba. It is first published in October 16th, 2000 on behalf of Idor Al Sabah Company for Telecommunication. It is edited by Foued Sebti since 2011.

AL Akhbar newspaper

It is an Algerian daily newspapers Written in Arabuc. It is situated in Alkoba Algiers edited by Salima Rakhroukh

Masdar DZ Newspapers

It is An Algerian daily newspaper that covers national and international news. It is situated in Road Ali Harichad Algiers.

Réflexion

It is a daily Algerian newspaper published in Mostaganem. It presents regional, national and, international news. It is situated in Road Du Jour de L'Hégire; Mostaganem.

AL Djazair One

It is an online Algerian newspaper that publishes national and international news.

www.aljazairone.com

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Aljazair Al'an

It is an online newspaper specialized in national and international news established by the journalist Rafik Chelghoum in March 2017.

25. Conclusion

In conclusion, the study has attempted to pave the way for the investigation to be conducted on the portrayal of women reverts to Islam in newspapers presented in the Algerian media scene. It is an attempt to disclose embedded gender ideologies and stereotypes that contribute to shaping the public convictions and opinions regarding Muslim women belonging to other societies apart from the Algerian one. The study at hand supports the implementation of the feminist perspective to approach the articles being analyzed, and more precisely, a Feminist Critical Discourse Analysis approach since the study is issuing a current problematic related to women. This chapter has illustrated the whole road map designed in an attempt to clarify the researcher's orientation concerning the study in terms of motivations, objectives, and expected changes. The following chapter then offers the analysis of the questionnaire results along with the articles' contents.

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CHAPTER THREE: PRESENTATION OF RESULTS

1. Introduction

This chapter is devoted to the investigation of the discursive representations of women embracing Islam in different parts of the world, regardless of their origins, the previous system of belief or social belonging, or even their backgrounds. The debate on the representation of Muslim women in media and mainly convert ones is fuelling this research in an attempt to offer demonstrations and explanations to the ideologically based coverage and to the gendered depictions displayed in the Algerian press' discourse. This chapter is the space where the researcher offers an analysis of the obtained data and reveals the findings that shape the central entities to be discussed in the next chapter. These same data are presented in a sequence that respects the research principles leading to answer the different questions that construct the current investigation. Findings are accumulated from the articles found in Algerian newspapers portraying Muslim women revert. The Algerian newspapers are objectively selected according to the nature of the subject being the corpus of this research "discourse about Muslim revert women."

Data determining the investigation are organized according to the objectives of the current study, and they are systematically put under exploration with the help of the basic inventories followed in the two approaches used in this investigation. The same data obtained are exposed to both approaches in order to consult stereotypes and ideologies perpetuated along the discourse presented in the Algerian newspapers. Stereotypes are extracted from the articles respectively using Van Leewen (2008) theory; "The Theory of Representation of Social Actors," to detect the different beliefs circulated in an attempt to cover the whole inventory provided by Van Leewen, whereas ideologies are disclosed by means of the approach elaborated by J. M. Thompson (1990) "Modes of Operation of Ideology" after summarizing its principles.

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The chapter provides as well the mapping all over the questionnaire distributed to women contributing to this research. The concerned women are converts to Islam who answered the questionnaire posted in a specialized website to be filled in. The obtained data from the questionnaire are organized according to the occurrence of questions in the questionnaire with both qualitative and quantitative illustrations. Findings are organized in the chapter in a form of percentages, charts and diagrams for more clarifications. The data that have been found are put on an operational mode to explain the responses of women revert and fragments of articles are organized to gain trustful results for this research.

The obtained data from the Algerian articles portraying the process of conversion by Western women are analysed using Van Leewen's approach "The Theory of Representation" (2008) to extract fragments clearly stating gendered discourse and traces of marginalization, hegemony, stereotypes, sexism in language or any sort of discursive reinforcement for patriarchal beliefs and essentialist views regarding women not taking into account the complexity of the act of "belonging" to both Islamic and Western worlds, belonging to the Us and the Other communities as well.

2. The Representation of Revert Muslim Women as Social Actors (2008) By Tun Van Leewen

2.1Exclusion

Exclusion is realized in certain articles mainly by both *Suppression* and *Backgrounding*. The *suppression* of details concerning professions, active roles, studies or educational level and names of social actors are completely deleted in some articles neglecting the professional life of the concerned social actors "women convert to Islam." Whereas the use of *backgrounding* details regarding activities and tasks held by Muslim

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women revert who belong to the domestic sphere or passive roles as in the following is more privileged

Illustrations⁶

A) Suppression of names of women revert

-An American woman embraces Islam in Morocco

- A Polish girl, The girl

-They (without any indicator of identity)

B) Backgrounding

Details are partially mentioned and traces may provide the reader with little information about the revert woman:

-The daughter of a famous Italian politician (the identity of the woman convert is backgrounded and inferred through the relation with her father)

- Ivon Mafy is a name of an American revert (deemphasizing the importance of the name of the revert women using indefinite articles)

- This Irish girl (backgrounding the identity of the “girl” revert woman at the expense of her nationality)

-Russian women embrace Islam

-Oliana said, Oliana adds (mentioning the first name of the revert and emphasizing the nationality)

⁶ The translation provided to the content of the articles written in Arabic is mine.

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2.2 Inclusion

Role allocation refer to the roles associated with Muslim women converts as far as the domestic sphere and personal life context are concerned. Traditional roles related to women converts are cast by the Algerian newspapers' articles. Different examples can be stated as: "the dream of her life is to make Halel food known", "an American woman convert to Islam and launches My Halel kitchen" "she left with her husband", specifying the personal life "her Indian husband", "she has two kids."

2.3 Genericization

Muslim women converts are represented in many articles as specifically identifiable individuals, indeed they are Muslim women, but there were various forms to emphasize the difference between women converts and women who belong to Muslim families, mentioning most of the time their nationality and religion before embracing Islam.

-An American converted to Islam

-Because she was an Atheist

-A Russian girl embraces Islam

-She was living in an Atheist family

-Women were living in darkness

-Russian women revert to Islam

-The Italian blue- eyed girl

-The news surprised her father

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2.4 Differentiation

Muslim women converts and Muslim women who come from Muslim families share similarities notably those of being a woman and a Muslim at the same time. Yet, following a critique of the articles at hand shows that the Algerian media regards them as two different groups. They are categorized and divided discursively through the use of anonymous words like “this girl”, “they”, “this German”, “an Irish girl” in addition to emphasizing women converts’ prior nationalities and religions before their conversion to Islam.

Illustrations:

-An Irish girl converts to Islam

-A German lady

-The girl from Poland

2.5 Categorization and Nomination

In the different articles where names of women revert are mentioned, nomination in representing social actors is used in its both techniques, notably the “Formalized” and “Informalized” ones.

Informalized

- Her name is Elizabeth Didam and she is 53 years old

-The girl from Poland Monika Kuslak

- The girl called Polina Kushina Petrova is 21 years old

Formalized

-Manuella chose the name of “Aicha”

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-Mafi writes in her blog

2.6 Identification and Classification

The Algerian media discourse classifies women converts by determining their age first and second by considering them as a newly Muslim community that is different from Muslims coming from Muslim families, seemingly recurrent in Algerian press' depictions. Representing Muslim women converts by means of *Identification* is frequently seen using *Relational Identification* relating women to their (father, husband, brother, or son) and referring to them through the use of possessive pronouns. *Physical Identification* which stands for the portrayal of women physical appearance as focusing on their eyes' colour or their age is another adopted representation.

Illustrations

-Ines Saba who is 19 years old came to marry Fares.

-She knew a man from Skikda via social media and wants to marry.

-The Italian girl with blue eyes, she is in her twenties.

-An Italian parliament's daughter embraced Islam.

-A daughter of a well-known politician in Italy converted to Islam.

-She is the daughter of Franco Barbato, the ex-parliamentary man in the city of Napoli.

3. Analyses of Modes of Operation of Ideology (Thompson 1990)

3.1 Rationalization

Through the discourse delivered in the Algerian newspapers regarding Western women who convert to Islam, the relationship between these women and their patriarchs is naturalized and the need to be surrounded by the male authority is represented in different

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ways. For example, the relationship between the convert woman and her father disregards the rejection of conversion and puts to the fore rather the figure of the father as the dominant patriarch.

Example.1: a daughter of a very known politician in Italy converts to Islam.

In the example, the father who is the patriarch is strongly emphasized, “very known” and the girl is referred to using this relation of fatherhood instead of being clearly mentioned as an independent social actor.

Example 2: An Italian parliament’s daughter embraces Islam.

Similarly, the image of the father is emphasized without even revealing the name of the girl, although the article is supposed to present her as the main person who did the conversion.

3.2 Universalization

The readers of the articles that narrate the stories of women converting to Islam find that born Muslims are extremely supportive, helpful and appreciative towards these women who come from different parts of the world. Yet, written certificates are required for “new Muslims”, as said in one of the articles, to prove their Islam, even more, many of the converts do not succeed to get these certificates easily. Besides, the comments that are written below the articles represent an interesting means through which acceptance of women converts is measured. These same comments left by the readers divide the born Muslim community into the ones who fully accept and celebrate the conversion to Islam and the other ones who refuse to believe their conversion, providing ironical comments and describing them as liars or spies.

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Example 1: when a person reveals his/her Islam , he/she does it in the form of the singular (saying shahada) after that he/she becomes part of every Muslim, because believers are like parts of the same body [...believers are brothers and sisters , they are one nation (ummah).]

Example 2: one of the comments describing the Italian converts to Islam:

“When she finishes the mission, she will clean her shoe with it (niqab) and leave it for you to put around your waist and dance.”

Example 3: another comment about an American woman converting to Islam and trying to write a book on Halal food:

“ started to doubt these Westerners, who convert to Islam since Arabs are known for their stupidity and silliness, they glorify all that is fair hair and coloured eyes, then these people (converts) take money and facilities that they did not have in their countries.”

3.3 Narrativization

The Algerian newspapers' articles state that women converts to Islam are all wearing Hijab or they put it just after their conversion, while it is not the case of all women who convert to Islam. The Discourse of these articles tries to over generalize ideas about all Muslim women.

Example 1 : “Yasmina decided to convert to Islam and put hijab”

Example 2 : “Miss Moscow converts to Islam, puts Hijab and marries the king of Malaysia”

Example 3 : “..... the girl after converting to Islam and putting Hijab”

3.4 Dissimilation

The patriarch and his authority over Muslim women converts are omnipresent in the discourse of Algerian newspapers. Domination, submission, or support by convert women to their patriarch even in cases of the rejection of the patriarch to accept the choice of women

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to convert to Islam are all elements that appear clearly in the same discourse to emphasize the status quo of men and women converting to Islam.

Example 1: “..... and Mr Kamel Belasel Director of Islamic Matters in the city of Blida who gave a breath to her religious activity.”

Example 2: “this event was attended by a group of Muslims and *Muslimahs*, first Mr Abd Alkareem, Mr Kamel Beasel, and Mr Ahmed Hamadouch , and the writer of these words too.”

Example 3: “despite her Hijab, she still provides support to her father.”

The use of metonymy in describing Muslim women converts.

Example: This senior girl, young in age old in her way of thinking.”

3.5 Unification: symbolization of unity

The discursive relations created by the Algerian newspapers try to depict Muslim women converts and born Muslims as one unity, neglecting the fact that their conversion is not convincing to certain born Muslims or not accepted for them. This kind of discourse that purports the absolute acceptance of the conversion of Western or non-Muslim women hides the difficulties that convert women are facing from born Muslims.

Example 1: “and she decided to be part of Muslims and convert to Islam.”

3.6 Fragmentation

The same discourse that symbolizes Muslim women converts and born Muslims as belonging to the same community and as the same part of the same body that is the Muslim nation is providing another angle of discursive ideologies. This angle is represented in emphasizing differences between born Muslims and women converting to Islam focusing on

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their non-Muslim identity even after their conversion to Islam, for instance; maintaining their Western names, emphasizing their Western nationalities, ignoring the women who converted to Islam and focusing on people who attended or oriented them and mentioning their system of belief or religion before becoming a Muslim.

Example 1: Her name is Elisabeth Didam.

Example 2: The polish young girl Monika Ana Kuselak.

Example 3: A young French woman converts to Islam.

Example 4: A girl called polina Kushina Petrova is 21 years old.

Example 5: She was an atheist before.

4. Analysis of Results Obtained from the Questionnaire

The questionnaire designed for this research aims at covering the different elements focused in the different articles published in the Algerian newspapers. It is a tool used to verify the strength of the arguments and the assumptions made by this type of media discourse. It was published on June 7th 2019 online "<https://form.myjotform.com/91444027782560>" under the title of Questionnaire for Muslim Revert/Convert Women. It is divided into two parts; the first one is personal where respondents are asked to provide their personal information (Nationality, Age, Profession, and Religion before Islam), knowing that these elements are discussed in the media discourse analysed in this research. The second part is devoted to the main questions meant to help the research reach answers for the initial research questions. The statistics shaping the results of the questionnaire are planned with the help of the electronic program: "Excel" in order to provide more accurate representations. The following diagrams are the embodiment of results obtained from the questionnaire.

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4. Q1/ Personal Information

The following sub-questions (nationality, age and profession) are related to personal information regarding participants who collaborated to fill in the questionnaire.

Nationality

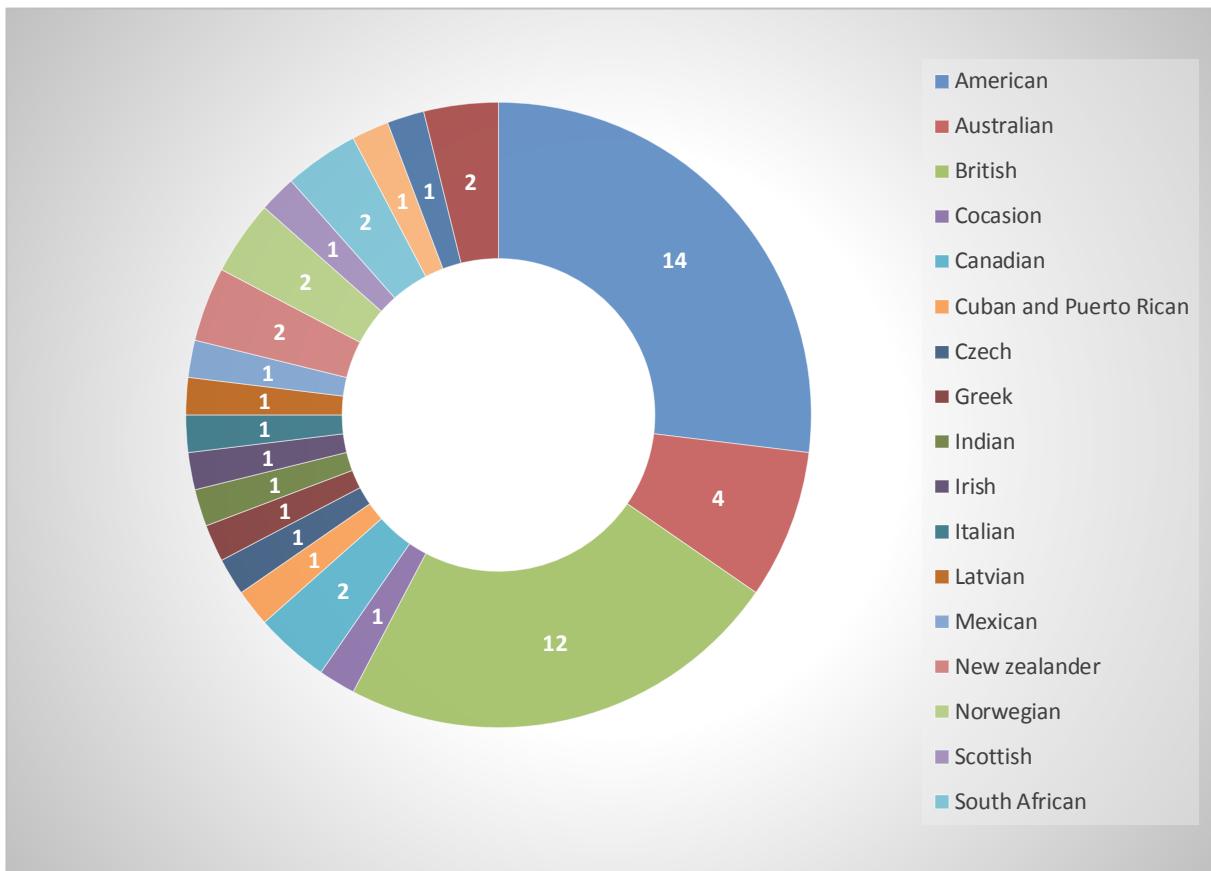


Figure 2 Nationalities of Muslim women convert

As shown in the first figure illustrating the first sub-question. The graph demonstrates that twelve different nationalities represent the variety of women who convert to Islam all over the world. Each nationality is represented using a specific colour. The blue one, that represents USA (America), takes the widest part in the graph, i.e., the United States of America has the highest rate of women reverting to Islam; 14 women out of the sample of 52 convert women are American. In the second position comes the United Kingdom with 12 women among 52, then, the third place is for Australia with four women out of 52. Each of

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Canada New, Zealand Mexico, and Norway are in the fourth place with 2 women out of 52.

Finally, countries that represent the least rate of conversion to Islam are represented by one woman out of 52, namely Latvia, Italy, India, South Africa, Czech, Greece, Sweden, Cuba, and Puerto Rico.

Q1/ Age

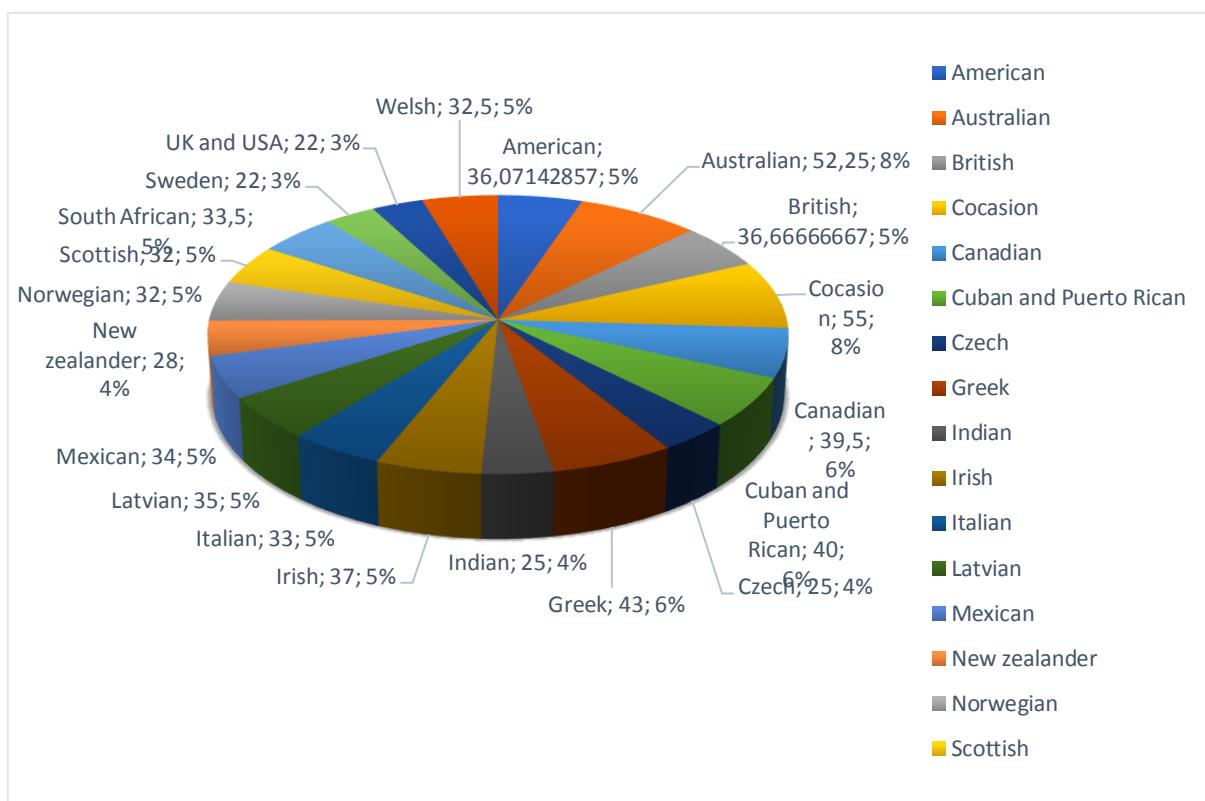


Figure 3 Age of Muslim Women Converts

The previously mentioned figure shows results related to sub-question number two. It provides the age concerning the 52 women who convert to Islam from the variety of nationalities that were analysed in the graph before. The graph displays that ages range between 18 and 64 years old. Most women participants are in their thirties (30-39), the second category are women in their twenties (18-28), thirdly 12 women are around the fourteenth and the fewest category is represented in women around the fifteenth (07 women respondents).

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Q1/Profession

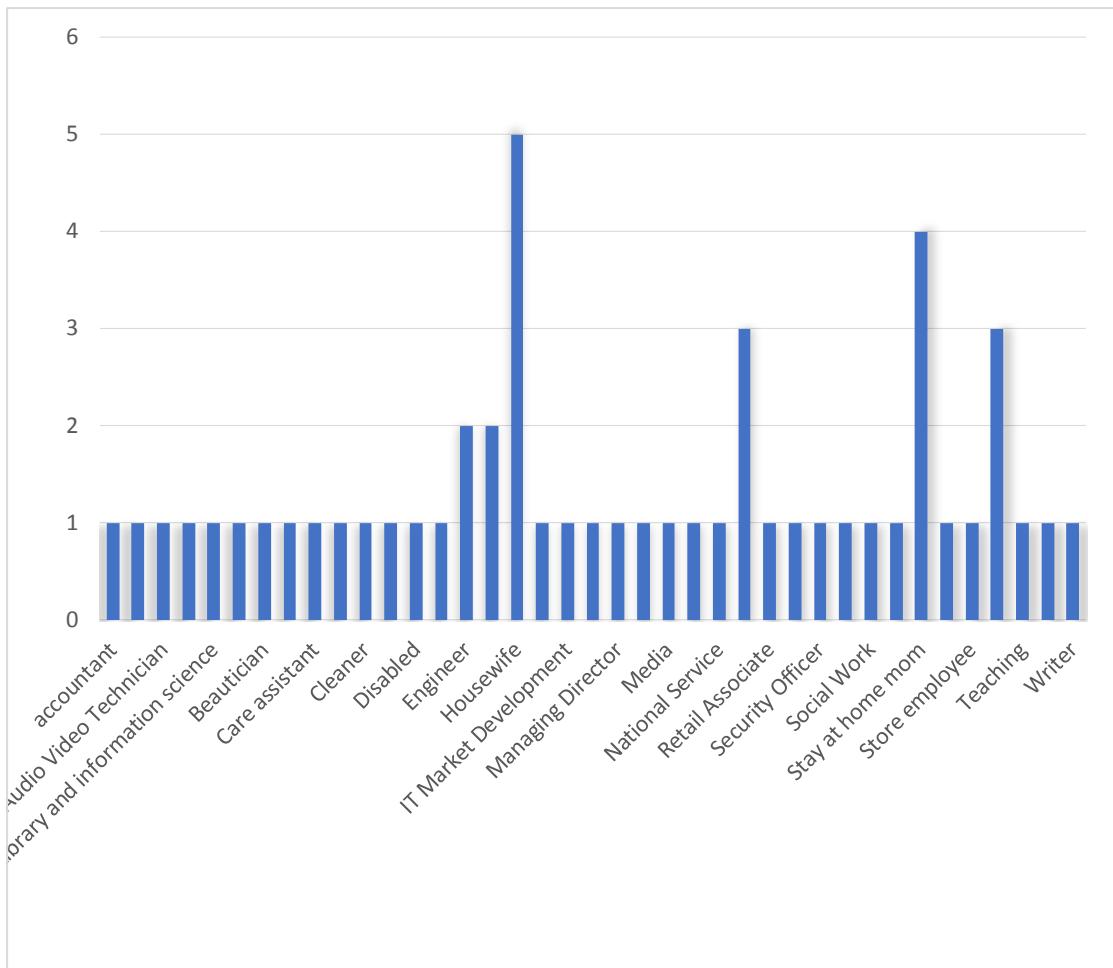


Figure 4 professions of Muslim Women Converts

The previous graph demonstrates several professions occupied by women reverting to Islam all over the world. Housewives, stay at home mothers, engineers, writers, technicians, accountants, nurses, beauticians, care assistants, cleaners, women in national services, teachers, social workers, security officers, and managing directors are jobs stated by respondents and arranged in the figure. The rate of “housewives” represents the highest one regarding women embracing Islam. It represents 5 women out of 52, then in the second position the “stay at home mothers” as 4 women out of 52. In the third position, students and nurses, then homemakers and engineers. These categories form the highest rates of occupations concerning Muslim women converts responding to this investigation.

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Q2/Religion before Islam

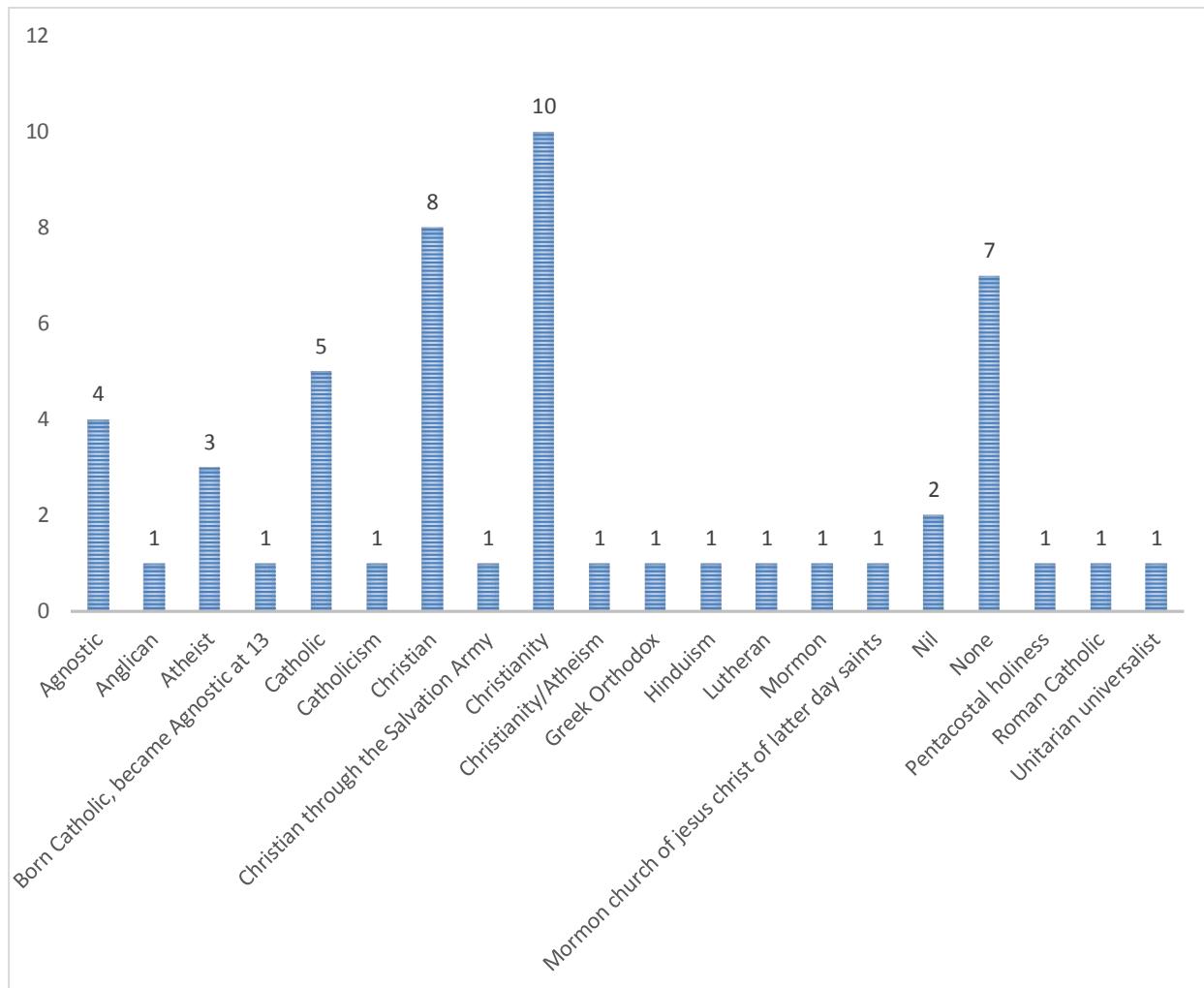


Figure 5 List of Religions of Muslim Women Converts before Islam

According to the above figure representing question 2, the majority of convert women belonged to Christianity before being Muslims. 30 women out of 52 were Christians; among them 09 were Catholic, one Orthodox, and 20 did not reveal their Christian doctrine. 04 of the population were agnostic, 09 used the word “non/nil” to describe their system of belief, 03 said they were atheist, 01 Hindu, 01 Lutheran, 01 Anglican, 01 Pentecostal holiness ,and 01 Unitarian universalist.

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Q3/ Do you live in a Muslim country?

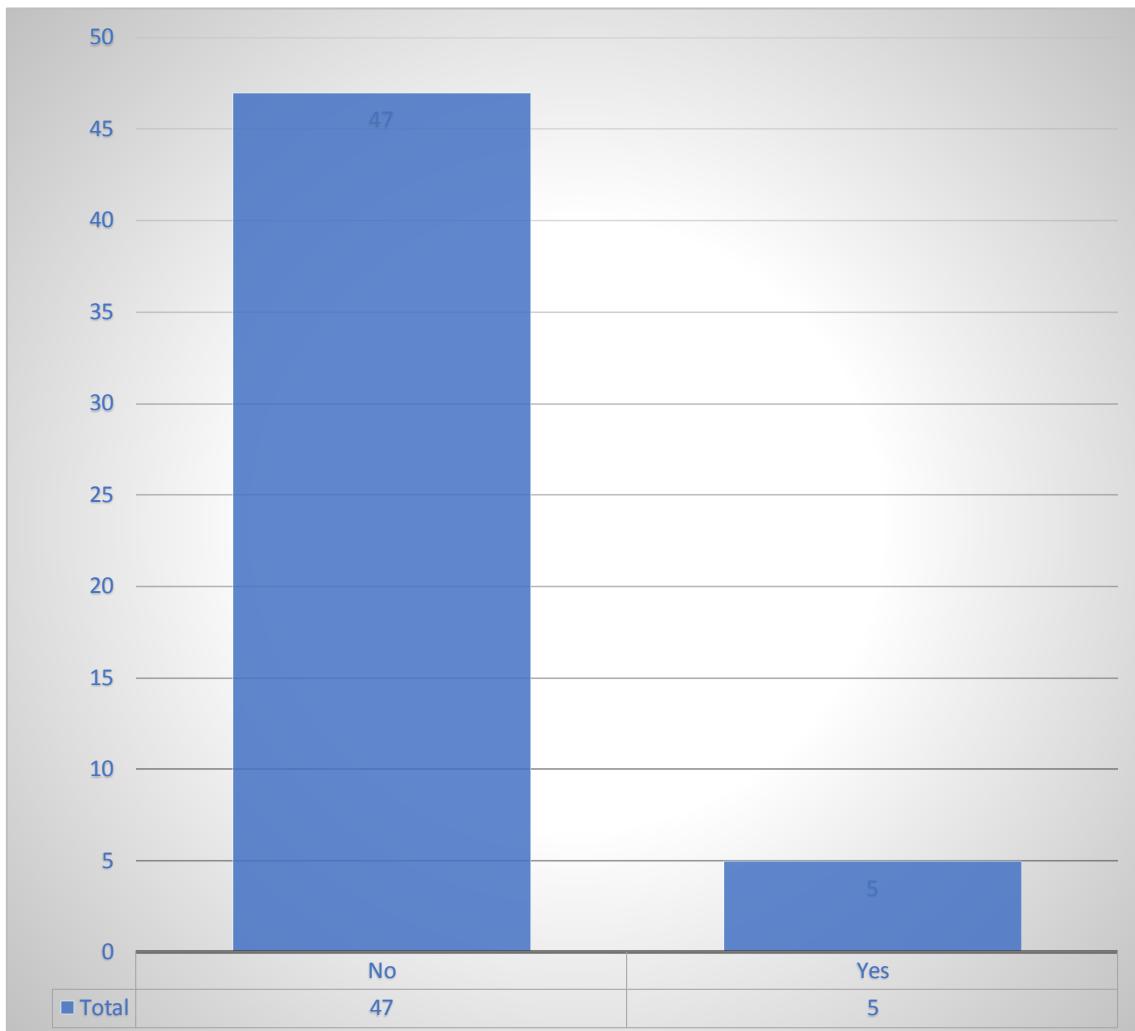


Figure 6 Muslim Women Convert Who Live in a Muslim Country

The graph exposes results concerning the third question. After analysing the results above, one sees that it deals with a “yes /no” question concerning the nature of the country that Muslim revert women live in (a Muslim country). The graph shows that 47 women out of 52 do not live in a Muslim country, i.e. the majority of them. Whereas, only 5 of them live in a Muslim country.

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Q4/ Have you already been acquainted to a Muslim context, family or country?

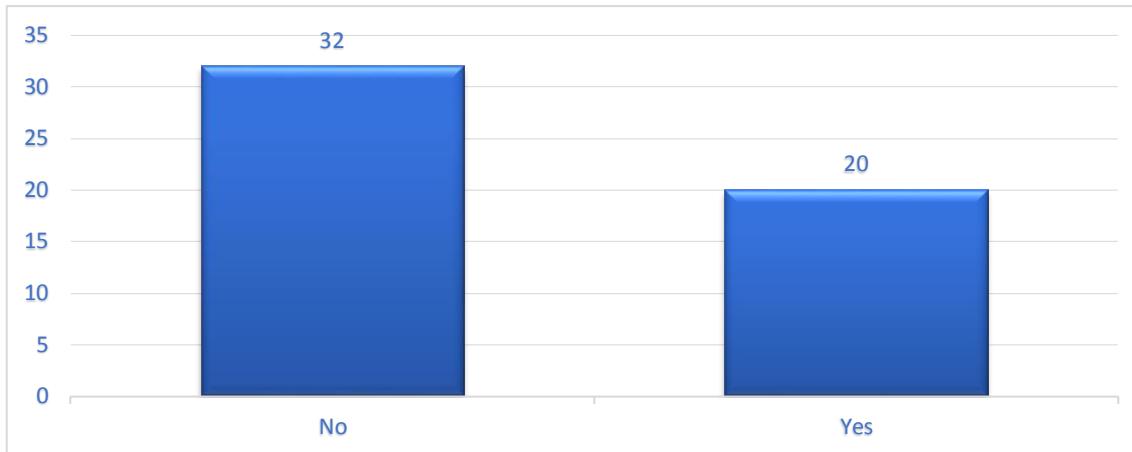


Figure 7 being acquainted to a Muslim context before conversion

Question number 4 is shown in the previously mentioned graph 7, it represents the number of women converts who were acquainted to a Muslim context (knowing a Muslim family, or visited a Muslim country before). 32 out of the total number of the participants (52) reported that they did not know any Muslim context, however, 20 of them did. The indicated results in the graph reveal that the great number of Muslim women converts had not witnessed a Muslim environment before their conversion.

4. Q5/Have you faced difficulties as a Muslim?

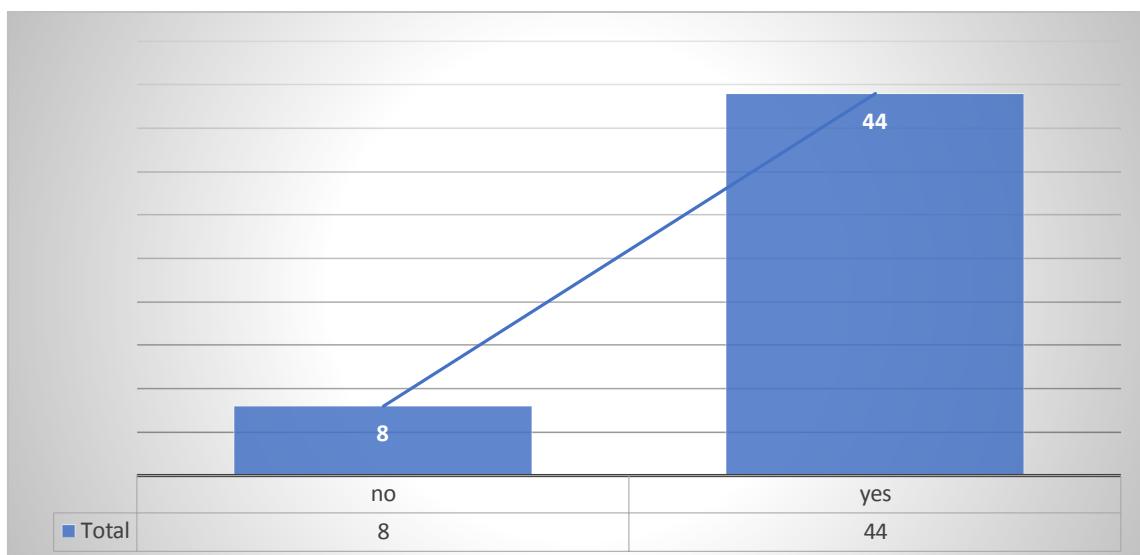


Figure 8 Facing Difficulties as a Muslim Convert Women

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Question number 5 is related to figure number 08 as it interprets the results about the possibility of facing difficulties as a Muslim convert woman. Among the entire population (52 women converts) 8 responded “no”, i.e. they did not face any difficulty because being a woman who convert to Islam, yet, the great rate of these convert women faced problems as they moved to another religion that is Islam. 44 women from the whole participants answered “yes” , the fact that shape the majority of women contributing in this research, and they were given a space to explain the kind of difficulties they faced. Among the difficulties they faced, family problems as these Muslim convert women confronted the rejection of their families. 11 women said that they “lost” their families using the exact expression they used, “my family disowned me” (respondent 43) or “I lost my family” (respondent 8), “Mum rejected me for a year after I took shahada,” (respondent 44) one was rejected because her family thought she was a victim of propaganda and another one described the rejection of her family as a lack of understanding of her choice, “My family are all Catholic and don’t understand my choice of Islam.” (respondent 9) Besides, a number of women converts confirmed that they were subject to criticism, refusal and denial from the Muslim community as they used the following words to insure it, “ Access to mosques and lack of openness and inclusivity in the Islamic community in the UK,” (respondent 29) “Not really being accepted by born Muslims” (respondent 28), some of them were further saying that they didn’t get any help from born Muslims, “Yes not having any Muslim sisters for guidance,” (respondent 3) others insisted on the fact that their conversion was superficial for born Muslims, for they explain that born Muslims inquire only about their veil and do believe that Islam is no more than a piece of cloth used to cover their heads. They are even asked if they pray or fast Ramadan, “After moving to a Muslim country, I have been continually assessed by strangers to see if I am “Muslim” enough. It can be frustrating after alhamdulillah being a Muslim for over 16 years to be asked by a stranger if I fast Ramadan and pray.” (respondent 14) The

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difficulty to be accepted and included in the Muslim community and even the possibility one of the respondents speaks about her conversion and the problems she had mainly from born Muslims:

When I first converted to Islam, some Muslims tried to dissuade me from converting. After I became Muslim, I lost many friends and family, born Muslims didn't bother with me that much. I married a brother who took advantage of me and actually was extremely abusive. I turned to the Muslim community for help and support and found no one. Being a Muslim has been extremely lonely for me, sometimes I contemplated leaving Islam because of the loneliness I have been a Muslim 15 years and it hasn't gotten any easier, if not worse. During my struggles I got sick of born Muslims with families and lots of friends telling me to be patient - easy for them they have lots of people around them for support, I didn't. So I found it very frustrating and upsetting. I'm still a Muslim only for sake of Allah. (Respondent 27)

Muslim women converts add that in addition to the rejection of families and friends, they faced an obstacle that of knowing their religious duties and the nuances of the new religion because of the Arabic language that they do not know,

"I have lost connection with my family and have no Support from them. In fact, I am experiencing parental alienation from my son at the hands of my mother. Some of my friends have drifted away. Often I am questioned by born Arabic speaking Muslims why I do not know Arabic, and I often

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have difficulty finding assistance in learning the nuances
of my *deen*. This is a journey I am mostly
taking on my own. (respondent 4)

Besides, the cultural clash was a difficulty for Muslim women revert too, “The language barrier, i.e., everything in Arabic and also my in-laws being Pakistani, I have that language barrier as well culture from a Pakistani side.” (respondent 49) Another convert spoke about the difficulty to differentiate between what is factual information and what is Islam itself. Complications that faced Muslim women converts in their journey to be a Muslim vary, they add to the previously mentioned ones, “physically assaulted, falsely accused, and verbally abused. Lost job due to false accusations that my family made,” (respondent 33) “Racism as I'm not Indian, SA it is as if Islam is owed by the Indian Muslims and Muslim who are not Indian are made to feel beneath or not worthy” (respondent 22), “The usual: rape threats, death threats, harassment at work, harassment in public, target for visa hunters” (respondent 30), marriage problems , problems in public spaces because of hijab; “ It is not usual to see a Caucasian woman in hijab I get a lot of people looking at me” (respondent 37), wearing it or not, one of the responses was “Hateful comments and stares from non-Muslims when I wear hijab” (respondent 5), “My own personal struggles regarding hijab mainly” (respondent 1). Another respondent stated that: “racism, misogyny, and bigotry from other” (respondent 11) in addition to loneliness, isolation, physical and verbal abuse and being described as terrorists; “Been called ISIS at the local grocery store” (respondent 6).

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Q6/How did you come to know Islam?

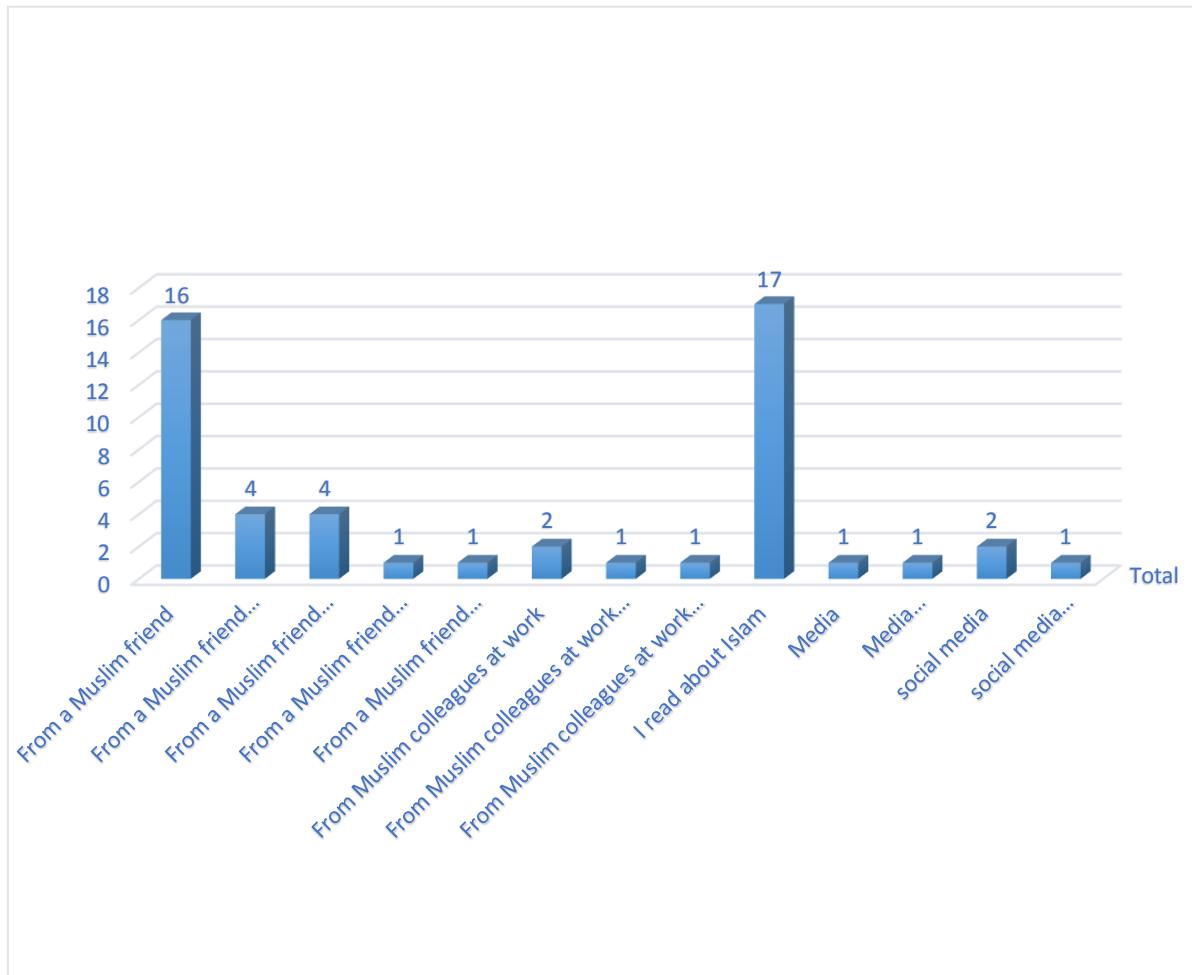


Figure 9 The Reference to Know Islam

The results represented in the former graph present results for question number 6, it is about the reference that leads women in this research to convert to Islam, the way they knew Islam and what were their first acquaintances to this religion “media, books, social media, a Muslim friend or colleague at work.” 26 women answered that they knew Islam from a Muslim friend, 17 respondents said reading was their reference about Islam, i.e. reading helped women to know Islam. Muslim colleagues represent 4 women who revealed that it was their source to distinguish Islam and then to convert to it, only 2 of the respondents answered by media and 3 chose social media. According to the graph, Muslim friends are on the top of references that assists women converts to know Islam and then leads them to convert to it.

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Q7/Have You Been Inspired by Someone to Revert to Islam?

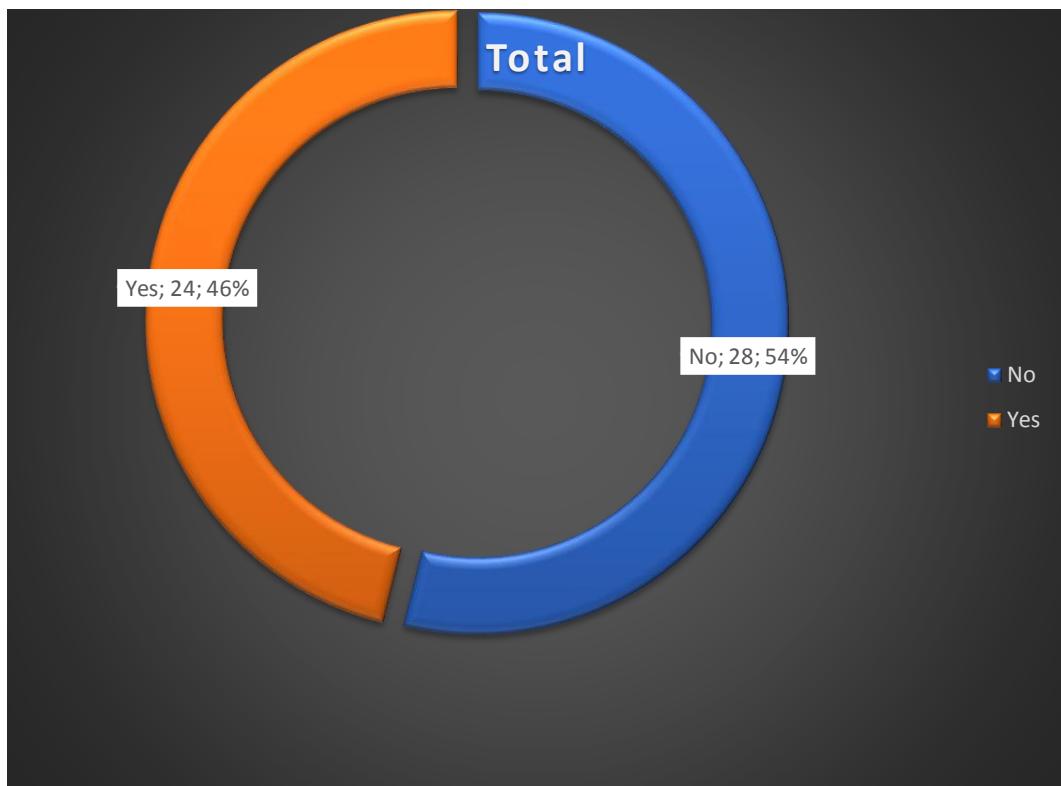


Figure 10 Women’s Inspiration Behind their Conversion to Islam

The previous graph shows statistics regarding question number 7 that deals with the inspiration behind the conversion of women to Islam. It measures the possibility of being inspired by someone as shown in the Algerian media discourse. 24 women, i.e., 46% of women converts said that their motivation to revert to Islam was due to a person, the majority of women replied “no” the inspiration to convert to Islam was not a Muslim person, 54% of the whole number of converts is the percentage representing women who revealed that they were not inspired by a person in order to convert to Islam.

The participants who answered that they were inspired by someone to convert to Islam provided different explanations as to the way they had been inspired by these Muslim people. One of the converts said that she was inspired by Muslim people when seeing them praying and then recognizing the meaning of being a Muslim. Another woman said, “I saw two Muslim girls from Afar in school and was inspired by their respectful manners and kindness,

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later I started talking to Muslim people and found them very open and inviting” she was encouraged by the behaviour and the values of Muslims. Love relation and marriage “husbands” are other inspirations for revert women to know more about Islam,

My now-husband introduced me to it and I grew attracted to it after learning that his passion for social justice was rooted in Islam. I researched on my own for months and asked him questions about it to learn more. Was also inspired by his kind-hearted nature, charity, and faith that everything will work out the way it’s supposed to. (respondent 39)

Muslim women revert claim that people who make “daa’wa” calling others to understand this religion are included as references to inspire others to convert. For instance, one participant confirmed that she was inspired by Dr Zakir Naik, a da’ia (respondent 44) in Islam, which led her study Islam for 18 months. Thus, Muslim friends and work colleagues play a crucial role in the inspiration to revert to Islam,

I was living and working in a secular setting with Occultist people. Then I met some devout Muslims. I also grew up in Singapore partly so I had always known Islam. But after I saw what Shaytan worshippers do, it was terrifying and I realized the opposite has to be true and Allah is real and my Muslim friends are right. I believe in Islam because I believe Jesus was a prophet not God. (respondent 10)

A revert woman answering the same question added that her family were speaking in a negative way about Islam and even the media did, what made her investigate and learn about it since she did not want to make judgements. Travelling and knowing Muslim people contributed in inspiring women to convert, for instance, one of the respondents agreed on

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saying that there were no particular persons who inspired her, however, as she visited Syria in 1998, she liked their way of being connected to God remembering Allah many times a day.

Q8/When have you reverted?

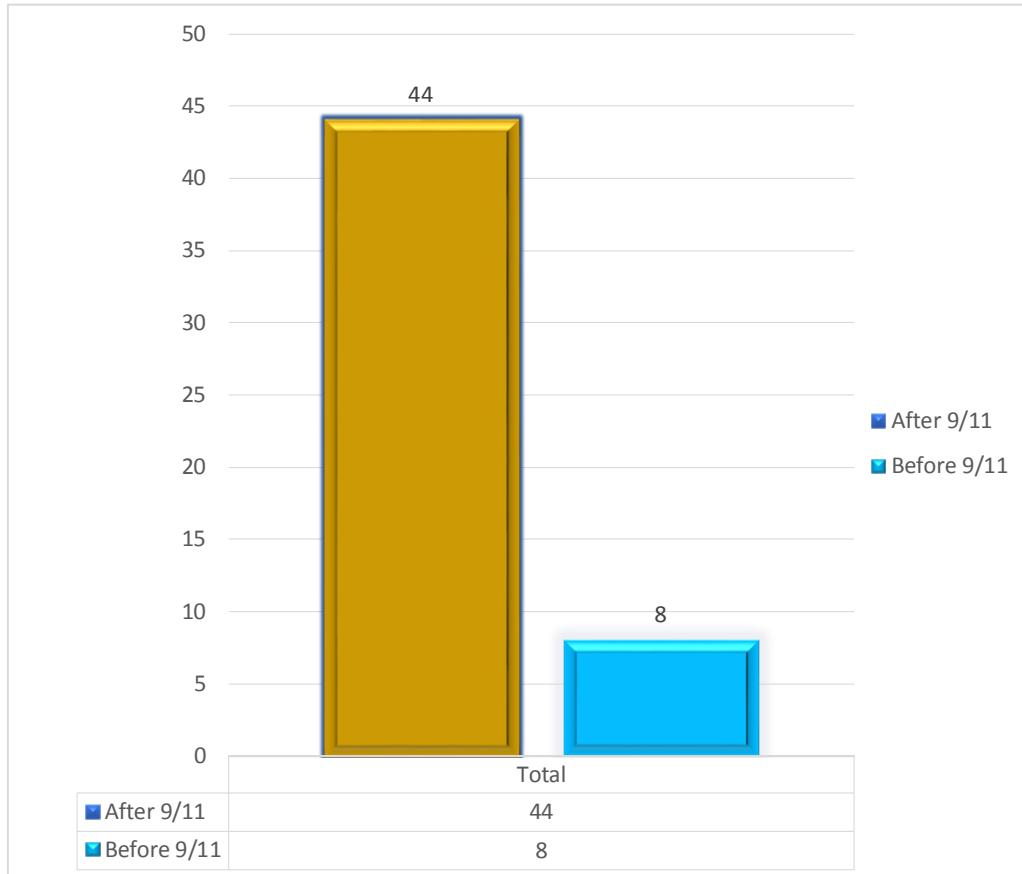


Figure 11. The Period of Conversion to Islam

Question number 8 deals with the specificities of the period when women converts embraced Islam. Broadly speaking, conversion to Islam could be divided into two main periods: the first one is the period before the 9th/11 attacks and the second one corresponds to the period after the 9th / 11. As provided in the graph, responses to this question indicate that after the 9th/11 attacks, a great number of Western women reverted to Islam. 44 participants reported that their conversion occurred after the events in the USA, while only 8 of the population advanced that they converted to Islam before the attacks.

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Q9/Have you revealed your Conversion to Islam in a Muslim country?

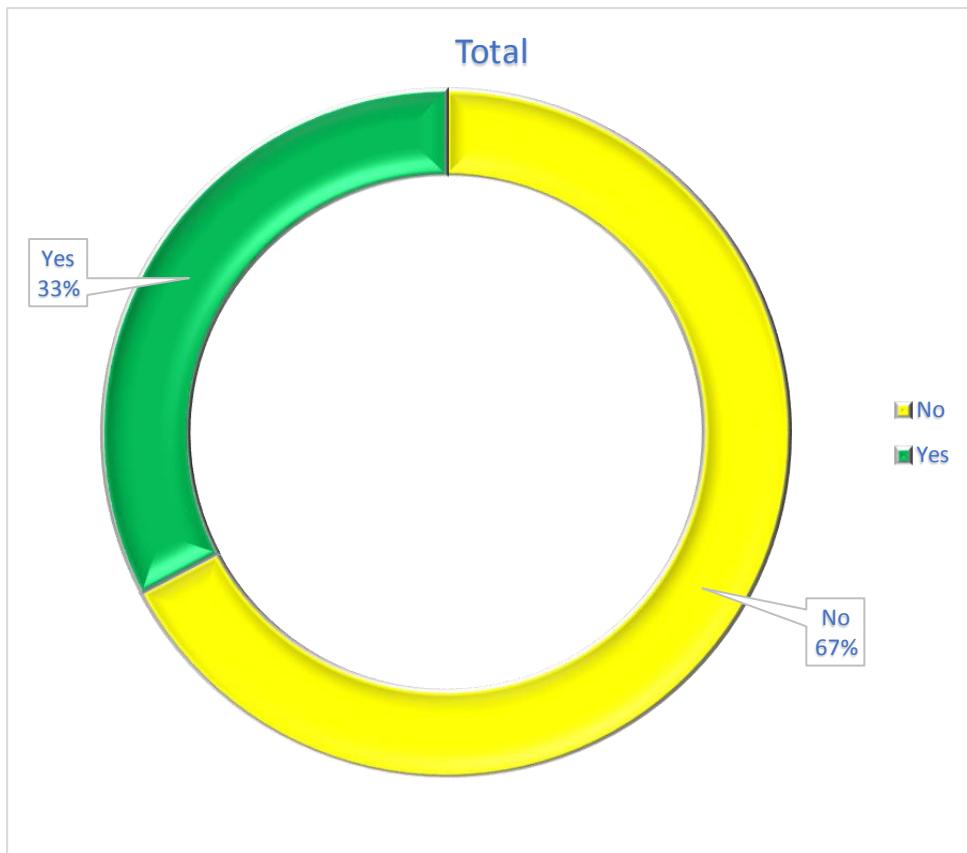


Figure 12 The Place of Revealing Conversion to Islam

Question 9 is illustrated by Figure 12 describes responses about the places where women convert revealed their conversion. 67% of the respondents, the highest percentage of women, did not reveal their conversion in a Muslim country, while the rest of 33% representing a minority revealed their conversion in a Muslim country.

10/ Do you think that reverting to Islam is the result of being influenced by a Muslim person?

The great number of women revert responding to this question said that reverting to Islam is not necessarily linked to a Muslim person. 26 women illustrated their answers stating different aspects, one said "No, it is the influence of Allah." (respondent 4) Another woman added that Allah is the only one who can make a person revert,

No one can revert to Islam by a person, only Allah can make someone revert. I actually had a friend who was Muslim by name but did

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not know how to pray and had never read Quran. She actually asked me to teach her about what I had learned after reverted.(respondent 14)

Furthermore, a respondent claimed that she does not agree because her reversion was the result of reading Quran and encountering Muslims. The majority answered “no” because they were looking for certain answers to certain questions and for them Islam clarified their ambiguities and provided the following statements: “No … I had no pressure to revert. I began questioning the meaning of the Trinity and why Jesus died for our sins in Christian religion. It did not make any logical sense. Islam made perfect sense to me” (respondent 9), “Not a person but Allah opening my heart, mind and soul to listen” (respondent 15).

Within the same question, there was a respondent that stated that she was not influenced, it was rather questioning Islam: “I wasn't influenced per se as my ex was not practicing but he did specify he wanted to marry a Muslim so this is what made me look into Islam more.” (respondent 45) Others justified their answer with “no”, stating the following reasons “I would not say influence as for years I was interested in Islam, I would say guided.” (respondent 43) Whereas, there were Muslim women revert who recognized that they were influenced by a Muslim person. 10 revert said that the decision of reverting to Islam is tied to an influence from Muslims. They confessed that they did it as they were influenced by their husbands or friends. “Yes” for one of the revert who ignored the existence of Islam as a religion and thanks to this influence she knew it and then converted, “I was a bit unsure of it until I met my husband and his example made me more confident to follow” (respondent 38), “Yes, I had many Muslim friends and a relationship (that ended due to the fact I was reluctant to convert) with a Muslim man. Eventually I met my now husband who was a great example and gave me the confidence to convert.” (respondent 7) 16 women respondents used various words to say that there is a probability of being influenced to convert to Islam, they used the word “sometimes”, “probably”, “partly yes”, “somewhat” “in some days”.

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Others said indeed there is an influence in some cases but not for them, "Sometimes yes but other times it is the person who is curious about Islam and they end up seeking knowledge themselves."(respondent 52) The following illustrations are some explanations provided by women who partly agree with the question: "Somewhat... originally I converted to marry" (respondent 40) marriage for some women converts represents the source of influence that pushes them to revert to Islam. Other illustrations are given as follows:

Maybe partly, since I wouldn't have thought Islam was a peaceful religion if I didn't see the peace Muslims showed.

But it was also my own choice to continue study about it.

And later on I found that only about 5% was what I had seen before I actually started to read and understand the religion. (respondent 51)

Q11/ Are You Married to a born Muslim man?

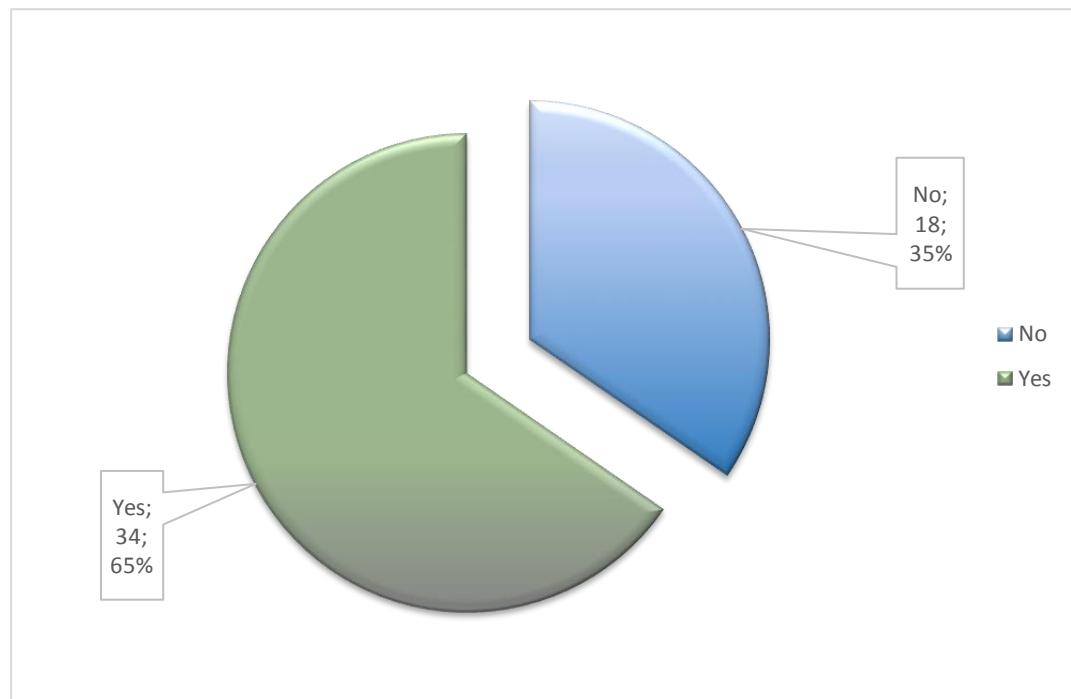


Figure 13 Muslim Women Convert and Marrying Born Muslim Men

Figure 13 embodies results for question 11, it shows the rate of women converts who are married to born Muslim men. It is clearly seen in the graph that 65% of women

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constructing the population of the current research are married to born Muslim men, this number represents the highest amount among converts, 35% of women converts replied that they are not married to born Muslim men.

12/ Because of Embracing Islam, Revert Women Are Rejected by Their Families and Friends:

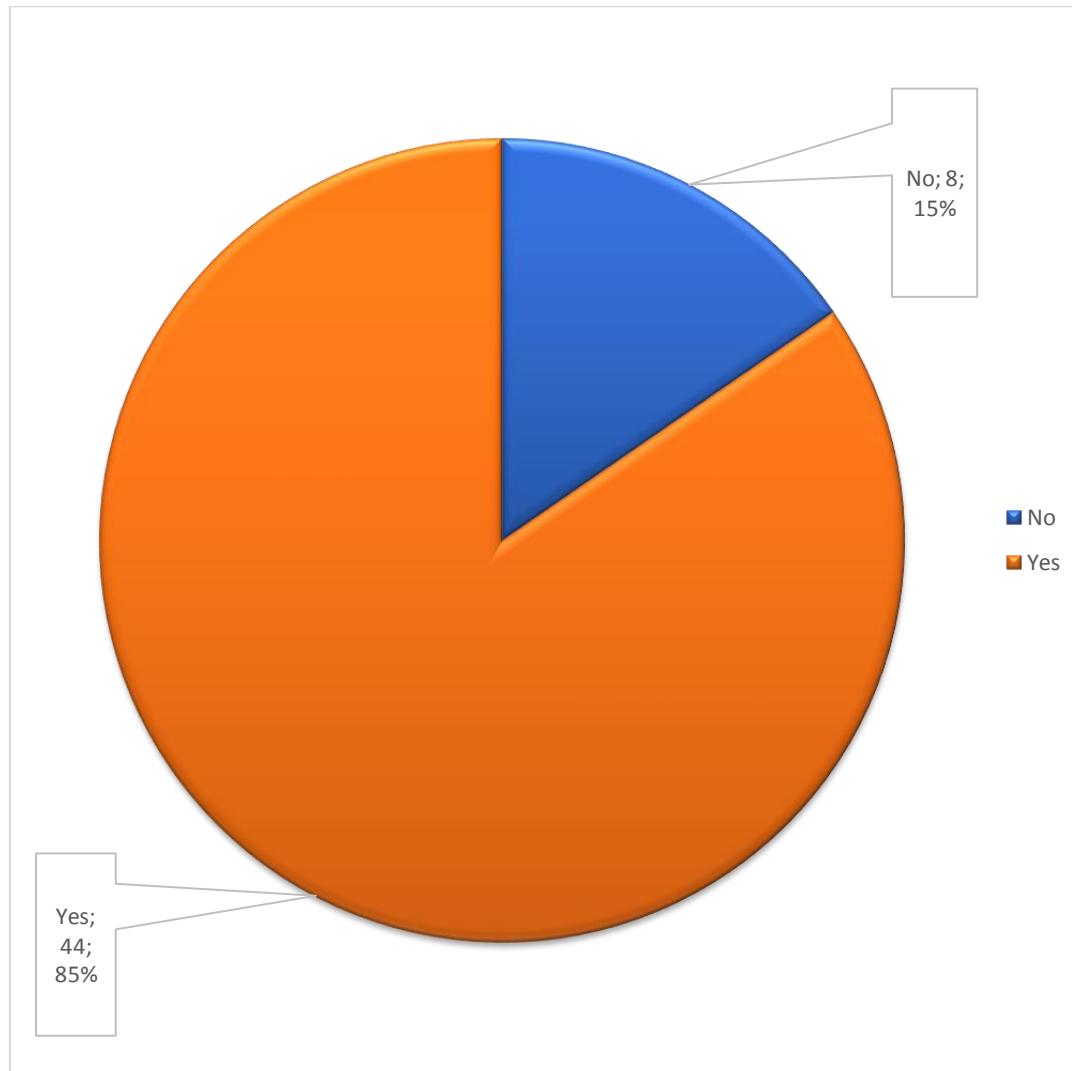


Figure 14 The Rejection of Muslims Women Reverts Because of Islam

Question 12 looks at the validity of being rejected by families or friends because of converting to Islam. The graph shows that the great number of women converts agree with this proposition, they confirm that the fact of converting to Islam leads to be disowned and denied by either families or friends, 85% represents highest rate of women who validated that their conversion to Islam means refusal and denunciation. Few women; 15% represented

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in 8 women out of 52 answered “no” and falsified the rejection of families and friends regarding their reversion to Islam.

13/ Are you a veiled Muslim revert woman?

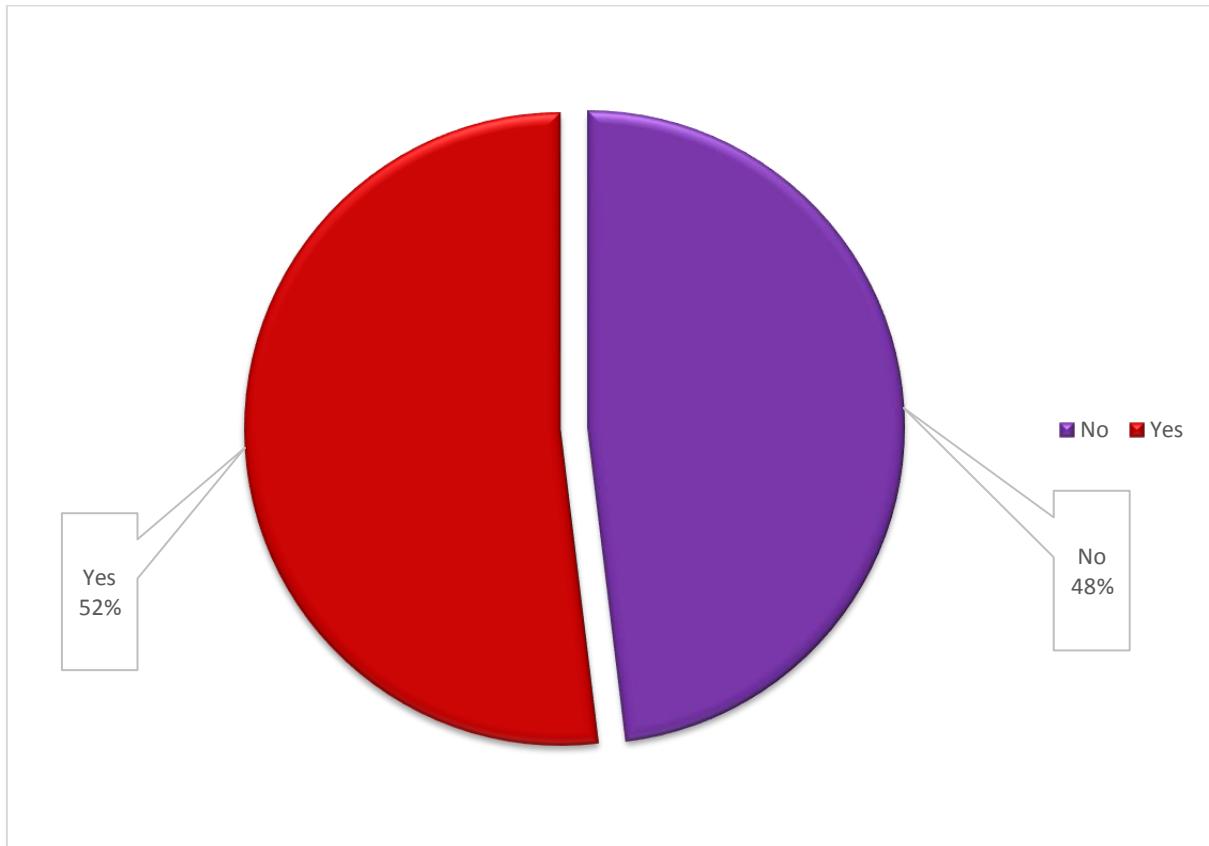


Figure 15 Muslim Women Convert and the Veil

In this question, percentages are close. They focus on wearing the veil by Muslim convert women or not. 52% of women are veiled and they said « yes » while 48% said « no » as to the fact of being non veiled Muslim women. 4% makes the difference in this question, for it is sufficiently representative of the complexity pertaining to the Veil issue. Relatively, the majority of convert women are veiled in comparison to 48% who form a minority. The graph minimizes the split between Muslim women converts and decreases the focus on the veil or hijab as being a main characteristic or physical aspect determining Muslim women.

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14/ Are You the Only Muslim Revert Woman in Your Family?

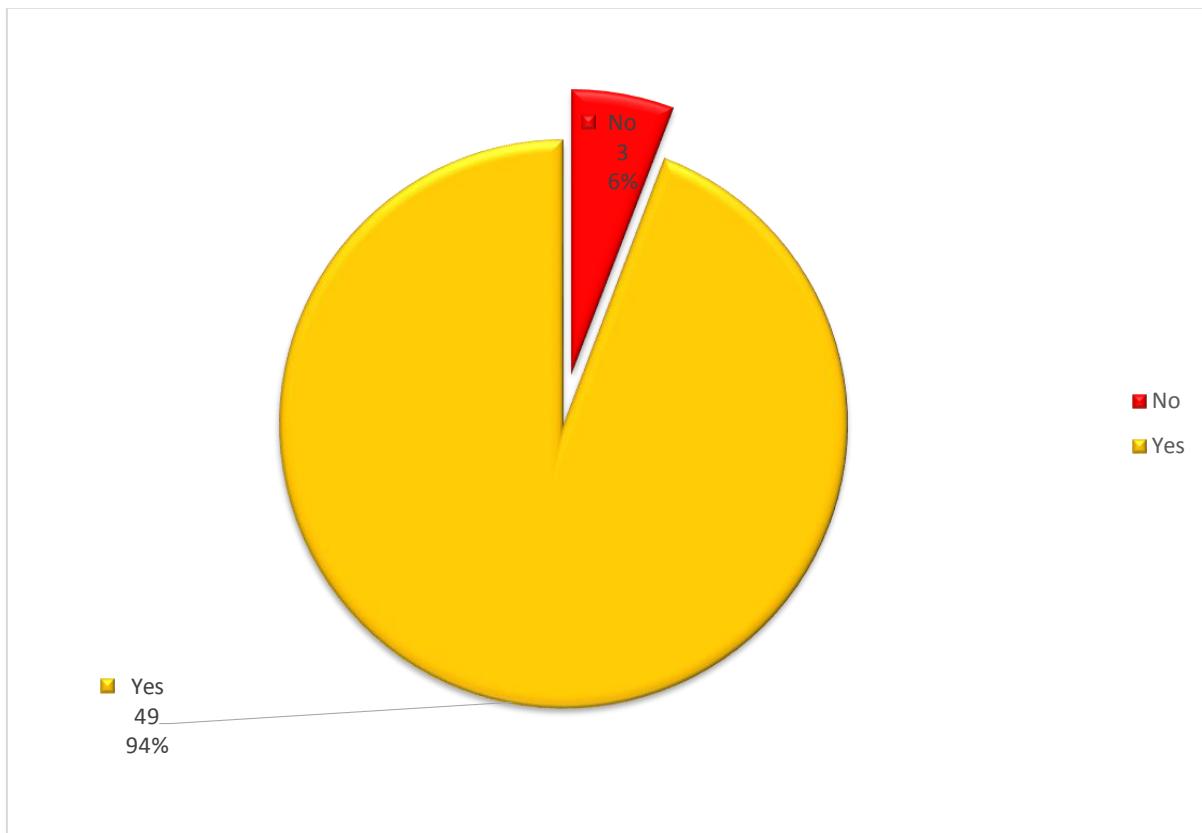


Figure 16 Muslim Members in the Families of Muslim Women Converts

The graph regarding question number 14 above realises the uppermost percentage concerning the question that investigates whether the participants are the only veiled women in their entourage, mainly their families. 94% represents respondents who confirm that they don't have other members in their families as converts to Islam. The minority in this case are represented in 6% who have converts to Islam in their relatives. Even if they are representing the minority, they confirm the reversion of different members of one whole family to Islam.

15/ Do you think that all Muslim revert women put the veil just after embracing Islam?

“**No not all**” this was a dominant answer, the majority of convert women confirmed that not all women who revert to Islam put the veil “hijab” just after their conversion.

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According to responses provided by women participating in this study, Islam does not mean only the veil or hijab, for them it is a whole process in order to come out with the decision of wearing hijab, “I don’t think so. It took me 5 years after embracing Islam to veil.” “Alhamdulillah I’m now able to fully veil with Niqab,” (respondent 14) their answers meet in one main point that is the choice and the last word to be veiled takes much time, a great number of the contributing women said that it takes time to wear hijab because they need to learn more about it in order to wear it to confirm deep convictions and avoid putting it off later on, “No. It’s too much to learn. It should be after years of studying so you wear it for the right reasons and you won’t remove it later” (respondent 13), another one said “No, It takes time and a huge decision. Needs to be taken slowly to be a thorough decision” (respondent 38), another respondent justified that she did not want to be asked about her choice before knowing the reason herself, she said that she was seeking certainty to put it, what made her investigate about the hijab issue .

For another revert, hijab is not the 6th pillar of Islam. Women have their own choice. The respondent chose the word “journey” to describe the process of conversion and of wearing the veil, “People have their own journey. A headscarf isn’t a 6th pillar of Islam” (respondent 30) One of the women converts stated that she does not put hijab for security reasons like racism, “No, I’m not even really a Hijabi because I live in a very racist and Islamophobic place where a white Hijabi could be attacked for wearing it,” (respondent 10) another woman said that her sister is a revert too but she herself is not covered with hijab.

16/ What were the first words or responses you heard when you revealed your Islam?

a. Family Reactions

Regarding the question about the reactions of convert women’s families, most of them replied that they received negative responses when they revealed their conversion to

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Islam. More particularly, many families refused to see their daughters wearing the veil, as one of the women who claimed that her father did not accept her as she put the hijab, "Father "if you come home with a veil, you're not my daughter anymore" (respondent 51), "I'm not going out with you dressed like that" (respondent 45). Another one was ordered to leave: "Get out of my house" (respondent 47) families could not support the idea of converting to Islam as one of the participants' mothers cried disappointingly: "My mother cried" (respondent 43) Furthermore, a great number of revert women among the respondents said that their families could not understand their conversion, their families were shocked and they thought that these women were brainwashed, "Shock from those who didn't know I was exploring it. Hesitant acceptance and support from those close to me. Concern over whether I have been brainwashed" (respondent 39). Irony, turning to be a terrorist and disappointment were the reactions of some families and even feeling embarrassed and disrespected, "You're a terrorist and a disgrace to the family. You have no respect for your family. You just did this for attention. You're an idiot. You embarrassed the whole family with your actions" (respondent 33), one of the women reverts reported the following reactions:

"I'm afraid you'll be involved with the bad people." (respondent 25)

"My mom is a terrorist" (respondent 25)

"Ha ha ha, (some derogatory comments about the Qur'an)" (respondent 25)

"I've worked very hard all my life to be a good Christian, I

don't want to hear about this"(respondent 25)

"A follower," (respondent 23) another word stated by one of the convert women families, the woman informed that her family expected her to convert to Islam she was described as follower to her husband and she would follow his religion whatever it is "I knew it would happen you are a follower. If your husband worshipped the devil you would follow along. I am disappointed by you" (respondent 26), "What? Are you sure? Did your husband make

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you? Are you safe?" (respondent 6) Within the same population of Muslim women converts one of them said that her family confirmed to her that she is going not to be accepted: "They will never accept you, when they look for wives it won't be you" (respondent 22), another case for a Muslim woman revert whose family told her that she would be used, and another convert's mother told her that she was not poor to do that and then refused to speak to her for a period of time:

"Mum was devastated 'you are not poor why have you done this. You are rejecting everything about your family culture. You have done the worst thing I could ever imagine ' and she didn't talk to me for a year" (respondent 44).

Few women, 7 out of 52, reported that their families supported them, respected their choice or just kept silent. Women who did not reveal their conversion to Islam to their families represent the fewest category in this feedback.

b. Friends' Reactions

Different reactions and responses were stated by Muslim women converts concerning their friends. Most of them said that their friends were helpful and supportive, they respected their choice, others just said "wow" to express their indifference and neutral position, "I'm not surprised" (respondent 35), "No matter what you are, you're still the same person as before. So that's the main thing" (respondent 33) the majority of women converts faced refusal as well, they even have lost some friends because of their choice to become Muslim. Because of personal or social reasons, one respondent replied, "My best friend left me because my husband previously got an arranged marriage to his cousin and left me so she didn't agree with me giving him another chance" (respondent 49), other converts lost their friends because of the lifestyle differences they realized "Friends: lost most of them because

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our lifestyles changed so much and I didn't go to pubs etc. anymore" (respondent 44) or wondered "why you wanna do something like that?" (respondent 8) For a number of women converts friends could not understand why they had chosen to convert to Islam as they saw it as a deprivation of certain rights:

"I've lived with Muslims, I have nothing against them, but why did you change? Why can't you convert to Hinduism? You're giving up all your rights! You can't even go to the mosque when you have your period" (respondent 25).

Other reactions were associated to terrorism and incapacity to determine how a woman could accept to belong to a religion that abuses women, a complete objection on continuing to be a friend with a convert woman. One of the revert advanced, " I can't be friend with someone who associates with terrorists, why you want to become involved with a religion which oppressed women-treats women like they are property" (respondent 5)

c. From Muslim People Who Helped Muslim Women Converts To Convert

Concerning the position of people who provided help for Muslim women converts to attain their reversion, most respondents confirmed that they were happy for them, surprised and supportive as well "Congratulations" (respondent 45), "Masha'Allah", "Surprise and happiness" (respondent 1), "Inshallah you continue to stay on the righteous path" (respondent 6), "Extremely supportive and welcoming, but that was overseas in Egypt" (respondent 9). 47 women among the population said that people who assisted them were supporting their conversion and providing positive reactions. However; other few revert ignored the question or said that they did not have any one to help them to convert to Islam, they did it themselves as they declared. 4 out of 52 women revert said the following "no one

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helped me” (respondent 14) “none helped me but a Muslim I knew cried” (respondent 13) “no one helped me to revert, I did it alone, and I’m still alone” (respondent 23) One said that she was ignored after her reverting, “no response really, they just forget about you after you become a Muslim” (respondent 11).

17/ Do You Think that all Born Muslims Appreciate the Conversion of Non-Muslim Women?

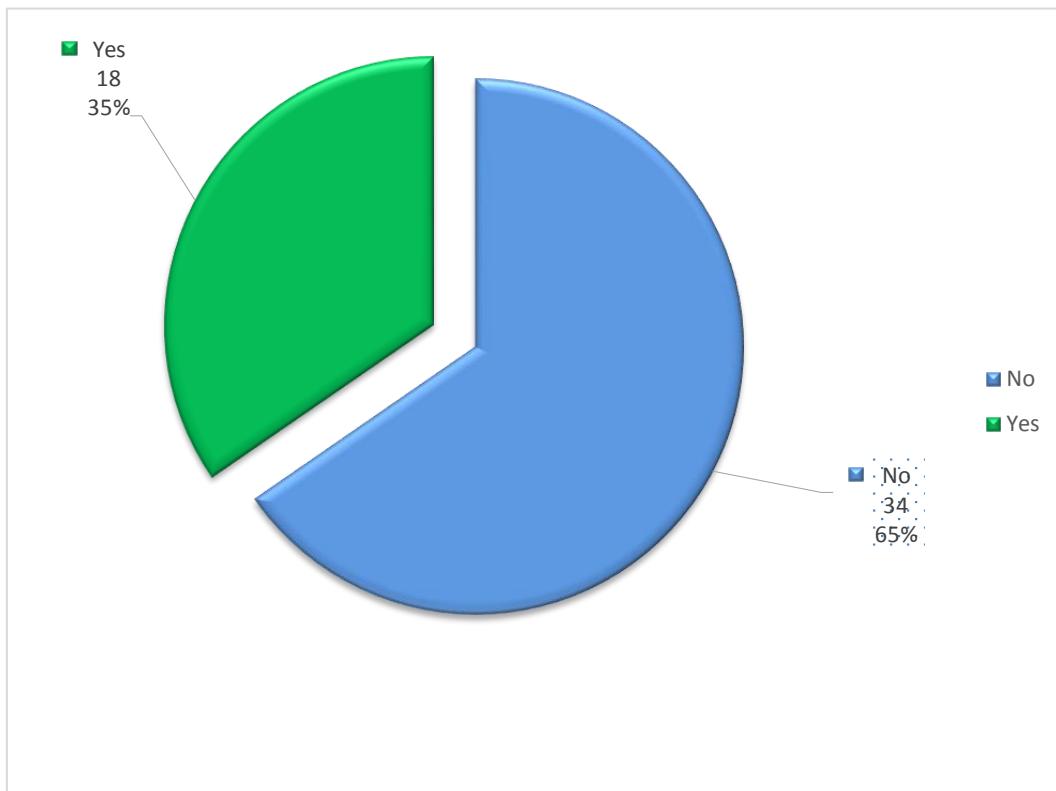


Figure 17 Opinions of Convert Women about Born Muslim Appreciation of their Conversion

Question 17 is demonstrated by figure 17. Considering results stated in the graph above, the majority of Muslim women converts confirm that not all born Muslims appreciate their conversion to Islam. 65% represents the rate of this category of converts who claim that their conversion is not welcomed by all born Muslims, 35% of them see that their act of converting to Islam is treasured by other born Muslims, yet, this view is still representing the minority in comparison to 65% who said “no.”

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18/ Are you Mentored by Born Muslims Regarding Islamic Duties?

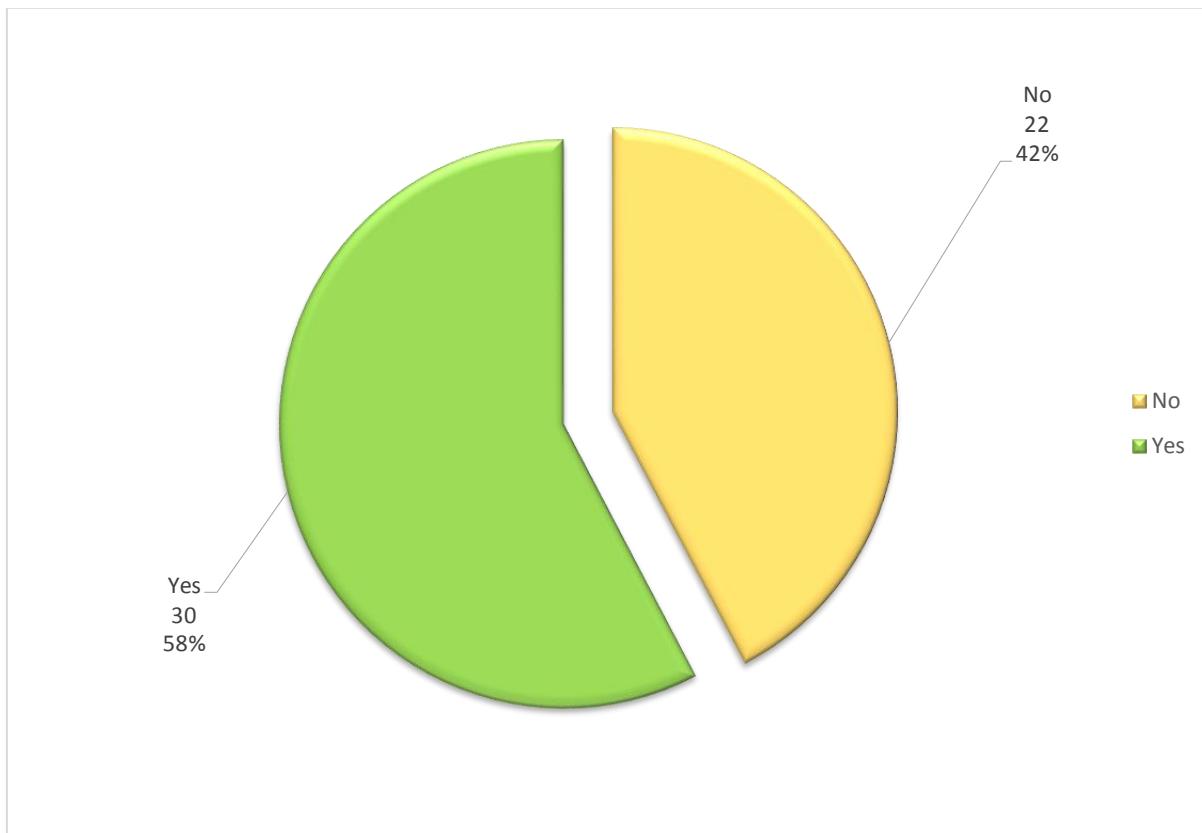


Figure 18 being Mentored by a Born Muslim Regarding Islamic Duties

The above figure represents question 18, the majority of the participants responded “yes” to confirm that they are guided or mentored by a born Muslim person to accomplish their Islamic duties. 58% Muslim convert women are representing the number of women who depend on born Muslims. The minority represented in 22 women, i.e. 42% of convert women answered “no” to express their independence or the non-guidance by a born Muslim mentor to do their duties as Muslims.

5. The Analysis of Comments made by Algerian readers on the Articles of the Algerian Newspapers

The online versions of newspapers provide an opportunity to look for more evidence concerning the relation between Muslim women converts and Algerian born Muslims. Each of the articles published in the Algerian newspapers has its electronic version where

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comments appear within it; written by both male and female readers. Writers of comments appear either using ordinary names or using pseudo names in addition to using the Arabic language.

The researcher categorized the comments of the readers based on their opinion on the conversion of women who belong to non-Muslim backgrounds. The first category is devoted to readers who celebrate the conversion of these women and they express it explicitly through their comments. Their reactions are represented in welcoming these women and encouraging them:

“Allahu Akbar, Allahu Akbar, Allahu Akbar. Congratulations for her, that's what should be said by a Muslim and as Islamic teaching taught us.”

“Allahu Akbar and thanks for Allah congratulations for her the conversion to Islam, may Allah make her a pride and victory for Islam”

On the hand, other readers expressed their refusal through different expressions because of different reasons that they state in order to justify their explicit rejection to Muslim women converts.

Comments that express the denial of Algerian readers and their rejection of Muslim women converts are divided into categories according to the reasons they give to justify their rejection of these women. The first category represents doubt through the Algerian readers who make comments about the act of conversion of these women. Just under the online articles narrating the journey of Muslim women converts, there are comments of people who do not believe that these women are really Muslims, they use certain expressions and sentences that denote doubt based on stigmatizations leading to the denial of these women.

The following expressions are illustrations taken from the online comments:

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Example 1: “I started to doubt these Westerners who convert to Islam because Arabs are known of their naivety and glorification of all that is about coloured eyes and hair, and these Westerners find finance and facilities to realize what they could not realize in their countries”

Example 2: “After a period of time, a lot of people who embrace Islam feel surprised, and then they fall back on Islam “apostasy” ...a young Irish and she is not an Arab, then she is a candidate of apostasy.”

The second group corresponds to the readers who openly declare their refusal about Muslim women converts in that they consider that they pretend to be converts to Islam for the only reason of getting married to a Muslim man. In a number of comments, Algerians consider that women coming from various parts of the world embrace Islam just to marry men who are Muslims and it is not for the sake of Islam as a religion. They add that they will not to be genuine Muslims. In addition, they refuse that the Algerian newspapers discursively relate Islam to marriage.

Example 1: “you are right, I have been in contact with Western women who are converts to Islam and I found that their Islam is superficial, they are influenced by Western traditions. Besides, living in a non-Muslim country has numerous disadvantages especially after having children.”

Example 2: “Making Islam and marriage equal A big mistake from Muslims stop this shameterrorism under the name of Islam, marriage under the name of Islam is a crime and juggling.”

Example 3: “She did not come to Khenshela (Algerian city) to reveal her Islam in a mosque because there are mosques in Germany, we know that she encountered an Algerian for marriage and she needed to come to Algeria to take him with her.”

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Example 4: “they must get married, this young man was the reason behind her conversion to Islam.”

Additionally, the third group indicates comments that describe Muslim women converts as “spies”. These comments denounce the Islam of these women because they are using Islam as a pretext to accomplish certain missions in relation to spying and once they finish they would leave Islam and even the man they are married to. For this category, Muslim women converts are fake ones as well.

Example 1: “be careful from spies”

Example 2: “when she finishes the mission she will clean her shoes with it “towel⁷” and she will leave it for you put around your waist and dance”

Example 3: “be careful may be they are agents of intelligence and they came to destroy everything.”

The fourth category is represented by readers who left ironic comments on the news of the conversion of non- Muslim women and who do not take the conversion of these women seriously.

Example 1: “Janito “to describe the Indian man who married the Italian girl” is married to this beautiful girl, one day they will tell us that Kinta Kinti is married to Bill Clinton’s daughter.”

Example 2: “she has a date according to Shari'a law with a barbed young man and then she will leave, may Allah give him three other girls like her to wake up, bandits they help only beautiful girls to embrace Islam they are modest the minister’s daughter is better

⁷ The word towel is used to describe Niqab or the veil “Hidjab”

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than the doorman's daughter here in Algeria. Congrats for the barbed man if he is an Algerian who loves Algeria."

Example 3: After the conversion of a Russian girl, she said that she knew a Tunisian young man whose name is Akram. "Akram, our neighbour, is a real man "*Fhal*".

Conclusion

The analysis of the above results was obtained from the analysis of both articles selected from the Algerian newspapers and the questionnaire distributed online to a number of Muslim women converts around the world. The model of Thomson (1990) was crucial for the analysis of articles since it gave the researcher space to cover the ideologies circulated through the Algerian newspapers' discourse, taking into consideration the absence of certain modes or strategies as it is applied on the Arabic language. Moreover, the questionnaire delivered to convert women was the second methodological tool approached in this research as the people investigated through it are considered to be the direct target of this research, namely, "Muslim women converts." The questionnaire provided these women space to express their opinions about the process of conversion thus unveiling one of the core aspects of this research. Furthermore, it has offered a wide range of information that facilitated the arrangement, the presentation and the analysis. This has led the researcher to shed light on the next chapter that will deal with the examination and the interpretation of the previously obtained results examining the way Muslim women converts are discursively exposed in the Algerian media discourse, namely newspapers.

Chapter Four

Patriarchal Standards in Portraying Muslim women Converts

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CHAPTER FOUR: PATRIARCHAL STANDARDS IN PORTRAYING MUSLIM WOMEN CONVERTS

1. Introduction

The current chapter attempts to expose and discuss the stereotypes and ideologies embedded in the Algerian media discourse concerning Muslim women converts. More precisely it aims at depicting the discursive portrayal of women who have embraced Islam in the Algerian newspapers. The results gained in the previous chapter paved the way for the researcher to unveil the inconsistency with studies which strive to narrate the journey of these women with Islam only. Moreover, it sheds light on the different nuances of discourse that are presented in the Algerian newspapers to recall stories of women from all over the world who have converted to Islam. This chapter uses the variety of feedback stated formerly in order to highlight the realities that were stated by women converts themselves, however were denied by the Algerian newspapers' discourse. It puts the community of Muslim women converts and their representation in local newspapers in balance in an attempt to disclose false beliefs and views that shape the public opinion about them. First, the chapter deals with stereotyping Muslim women converts, second it demonstrates the moving ideologies circulated about them and last it discusses the comments provided by Algerian readers on women revert in order to paint the specificities of the prevalent biased discourse of the newspapers and their reception on the same line while highlighting the importance of the gender perspective.

2. Muslim Women Converts as Social Actors in the Algerian Newspapers Discourse

The research theory advanced by Tun Van Leewen (2008), namely The Representation of Social Actors is applied on the discourse which portrays Muslim women converts to point at the stereotypes perpetuated on converts. They are portrayed in a way that supports the domination of the traditional image of women, notably traditional roles and

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ideas which are almost dominating the discourse of the Algerian newspapers that attempt to transmit the truth of these women converts.

Considering the elements of analysis in The Theory of Representation of social actors by Tun Van Leewen (2008), the first element to be presented is ***Suppression***. Muslim women converts in the discourse of newspapers in Algeria are excluded by means of suppression from active and manipulative roles, they are absent in major social activities. According to articles provided by the Algerian newspapers, the majority of women who convert to Islam are housewives, stay at home mothers, women who have decided to devote their lives to take care of their families, “she left with her husband,” or women whose dream is to be cooks “an American woman converts to Islam and launches My Halal kitchen”. However, women who embrace Islam have sensitive roles in their societies. Indeed, there are converts who are housewives or stay at home mothers as there are outside working women who practise effective activities (engineers, accountants, security officers and managing directors etc.)
(See chapter three, p, 119)

Excluding women from the public scene, especially while active social members, sustains the passive role they are associated with and marginalizes their dynamic presence in their societies; a fact that was encouraged by the articles cited in Algerian newspapers. Discourse depicting convert women underestimates them and ignores their efforts in a means of preserving the image of the passive women. The receiver of actions is put to the fore while the actor relegated to the back. Said otherwise, the passive caring woman is highlighted at the expense of the working and productive one. According to the present data, even when articles try to transmit the lives of women who come from different areas far from the Arabic world, they adjust their discourse to foster the dominance of patriarchy. They even proceed to overgeneralizations through stereotyping women revert as being necessarily dependent on the patriarch and under men's custody, trying to perpetuate the same traditional ideas

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about “the passive woman” whose name is suppressed also from the majority of the articles.

Nationalities and words like “a girl” “a women” are used instead, their identity is ignored and underestimated in relation to that of their patriarchs. This discourse is delivered to readers who are in this case the Algerian ones particularly and born Muslims generally. The ignorance of names of women converting to Islam encourages the marginalization and the denial of revert Muslim women as being part of the Muslim community. It further helps ponder on the pre-fashioned opinions of the born Muslim community regarding Muslim convert women.

Furthermore, the second element of analysis to be taken into account within Exclusion as well is ***Backgrounding***. Muslim women revert are spoken about with a lack of exactness. Little amount of information is provided in a way to reproduce the marginalization of women generally and Muslim convert women particularly. Converts are generally associated with their patriarch, their existence is condemned with the existence of the patriarch even if they are not participating or accepting the act of conversion to Islam. The patriarch is present in different forms within the same line of presence of the convert woman; he is represented either like the father, the brother the husband or even the son, the masculine presence is preserved in the articles of the Algerian newspapers that portray Muslim women converts reinforcing the traditional beliefs of hierarchical positions between men and women. Men, who are on the top of societies and women who are in the bottom encouraging then the disequilibrium in the distribution of power relation. From the story of Manuella, the Italian convert who is referred to as “the daughter of the Italian politician Franco Barbato,” the headline of the article emphasized more on the father who represents the patriarch than on the girl who converted to Islam. More details were given in relation to her patriarch like his shock regarding the conversion of his daughter and his candidature for the election, the focus is on father or the husband. Most articles reporting stories of women

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reverting to Islam devote more space to the male presence and dominance even in the case of converting to another religion. They are either refusing and rejecting the female decision or supporting it as in cases of couples and marriage with Muslim men. Yet, in both cases, the majority of the Algerian articles deprive women converts of their right to be fully represented as active social actors within the Muslim community marginalizing them and preserving the traditional roles and images portraying them as the caring daughter, the cook woman, the housewife, the women looking for marriage. Almost all of the newspapers represent convert women as dependent on men and far from being capable of controlling their activities in societies, they are put apart as belonging to “the man” either before their conversion illustrated by their rejection to the conversion to Islam or by being directly married after conversion or simply converted to marry a Muslim one. Articles distributed in the Algerian media do not give the reader the opportunity to know the women who convert themselves, instead, they include other information or focus on their physical appearance or neglect totally their uniqueness to be represented as the heart of the event providing information about the ones who contributed to the conversion ignoring their identity.

3. Marginalization and Ignorance of Muslim Women Converts’ Identity

The exclusion of Muslim women converts could be embodied in the denial of identity, the latter could stand as one of the elements that attract the attention of the readers who attempt to know the journey of Western women with Islam while reading the articles published in the Algerian newspapers. These articles show less interest towards specific information concerning women converts to Islam, especially professional information and in most cases names. Chiefly, few traces are put to the fore to speak about these women and make them recognisable or clearly visible in the Muslim Algerian society, notably nationality, instead, the Algerian newspaper’s discourse uses certain techniques to substitute these information. For instance, the use of personal pronouns (they or she) to refer to reverters,

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using personal pronouns and neglecting the converts' names is a concrete downgrading for women converts, since the focus is not on these women themselves but on the act of embracing Islam. In addition, Muslim women converts are seen as passive social actors through Backgrounding which deemphasizes their roles and their presence in discourse as illustrated by Van Leewen (2008).

Minimizing the importance of providing sufficient evidence and information regarding Muslim women converts prevent the readers from their right to know more about these women and have the full image of women who belong to the same Muslim community, as it limits their space of action. These articles that are part of the Algerian media scene reinforce the underestimation of women converts because they deal with their stories and fact of conversion superficially and suppress important information about them. However, in certain articles, more attention is given to people who helped these women to convert or only were present the day of pronouncing their Shahada. More professional information provided about Imams or Shari'aa specialists is dropped from the same article while it is supposed to represent Muslim women converts and transmit their personal experiences and the path they had gone through to reach certain conviction. Eg1: Mr kamel Belasel, Director of Islamic Matters in the city of Blida, gave a breath to her religious activity. Eg2: this event was attended by a group of muslims and muslimahs, first Mr abd alkareem, Mr kamel beasel, and Mr Ahmed Hamadouch, and the writer of these words too. The focal point in these articles was to count additional numbers for the Muslim community rather than give each one of the women their deserved right to highlight their experience of conversion to Islam and cover their specific cases.

The other dimension that could be emphasised after having examined the Algerian articles is the concentration on the recurrent mentioning of nationalities. The reader of notices immediately that within each new report about a woman who converts to Islam, there

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is a crucial element mentioned “Nationality.” It is a way to go back to the origins of Muslim women converts reminding the readers that these women belong to other communities, other countries or even other religions. The “*Other*” emphasized by the newspapers’ discourse delivered in the Algerian media supports division and maintains boundaries between members of the same Muslim community; those who are born Muslims and women who have converted to Islam. The repetition of this difference and its fortification through media discourse serves the ideology of splitting among Muslims especially as it depicts Muslim women converts as belonging to an “*Other*” community even after their conversion to Islam. The discriminatory discourse maintained along with Algerian newspapers helps spread difference and sharpens the behaviour of Algerian born Muslims towards women converts. The influence of the recurrent “*Other*” in the articles enforces the division and widens the gap between born Muslims and convert ones who may face difficulties like rejection, doubt, or neglect as result of misrepresentations. Having dissimilar backgrounds could manipulate the assumptions of born Muslims in Algeria regarding women who have come to be Muslims from other societies and the stereotyped portrayal that readers face in the newspapers’ discourse could wrongly nurture the idea of the “*Us*” and the “*Other*. ”

Because of stereotyping, mainly gender stereotypes occurring in the Algerian newspapers’ discourse, readers may develop a certain image on Muslim women converts. They could transform this image and make of it the sum of norms that every woman converting to Islam should follow. Furthermore, beliefs and ideas that are being spread by the newspapers’ discourse preserve the traditional representation of women under the authority of patriarchal societies. In a way or in another, the load of gender stereotypes embedded within the lines of each article affects knowledge that Algerian born Muslims are shaping about Muslim women revert and may cause misunderstandings. In other instances it may lead to ironical reflections made by Algerians as the latter reduce the act of conversion

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to a mere means to get married or to date a Muslim man or even they may go further and say that it is just a reason for spying as demonstrated in the collection of comments presented in the previous chapter. In contrast, there are other readers who celebrate the conversion of Western women to Islam, welcoming them and encouraging them as well, yet, this celebration is not an absolute one as depicted in almost all the Algerian newspapers' discourse, for there are other readers who do not trust these women as discussed in the previous chapter.

4. Muslim Women Converts and the Traditional Patriarchal Portrayal of Women

The recognition of Muslim women converts in discourse picturing them is restricted to domestic roles and the conservation of patriarchal characteristics. The discursive image perpetuated on women converting to Islam strengthens the devaluation of women and the underestimation of their capacities, representing them as inactive social members or secondary to men, in addition to their association with domestic roles only, as the majority of articles display. Women converting to Islam are generally described as passive social roles.

These articles border the converts' life to be devoid of professionalism or controlling activities and jobs. They reflect the elements of essential beliefs and patriarchal opinions about the role of women in societies. Results related to the questionnaire used in this research show the difference between half-truths that are being published in these articles and between the actual responses presented by convert women coming from various angles of the world. Undeniably, there are housewives among those women who convert to Islam, however, there are others who occupy sensitive jobs like judges and lawyers, manipulative ones as engineers, or other active professions like writers, technicians, accountants, nurses,

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beauticians, care assistants, cleaners, women in national services, teachers, social workers, security officers and managing directors. Hence as it has been illustrated formerly, convert women are not social members reduced to passivity and domesticity only, rather they are highly as they hold decisive jobs. One of the tools of oppression in patriarchal societies is to limit the sphere of action of women to maintain one of the essential parameters of patriarchy that is depriving women of the power of being effective and decisive.

The distribution of power relation in patriarchal societies depends as well on financial independence. Since women who are financially dependent on the patriarch, men use this power to abuse them in some cases or make them feel thankful to them. Manipulating women and practicing power over them symbolizes principles of patriarchy. In the case of Muslim women converts portrayed in Algerian newspapers' discourse, the original model of the dependent woman is realized through the neglect and the suppression of professional information; no traces left to guide readers and clarify them about how would these women provide societies with beneficial activities. The discursive gender stereotypes tied to narratives about the journey of non-Muslim women who come to know and embrace Islam are also overgeneralizing the individual opinions and experiences for every woman convert. They underpin essentialist patriarchal views. Enclosing women converts in the frame of the passive social actor serves at adapting them to conform to the patriarchal philosophy and values, i.e., using the newspapers' discourse in Algeria is a way that makes convert women part of the patriarchal ideologies. According to the articles under scrutiny, they are all caring wives that may be illustrated by the number of cases of women converting to Islam and then marring a born Muslim man as the case of the Italian politician's daughter who carried on supporting her father even after being rejected by him and as a mother, she travelled with her husband and sons to live in India. In no instance hints about a professional occupation is provided by the content of the article thus enforcing the potential domestication of this Italian

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newly convert to Islam. While women Arab Muslim work and participate in the professional life, defeat oppressive values and prove that they are efficient social actors regardless of the same denial of patriarchal authorities, the newspapers' discourse still undermines the roles fulfilled by Muslim women converts and by doing so supports a patriarchal outdated inappropriate discourse.

The discursive depiction of Muslim women converts in the Algerian newspapers as being passive and submissive agents denies the efforts made by these women particularly and women in general. In an attempt to implement patriarchal ideals and standards, this kind of gendered discourse eradicates the operative role of women in the Algerian society as it eliminates the role of convert women in Muslim communities as a whole since they are seen through the eyes of this discourse as ineffective members. Stereotyping convert women via the Algerian newspapers' discourse may be implied subtly in a way that is not evident for readers, nevertheless this does not prevent from the manipulation of the readers' minds concerning women reverts. Discourse in these article is designed to shape the whole social attitude concerning roles associated with women coming from different backgrounds who join the Muslim community.

The emphasis on depicting the physical appearance of women converting to Islam opens the space for gender assumptions and cultural ones as well. The categorization of women converts is used in the articles' discourse using physical identification or age. Certain articles focus on a number of lines in describing the physical appearance of convert women in a way to provide more information about the women embracing Islam, however, this portrayal underestimates the woman herself especially when the discourse neglects important details like professional life and pays more attention to the colour of eyes, skin, and age. Shedding light on eyes, skin, and age undermines the value of the experiences of these women and give much importance to superficial details. The cases of women converts

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are dealt with in a patriarchal way in that women are seen as objects since the physical appearance is more highlighted, especially the physical beauty. The provided discourse supports gender stereotyping and minimizes the status of women, it could be considered as ironical, for it sometimes depicts the European beauty of women who convert to Islam at the expense of other crucial information about their personalities. Reporting the exoticism of the Western beauty of these women may raise the question of difference as well, as it splits differences between Arab born Muslim women in Algeria and convert ones. Additionally, the discursive emphasis on picturing the women converts' beauty is a way to deviate discourse to reach gender ideology and make the reader concentrate on the physical characteristics which foster women as objects rather. Patriarchal societies, regardless of the efforts women have to these societies, still celebrate physically attractiveness as the sole trait which define femininity, worse some extremist patriarchs still consider women as sex objects, "The Italian girl with blue eyes, she is in her twenties" see appendix 7 The cited example is clearly unveiling the patriarchal mind of the Algerian newspapers' articles, loaded with stereotyping and gender ideology. This example reflects the emptiness of the given information, instead, it could have provided other crucial information concerning this woman convert than her eye colour or age.

The deviation from representing Muslim women converts covering more crucial aspects in their journey of conversion to Islam reproduces the same patriarchal stereotypes that sees women as empty-headed creatures whose interest is to be beautiful and to take care of their physical appearance therefore excluding them from the public scene, where important decisions, open spaces and social responsibilities are reserved to men. Additionally, relations associated between physical appearance, age, and marriage mirror the conventionality of these articles with opinions and values of patriarchy. They show that a woman who is blue-eyed and young (European like) could get married. Being attractive

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and young are two characteristics that give women the chance to marry according to essentialist patriarchal views, duplicating such judgements and beliefs and including them in newspapers' discourse in Algeria could make of the integration of Muslim women converts in the Algerian society a difficult task. Since the power of the newspaper's discourse impacts the readers' way of thinking and may lead to the rejection of certain women who embrace Islam, it also reinforces the sum of beliefs related to the generalization of the parameters of beauty and make the Algerian reader think that every Western convert woman is a blond and a blue-eyed one. Besides, it may even fashion the consideration of Muslim women converts whose thoughts could deviate towards the Algerian community, making them refuse to marry a born Muslim, for the latter do not conform to their standards. Making beauty and age the focal point of discourse that identifies women coming from different parts of the world to integrate the Muslim community is a clear underestimation and devaluation because of the essential ideas it promotes. The exclusion of women reverts from the social scene as active members is replaced by shallow details that focus on the idea of marriage as the central one in a woman's life. Davis (2001) From the early childhood, women are prepared to be housewives and to perform the variety of the so as called women's roles wives, obedient daughters and caring mothers; the fact that leaves no space for the development of creative aspects of women's personality and no place for the active roles to be played by women . The discourse presented in the Algerian newspapers implies the ideas discussed above through the recurrent use of the same ideas that make the stories of women converting to Islam all over the world seem alike, i.e., the Western blue-eyed woman who knew Islam thanks to a Muslim person and then has decided to convert to this religion facing the rejection of her family and society and finally has put hijab and married a Muslim man. This discourse is the reproduction of stereotypes that ban Muslim women converts from the contribution in the social life and perpetuates falsified ideas that generalize the inefficiency

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of women in operative roles. It symbolizes the frame that patriarchy tries to put Muslim convert women in and reduces their status in societies to be no more than oppressed and rejected women whose native societies and families ignored. It reduces their person to be no more than a secondary member in society who receive more than she gives and participates. These articles are sustaining the power of patriarchy since they ignore almost all the aspects of a convert woman, covering only her domestic life and emphasising the domestic activities she performs. The oppression in this discourse is represented in the support it gives to preserve the status-quo and the devaluation of women, it tries to deprive women converts of narrating the genuine versions of their journey with Islam. The inaccurate and one-sided versions told in the Algerian newspapers contribute in shaping falsified images and half truths about Muslim women converts.

Articles which spread stereotypes regarding Muslim women converts are generating harmful beliefs that may influence their relations with the whole Muslim community. They are generalizing falsified ideas and trying to make them appear in one unique model; the model that is supported by characteristics of essentialism and patriarchy. In addition, the focus of the newspapers' discourse on the physical appearance of Muslim women converts especially the Western or the European beauty turns the attention of readers from the core elements that should be covered "conversion to Islam" Reading the headline of the story of reverting to Islam by a woman is the vent being discussed to narrate the journey of women belonging to non-Muslim communities who come to embrace Islam, while readers expect to know about the life of Muslim women converts after being Muslims and the impact of Islam on them and on their relations and opinions. Unfortunately, Algerian newspapers' articles do not offer sufficient space to discuss the whole narratives, they are almost short articles; the fact that supports the hypothesis that these articles are not transmitting the full truth to readers and that Muslim women converts are seen according to these articles as added

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numbers to the Muslim community no more. Moreover; marginalizing the essential event to be spoken about in the Algerian articles and displaying a lot of unnecessary details unveils clearly the stereotypical nature of this biased discourse.

5. Muslim Women Converts and their Association with Hidjab

Based on the articles of Algerian newspapers, almost all women that convert to Islam put Hidjab, veil or Niqab. For a long period of time the Hidjab is the symbol of Muslim women. However, it is not a general truth that all Muslim women are veiled and this fact applies to women who embrace Islam as well. According to the results obtained from the online questionnaire, some women are veiled but there are others who are not. In a relation to the discursive depiction of Muslim women converts in the Algerian articles, Hidjab is present for almost all women portrayed. The generalized idea that make all Muslim women revert seem identical serve at circulating stereotypes and sustaining the norms that women should follow to appear physically as a Muslim woman. One of the definitions of stereotypes is that it is a generalized idea that makes a category of individuals belong to one group with specific characteristics. Hence some questions could be raised: How about non-veiled women who convert to Islam? What are the attitudes of readers when they confront women converts to Islam without hidjab? The difficulty then may lie in the readers' overgeneralized views which associate undeniably Muslim women with Hidjab, which may in its turn cause rejection or doubt regarding the truth and the validity of to what extent the convert woman is Muslim or not.

6. Differentiating Muslim Women Converts

Among the stereotypical dimensions of Algerian newspapers' discourse is the emphasis on differences between Muslim women converts and born Muslims. Highlighting distinctions among one community may cause rejection and division and these differences

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could explain difficulties and obstacles challenged by Muslim women who come from dissimilar communities and backgrounds. For instance, a number of Muslim women converts in UK face denial, refusal and criticism. Besides, the power of stereotypes that newspapers' discourse has on manipulating the public opinion and the attitudes of readers towards the "Other" may lead to the a total rejection and exclusion from groups and communities, for instance one of the Muslim women converts who answered the questionnaire said among the obstacles she faced was the prevention from entering mosques by born Muslims, "Access to mosques and lack of openness and inclusivity in the Islamic community in the UK" (respondent 39) Therefore, Born Muslims could be seen as extremists in that they show intolerance towards women converting to Islam and they doubt their faith. One of the respondents held that she was constantly tested by born Muslims as far as her practice of Islam was concerned, notably her fasting and her praying and that frustrated her to the utmost level. These illustrations highlight the danger of stereotypes, assumptions and prejudices constructed by the Algerian newspapers' discourse since they reinforce difference and lead to divergence. They even reproduce almost the same beliefs and tries to sketch an ideal image of "the Muslim woman convert." These differences remind the reader that women who are spoken about and who convert to Islam come from distinct backgrounds and have dissimilar roots and thus splitting them into the "Us" and the "Other" float and impacting the relationships between the members of these two Muslim yet disparate communities.

Moreover, the negative attitudes of born Muslims constructed by newspapers' discourse frustrate Muslim women converts and may cause regret for of them. The non-support, rejection, harmful expressions used by born Muslim men do foster a rude discourse. In some cases for instance conversion equals to get married and obtain legal papers to travel and live abroad, "I married a brother who took advantage of me and actually was extremely

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abusive.” (respondent 27) The previous reasons influence the new comers to Islam in a way that may determine Muslim women converts’ attitudes towards born Muslims and may create disappointment and loss. One of the Western women reverts to Islam explained, the non-support, rejection from born Muslims and the feeling of isolation from the Muslim community lead her to think about leaving Islam “I turned to the Muslim community for help and support and found no one. Being a Muslim has been extremely lonely for me, sometimes I contemplated leaving Islam because of the loneliness” (respondent 27). The stereotypical discourse circulating through the Algerian newspapers’ discourse shapes the ideas and the perception of readers regarding Muslim women converts and theorizes the features and criteria of a Muslim women revert, along the lines written in this discourse perpetuates identical images to relate them to the exclusive prototype of women constructed by essentialist views in patriarchal societies.

Likewise, the newspapers’ discourse in Algeria that narrates the stories of women who embrace Islam results in impacting the behaviour of readers in relation to these women in terms of support, help, and the extent of their belief in women reverts conversion. Further, it focuses on difference and neglects similarity. Muslim women converts suffer from discursive abuse, underestimation, subordination and the conception of dangerous notions like “US” as Algerian readers or born Muslims consider themselves and the “Other”, as they consider Muslim women who revert to Islam. This categorization and discrimination lead to division and then to conflicts that may obstruct co-existence and generate stereotypes or ideologies as stated by Van Dijk (2004) In various cases, born Muslims refuse to provide help for Muslim women converts, they do not accept women converts as being part of the Muslim community, in other cases they behave as extremists to the extent of preventing revert women from getting into Mosques. These examples highlight then inconsistency and contradictions between what is narrated in Algerian newspapers and what is avowed by some

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women converts. The authenticity of the illustrations helps uncover the overgeneralizations perpetuated by the discourse in the Algerian newspapers and clarifies that not all women who convert to Islam are treated well from born Muslims, not all of them receive help and guidance from the Muslim community and not all of them contribute to the Muslim society or even are allowed to participate in it. In addition, the rejection of Muslim women converts by born Muslims could explain the reasons why Muslim women converts feel lonely and hopeless as mentioned by one of the respondent.

Presenting half-truths in the Algerian newspapers that deal with women converts to Islam embody the power of stereotyping in fixing falsified beliefs about women who embrace Islam. The perpetuation of gender stereotypes regarding women reverting to Islam may complicate their acceptance among the members of the Muslim community, mainly born Muslims who know women converts from what is displayed in newspapers in Algeria. The depictions allow readers construct assumptions, judgments and pre-determined beliefs about the way women revert to Islam live, the way they dress, the way they think and the way they treat or deal with others. Born Muslims in Algeria may depend on the lines they read in newspapers to create “the model” of a Muslim convert woman and ignore that they may fall into generalization full of stereotypes and deviated truths. The inaccurate or the incomplete image full of stereotyping reproduced in the Algerian newspapers could affect the relation between born Muslims and Muslim women converts negatively since the Algerian reader has already built his own comprehension and prototype of women converting to Islam and this would lead to the rejection of any Muslim woman convert who is not identical to the pre-shaped criteria. For instance, non-veiled Muslim women converts may be questioned and judged by born Muslims since they presuppose from their readings that revert women put Hijab directly after their conversion to Islam, while even among born Muslims themselves non veiled women exist, yet in their conceptions every woman who

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embrace Islam should wear the Hijab. Generalizations made in relation to Hidjab open the door to ideologies to circulate when they are recurrent and intentionally repeated through almost all the newspapers' articles.

Moreover, the Algerian reader generally reads about single women converting to Islam thanks to a born Muslim man who helped the Western woman to know Islam and then converts to it and after the conversion they get married. Interestingly enough, this is the ideal story reproduced in the Algerian newspapers' articles in a way that reinforces again the stereotype that women are prepared to get married and take care of her family, without any reference to the effective roles these women have in societies. Rather, the focus is on the fact of being guided by the born Muslim man and consequently being married to him; here an important question imposes itself: "is every single Western woman who has converted to Islam guided by a born Muslim man?" another questions follows then, "is every single woman who converted to Islam necessarily married to the born Muslim man who helped her discover Islam?" According to the previous results, the answer for both questions is "NO" In different cases, non- Muslim women know Islam from various sources. For example, they stated that they have come to know about conversion after the 9/11th attacks in the United States of America. Others knew about Islam from media, others from colleagues or neighbours .In the same line of thought, not every Muslim woman convert is married to a born Muslim man .They may be married to convert men like them or just they may be single women. Yet, Algerian newspapers propagate these ideas and implement them in the Algerian minds trying to control them perpetuating and reproducing predetermined stereotypes.

Furthermore, stereotypes circulating about Muslim women converts in the Algerian reader's mind appear to reinforce the ignorance of the reader about women embracing Islam. Unconsciously, the reproduction of the same stereotypes makes the reader ignore other sides of the converts' life, and may also make them indifferent towards the narratives written about

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them. For the Algerian reader, it may seem as the same story with different names or countries. Stereotyping women converting to Islam may lead as well to thinking that all women who revert to Islam are the beautiful rich Europeans who are devoted housewives to their children and families and that may make them the ideal prey for some Muslim men. Stereotyping Muslim women converts categorize them as well; it emphasizes the stories of a certain category of women notably housewives, women marrying born Muslims, beautiful women, passive social members and occults other categories, “a label which involves a process of categorization and evaluation. Although it may refer to situations or places, it is most often used in conjunction with representations of social groups.” O’Sullivan (1997, p, 126) The impact of categorization that is presented by stereotypes affects the intergroup relations as Julie Schønemann (2013) reports, thus in this case, the members of the Muslim community that is the intergroup are exposed to the influence of categorizations made by stereotypes, regardless of their belonging to the same religion that is Islam. Stereotypes in the Algerian newspapers create a split and categorize Muslim women converts in another group because of the pre-judgments nurtured by this narrow mindedness. The Algerian readers, more precisely born Muslims, consider Muslim women converts as a category that is different from them because of the stereotypes and their “strategy of splitting.” Discourse in newspapers articles dealing with narratives of women who convert to Islam may become extremist, destructive and critical since the role of media in representing the “*Other*” who is represented in this research as Muslim women converts is undeniable as it approaches distances to know these women, their stories and their circumstances. The role of the Algerian newspapers is supposed to be direct and clear in transmitting realities and facilitating the recognition of revert women who come from different countries and dissimilar religious and cultural backgrounds to integrate the Muslim community of born Muslims in Algeria. Following Julie Schønemann (2013) words, the stereotyping in

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discourse presented by the Algerian newspapers has modified man's shaped truths concerning Muslim women converts in order to reinforce and emphasize the "We" who is represented here as the Algerian Muslim community.

Additionally, in certain cases, stereotyping Muslim women converts could not be uninfluential. The acts of hatred towards Muslim women converts, their rejection and the refusal of some of them who have suffered from are mainly results of controlled minds and misled people. Stereotypes spreading in the Algerian newspapers' discourse lead to the construction of prejudices. The rejection of Muslim women converts or the fact of doubting their Islam and refusing their integration in the Muslim society are demonstrations of prejudices. Dominic Abrams, Hannah J. Swift, and Lynsey Mahmood (2016) The boundaries built between born Muslims and women who convert to Islam are a symbol of prejudices in relation to prejudices made by born Muslim. One of Muslim convert women reported that she faced, "racism, misogyny, and bigotry from other Muslims" (respondent 11). Obstacles Muslim women converts face are numerous; they may rest in as whether they are genuine Muslims, or whether they believe in Allah and in all the pillars of Islam, do they wear hijab and whether the latter is the evidence of their, do they learn to speak Arabic as it is the language of Quran. The following words were stated by one of the convert women who suffered from boundaries established by born Muslims, "often I am questioned by born Arabic speaking Muslims why I do not know Arabic, and I often have difficulty finding assistance in learning the nuances of my *deen*. This is a journey I am mostly taking on my own" (respondent 13) As stereotypes about Muslim women converts in the Algerian newspapers' discourse foster differences and nurture prejudices on them, they are reshaping truth, attitudes and beliefs about these women who represent the "Other," and in the meantime, they are sustaining the "Us," i.e. the born Algerian Muslim community.

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7. The Ideological Aspect in Portraying Muslim Women Converts

In the light of the model of analysis suggested by Thomson in 1990 concerning ideology and its modes of operation, discourse portraying Muslim women converts in the Algerian newspapers may be influenced by patriarchal ideologies as tries to preserve patriarchal values. It is devoted to narrate stories of women who embrace Islam and transmit details of their journey with this religion to the Algerian Muslim community. Whereas, the discursive strategies used in this discourse lead to create divergence between members of the Muslim community, i.e. born Muslims and convert women. Narratives of revert women are presented with more focus on the male dominance though the latter are related directly to women who did the act of the conversion to Islam. The discourse of the Algerian newspapers preserves the presence of the patriarch in different ways being him the father, the husband, the son or the guiding man who shows the woman the right things to do. Reading the articles unveil that women could not stand alone, choose or be independent from their patriarch. The Algerian newspapers' discourse emphasizes information about the men written about within the same articles that deal with women's stories. The status-quo can be seen from the use of certain words used to describe the patriarch. For instance, one of headlines of an Algerian newspapers bears the title of "The Daughter of a Very Known Politician in Italy Embraces Islam" (see appendix 7) and another headline reports "The Sister of Tony Blair's Wife Writes about the Reasons of her Conversion to Islam," both headlines sustain the ideology that circulates through the use of *Legitimization* and *Rationalization* that deny the identity of the women convert while foregrounding that of her patriarch. In this regard, the daughter converting to Islam is spoken about in relation to her father. In order to be known for the reader, her identity is not separated from that of her father even if she is the direct doer of the action (conversion to Islam). One of the strategies in patriarchy is to erase the woman's identity and make it dependent on that of the patriarch. Women cannot

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decide alone, they cannot exist alone and they cannot be separated from the superior power of man, according to gendered discourse concerning the daughter who is converting thanks to her father that her identity could be known for the reader. The emphasis on connecting the father's identity with the daughter's one marginalizes her importance as the core of the news. The headline does not provide any specific information about the woman herself, instead it replaces her own information by that of her father, mainly his professional life. However, all along the article no traces or clear information about the daughter's professional life are mentioned. In the same line of thought, the patriarch is present to identify the daughter, for instance the reader reads "An Italian parliaments' daughter embrace Islam" instead of reading the full name of the woman or identifying her as an independent social actor. Once again Muslim women converts are ignored as autonomous and active individuals, they are connected discursively as they are connected socially to the will and the presence of their patriarch according to the standards and morals of patriarchy. As a result of the discursive protection of relating the identity of Muslim women converts to their patriarchs, they may be condemned to be under the supervision of a superior social actor who is said to be more active, wiser, stronger, protective, and more effective in the community and society as a whole; discourse in the Algerian newspapers reproduce the gender prejudices on women as being reliant and in need for men's company.

According to patriarchal values, the female identity cannot be detached from that of her patriarch; she is generally being mentioned as the daughter of a man, the wife of a man, the sister or even the mother of a man, even in cases when these men reject these women who are socially dependent on them as seen by patriarchy. In some instances women disowned by their families and fathers, or divorced or rejected ones by their sons continue to provide their men with love, support, and care as in the case of Manuela, the Italian girl, whose father refused her conversion and this did not prevent her from supporting him, what

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makes the Algerian newspapers develop a derogative ideologically and a patriarchal discourse.

Additionally, the male guidance and authority continue to appear in the different articles of the Algerian newspapers in relation to Muslim women converts. Imams, foreigners or journalists; men in general are omnipresent in women's lives and the focal point of discourse in the Algerian newspapers' is to shed light on the essentialist view that women are needful for men to exist. The stories diffused through newspapers give more honour and admiration to men who had no relevant relation with the story of the convert in a way to highlight the value of men. For instance, in one of the articles, more lines are written to praise men who were present the moment where the Western women uttered her Sh'ahada than the lines written to describe her story with this religion she converted to:

Example 1: and Mr kamel Belasel Director of Islamic Matters in the city of Blida who gave a breath to her religious activity.

Example 2: ...this event was attended by a group of Muslims and Muslimahs ; first Mr Abd Alkareem, Mr Kamel Beasel, and Mr Ahmed Hamadouch , and the writer of these words too.

The denial of the women's identity could be detected in the importance given to other men who are considered as outcasts, evidence of a deliberate urge to foster the naturalization of one of the important principles of patriarchy. Moreover, the repetition and the emphasis on the presence of the patriarch within articles that reports Muslim women converts' stories naturalize patriarchal beliefs and implement them more and more in societies. The ideology perpetuated along the Algerian newspapers' articles mitigates and legitimizes the underestimation of women and their disavowal as operative social members, it even cultivates deficiency as a woman's character and encourages discrimination between men

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and women and lead to abuse among the members of the Muslim community. One of the women contributing to the questionnaire of this study explained that her conversion made her a prey for visa hunters.

The power of ideologies and mainly gender ones controls the minds of readers in Algeria since the media is one of the crucial holders of ideologies. Gender ideologies spreading in the Algerian newspapers' articles maintain the inferiority of women generally and of Muslim women converts particularly. These same articles then represent the continuation of essentialism and patriarchal ruling in the Algerian society. Just like stereotypes, ideologies which are considered as a continuum for stereotypes set borders as well; they divide and create boundaries. The circulation of gender ideologies through the Algerian newspapers' articles may generate a split between Muslim women converts and born Muslims in Algeria; since the latter may create their own image about the so called, "the new Muslims or the new Muslim women" The portrayal presented by these articles offer a superficial and a generalized view about women converting to Islam. In some cases they may not provide all the information about the women or they may consider them as not important for the reader and that's why knowledge about Muslim women converts is limited to the Western women who converts to Islam thanks to a Muslim friend and then she gets married to a born Muslim man ignoring the difficulties these women go through.

For most of the articles, Muslim women converts are added numbers to the Muslim community; they are not given more space to be known and for their stories to be investigated. Each of them had her own life with its particularities, each of them has her own background and is worth being studied in relation to the new religion she is engaging in, each of them has her own approach to deal with the religion she converts to and each one of them has her own contribution to the Muslim community. Muslim women converts are not only stay at home caring wives, mothers or supportive daughters, they are not only those

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who dream about being a cook and looking for ways to cook Halal food; rather, there are all these types at once. Besides, the questionnaire distributed online to Muslim women converts all over the world revealed that there are women converts who have important positions in the professional world, they are judges, engineers, security officers and managing directors but these socially active members are generally not mentioned in the Algerian newspapers' discourse. This type of discourse works on preserving patriarchal beliefs and shedding light on a specific category of Muslim women converts who conform to traditional patriarchal standards. This categorization of Muslim women converts conveys a falsified image of them while downgrading the other category constituted of effective women, women who are active and trying to be beneficial for the Muslim community. The ideology of *Unification*, where born Muslims and Muslim women converts are spoken about as one community, one unity and one group uses a discourse of unity and harmony to convey that Muslim women converts are part of the Muslim community and they use expressions to symbolize and describe the unity from El-Hadith (verses said by prophet Mohamed peace be upon him) mixed with ones said by imams who witness the act of conversion. For instance, "when a person reveals his/her Islam, he/she does it in the form of the singular (saying shahada) after that he/she becomes part of every Muslim, because believers are like parts of the same body [....believers are brothers and sisters, they are one nation (ummah") in addition to other forms of denoting the union between Muslim women converts and born Muslims Eg : and she decided to be part of Muslims and convert to Islam.

Using this strategy, discourse is hiding differences and offering the reader an image of a solid community where everyone accepts everyone and here the reader may be confused because of the hypocrisy of discourse. Due to *Unification* and the exclusion of Muslim women converts from active roles and framing them to be engaged in traditional passive ones, they may seem as the right model or the prototype for the other Muslim women and

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for the Muslim community. It even may make them appear to share the same life and social characteristics with born Muslim women in the Algerian society, it is a way to pave the way for born Muslims to accept the Other, i.e. Muslim women converts, and in this regard Algerian newspapers' articles may seem inconsistent and contradictory. In other words, starting from the headline that keeps the Western names for Muslim women converts, moving to the physical description, the focus and praising of the European beauty and ending by mentioning nationalities or religion before Islam, all these features exemplify the ideology of *Fragmentation* mainly using the strategy of *Differentiation* in order to maintain differences and create barriers between Muslim women converts and born Muslims. The discourse portraying Muslim women converts in the Algerian newspapers is loaded with a variety of ideologies that serve at sustaining gender underestimation among Muslim women converts in addition of being contradictory because of these ideologies as well. It represents Muslim women converts as Western and different, but it depicts them as alike with born Muslims too, being part of the Muslim community with the mentioning of their previous religions and system of beliefs, being exposed to these contradictions in the same article may create confusion and indistinct views towards Muslim women converts and may influence their behaviour or attitudes with them as well.

Another ideology may be detected from the analysis of Algerian newspapers' discourse that narrates stories of women who convert to Islam, namely *Narrativisation*. The latter is represented in wearing Hijab just after being converted to Islam and relating this act to the influence of religion and the power of faith. Discourse proposed in these newspapers tries to relate forcefully the fact of wearing Hijab which is new for Muslim women converts with traditions and religion. The relation set between wearing Hijab and religion or being in an Arab Muslim country or belonging to Islam is an ideological strategy to make generalizations on Muslim women converts. In all the articles analysed in this study, Muslim

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women converts are depicted as women who put Hijab directly after their conversion, yet according to the online questionnaire delivered to Muslim women converts all over the world, not all women who convert to Islam are veiled and not all of them had put Hijab directly after their conversion to Islam. Articles in the Algerian newspapers aim at unifying the image of Muslim women converts at the same time they insist on describing them as European-like and repeating their non-Muslim names and this makes these articles appear contradictory again. Hijab is used under the strategy named by Thomson as *Symbolization of Unity*; that is to construct a collective identity through the use of shared symbols and Hiab plays the role of a physical symbol of Islam since a woman who put Hijab can be clearly identified as a Muslim one. Admittedly, the difference between ideology and prejudice is slight and both lead to harmful consequences like hatred, familial or social rejection or even violence. Muslim women converts seen through the eyes of the Algerian newspapers' discourse are all veiled leading to a clash between the reality revealed by Muslim women converts in the questionnaire and half-truth narrated by Algerian newspapers. This misleading set of views may influence the perception and co-existence among Muslim women converts and born Muslims who may be victims of denial and refusal as they may face social abuse, mistreatment and exploitation as explained by one of the converts "visa hunters", or as another one said that she was rejected by the Muslim community she was living in and she continued that as if Islam was for them only. Attitudes, behaviours and demonstrations of social rejection and abuse differ but the reason is the same, namely ideologies which create huge boundaries between Muslims and neglect the similarities they have. Muslim women converts may be seen as victims of ideologies circulating with the articles that are repetitively written to narrate approximately the same story but names are different in each of them. Yet, the ideological aims are also the same, discourse in these newspapers serves at generating and empowering the Us (born Muslims) by means of

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sustaining differences vis a vis the Other (Muslim women converts). However, it tries in certain lines to shed light on the transformation of the Other to belong to the same community ,i.e. Western women who come to embrace Islam and become part of the Muslim community, hiding behind unity is a strategy to construct ideology and to make the Other (Muslim women converts) believe that they have the same destiny and that they are protected by the group the come to belong to (born Muslims) but reality is different. Certain Muslim women revert were banned from entering the Mosque in the UK (see chapter three), others said that born Muslims did not believe that they are Muslims really, they were victims of domestic violence from born Muslim husbands non-veiled women converts were considered as not Muslims as there are other Muslim women converts who were accepted and formed members in the Muslim community and Algerian newspapers articles are portraying all women who convert to Islam as one identical group who experiences the same circumstances and had gone exactly through the same journey to become a Muslim, and who enjoy the same rights like Muslims and live similarly as Muslims in one unified community.

Generalizations made on Hijab by the Algerian newspapers articles foster gender ideologies and contribute to constructing discriminations among Muslim women converts their discourse is one of the main powers that manipulates the audiences' minds and determines their perception of the Other, "From a critical view, ideologies are representations of practices formed from particular perspectives in the interest of maintaining unequal power relations and dominance," (Lazar, p, 146) The Algerian newspapers' discourse hides certain realities and provide an incomplete version of what Muslim women converts live with born Muslims and especially men (their born Muslim husbands).It tries to represent Muslim men who appear through its content as those who help convert women and guide them or as their husbands who are extremely comprehensive and peaceful. However, it does not mention the other category of born Muslim men who take

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advantage of Muslim women converts and dominate them. This is another illustration of conserving the male dominance in patriarchal societies and perpetuating gender ideologies to realize the asymmetry of distributing power relations. Articles in the Algerian newspapers depict men as the guardian of women and their mentors to confirm the patriarchal value of the privilege of men. The latter attempt even to naturalize violence and abuse what Muslim women converts live and mitigate the supremacy of the male presence in the act of conversion.

Moreover, the ideology controlling relations in these articles reinforces the establishment of two separated categories: men and women. The relationship between born Muslim men and Muslim women converts is represented either as friends who help the woman to embrace Islam and then become their husbands or as men who are present during the revealing of women conversion to Islam. Gender ideology is tacitly perpetuated through the use of certain expressions where discourse highlights the presence of men or the patriarch and sheds light on their contribution to the conversion of women. The choice of these expressions unveils that the newspapers' discourse in the Algerian media is oriented in a way as to give more importance to men's participation and role in the story of conversion of Western women, especially in cases where the male friend is the one who invites the Muslim woman convert to Algeria in order to reveal her Islam. In the following are illustrations from Algerian newspapers stating: "he helped her to know more about Islam", "she decided to continue her life with him", "she travelled to live with her husband and sons", "Mr kamel Belasel Director of Islamic Matters in the city of Blida who gave a breath to her religious activity."

The Ideological portrayal of Muslim women converts through the Algerian newspapers' discourse and the suggested gender misrepresentations sustain the status-quo that privileges men over women even where discourse is supposed to be about women only.

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Said otherwise, during their journey, Muslim women converts are supposed to be the active agents and effective social members who did the action of conversion. Yet, according to gender ideologies, men represent the “hero” and they are supposed to preside social actions. The contribution of men is effective and important as well, whereas, women are secondary in the social equation, they receive help and guidance from men and they apply what men propose. Accordingly, the Algerian newspaper’s discourse offers loads of ideologies supporting gender bias and social inequity between men and women. The Algerian newspapers reporting narratives of women who embrace Islam embody the depth of patriarchy in the Algerian society and its acceptability among Algerians; they prepare the Algerian audience to accept and share presumptions and generalizations about Muslim women converts, in addition to the implementation and the reproduction of patriarchal principles and values in the Algerian minds. Consequently, these minds may transmit these beliefs to the other generations who may hold the same gender ideologies and take them as a reference to construct their social identity, belonging, attitudes, assumptions and standards. Both the Algerian audience and Muslim women converts are victimized by discourse designed and delivered in the Algerian newspapers since the latter presents these women as one identical prototype that has been modified and shaped to conform patriarchy. Thus, the Algerian reader receives a one-sided truth that is going to determine his/her relation or behaviour with the woman convert, and the woman convert may suffer from rejection because of her non-conventionality with all that is perpetuated about her in newspapers discourse in Algeria.

In an attempt to follow Lazar’s steps (2007), the analysis of Algerian newspapers’ articles helps clarify and explain the power relations and discrimination that are produced and reproduced in discourses and defy these productions so as to support change and humanizing representations of women through discourses, raising awareness and daring

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criticizing the limited space Muslim women converts are put in. Ideologies related to gender and to the underestimation of women or to the complete dependence of women to men destroy the real identity and truth of women generally and of Muslim women converts precisely and articles delivered from the Algerian press that reproduce these principles can be considered as obstacles that cause clashes or refusal from born Muslims in certain cases. Furthermore, the ideology of Symbolisation of Unity that has been drawn by the newspapers' discourse puts Muslim converts women in critical positions because of the rejection they may face from born Muslims or because of the abuse they may suffer from in their relations with certain born Muslim men.

8. Difficulties after Conversion to Islam

Embracing a new religion and following a different system of belief is difficult mainly for women who are said to be ruled by laws and principles of the society they live in. For a number of Muslim women, converts reverting to Islam have changed their lives and brought them to a new society that is the Muslim one; they knew Islam through various ways and they declared diverse reasons to do it. Nevertheless, these women who changed their system of beliefs to follow Islam faced a number of difficulties since their conversion to Islam. First, one may directly think about obstacles confronted by Muslim women converts inside their Western or non-Muslim entourage and communities. Indeed, they challenged a variety of problems and have been subject to worries because of their Islam and the Algerian newspapers' discourse that portrays them concentrate mainly on rejection from families without providing deep details. Familial refusal is the foremost difficulty that almost all Muslim women converts suffer from especially when they reveal their conversion to Islam. For the first time, according to them their families find that Islam is a derogatory religion and they see their conversion as an act of leaving a comfortable life and tolerant society to live under abuse and underestimation of women for the rest of their lives. Worse, for parents,

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family or friends when Muslim women converts wear the hijab it is unnegotiable to accept them among their communities. It is evident that non-Muslim families consider that Islam is not a religion that favours women rights and social equity, thus they refuse that a woman from their families embrace Islam. Another point of view by non-Muslim families disregards the presence of Muslims in their family and see their integration as a threat to their stability, especially when speaking about pious families, “being a revert in a non- Muslim country makes me feel vulnerable and afraid that my family and society will consider my reversion against their pride. I have to be very very careful and keep it secret” (respondent 21.) Additionally, physical abuse and violence are other demonstrations of refusal that certain Muslim women converts suffer from. Because of their conversion to Islam, they are treated aggressively in their non-Muslim societies as narrated by one of these women who declared that she was victim of physical assault besides verbal abuses and rape threats.

Social marginalization and abuse that Muslim women converts experience and the difficulties they struggle with in their appropriate communities that refuse to accept them as Muslims are minimized and reduced to seem ordinary in the Algerian scene due to the indulgence of reporting and the complaisance of the Algerian newspapers’ discourse. The latter does not pay sufficient attention to speak about pain and suffering that Muslim women converts live with. Family alienation and social criticism are rarely mentioned in the Algerian newspapers’ discourse; evidence that makes it sound inconsistent. The stories of women who embrace Islam are not fairy tales, they are narrations of actual women who have been rejected and who have faced social mistreatment. The articles downgrade the effect of this rejection on women revert who suddenly become alone without family or friend, they are then hiding the truth of social abuse in order to foreground the story of a Western women who has been influenced by the Muslim man who helped her embrace his religion. This type

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of denying discourse encourages the controlling dimension of patriarchy and fosters the principle of women's social and emotional dependence on men.

Consequently, Muslim women converts find themselves alone after their conversion and because it is a new religion for them, they look for guidance and try to learn more about Islam and then they turn to the Muslim community or the born Muslims to help them in their religious duties to understand more the religion they have come to embrace. The second difficulty faced by Muslim women converts lies in the point of looking for guidance and trying to be a member of the Muslim community. Certainly, there are Muslim women revert who find refuge, security and guidance with born Muslims while others were surprised by the unhelpful attitudes of born Muslims. Accordingly, the Algerian newspapers' discourse does not mention that Muslim women converts are being refused, neglected and underestimated by born Muslims themselves, it sheds light on the positive aspects of the relation between born Muslims and Muslim women revert. According to responses of a number of Muslim women converts in the questionnaire of the study, obstacles faced by them with born Muslims are not really different from the ones faced in their non- Muslims societies. First, they said that they were not treated similarly as born Muslims and the newspapers' discourse in Algeria propagates. Using Hadith and other expressions, it is ideologically drawing the lines of unity and trying to make born Muslims seem all the same belonging to the same religion, treated the same and being like the same body as written in one of the articles: "when a person reveals his/her Islam , he/she does it in the form of the singular (pronouncing shahada) after that he/she becomes part of every Muslim, because believers are like parts of the same body [....believers are brothers and sisters , they are one nation (ummah).]

Furthermore, Muslim women converts declared that they were prohibited from entering mosques in certain Muslim communities as one Muslim woman convert avowed, "Access

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to mosques and lack of openness and inclusivity in the Islamic community in the UK”, “not really being excepted by born Muslims” (respondent 29), the thing that is not mentioned in Algerian newspapers’ discourse, in addition to family and social alienation they suffer from. The discourse depicts the lives of Muslim women converts with born Muslims as being easy and consider that all their religious and social needs are accomplished with most hospitality, while reality is different according to what is reported by Muslim women converts; discourse of the newspapers tries to cover harmful social assumptions that are made about these women, it uses mitigated language and smooth expressions to naturalize the cases of women converts to Islam and make the audience consume ideologies embedded within it Fairclough (1992) besides dominating their perception of reality and their interpretation of half-truth presented. Likewise, violence and abuse are other forms of complications that face Muslim women converts, they said that they faced domestic violence from their born Muslim husbands who took advantage of them in order to realize certain personal advantages, mainly obtaining visa from the foreign country. One of the converts reported that she suffered from domestic violence and abuse from her born Muslim husband who took advantage of her and then turned to look for support from other members of the Muslim community where she found no help. Another case of a revert woman who was oppressed by her husband because of the misinterpretation of Islam as she said which led her to divorce to end up feeling isolated and alone, “Marriage issues due to oppression through misinterpretation of Islam which in the end led to divorce. Feeling lonely isolated and disconnected at lowest points. Sadness at celebration times like Eid” (respondent 44) The newspapers’ discourse in Algeria attempts to hide the actual facts and disregards certain realities like abusing Muslim women reverts and disbelieving their faith, the discourse in this case is considered as one-sided and deviated because it diffuses half-truths in order to dominate the audiences’ way of thinking and to shape their way of perception of reality. The danger that this category of

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newspapers' discourse represents is that opinions and beliefs already generated in the audience's minds and the amount of their consumption make them appear natural and any Muslim woman who does not share the same story of conversion or does not conform to the identical depictions that they read about risks to be rejected. For instance, the reinforcement of the Us "born Muslims" and mainly the patriarch may be a reason to doubt the faith of a woman who belongs to another religion and then embraces Islam or it may provoke an uncertainty for born Muslims that these women cannot understand Islam better than born Muslims or apply Islamic duties the right way. The confusion may cause a sense of frustration, especially done recurrently, "after moving to a Muslim country, I have been continually assessed by strangers to see if I am "Muslim" enough. It can be frustrating after alhamdulillah being a Muslim for over 16 years to be asked by a stranger if I fast Ramadan and pray" (respondent 14) Domestic violence, social abuse, rejection are among the reasons that made Muslim women converts feel isolated and marginalized from the Muslim community using one of the women revert's words,

When I first converted to Islam some Muslims tried to dissuade me from converting. After I became Muslim I lost many friends and family, born Muslims didn't bother with me that much. I married a brother who took advantage of me and actually was extremely abusive. I turned to the Muslim community for help and support and found no one. Being a Muslim has been extremely lonely for me, sometimes I contemplated leaving Islam because of the loneliness I have been a Muslim 15 years and it hasn't gotten any easier, if not worse. During my struggles I got sick of born Muslims with families and lots of friends telling me to be patient - easy for them they have lots of people around them for support , I didn't. So I found it very frustrating and upsetting. I'm still a Muslim only for sake of Allah. (Respondent 27)

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Also, the Algerian ideological discourse delivered in the newspapers aims at spreading the belief that all women who embrace Islam are contributing to the Muslim community and they represent active members in it, however, Muslim women revert are marginalized and considered as added numbers to the Muslim community and the newspapers' discourse is naturalizing these obstacles and blinds the audience' minds using loads of patriarchal stereotypes and fortifying ideologies about unity.

Another angle of social refusal and marginalization is doubt. According to Muslim women converts, born Muslims doubt their faith and do not believe that they follow the same religion as they do. In different cases, born Muslims test Muslim women converts to measure their Islam and their opinions about certain things in Islam like wearing Hijab. Born Muslims are victims of ideologies and stereotypes perpetuated by newspapers' discourse that has the power of generating and directing opinions and attitudes of the audience. They consume the product being circulated through discourse and then they reproduce the same ideas and values. Similarly, people who are exposed excessively to the same product, "the same stereotypical and ideological discourse" absorb information and believe in narratives presented in the newspapers' and then become controlled by these falsified truths, i.e. the Algerian audience who is regularly exposed to narrations about Muslim women converts and that reproduces the same details are most influenced by its stereotypes, they are affected by the "Us" created and empowered by these articles, so, they react accordingly to stereotypes and ideologies perpetuated. When meeting a Muslim woman convert, they recall what they have been exposed to in order to examine the extent they are matching the prototype being constructed about Muslim women converts. The Algerian reader reflects what he /she consumed from the media generally and the newspapers' particularly, which are in reality an accumulation of ideas, beliefs, principles and opinions of media makers and

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news generators. The Algerian reader receives what the press wants him/her to believe about Muslim women converts and readers are supposed to know the happy and the extraordinary facet of their narratives only while they should ignore the dark facet mainly the different reactions of born Muslims and certain negative attitudes they have regarding these women. Algerian readers ignore the manipulative aspect of the newspapers discourse since ideologies are tacitly circulating and words used are innocently presented,

The press' construction of the reality is a result of the journalists and editors' view on what is a news case, what the market wants, press organs position, and their role in society. The media does not only reflect the world outside, but also attitudes, values, and beliefs of the media conglomerate. (Schönemann 2013, p, 34)

Furthermore, far from the social rejection and religious doubt, a number of Muslim women converts find themselves in front of another barrier that is culture and language. Muslim women converts reported that they faced difficulties to integrate the Arabic culture especially when marrying a born Muslim man, whom they described as not respecting Islam in their marriage relation. They add that they are not treated the way Islam told a man to treat his wife. The clash between culture and Islamic teachings according to them leads to divorce in certain cases. One of the women converts said that she could not differentiate between what is actually lived and what is Islam itself. Language is another barrier that prevents Muslim women converts from integrating completely the Muslim community. A considerable number of women embracing Islam do not speak Arabic and in other cases they speak only what is recommended to be a Muslim like uttering the shahada or some verses to pray. Their problem lies in communication and how they may have guidance or living with people who speak only Arabic or another language that the convert woman cannot understand or speak. Language represents as well a source of conflict for them and they may be rejected by the community they live within because they do not share the same channel of communication. One example is a woman convert who is married to a Pakistani and she does not speak the Pakistani language and finds difficulties to deal with the Pakistani culture,

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another one was rejected in India and said that she was ill-treated as Islam is only for “*them*. ”

Obstacles and boundaries in front of Muslim women converts are not discussed or presented in the Algerian newspapers’ discourse, they ignore the other side of converts’ lives and do not show interest to speak about what Muslim women converts face. The discursive portrayal suggested in Algeria highlights superficial aspects and provide limited information, it concentrates on the circulation of ideologies about the unity of the Muslim community and perpetuates stereotypes and generalizations to put the women converts in the frame of patriarchy in order to sustain principles of patriarchy and exercise the power of discourse that controls the minds.

Discourse portraying Muslim women converts framed by the Algerian newspapers symbolizes the source of falsified beliefs and shapes public opinion, it manipulates the audience’s minds and exercises the power of governing their beliefs or generate others. This discourse reveals narratives regarding Muslim women revert taking into consideration the importance of power relations and its distribution where the “Us” (born Muslims or the patriarch) is almost all the time powerful than the “Other” (Muslim women revert), that is why the newspapers’ discourse or the media discourse as a whole is considered as attractive. News and stories about non-Muslim women embracing Islam and the way articles and headlines are designed attract readers without disclosing the existence of power relations or their ideological reproductions.

9. Analysing the Absolute Acceptance of Muslim Women Converts

The relation between the media discourse and newspapers’ discourse particularly and truth is relative since it depends on the power it has to dominate social ideas and principles. It controls the representation of truth and facts using its power of possessing the audience’s minds and the social ability to believe what is written or narrated by the media in general

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and the newspapers' in particular. In Algeria as in other parts of the world, newspapers have their importance in the transmission of news and events as they share the same key characteristics that make them a tool to spread what is wanted to be perpetuated and what is determined to be believed. Fairclough (1992) claims that truth and facts are reshaped, especially in discourse produced by newspapers that offer an opposite version of reality; the fact that enforces the ideological function of media, i.e. the contribution of media in supporting and fortifying social control, reproduction of stereotypes and naturalization of asymmetrical power relations. The case of Muslim women converts and their portrayal in the Algerian media discourse calls back what Bourdieu considered as *Symbolic Power* in his book Language and Symbolic Power. The simplicity and the design of articles in terms of choice of words and expressions in addition to the talent of hiding ideological messages using simple language and the manipulation of facts and the careful selection of stories make the reader profile the same image of a woman convert that the newspapers wants, the same prototype of the submissive woman ruled by patriarchal standards and principles. It constructs an image that the newspapers makers aim at making the audience believe, in that it is fashioned as the only and the true one. The influence that these articles have on the audiences' perception of the truth concerning Muslim women converts and the fact that it may determine the readers' social behaviour and attitudes represent the symbolic power that the Algerian newspapers' have regardless of the extent of distortion of reality; it is the chief reason causing obstacles for Muslim women converts.

Articles suggested by the Algerian newspapers narrate the journey of women who embrace Islam under the same umbrella of patriarchy and add another ideological aspect that is the absolute acceptance that these women find among born Muslims. Newspapers in Algeria write about people who welcome Muslim women revert in the Muslim community warmly and foregrounds help, support, guiding, sisterhood/brotherhood and unity that they

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receive from born Muslims without any expectations in return. Reading these articles, one may encounter words like “sister,” “support,” “help,” and “guidance” used in different lines from the same article in order to show the extent of acceptance Muslim women converts face. One may find as well expressions that shed light on happiness that is brought to members of the Muslim community because of the conversion of a non-Muslim women. The previously mentioned strategies are used to highlight the unity of Muslims and their symbiosis besides the force of sisterhood and brotherhood that they believe in between born Muslims and Muslim women converts. However, the representation of this unity falls undeniably into overgeneralizations. The articles narrate stories about co-operation and help given to Muslim women converts without paying attention to the overgeneralizations they make, they ignore to speak about other cases where Muslim women converts find themselves alone after their conversion and face rejection from the Muslim community that is portrayed as a refuge to them. Articles in Algerian press usually forget to mention the refusal of certain Algerian people to believe that Muslim women converts are Muslims as well and their faith is not to be measured. Additionally, newspapers in Algeria undermine the difficulties of integration and acceptance that women who embrace Islam confront as the abuse and violence they suffer from with their Muslim husbands.

Moreover, the extreme acceptance represented in the Algerian newspapers discourse is ideologically used to confirm the existence of the symbol of unity of the Muslim community. Using this strategy, discourse attempts to preserve the image of “Us” who is considered to be helpful and caring. Ideologically, the “Us” is representing the Muslim community that is going to be a second family for Muslim women converts since most of them are represented as rejected by their own families and friends. The Algerian newspapers articles emphasize the idea of the consolation of Muslim women converts and portray born Muslims as a sanctuary for them in order to start their new life as Muslims. It is the power

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of discourse that makes the Algerian reader believe that Muslim women converts are truly accepted among Algerians generally and born Muslims particularly. Besides, the partial coverage of the stories of these women and their choice intervenes to support what the Algerian newspapers' discourse considers as the general and the identical story of a woman who has become Muslim. These articles choose approximately the same narratives and manipulate others to portray lives of women after their conversion as perfect ones and born Muslims as faultless and extremely helpful. Discourse in these articles pictures the celebration of born Muslims after the conversion of a non-Muslim woman as an important event for all born Muslims and fall again into overgeneralizations because as mentioned previously among the same born Muslims, there are people who take profits of these women and do not accept to help them facing certain difficulties or being hypocrite as illustrated by one of the women converts who met born Muslims who tried to prevent her from converting to Islam and other cases where born Muslim women converts declared that they were not really accepted by born Muslims.

Inspired by the comments made by readers of Algerian newspapers, this research found out two main categories of Algerian readers reacting to the conversion of women all around the world. The first one is the category of readers who represent the group of born Muslims who celebrate the reversion of women who did not belong to Islam before, they welcome them in their comments and write Takbir to show their happiness. This category is the one cast by the Algerian newspapers' discourse to be the ambassador of the opinion of all Algerians and born Muslims, i.e. they represent the reaction and the beliefs of one sample group which reflects the view of the Algerian society. On the other hand, there is another category of Algerian people who advance negative comments about Muslim women converts stating a variety of reasons that lead them not to believe in these women's Islam. Among the comments of the second category who do not welcome Muslim women converts

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stand the ones who ironically consider the conversion of a woman to Islam as a way to date a Muslim man and end up quitting him, “she has a date with a bearded young man according to the Shari'a law and then she will leave.” This comment is a reflection of the stereotype perpetuated by the same gendered discourse presented in the Algerian newspapers, which usually start by plans of marriage to end up drastically. The other dimension of these comments lies in doubting the sincerity of Muslim women converts even in their personal relations and this is another reflection of the discursive focus on the non-Muslim identity of Muslim women converts. Therefore, the present research main findings could be seen in the power of the media discourse in the Algerian newspapers to instil deep differences between born Muslims and Muslim women converts in the readers' minds. Whether by means of focusing on their non-Muslim backgrounds (nationalities, names, religions etc) which may affect the perception of certain principles like serious personal relationships, or by other means, the results are but striking. Most comments mirror the impact of discourse on the audience's minds and how the latter indoctrinates their opinions and constructs biased pre-judgments on Muslim women converts. Additionally, pretending to be a Muslim woman and practising spying is another opinion concerning Muslim women converts. One of the comments considers that Muslim women converts are in a mission and once they finish they will put off Hijab and leave, “when she finishes her mission she cleans her shoes with (Hijab) and she will leave for you to put it around your waist and dance.” Negative comments made by readers falsify the ideology of Unity perpetuated in the Algerian newspapers' discourse and clarify certain reasons. They represent the hidden voices of a category that exists in the Algerian society. These people who declare their rejection of Muslim women revert may be the illustrations of obstacles, social refusal, violence and abuse that these women are suffering from. Moreover, stigmatizations and harmful comments made by Algerian readers may interpret these difficulties as well. The ignorance of the newspaper's discourse about

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the importance of stating Muslim women sufferings and denial in the Muslim community

lead to the marginalization of these women and the construction of falsified beliefs besides the naturalization of overgeneralizations about them. Furthermore, silence regarding discursive sexism, discrimination and violent doubtful comments contributes to the continuation of considering Muslim women converts as an added number to the Muslim community mainly depicted as indifferent social actors who are incapable of effective roles.

10. Conclusion

This chapter has shed light on the different areas analysed in this research and has provided an attempt to analyse objectively the obtained results along the journey of this research. The researcher has attempted to offer clarifications and illustrations about the elements that represent the focal point of this research. The chapter then has put to the fore the occurrence of stereotypes in general and gender stereotypes in particular in the Algerian newspapers' discourse that portrays Muslim women converts and the influence they have on the readers' perception of the conversion of these women. It has also unveiled how the newspapers' discourse in Algeria implements half-truths about these women in the minds of the Algerian audience. In addition, it has striven to give a careful analysis to investigate the ideologies circulating through articles and the difficulties faced by Muslim women converts in their non- Muslim entourage and in their Muslim one as well. This part of the research has embodied the disclosure of destructive opinions and beliefs that are being used to manipulate the minds and determine the narrow attitudes of the audience mainly shaped by patriarchy principles.

General Conclusion

GENERAL CONCLUSION

General Conclusion

The power of discourse is reflected in the influence it has on the audience, and the manipulation of people's minds may be reflected in their attitudes, their perception of the other and the assumptions they make about him/her. It is then the generator of ideologies and beliefs that controls the public opinion and sets norms and borders thus hierarchically positioning social actors in societies.

Media discourse generally and newspapers' discourse particularly appears to innocently presenting news and events, but they actually transmit information loaded with stereotypes, ideologies and falsified descriptions of reality. The relationship between social actors and media is considered as being debatable especially in cases of women's representation. Newspapers, as one of the fundamental pillars of means, are undeniably biased full of destructive values and derogative depictions of women as they undermine the importance of the role of women in society while mirroring their physical appearance as their unique richness. Thus, Muslim women converts around the world have been subject to ill representations that most of the time have reduced their journeys to mere narratives that could attract the attention of a thirsty Western audience eager to hear about Islam and Muslims.

This study has attempted to look at the representations of Muslim women converts in Algerian newspapers' discourse from a different angle. Away from a reductive perspective which highlights narratives and personal stories convert Muslim women relate, this study has sought to demonstrate how Algerian newspapers depict and transmit these women's journeys to the audience focusing on the gender stereotypes and ideologies which are circulated. Said otherwise, this same study originality might have appeared in the researcher's treatment of the issue in an unexplored context, notably an Algerian media

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context, where Muslim women converts are not attributed the status they deserve. Additionally, it attempts to verify the validity of the discursive representations that are proposed to readers who may develop certain attitudes and beliefs on Muslim women converts based on what do they read in these newspapers.

This research was stimulated by the urge to uncover the gender stereotypes, ideologies and their relation to reality in order to make both journalists and readers conscious about the danger of perpetuating prejudiced beliefs circulating in the Algerian newspapers' discourse. In addition, the researcher assumes that the academic Algerian context lacks targeted studies that deal with phenomena like conversion and representation of women converts, especially using a Feminist Critical Discourse Analysis approach ready to enlighten the scientific area of research by promoting the issue to academia. This study has offered an opportunity to bring all together with gender studies, media studies and critical discourse analysis in an Algerian context so as to enrich research and to bring sufferance of certain Muslim women converts to the fore and then look for solutions that would limit difficulties they may live, mainly in Arab Muslim countries and contexts. Another significance of this dissertation may appear in the researcher's will to challenge the one-sided patriarchal newspapers' discourse in Algeria first and in the other parts of the world, since it has critically pinpointed spread illusions by patriarchal manipulation of this discourse and has disclosed the power of discourse that controls the audiences' attitudes and opinions.

The current research has relied on Feminist Critical Discourse Analysis designed by Michel Lazar (2007), and for more scientific acuteness, the researcher has depended on The Theory of Representation of Social Actors proposed by Tun Van Leeuwen in (2008) in order to unveil gender stereotypes perpetuated about Muslim women converts in the Algerian newspapers' discourse, in addition to the approach of Thomson's Modes of Operation of

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Ideology offered by John B. Thompson (1990). The latter was used to reveal ideologies circulating through the newspapers' discourse.

the present research has partly met the hypothesis proposed at the beginning concerning the depiction of Muslim women converts in the Algerian newspapers' discourse. Indeed, Muslim women revert are portrayed as being more religious and excluded from their own societies and families because of having embraced Islam. Yet, this representation also contains half-truths since this type of discourse provides overgeneralizations and neglects a number of Muslim women converts who were not denied by their families. It ignores as well to mention the obstacles that they have faced with born Muslims as abuse, violence, and the marginalization they have suffered from.

Moreover, discourse in the Algerian newspapers reports on Muslim women converts as an added number to the Muslim community regardless of the effective roles they may convey in society. It preserves the traditional roles associated with women following patriarchal standards and fosters wrong gender stereotypes and ideologies that may construct boundaries between Muslim women converts and born Muslims or lead to the difficulties mentioned above. Still, the Algerian newspapers' discourse considers women as dependent to men and in constant need of them; the idea that has been reproduced in the articles through the omnipresence of the patriarch, who does not help unveil the genuine reasons of conversion to Islam. This discourse attempts to picture the Muslim community in Algeria as a refuge to Muslim women converts; however, the notion of the "Other" depicting them as present even among the Muslim community where there are members who refuse to integrate these women simply because they are negatively influenced by newspapers' discourse.

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Furthermore, gender stereotypes perpetuated in the Algerian newspapers' discourse leads to the rejection of a considerable number of Muslim women converts because of the overgeneralizations it makes. Readers consume information presented in this discourse and compare them to reality, leading most of the time to unsolvable clashes that victimize the newly Muslim women convert community and stigmatizes it continually.

The loads of gender stereotypes and ideologies tied within newspapers' discourse about Muslim women converts sustains the roots of patriarchy in the Algerian society and affects the relation between born Muslims in Algeria and these recently convert women. The discursive portrayal of Muslim women converts in the discourse of Algerian newspapers reflects the same patriarchal values about women in general and tries to hide realities regarding obstacles and challenges that they confront in their journey with Islam.

Limitations of the Study

The study conducted on Muslim women converts in this thesis is an attempt to cover the case of these women and their representation in the Algerian Newspapers' discourse from a critical point of view and an objective perspective. The researcher has challenged different complications seeking scientific accuracy and credibility.

The first challenge for the researcher was to convince Western Muslim women convert to respond to her online interview, since they did not believe that this study is carried out for scientific purposes only. The researcher was obliged to send her personal and academic information in order to make them aware of the importance of this research and to convince them to respond to questions also. The second difficulty for the researcher was time limitation since she wanted to interview women contributing to this research via an online interview, however, the women refused and they instead offered anonymously, by preferring to hide their personal information. Third, responses of the questionnaire took

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a long time to be collected since convert women submitted their responses in different and long periods; the fact that made the presentation and the analysis of data a difficult process. The last challenge in this study was the collection of data for the organization of the theoretical framework. Cases of Muslim women converts investigated from a narrative perspective depending on the collection of stories of these women. Other researches dealing with Western women who convert to Islam do not belong to the academic context, and this has limited the literature review of this thesis to turn around Muslim women in general. Besides, there are almost no study or academic work that uses critical approaches mainly, Critical Discourse Analysis and Feminist Critical Discourse Analysis to examine newspaper discourse dealing with Muslim women converts. The paucity of studies in the Algerian context dealing with Muslim women converts has hampered this study since the researcher could not cite Algerian academic works in this thesis. Finally, convincing the academic committee and holding an objective view towards this research has been a challenge that the researcher faced all along the work on the thesis.

Recommendations

The above-mentioned limitations may lead other researchers in the field to conduct similar studies. The study could overcome the time limitation if conducted by a researcher who may encounter the Muslim women converts community with documents that prove its academic objectives. In addition, the possibility of having the face to face interviews could have facilitated the data collection process and provided the researcher with more useful information like explanations and the interpretation of facial expressions and the opportunity of clarifications of certain ambiguous questions when necessary. The researcher may ask for further information and may have the permission of revealing the identity of these women. Next, further studies may deal with the cases of Muslim women converts including the impact of this process of conversion on their identity using specific approaches and research

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tools. Another study may enrich the academic scene in this field if offering a comparative study between the discursive representation of Convert women in the Arab and the Western media. An extended version to this thesis may include the representation of convert men based on masculinity theories and Critical Discourse Analysis in order to highlight the differences and similarities between men convert representation, and women convert representation including gender theories. Furthermore, conducting a study that examines the acceptance of born Muslims and their relation with Muslim converts rests an interesting opportunity to use critical approaches in order to raise the awareness of the audience about the manipulation of discourse in media.

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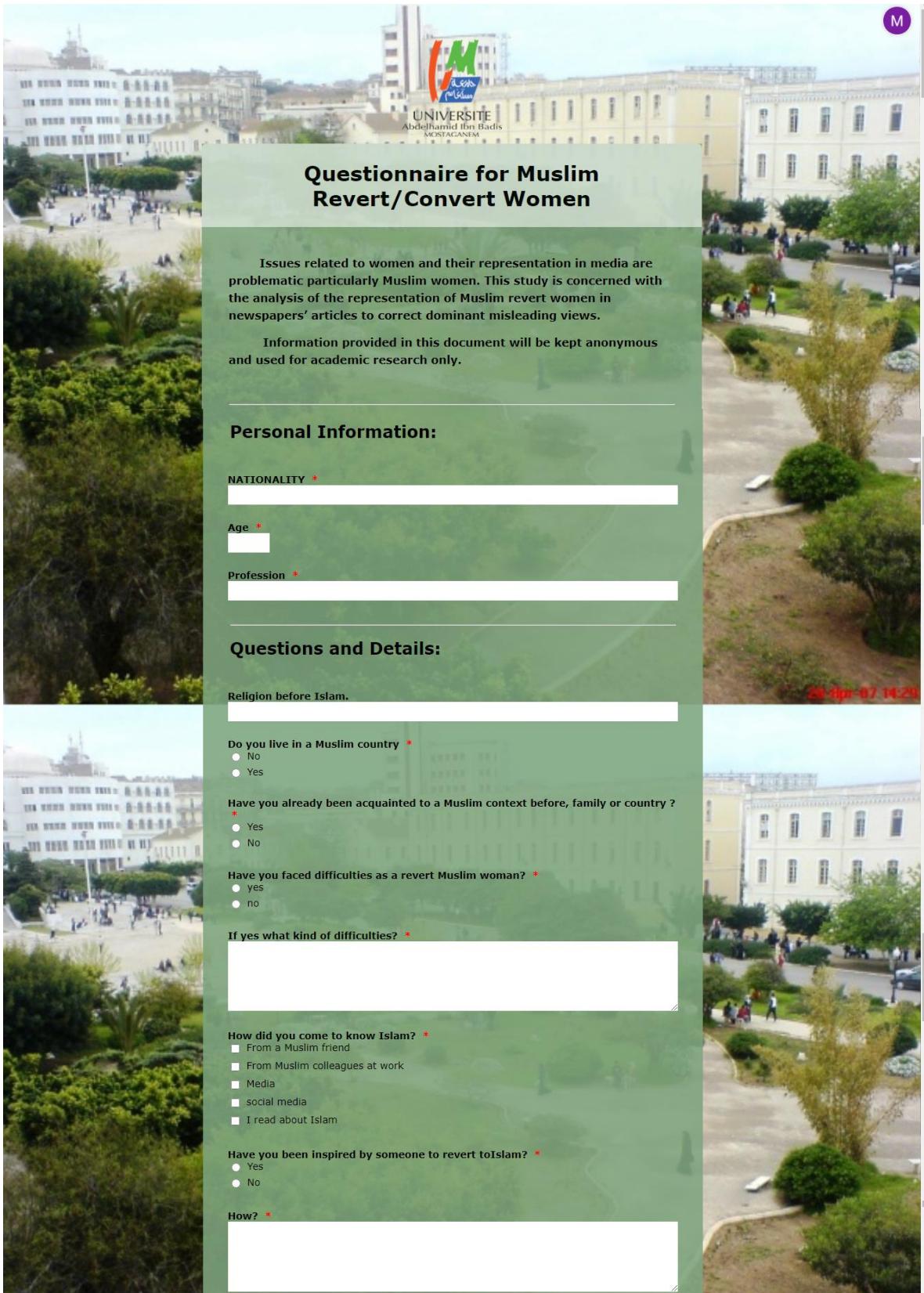
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(Baily, LaFrance, F. Dovidio, 2018)

Appendices

Appendices

Appendix 1 Questionnaire for Muslim Women Converts



Questionnaire for Muslim Revert/Convert Women

Issues related to women and their representation in media are problematic particularly Muslim women. This study is concerned with the analysis of the representation of Muslim revert women in newspapers' articles to correct dominant misleading views.

Information provided in this document will be kept anonymous and used for academic research only.

Personal Information:

NATIONALITY *

Age *

Profession *

Questions and Details:

Religion before Islam.

Do you live in a Muslim country *
 No
 Yes

Have you already been acquainted to a Muslim context before, family or country ? *
 Yes
 No

Have you faced difficulties as a revert Muslim woman? *
 yes
 no

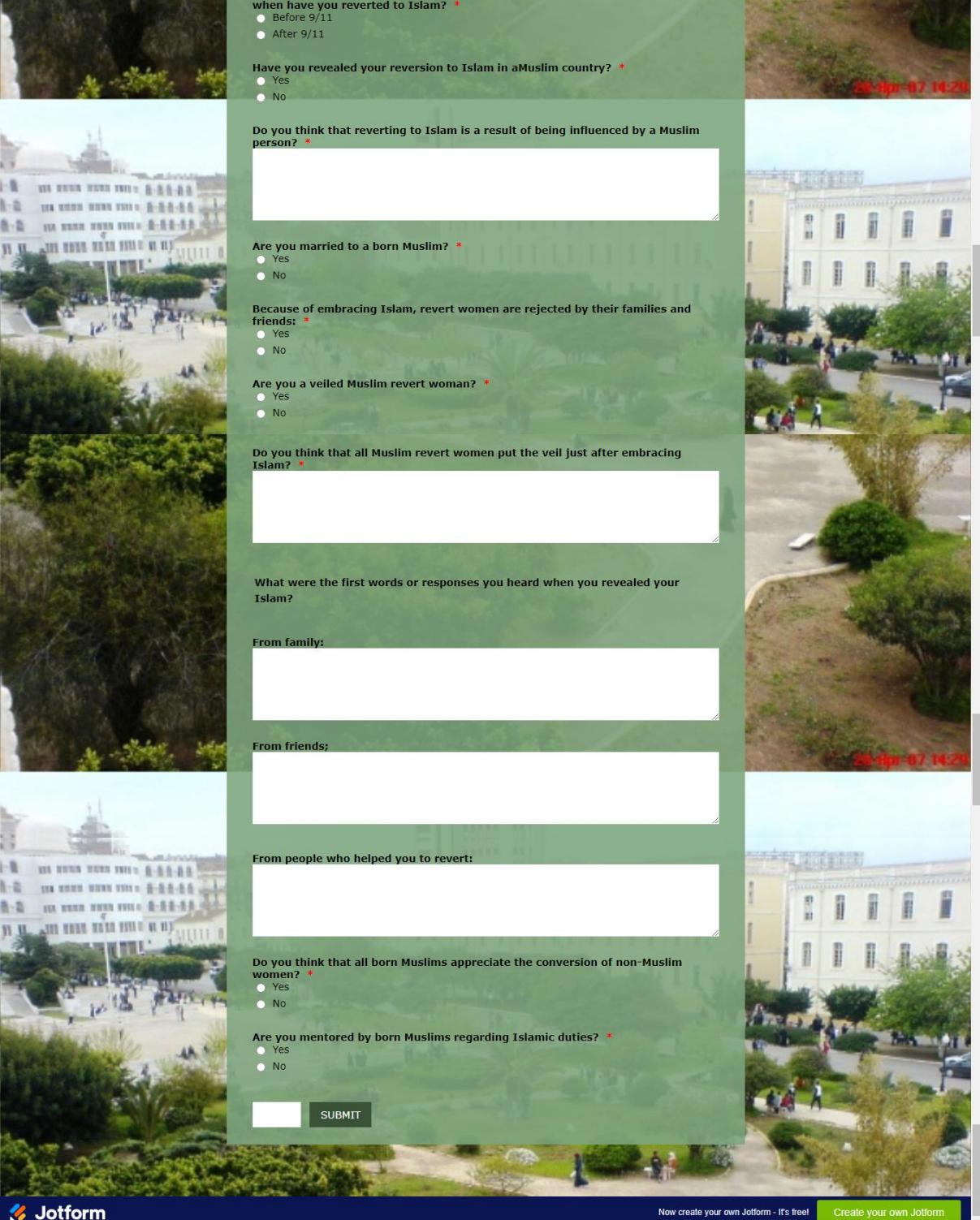
If yes what kind of difficulties? *

How did you come to know Islam? *
 From a Muslim friend
 From Muslim colleagues at work
 Media
 social media
 I read about Islam

Have you been inspired by someone to revert to Islam? *
 Yes
 No

How? *

Appendices



when have you reverted to Islam? *

Before 9/11
 After 9/11

Have you revealed your reversion to Islam in a Muslim country? *

Yes
 No

Do you think that reverting to Islam is a result of being influenced by a Muslim person? *

Yes
 No

Are you married to a born Muslim? *

Yes
 No

Because of embracing Islam, revert women are rejected by their families and friends: *

Yes
 No

Are you a veiled Muslim revert woman? *

Yes
 No

Do you think that all Muslim revert women put the veil just after embracing Islam? *

Yes
 No

What were the first words or responses you heard when you revealed your Islam?

From family:

From friends:

From people who helped you to revert:

Do you think that all born Muslims appreciate the conversion of non-Muslim women? *

Yes
 No

Are you mentored by born Muslims regarding Islamic duties? *

Yes
 No

 Now create your own Jotform - It's free! [Create your own Jotform](#)

Appendices

Appendix 2 Responses on question 02

Appendices

Appendix 3 responses for question 03

Submissions N	1	2	3	4	5	6	7	8	9	10	
Have you already been acquainted to a Muslim context before, family or country ?	No	No	No	No	No	No	Yes	No	Yes	Yes	
Submissions N	11	12	13	14	15	16	17	18	19	20	
Have you already been acquainted to a Muslim context before, family or country ?	No	No	Yes	Yes	Yes	No	Yes	No	No	No	
Submissions N	21	22	23	24	25	26	27	28	29	30	
Have you already been acquainted to a Muslim context before, family or country ?	No	No	No	No	No	No	No	No	Yes	Yes	
Submissions N	31	32	33	34	35	36	37	38	39	40	41
Have you already been acquainted to a Muslim context before, family or country ?	Yes	Yes	No	Yes	Yes	No	No	Yes	No	Yes	No
Submissions N	42	43	44	45	46	47	48	49	50	51	52
Have you already been acquainted to a Muslim context before, family or country ?	Yes	No	No	Yes	No	No	Yes	Yes	Yes	No	No

Appendices

Appendix 4 responses for question 04

Appendices

Appendix 5 Responses for question 06

Submissions N	1	2	3	4	5	6	7	8	9	10	
Have you been inspired by someone to revert to Islam?	No	Yes	No	No	No	No	Yes	No	Yes	Yes	
Submissions N	11	12	13	14	15	16	17	18	19	20	
Have you been inspired by someone to revert to Islam?	No	Yes	No	No	Yes	No	No	Yes	No	No	
Submissions N	21	22	23	24	25	26	27	28	29	30	
Have you been inspired by someone to revert to Islam?	No	No	Yes	No	No	Yes	No	No	No	No	
Submissions N	31	32	33	34	35	36	37	38	39	40	41
Have you been inspired by someone to revert to Islam?	No	Yes	No	Yes	No	Yes	No	Yes	Yes	No	Yes
Submissions N	42	43	44	45	46	47	48	49	50	51	52
Have you been inspired by someone to revert to Islam?	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes	No	Yes	Yes

Appendices

Appendix 6 Responses to question 11

Submissions N	1	2	3	4	5	6	7	8	9	10	
Are you married to a born Muslim?	Yes	Yes	Yes	Yes	No	Yes	Yes	No	Yes	No	
Submissions N	11	12	13	14	15	16	17	18	19	20	
Are you married to a born Muslim?	No	Yes	Yes	Yes	No	No	Yes	Yes	Yes	Yes	
Submissions N	21	22	23	24	25	26	27	28	29	30	
Are you married to a born Muslim?	No	Yes	No	No	No	Yes	Yes	No	Yes	No	
Submissions N	31	32	33	34	35	36	37	38	39	40	41
Are you married to a born Muslim?	No	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes	Yes
Submissions N	42	43	44	45	46	47	48	49	50	51	52
Are you married to a born Muslim?	No	Yes	Yes	No	No	Yes	Yes	Yes	Yes	Yes	No

Appendices

Appendix 7 Responses to question 12

Submissions N	1	2	3	4	5	6	7	8	9	10	
Because of embracing Islam, revert women are rejected by their families and friends:	No	Yes									
Submissions N	11	12	13	14	15	16	17	18	19	20	
Because of embracing Islam, revert women are rejected by their families and friends:	Yes	Yes	Yes	Yes	Yes	Yes	No	No	Yes	Yes	
Submissions N	21	22	23	24	25	26	27	28	29	30	
Because of embracing Islam, revert women are rejected by their families and friends:	Yes	No	Yes	Yes	Yes	Yes	Yes	Yes	No	Yes	
Submissions N	31	32	33	34	35	36	37	38	39	40	41
Because of embracing Islam, revert women are rejected by their families and friends:	No	Yes									
Submissions N	42	43	44	45	46	47	48	49	50	51	52
Because of embracing Islam, revert women are rejected by their families and friends:	Yes	Yes	Yes	No	Yes	Yes	Yes	No	Yes	Yes	Yes

Appendices

Appendix 8 Responses to question 15

Appendices

Appendix 9 responses to question 14

Submissions N	1	2	3	4	5	6	7	8	9	10	
Are you a veiled Muslim revert woman?	Yes	No	Yes	Yes	No	No	Yes	Yes	No	No	
Submissions N	11	12	13	14	15	16	17	18	19	20	
Are you a veiled Muslim revert woman?	Yes	Yes	No	Yes	No	Yes	Yes	No	Yes	No	
Submissions N	21	22	23	24	25	26	27	28	29	30	
Are you a veiled Muslim revert woman?	No	No	No	No	No	No	No	No	No	Yes	
Submissions N	31	32	33	34	35	36	37	38	39	40	41
Are you a veiled Muslim revert woman?	Yes	No	Yes	Yes	No	No	Yes	Yes	No	Yes	Yes
Submissions N	42	43	44	45	46	47	48	49	50	51	52
Are you a veiled Muslim revert woman?	Yes	Yes	No	Yes	No	Yes	Yes	No	Yes	Yes	Yes

Appendices

Appendix 10 responses to question 18

Submissions N	1	2	3	4	5	6	7	8	9	10	
Do you think that all born Muslims appreciate the conversion of non-Muslim women?	Yes	Yes	No	No	No	No	No	No	Yes	Yes	
Submissions N	11	12	13	14	15	16	17	18	19	20	
Do you think that all born Muslims appreciate the conversion of non-Muslim women?	No	Yes	No	No	No	No	No	No	Yes	No	
Submissions N	21	22	23	24	25	26	27	28	29	30	
Do you think that all born Muslims appreciate the conversion of non-Muslim women?	Yes	No	No	Yes	No	No	No	No	No	No	
Submissions N	31	32	33	34	35	36	37	38	39	40	41
Do you think that all born Muslims appreciate the conversion of non-Muslim women?	Yes	No	No	Yes	No	No	Yes	No	Yes	Yes	Yes
Submissions N	42	43	44	45	46	47	48	49	50	51	52
Do you think that all born Muslims appreciate the conversion of non-Muslim women?	Yes	Yes	No	No	No	No	No	No	Yes	Yes	No

Appendices

Appendix 11 responses to question 19

Submissions N	1	2	3	4	5	6	7	8	9	10	
Are you mentored by born Muslims regarding Islamic duties?	Yes	Yes	No	No	No	No	Yes	Yes	Yes	Yes	
Submissions N	11	12	13	14	15	16	17	18	19	20	
Are you mentored by born Muslims regarding Islamic duties?	No	Yes	No	No	Yes	No	Yes	Yes	Yes	No	
Submissions N	21	22	23	24	25	26	27	28	29	30	
Are you mentored by born Muslims regarding Islamic duties?	Yes	No	Yes	No							
Submissions N	31	32	33	34	35	36	37	38	39	40	41
Are you mentored by born Muslims regarding Islamic duties?	Yes	Yes	No	Yes							
Submissions N	42	43	44	45	46	47	48	49	50	51	52
Are you mentored by born Muslims regarding Islamic duties?	No	No	Yes	No	Yes	Yes	No	Yes	Yes	Yes	Yes

Appendices

Appendix 12 responses to questions of part one

QUESTION	Submissions N	Profession
Profession ?	1	Architect
	2	Student
	3	Stay at mum
	4	Retail Associate
	5	Security Officer
	6	Stay at home mother
	7	Engineer
	8	Nurse
	9	Nurse
	10	Audio Video Technician
	11	business management
	12	National Service
	13	Beautician
	14	Stay at home mom
	15	Customer service
	16	Disabled
	17	Housewife
	18	House wife and mother
	19	Media
	20	House wife
	21	Social Work
	22	Teaching
	23	accountant
	24	Mum
	25	Education
		1/2

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QUESTION	Submissions N	Profession
Profession ?	26	Homemaker
	27	Engineer
	28	Special needs teaching assistant
	29	Managing Director
	30	Medical librarian
	31	Auditor
	32	Unemployed
	33	Nurse
	34	Care assistant
	35	Housewife
	36	Human Resource Manager
	37	Homemaker
	38	Senior engineer
	39	IT Market Development
	40	Bank officer
	41	Cleaner
	42	Student
	43	Stay at home mun
	44	Master practitioner neuro linguistic programming
	45	Undergraduate student
	46	Manager
	47	Chemist
	48	Bachelor in Library and information science
	49	Retail manager
	50	Housewife
	51	Store employee
	52	Writer
		2/2

Appendices

Appendix 13 responses to question 01

QUESTION	Submissions N	Religion
Religion before Islam ?	1	Christian
	2	Christian
	3	None
	4	Agnostic
	5	Lutheran
	6	None
	7	Nil
	8	Christian
	9	Christian
	10	Christianity/Atheism
	11	agnostic
	12	Atheist
	13	Christian
	14	Christian
	15	Christian
	16	Christian
	17	Agnostic
	18	Mormon
	19	Christian
	20	None
	21	Hinduism
	22	Christian
	23	none
	24	Christian
	25	Christian
		1/2

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QUESTION	Submissions N	Religion
Religion before Islam ?	26	Pentacostal holiness
	27	None
	28	Christian
	29	None
	30	Unitarian universalist
	31	Christian
	32	Christian
	33	Christian
	34	Atheist
	35	Christian
	36	Christian
	37	Mormon church of jesus christ of latter day saints
	38	Nil
	39	Agnostic
	40	Greek Orthodox
	41	Christian
	42	Christian
	43	Christian
	44	Christian
	45	Christian
	46	Christian
	47	Christian
	48	Christian
	49	Christian
	50	None
	51	Atheist
	52	Christian
		2/2

Appendices

Appendix 14 responses to question 06

QUESTION	Submissions N	Responses
How did you come to know Islam?	1	From a Muslim friend
	2	From a Muslim friend
	3	social media
	4	From a Muslim friend
	5	From Muslim colleagues at work I read about Islam
	6	I read about Islam
	7	From Muslim colleagues at work
	8	I read about Islam
	9	From a Muslim friend I read about Islam
	10	From a Muslim friend social media I read about Islam
	11	I read about Islam
	12	From a Muslim friend
	13	Media I read about Islam
	14	I read about Islam
	15	From a Muslim friend
	16	From Muslim colleagues at work social media I read about Islam
	17	I read about Islam
	18	From a Muslim friend
	19	I read about Islam
	20	From a Muslim friend
	21	I read about Islam
	22	I read about Islam
	23	social media I read about Islam
	24	I read about Islam
	25	social media
		$\frac{1}{2}$

Appendices

QUESTION	Submissions N	Responses
How did you come to know Islam?	26	From a Muslim friend
	27	I read about Islam
	28	I read about Islam
	29	From a Muslim friend
	30	I read about Islam
	31	I read about Islam
	32	From a Muslim friend
	33	I read about Islam
	34	From a Muslim friend From Muslim colleagues at work I read about Islam
	35	From a Muslim friend
	36	From a Muslim friend
	37	From a Muslim friend I read about Islam
	38	From a Muslim friend
	39	From a Muslim friend From Muslim colleagues at work I read about Islam
	40	From a Muslim friend From Muslim colleagues at work I read about Islam
	41	From a Muslim friend
	42	Media
	43	From a Muslim friend I read about Islam
	44	I read about Islam
	45	From a Muslim friend From Muslim colleagues at work I read about Islam
	46	From Muslim colleagues at work
	47	From a Muslim friend
	48	I read about Islam
	49	From a Muslim friend Media social media I read about Islam
	50	From a Muslim friend I read about Islam
	51	I read about Islam
	52	From a Muslim friend

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Appendix 15 responses to question 05

QUESTION	Submissions N	Responses
If yes what kind of difficulties?	1	My own personal struggles regarding hijab mainly.
	2	Wearing hijabi
	3	Yes not having any Muslim sisters for guidance
	4	I have lost connection with my family and have no support from them. Infact I am experiencing parental alienation from my son at the hands of my mother. Some of my friends have drifted away. Often I am questioned by born arabic speaking muslims why I do not know arabic, and I often have difficulty finding assistance in learning the nuances of my deen. This is a journey I am mostly taking on my own.
	5	Disowned by famiky when reverted, not accepted by Muslim community, because I'm white and American. Hateful comments and stares from mom-Muslims when I wear hijab, offer Salama to others and am greeted with silence.
	6	Been called isis at the local grocery store...other sisters didn't trust me that I reverted from my heart. Found a detachment from fellow muslim community. I've learned everything on my own even though I am married. I still say alhamdulillah because this has all happened for the best for me.
	7	None really. I lost some things but I don't consider that a difficulty
	8	I lost my family
	9	Isolation. My family are all Catherine pics and don't understand my choice of Islam. My husband lives overseas, and has not been granted a visa because I am his second wife. Polygamy is not understood in Australia.
	10	Family does not approve.

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If yes what kind of difficulties?	11	racism, misogyny, and bigotry from other Muslims
	12	I did not face any major difficulties, alhamdulillah.
	13	Family rejecting me. Friends micking me. Birn Muslims assuming I done it for a man.
	14	Before I moved to a Muslim country, I faced discrimination while wearing hijab. After moving to a Muslim country I have been continually assessed by strangers to see if I am "Muslim" enough. It can be frustrating after alhamdulillah being a Muslim for over 16 years to be asked by a stranger if I fast Ramadan and pray.
	15	I am told at work not to cover which is against law but many jobs do it. My own family many disowned me believing fall propaganda.
	16	Other sisters and brothers trying to guide me their way even if they are a different sect and I don't agree ... also have a problem with Brothers getting in touch wanting to marry Etc even naked pictures
	17	For me no
	18	Not treated same as born Muslims.
	19	None
	20	Am ok with anything thay bring at me,
	21	Being a revert in a non muslim country makes me feel vulnerable and afraid that my family and society will consider my reversion against their pride.I have to be very very careful and keep it secret.Also, I am facing difficulty in getting married too.
	22	Racism as I'm not Indian, SA it is as if Islam is owed by the Indian Muslims and Muslim who are not Indian are made to feel beneath or not worthy. Need to keep my religion hidden.
	23	Staying in a place that is anti muslim, co workers are anti muslim so I need to be silent and keep a low profile. Fear of abuse if it is know I am muslim or connected to muslims. Can't handle

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		confrontations about my personal views on religion which is a private matter. Fear I will loose my job if they find out I am muslim and will not be able to get another job.
24		Loneliness, judgement
25		Struggle to learn the Arabic, Family struggles, bullying and harassment at work, medical professional molestation (inappropriate groping), derogatory comments shouted in public, loneliness, isolation,
26		Family and friends discontinuing contact with me
27		When I first converted to Islam some Muslims tried to dissuade me from converting. After I became Muslim I lost many friends and family, born Muslims didn't bother with me that much. I married a brother who took advantage of me and actually was extremely abusive. I turned to the Muslim community for help and support and found no one. Being a Muslim has been extremely lonely for me, sometimes I contemplated leaving Islam because of the loneliness I have been a Muslim 15 years and it hasn't gotten any easier, if not worse. During my struggles I got sick of born Muslims with families and lots of friends telling me to be patient - easy for them they have lots of people around them for support , I didn't. So I found it very frustrating and upsetting. I'm still a Muslim only for sake of Allah .
28		Not really being excepted by born muslims, within the community
29		Access to mosques and lack of openness and inclusivity in the Islamic community in the UK.
30		The usual: rape threats, death threats, harassment at work, harassment in public, target for visa hunters
31		I replied no.... How can I reply to this????
32		Discrimination as a black woman, they look down at us as if we like things or as if Islam is for Arabs and Asians only. My

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	<p>country is non islamic country and is not easy to practise islam, From dress code, face covering(everywhere you go, people look at me), finding halaal food(restuarants, products,more especial meat is some kind of hunting in the jungle, masjids very few and far. This is just to mention few</p>
33	<p>Physically assaulted, falsely accused and verbally abused. Lost job due to false accusations that my family made. Family and friends cut ties with me.</p>
34	<p>None</p>
35	<p>Lack of understanding from family, assumptions being made.</p>
36	<p>My family has nearly disowned me. I have spent the first 9 years with no friends in the local Muslim community because they do not have an outreach program. Now my children are growing and the only children program they have is immersed in Arabic which they don't speak.</p>
37	<p>Its not usual to see a caucasian woman in hijab i get a lot of people looking at me</p>
38	<p>My birth family had trouble to accept it. Also not accepted well by born Muslims.</p>
39	<p>Feeling ostracized from community, judges by friends, family, and coworkers. Difficulty relating fully to born Muslims or old friends. Struggling with decision to wear hijab or not due to pressures from family to not wear it.</p>
40	<p>Prejudices from family and customers at work</p>
41	<p>Family do not approve</p>
42	<p>Mainly backlash from my family</p>
43	<p>Verbal abuse Treated like an outsider Family disowned me</p>
44	<p>Mum rejected me for a year after I took shahada. Marriage issues due to oppression through mis interpretation of Islam which in the end led to divorce</p>

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	Feeling lonely isolated and disconnected at lowest points Sadness at celebration times like Eid
45	Verbal abuse
46	<p>Whilst I know a couple of lovely Muslim families and people from work. I feel alone as my family don't know and as my granddad is a strict catholic and pretty ill I don't plan on sharing yet.</p> <p>Also it's a little lonely the only comfort is prayer.</p> <p>the difficulty for future (marriage) scared I won't find anyone and will have to just go back to catholic as the last guy couldn't plan to take anything further but will only marry the girl his family has set up for him so I am scared this will happen again and again</p>
47	Finding a community where I fit in and learning actual factual information about Islam versus what is cultural.
48	A few people that dont like Islam made my life difficult for A few years. Now I bearly notice any more.
49	The language barrier ie everything in Arabic and also my in laws being Pakistani I have that language barrier aswell. Also culture from a Pakistani side.
50	Disowned by family and friends
51	Hatred mainly. Some that are rude, spitting in front of me, plainly asking questions that they don't really want an answer to since they say I lie when I answer. Or they say they don't believe I think that way truly and such. People also backbite and won't be friends anymore.
52	I didn't have much difficulties Alhamdulillah. Some people did give me the eye roll but it was expected.

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Appendix 16 responses to question 08

QUESTION	Submissions N	Responses
How ?	1	Partly. See below.
	2	My friend who I later married
	3	No Alhamdulillah Allah SWT bought me to Islam.som
	4	I was encouraged to pray to the one that made me if I did not believe I was an accident.. I felt such understanding and emotional connection when I finally did... Soon after I began exploring the Names of Allah and reading Qur'an on my own.. I converted 2 months from that first prayer.
	5	I started reading about Islam as I wanted to understand why people in other countries seem to hate America, I found peace and I understanding while researching this I college which led me to revert.
	6	I learned about Islam from a friend(now husband) although he only taught me very few things. I engaged in Islam by myself. Learning alone. Alhamdulillah
	7	I had been learning about Islam but was reluctant to convert due to difficulties I would face after. When I met the man who became my husband, I was so impressed with the core values he lived by (Islam) and it gave me the confidence to finally do it.
	8	No one inspired me before my reverting
	9	Yes , my now husband. We have been married for 10 years now
	10	I was living and working in a secular setting with Occultist people. Then I met some devoted Muslims. I also grew up in Singapore partly so I had always known Islam. But after I saw what Shaytan worshippers do it was terrifying and I realized the opposite has to be true and Allah is real and my Muslim friends are

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		right. I believe in Islam because I believe Jesus was a prophet not God.
	11	i was not inspired. a married Muslim man got me pregnant and then said he couldn't have anything to do with the baby because he was Muslim...so i wanted to know what kind of religion kept a father from being around their child.
	12	They told me about Islam and I agreed with it.
	13	I havent. I reverted myself
	14	...
	15	This friend answered my question if your god is my god then why did muslims kill on 9/11 so many people? I was sent Quran app he read the killing of one innocent is as if killing all mankind. then the saving of one innocent is as if saving all mankind. Proceeded to tell me those that did this were condemned by god
	16	Through my own studies
	17	I haven't met anyone that inspired me yet
	18	Learnt in school from friends, then met my husband while studying Islam, converted then married.
	19	None
	20	Met my husband
	21	I have read about Islam and watched many videos and searched answers of my queries and doubts through Google.
	22	Read about Islam and felt it is the truth... The right way
	23	Imam Ali and Imam Hussain. Shia muslims have the best character and I can improve my aklaq by learning from them
	24	Nope
	25	Yes and no. See answer below. Dawah.
	26	My husband's first wife.
	27	By reading about project Mohamed
	28	.
	29	N/a
	How?	

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	30	Not applicable. I learned about Islam through religious education in my UU church and then as an adult in undergraduate classes
	31	I replied no.... How can I reply to this????
	32	My husband is born Muslim, after our marriage he thought me Islam & explained everything to me & i became interested to revert
	33	My family were talking negatively about Islam and the media so I wanted to learn before making a judgement.
	34	By my husband, mashallah
	35	My own thoughts and messages came to me.
	36	My husband is Muslim and we were married for 2 years before I reverted Alhamdulila. I needed time to study and was actualy trying to convert my husband but found many discrepancies in original biblical scriptures.
	37	No
	38	I observed my (now) husband and his morals and commitment to Islam. He wasn't the first muslim I met I had been living in Muslim countries prior to that. But he was the first one who really lived the example and inspired me to do the same.
	39	My now-husband introduced me to it and I grew attracted to it after learning that his passion for social justice was rooted in Islam. I researched on my own for months and asked him questions about it to learn more. Was also inspired by his kind-hearted nature, charity, and faith that everything will work out the way it's supposed to.
	40	Was my choice when I converted
	41	They began teaching me more and more about Islam and I became intrigued
	42	YouTube videos and talking to my now fiancé about Islam
	43	A friend who have me lots of information and advice also the local mosque

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	44	I watched DVDs by Dr zakir naik and studies islan for 18months and other religions before taking shahada
	45	I had a Muslim bf
	46	I just love how close together everyone is! I hope in future I can have that aswell
	47	I wouldn't say inspired, I would say others helped me learn about Islam and answered any questions that I had, but ultimately Allah (God) guided me down this path.
	48	Not A particular person, but in 1998 I was in Syria for A few weeks and loved how they rememberd God many times A day
	49	My husbands family would never have accepted me if I didn't convert and raise our kids Muslim aswell.
	50	No all my own choice
	51	I saw 2 Muslim girls from afar in school and was surprised by their respectful manners and kindness... later I also started talking to Muslim people and found them very open and inviting.
	52	I was interested in Islam after seeing them pray and knowing what it means to be Muslim.

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Appendix 17 responses to question 08

QUESTION	Submissions N	Responses
Do you think that reverting to Islam is a result of being influenced by a Muslim person?	1	<p>Partly yes. Mainly it was an interest and wish to understand and be able to argue which led to a deeper research and reading, and conversion as a consequence.</p>
	2	<p>Probably, but Allah guides who He wills</p>
	3	<p>Sometimes in some people's cases yes!</p>
	4	<p>No it is influence from Allah.</p>
	5	<p>No, my reversion to Islam.came from.reading.the.Qur'an, and meeting with other Muslims</p>
	6	<p>No. I reverted because of my strong desire towards Islam. To follow Allah and prophet Mohammed SWS</p>
	7	<p>Yes. I had many muslim friends and a relationship (that ended due to the fact I was reluctant to convert) with a muslim man. Eventually I met met now husband who was a great example and gave me the confidence to convert.</p>
	8	<p>No</p>
	9	<p>No ... I had no pressure to revert. I began questioning the meaning of the Trinity , and why Jesus died for our sins in Christian religion. It did not make any logical sense. Islam made perfect sense to me</p>
	10	<p>Yes</p>
	11	<p>no. whenever people think that they joined because of other people, that is often when they fail and fall apart. the only Muslim person that should be influencing them is Prophet Muhammed(SAWS) and the Sahabah(RA)</p>
	12	<p>Yes</p>
	13	<p>No. And although I'm married now to a Muslim I only met him years after reverting</p>

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<p>Do you think that reverting to Islam is a result of being influenced by a Muslim person?</p>	14	<p>No one can revert to Islam by a person, only Allah can make someone revert. I actually had a friend who was Muslim by name but did not know how to pray and had never read Quran. She actually asked me to teach her about what I had learned after I reverted.</p>
	15	<p>Not person but Allah opening my heart, mind & soul to listen</p>
	16	<p>Nope</p>
	17	<p>No</p>
	18	<p>Partly but mostly teaching from the Quran and sunnah.</p>
	19	<p>Nope</p>
	20	<p>No not at all,x</p>
	21	<p>No</p>
	22	<p>No</p>
	23	<p>I think knowing a few muslims helps as you can ask questions and see "real"muslims but ultimately I didn't join because of them. I met the best people and followed their example which happened to be connected to their religion.</p>
	24	<p>Yeah kinda as the way they represent themselves ie kind</p>
	25	<p>No, and yes. I left the church six years before reverting. I had a 3 hour counsel with the church pastor (Protestant). I explained my feelings that worship of Jesus, alaihi salaam, was against my nature and we should worship our Creator, subhanahu wa ta'ala, firstly. I asked why so much emphasis was put into worship on a person. The conversation went on and finally he wished me the best on my path of monotheism. Flash forward six years, and among many others from around the world I met online, Samaa, a Shiite Muslima stood out. (I follow Hanafi madhab, to the best of my ability) Samaa memorized the Qur'an, the Torah, and the Bible. MashaAllah. She never said "you'd better take</p>

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<p>Do you think that reverting to Islam is a result of being influenced by a Muslim person?</p>		<p>shahaadah now" - she emphasized knowledge. MashaAllah. Many Muslims have been influential, may Allah reward them all, Aameen.</p> <p>Dawah helped me find Islam which I found was truest to my heart. So although I left the church for my (unbeknownst to me) Islamic tenets on my own, if it weren't for Allah swt, and dawah I might never have known why.</p>
	26	Yes I never even new there was anything like Islam..
	27	Not at all, only influenced by prophet Mohammed after reading about him
	28	No
	29	Somewhat
	30	No
	31	No
	32	Yes
	33	No
	34	No
	35	By seeing there practise yes but not by requests to revert.
	36	Yes
	37	No
	38	Yes. I was a bit unsure of it until I met my husband and his example made me more confident to follow.
	39	I learned a lot about Islam through Muslims and was impressed by their loving natures and good character. But my decision to revert for myself came only after extensive research on my own, reflection on the world, and my own inner transformation that resulted in me believing Islam to be the truth. After adopting various aspects of Muslim lifestyle as a test, I became a much better person.
	40	Somewhat... originally I converted to marry
	41	No
	42	In part, but it's not he whole reason why

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Do you think that reverting to Islam is a result of being influenced by a Muslim person?	43	I wouldn't say influenced as for years I was interested in Islam I would say more guided
	44	No it was my personal choice after lots of research
	45	I wasn't influence per se as my ex was not practicing but he did specify he wanted to marry a Muslim so this is what made me look into Islam more
	46	In some ways
	47	I know some people might do it for marriage but I feel most of the time it is something that really touches someone's heart and it is from their own free will and from their own decision making.
	48	Sometimes
	49	Yes
	50	No not all
	51	Maybe partly, since I wouldn't have thought Islam was a peaceful religion if I didn't see the peace Muslims showed. But it was also my own choice to continue study about it. And later on I found that only about 5% was what I had seen before I actually started to read and understand the religion.
	52	Sometimes yes but other times it is the person who is curious about Islam and they end up seeking the knowledge themselves.

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Appendix 18 responses to question 13

QUESTION	Submissions N	Responses
Do you think that all Muslim revert women put the veil just after embracing Islam?	1	No. I did it about 3 years after and it's still not a very correct veil now, about 6 years after.
	2	Not at all
	3	No some find it difficult to embrace straight away.
	4	I do not... It is completely personal and should be done in sincerity
	5	If you mean wearing hijab, some do, others it takes time to make that commitment
	6	No. I believe it's a decision to be taken within the heart. Sometimes women are not fully aware of all aspects of Islam and the decision can be gradual.
	7	No. Some never will I suspect. It took me many months to commit to doing it.
	8	No, not all Muslim revert can do that specially in country like Italy
	9	I wear a veil when visiting my Iraqi husband in Egypt. I don't wear it at home in Australia, I tried for a while. I found I was stigmatised, stared at and felt not safe on my own in public. I have no Islamic friends here except for one woman, who also does not wear the veil.
	10	No, I'm not even really a Hijabi because I live in a very racist and Islamophobic place where a white Hijabi could be attacked for wearing it. But Allah knows my heart.
	11	Everyone is unique and has their own path.
	12	No
	13	No. Its too much to learn. It should be after years of studying so you wear it for the right reasons and you won't remove it later.

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<p style="text-align: center;">Do you think that all Muslim revert women put the veil just after embracing Islam?</p>	14	I don't think so. It took me 5 years after embracing Islam to veil. Alhamdulillah I'm now able to fully veil with niqab.
	15	I did but my family & work demanded me to remove
	16	I think the women should do whatever they're comfortable with and as they grow in their Iman they tried to add the hijab and then niqab
	17	No. It's a choice.
	18	I can not speak for others, everything is a personal journey and each persons journey is not the same.
	19	Not all of them
	20	Am not sure,
	21	No, not all of them. Many of them learn with time. It depends on circumstances too. Like I can't put veil as I have not disclosed my faith.
	22	No
	23	Islam is a lot more than about a veil which is just a public outward symbol. It is more important to change your character and what is inside so that your thinking and actions align with islam. This is the true islam being a person with good aklaq. Many revert wear a veil but their words and actions are the same as a non muslim so they are a muslim only on the outside.
	24	Not all but quiet a few
	25	I wish there were a comment section for every answer. I was never rejected, but my mom was horrified and went to her pastor who replied to her (and it had to be a blessing from Allah) that she should be grateful to God that of all things I could be, I became a Muslima. I wore hijab before reverting. I wore hijab for six years. Over time I faced bullying, slander, even inappropriate groping in a medical office... Being a single middle aged white revert, "choosing" this religion made me look

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<p>Do you think that all Muslim revert women put the veil just after embracing Islam?</p>		insane to my coworkers. I have no excuse but I was tired of the cortisol and adrenaline hurting my body and spirit. Also, hiding my body made me very unhealthy: Vitamin D deficiencies, obese, depression, sleep problems... Alhamdulillah for everything.
	26	No to me it is a slow process.
	27	No not at all. I wanted to wear hijab but haven't been able to because of my job. Not had any support in place so that I could
	28	No not at all...I choose to wear hijab. I would like to wear veil but my Muslim friends worry about the possibility of me being attacked
	29	No
	30	People have their own journey. A headscarf isn't a 6th pillar of Islam.
	31	No
	32	No
	33	No. Not all. It just depends where they're at with their understanding of islam
	34	No, I wore it before
	35	No it's personal choice as to when
	36	Everyone is different. Change takes time for some and not so much for others. No compulsion - Islam is so much more than a piece of cloth on a head!
	37	No not all do Some find it too hard
	38	No. It takes time and a huge decision. Needs to be taken slowly to be a thorough decision.
	39	No, my estimate would be about half.
	40	No... I took 14 years to do so. My sister, also a revert, isn't covered
	41	It is their own choice, though it is good to cover.
	42	No
	43	I wear a veil but I think everyone has there own way of embracing Islam

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	44	Not all no because i didn't. But I know many who did.
	45	No
	46	No
	47	No, absolutely not. It is definitely a process and a self journey. Some women do, and for others it takes more time.
	48	No
	49	No
	50	No i think for a lot of revert it takes time to adjust but for me i knew what i wanted and i choose to wear straight away
	51	No not all. I didn't take the veil immediately. It took about 2-3 years. Because I wanted to really study about my religion and to be certain. But also because I wanted study in a calm environment without the influence of people from the outside that probably would question my choice before I even would have understood it all fully and would have made my own thought about the matter.
	52	Not all do it. Sometimes they do it years later.

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Appendix 19 responses to question 13

QUESTION	Submissions N	Responses
From family?	1	Surprise but neutral attitude, respect to my choice.
	2	They saw it coming as I had updated them throughout my research on Islam
	3	Nothing
	4	I am glad you believe in something.
	5	You what? Are you insane? Why would you do that?
	6	What? Are you sure? Did your husband make you? Are you safe?
	7	Why did you throw your life away?
	8	You are sick in your mind
	9	"Ohhh dear... it's probably just a stage your going through."
	10	They said I can't be serious and they would rather I be an Atheist with "Judeo-Christian morals" or a Lesbian (I am not) than Muslim. Because they believe Fox News propaganda.
	11	negative
	12	My mum asked if next I was going to come out as a lesbian.
	13	They expected it.
	14	My mother cried and thought that she didn't teach me to love Jesus alayhi sallam.
	15	Your a terrorist
	16	Are you sure it's not a fad
	17	Family: ok that's nice. As long as you're happy.
	18	Not pleased at first especially my mother.
	19	0
	20	Am being made to do this haha,nope all me 😊
	21	Not yet revealed
	22	They will never accept you, when they look for wives it won't be you

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From family?	23	they don't know as I can't cope with the violent response it will cause and hysterical tantrums
	24	They don't know yet
	25	"I'm afraid you'll be involved with the bad people." "My mom is a terrorist" "Ha ha ha, (some derogatory comments about the Qur'an)" "I've worked very hard all my life to be a good Christian, I don't want to hear about this"
	26	I knew it would happen you are a follower. If your husband worshipped the devil you would follow along. I am disappointed in you
	27	Oh you're not normal, don't be a Muslim
	28	My children very happy supportive
	29	As long as it's not for a man
	30	They think it's a phase and I became Muslim for attention
	31	Wow.... But not surprised
	32	"U like things, u will never be an Asian. Why u have to do this"
	33	You're a terrorist and a disgrace to the family. You have no respect for your family. You just did this for attention. You're an idiot. You embarrassed the whole family with your actions.
	34	Nobe
	35	Oh
	36	Crying
	37	What do you want to belong to.that shit for?
	38	Why did you do this to yourself?
	39	Shock from those who didn't know I was exploring it. Hesitant acceptance and support from those close to me. Concern over whether I have been brainwashed.
	40	Why?
	41	Anger and shouting/ name calling terrorist

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From family?	42	I got told a lot that I was going to hell from my dad and grandma
	43	My mother cried my sister said it's my own choice my father didn't say much as hesblaid back about religion
	44	Dad was delighted happy for me and celebrated it Mum was devastated 'you are not poor why have you done this. You are rejecting everything about your family culture. You have done the worst thing I could ever imagine ' and she didn't talk to me for a year Sisters: 'I'm really proud that you have stood up for your true beliefs' Workplace: we respect your choices and support you in anyway we can
	45	I'm not going out with u dressed like that
	46	Not revealed
	47	Get out of my house.
	48	We sort of new it
	49	You live your life how u want to live as long as ur happy.
	50	Are you crazy you terrorist. Not from all my family but some i just laughed and said you need educating my father was supportive even though he didnt agree
	51	Father: "if u come home with a veil, you're not my daughter anymore" Mother: "well I can't say I agree with u, but we all have our own faith about things"
	52	It was positive because they saw me become a better person.

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Appendix 20 responses to question 13

QUESTION	Submissions N	Responses
From friends?	1	Mainly the same as from the family.
	2	Not bothered, the ones who knows
	3	Why have you converted to Islam?!
	4	I never saw you as an organized religious type
	5	I can't be friends with someone who associates with terrorists, why wpukd you want to become involved with a religion which oppressed women- treats women like they are property.
	6	If that's what you want, as long as you're happy. Only from one friend.
	7	So you did this just to get married?
	8	Why you wanna do something like that?
	9	Friends were surprised, but supportive and asked lots of questions.
	10	One friend said she would support me no matter what. One friend tried to talk me out of it and give me his logic on being an Atheist. I had to block 600 people off my Facebook because they post Haram stuff.
	11	no response really.
	12	They were confused.
	13	Laughed at me thought i was going through a phase
	14	One of my former best friends told me that because I became a Muslim that I would now go to hell.
	15	I will support your decision
	16	Say what!
	17	That's cool
	18	0
	19	0
	20	I wil giv ur kids ham sandwich wen ur not looking.
	21	Revealed to only muslim friends...they were happy, shocked and worried too.
	22	It didn't matter to them

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From friends?	23	I have drifted away from all non muslims as I have nothing in common with them, I have no muslim friends here and I am all alone
	24	Don't know yet
	25	"you can drink alcohol, my Muslim coworker says it's fine" "I've lived with Muslims, I have nothing against Islam, but why did YOU change? Why can't you convert to Hinduism? You're giving up all your rights! You can't even go to the mosque when you have your period!"
	26	That's nice.
	27	Same as above
	28	My non Muslim friends called me a terrorist a rag head..non excepting disowned me
	29	Interesting but concerned for me as a strong independent woman
	30	Only had a couple of friends be weird about it
	31	Wow..... Really?... Surprised
	32	"Tjooo u are these people now covering their faces. Is this scarf not hot or strangling your neck?
	33	No matter what you are you're still the same person as before. So that's the main thing.
	34	None
	35	I'm not surprised
	36	No answer
	37	0
	38	What for? What do you get?
	39	I got engaged to the man who introduced me to Islam soon after taking my shahada, so most people wrongly assume that I only reverted to get married.
	40	Friends were ok
	41	Happy for me as most are born Muslims
	42	They're supportive, luckily
	43	Nothing much as most my friend are Muslim

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	44	Friends: lost most of them because our lifestyles changed so much and I didn't go to pubs etc anymore
	45	She went out with us one night and we were so wild she ended up becoming a muslim
	46	Muslim friends - mashallah
	47	Some were happy and embraced me and congratulated me. Others told me they didn't understand or accept my decision and left my life.
	48	I reverted before Islam was scary so the responses was not too bad. One was: Are you sure? Or: OK I am from a town in Norway where we say that we are not from Norway but from Bergen. And my Friends where more concerned that was Moving away from our town
	49	My best friend left me because my husband previously got an arranged marriage to his cousin and left me so she didn't agree with me giving him another chance.
	50	Some of my friends do not talk to me now and my best friend excepted and supported me and my muslim friends were very happy
	51	"but aren't u degraded as a woman in Islam? Why would u want that?" "How in the world did u come up with this?"
	52	Same ... they were shocked because they knew me before Islam and it was truly a miracle. Their reaction was positive.

Appendices

Appendix 21 responses to question 13

QUESTION	Submissions N	Responses
From people who helped you to revert?	1	Surprise and happiness
	2	Happy
	3	0
	4	My future husband.... We married 3 years later.
	5	Welcome, if we can.be if help just ask
	6	Inshallah you continue to stay on the righteous path
	7	Alhamdullilah
	8	Allahu akbar
	9	Extremely supportive and welcoming , but that was overseas in Egypt.
	10	They were very glad and maybe some a little surprised but all just want to help me find masjid and celebrate Ramadan together.
	11	no response really. they just forget about you after you become Muslim.
	12	They were happy for me.
	13	None helped me but a Muslim I knew cried
	14	No one helped me
	15	They were excited
	16	Congratulations
	17	MashaAllah welcome to Islam
	18	0
	19	0
	20	All good,
	21	They were very happy.
	22	Happy for you
	23	no one helped me to revert, I did it alone and I am still alone
	24	That if needed anything to let them know that they there for me
	25	Allah Akbar They were eager to know my story.
	26	Praise God. Welcome to Islam..
	27	Some were happy but didn't really help much some tried to prevent me.
	28	0
	29	0

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From people who helped you to revert?	30	I'm always harsh on myself so I'm working on this one. I definitely need to be kinder to myself and more patient. It's a lifetime journey, can't be perfect immediately
	31	0
	32	Islam is a holy hygienic friendly religion, u will love it
	33	Alhumdullilah you made the right decision.
	34	Very helpful
	35	MashaAllah
	36	Pure joy
	37	Mashallah
	38	Mashallah
	39	Extreme support and love. Resources for praying, learning to pray, classes, revert gatherings, and much more.
	40	Very happy
	41	Happy
	42	That would've been mainly just my fiancé and I guess the first words would've been "I'm happy for you" (he led the shahada)
	43	Congratulations
	44	Some were great and kind and helped me practically Some were v determined to make me do things a certain way and honestly it put me off but I also learnt good things from them My ex manipulated my understanding of the deen to make me be obedient and submissive etc but in the end I couldn't handle it and it led to me rising up and leaving
	45	Congratulations
	46	Mashallah
	47	Congratulations
	48	Did it most om my own
	49	I got nothing but support and people very happy to congratulate me at first but now a few years down the line no one helps me.
	50	They welcomed me and supported me it was one of the best days of my life
	51	They were happy for me and that I took the step to really do it, but also because I let it take time so that I would be certain about my belief.
	52	They were happy and helped me to learn many things about Islam.

Appendices

Submissions N	1	2	3	4	5	6	7	8
when have you reverted to Islam?	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11
Submissions N	9	10	11	12	13	14	15	16
when have you reverted to Islam?	Before 9/11	After 9/11	Before 9/11	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11
Submissions N	17	18	19	20	21	22	23	24
when have you reverted to Islam?	After 9/11	Before 9/11	After 9/11	Before 9/11	After 9/11	After 9/11	After 9/11	After 9/11
Submissions N	25	26	27	28	29	30	31	32
when have you reverted to Islam?	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11
Submissions N	33	34	35	36	37	38	39	40
when have you reverted to Islam?	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11	After 9/11	Before 9/11
Submissions N	41	42	43	44	45	46	47	48
when have you reverted to Islam?	After 9/11	After 9/11	Before 9/11	Before 9/11	After 9/11	After 9/11	After 9/11	Before 9/11
Submissions N	49	50	51	52				
when have you reverted to Islam?	After 9/11	After 9/11	After 9/11	After 9/11				

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QUESTION	Submissions N	AGE
AGE ?	1	35
	2	23
	3	44
	4	36
	5	54
	6	27
	7	47
	8	33
	9	64
	10	23
	11	46
	12	22
	13	37
	14	34
	15	52
	16	36
	17	31
	18	41
	19	34
	20	33
	21	25
	22	33
	23	51
	24	30
	25	50

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QUESTION	Submissions N	Profession
AGE ?	26	55
	27	38
	28	45
	29	38
	30	43
	31	56
	32	34
	33	26
	34	25
	35	39
	36	30
	37	41
	38	47
	39	25
	40	43
	41	18
	42	18
	43	28
	44	39
	45	41
	46	23
	47	24
	48	41
	49	32
	50	36
	51	22
	52	40

Appendices



أخبار الجزائر

بالصور.. رعية ألمانية تنشر إسلامها بمسجد "عمر بن العاص" في الوادي

بقلم عبد العالى رحومة
نشر في 20 أبريل 2018 - 18:38



صورة الألمانية

0 1946 غرد شارك

أشهرت سيدة من جنسية ألمانية إسلامها بعد صلاة الجمعة، في مسجد عمر بن العاص بحي الأنصام بوسط مدينة الوادي عاصمة الولاية، الرعية الألمانية بدأت رحلتها مع الإسلام في ألمانيا، أين تعرفت على سيدتين من ولاية الوادي، وأعجبت بأخلاقهن وأمانتهن وصدقهن، والتي تتبع من الإسلام الذي أثر فيها كثيراً، وأكدت الرعية الألمانية، التي اختارت اسم نعيمة، أن نظرتها كانت خاطئة عن الإسلام لكن بفضل لقائهما مع الجزائريين تعرفت على الإسلام الحقيقي والسبيل الأخير للنجاة في الدنيا والآخرة، وأهديت للمسلمة الجديدة نسخة من كتاب الله العزيز وسط تكبيراً وتهليل الحاضرين.

الأرشيف

صينية تعنق الإسلام في مسجد الأمان بسوق أهراس

بقلم حياة طوافشية
نشر في 05 جوان 2017 - 23:01



0 6480 غرد شارك

اعتنقت رعية أجنبية من جنسية صينية الإسلام، أول أمس، ونطقت بالشهادتين على يد إمام مسجد «الأمان» في ولاية سوق أهراس، ويتعلق الأمر ب Chinayia، تبلغ من العمر 24 سنة، جاءت إلى ولاية سوق أهراس ضمن بعثة صينية مكلفة بإنجاز مشاريع سكنية، حيث تعرفت على فتاة من المنطقة، والتي عملت على تعريفها بالدين الإسلامي الحنيف، إذ لمست الفتاة الصينية سماحة هذا الدين، خاصة وأن رفيقتها الجزائرية مكنتها من حضور العديد من المناسبات الدينية، جعلتها تحب وتحتفظ بالدين الإسلامي وتقرر الدخول فيه.

رابط دائم : <https://nhar.tv/777ji>

Appendices

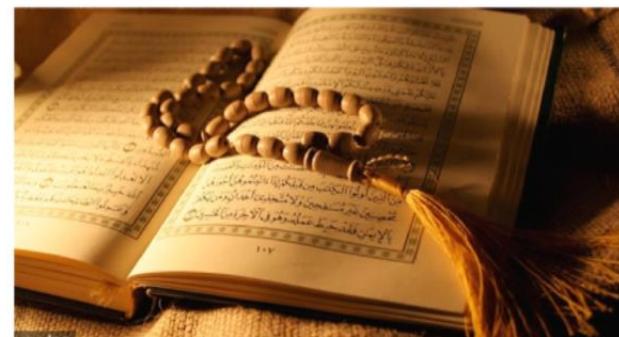
الشروع

مدونات

“ألمانية” تشهر إسلامها وتتني صيام رمضان بسكيكدة

الشروق أونلاين

3 3168 2016/06/02



التعليقات

3

استثمر بتنفيذ سريع و مباشر

وسط حائز على عدّة جوائز ولديه هذه الرؤى

فتح حساب

للحجز على معاشر إسلامها الأربعة، حيث نتفق بالشهادتين، واختارنا من

CISCO XM

Omar 17:36 - 2016/06/03

Mon frere Ali rak guetaateni bedahk hahahah

بدون اسم 20:19 - 2016/06/02

طلب الحصول على شهادة اعتناق الإسلام؟؟ أنا ماهفهمت والو؟؟ هل وزارة الأوقاف عندنا تمنح شهادات الإسلام؟؟...؟؟ إذا كان صح شوفولنا معاكم "فيزا" للجنة رانا خاربيتها آلي روتو

سليم 19:50 - 2016/06/02

الله اكبر و الحمد لله.

الشروع

الشروع

روابط الموقع

شارك المقال

أشهرت سيدة من جنسية ألمانية، تدعى إليزابيث أنطيات ديدام، تبلغ من العمر 53 سنة، تنحدر من مدينة فيدينيرك الألمانية، إسلامها الأربعة، حيث نتفق بالشهادتين، واختارنا من الأسماء العربية الإسلامية اسم خديجة، وتتني هذه الألمانية صيام شهر رمضان لأول مرة في حياتها، كما أهدى لها مصحف مترجم إلى اللغة الألمانية.

وصرحت عقب نطقها بالشهادتين، بأنها تعرفت على كهل ينحدر من بلدية أم الطوب بولاية سكيكدة، عن طريق موقع التواصل الاجتماعي، وتتني إكمال نصف دينها معه، وأضافت أنها افتتحت بتعليم الدين الإسلامي الحنفي، في التسامح ووزع المحبة والتآلف بين البشر، لنقررتها اللحاق بركب المسلمين واعتناق الإسلام، وكانت في السابق ملحدة، وبعد دخولها الجزائر تقدمت إلى مديرية الشؤون الدينية لولاية سكيكدة، بملف للحصول على شهادة اعتناق الإسلام خلال شهر سبتمبر للسنة الماضية، حيث تم قبول ملفها بعد التسهيلات التي أصدرتها مؤخرًا وزارة الأوقاف طبقاً للمادة 580 المؤرخة في 16 سبتمبر الماضي القاضية بالحصول على هذه الشهادة على مستوى مديريات الشؤون الدينية بدلاً من الوزارة، حيث كانت تستغرق مدة طويلة، حيث قدمت مريم إلى مديرية الشؤون الدينية وهي ترتدي الحجاب.

Appendices

البلاد

الرئيسية | الوطنى | الحدث | الرياضى | الاقتصادى | المراقب

الرئيسية / الراصد

“جميلة” الروسية تُشهر إسلامها

في قيساريا

يعلم البلاد نت 21:13 ,04-03-2017

جامع الامير عبد القادر

أشهرت فتاة روسية إسلامها، ونطقت بالشهادتين بمسجد الأمير عبد القادر بقيسارية، أمام جموع المسلمين الذي عبروا عن فرحتهم بالتكبير والتهليل، خصوصاً وأن الفتاة الروسية البالغة من العمر ثلاثة سنين، اختارت لها اسم “جميلة”， وتتقن 5 لغات، إضافة إلى أنها قرأت الإنجيل والقرآن لتهدي إلى الدين الإسلامي، حيث ذكرت أنها بقراءتها للإنجيل وجدت مجموعة من الأساطير والحكايات يرددوها أشخاص، فيما في القرآن أحسست أن الله يخاطبها مباشرة ويبني عن كل الأسئلة، حامدة الله على هدايتها إلى الطريق المستقيم.

آخر ساعة

جريدة الشرق الجزائري

آخر الأخبار

من في سريانة بابنة منتخب "الخوبول" يرفض اللعب في تشاكر ويطلب الفيفا بتغيير الملعب

حاتمي وفاة 89

الرئيسية | من هنا وهناك

امرأة بولونية تدخل الإسلام في خنشلة بعد تعرفها على شاب عن طريق الانترنت

التاريخ: 12 يناير 2018 | عدد القراء: 215 | اترك تعليق | في عن هنا وهناك

شارك 0

شهد مسجد الأمير عبد القادر بمدينة خنشلة أمس الأول اعتناق بولونية للدين الإسلامي بحضور أمام المسجد وجمهور المسلمين وأهل العائلة التي استقبلتها البولونية التي تدعى (ليديا تاركبيا) تبلغ من العمر 49 سنة تعيش في هولندا موظفة بإحدى الشركات الخاصة تعرف على جزائري من مدينة خنشلة عبر شبكات التواصل الاجتماعي فعرض عليها زيارته أهله فوافقت وشرعت في التعرف على عادات وتقاليد أفراد عائلته فأعجبت بذلك وقررت اعتناق الإسلام بدل ديانتها المسيحية وصارت تحمل اسم آمنة على أن تتزوج بالشخص الذي تعرفت عليه لاحقاً.

عمران بلهوشات

إقرأ أيضاً

Appendices

وأصبحت حقيقة اعتناق الممثلة الأمريكية للإسلام حديث وسائل الإعلام، خاصة بعد حذفها كافة صورها القديمة من حسابها على إنستغرام وتركها فقط عبارة “عليكم السلام”.

ويذكر أن عدد متابعي هذه الفنانة على إنستغرام يبلغ 5.7 مليون شخص.

وروت لوهان في مقطع فيديو قصتها مع الإسلام، وكيف كان صديقها السعودي أحد أسباب إسلامها بعد أن أهداها نسخة من القرآن.

وقالت إن صديقي السعودي المقيم في لندن أعطاني نسخة من القرآن الكريم وأخذتها معها إلى نيويورك، وكانت بمثابة باب مفتوح للتعلم، خاصة أن الأشياء الروحية منها تتماشى مع طبيعة شخصيتي.

وأضافت “كنت ممسكة بنسخة القرآن وأنا أسير في الشارع، فهاجموني في أمريكا وقالوا إني إنسانة سيئة.. وهذا فقط لأنني أحمل القرآن”.

وتاتبعت “سعدت عند العودة إلى لندن، لأنني أصبحت مهددة في بلدي.. الناس عاملوني معاملة سيئة، لأن هذا معتقدٍ وهذا ما آمنت به”. وقالت لوهان “الآن أستطيع تخيل ما يقع للمسلمين كل يوم.. فهمت ما يقع لهم من اضطهاد.. لقد مررت بنفس التجربة”.

وغرّدت امرأة على تويتر “أنا سعيدة للغاية لأن ليندسي اعتنقت الإسلام. ليهديها الله وبارك فيها”. وأضاف مغرد “سمعت أن ليندسي اعتنقت الإسلام؟ إذا كان الخبر صحيحًا، فالحمد للله أن هداتها لاتبع الطريق القوي”. من جانبه، لم تعلق لوهان.

وكانت الممثلة الأمريكية ارتدت الحجاب أثناء زيارتها لللاجئين السوريين في تركيا خلال أكتوبر الماضي.

وصرحت لصحيفة “صن” البريطانية العام الماضي، بأنها “روحانية للغاية ومنفتحة على التعليم”. والتقطت صورة سابقة للممثلة الأمريكية وهي تحمل القرآن.

ويذكر أن لوهان قضت عدة أشهر خلال الفترة الأخيرة بمنطقة الشرق الأوسط. ولم تعلن الممثلة أنها اعتنقت الإسلام من عدمه بشكل رسمي أو غير رسمي.

وكانت لوهان قد كشفت بشكل رسمي، في وقت سابق، عن نيتها اعتناق الدين الإسلامي، وأنها تقرأ أجزاء من القرآن لأنها تؤمن بأن هناك شيئاً يتعلّق بالرب (الله) أو بمرشد روحي له وجود وتأثير في حياتنا اليومية، وفقاً لما نشرته موقع أميركي.

الشروق

جريدة

الرئيسية الجزائر العالم اقتصاد رياضة الرأي جواهر ملتيميديا منوعات الشـ



جواهر سعودي كان وراء اقتناعها والسعوديات هاجمنه
إسلام الممثلة الأمريكية ليندسي لوهان يشغل موقع التواصل الاجتماعي

وأم. 0 11081 2017/01/22



بدأ جمهور الممثلة الأمريكية ليندسي لوهان من المسلمين في جميع أنحاء العالم بإرسال تهانيهم عبر موقع التواصل الاجتماعي، بعد الكشف عن إسلامها.

وتصدر السعوديون على موقع توبر قائمة المهنيين عبر هاشتاغي #ليندسي_لوهان و#إسلام_ليندسي_لوهان، معبرين عن “فخرهم بأن سعودياً كان وراء إسلامها”.

فيما اعتبرت فئة أخرى أن التهاني الموجهة ل وهان من السعوديين ثبتت “خرفنة السعوديين” و”أنصاف شخصيتهم”， خاصة وأنهم يعيشون على بنات بلدتهم ما يسمحون به للمسلمات خارج السعودية.

Appendices

وكانت صحف عربية قد تناقلت خبراً في العام 2012 حول دعوة وجهها كاتب سعودي إلى ليندسي لوهان لزيارته في السعودية لمساعدتها والتكفل بعلاجها على حسابه الخاص، بعدما تأكد أنها لا تملك المال الكافي لمعالجتها نفسها.

وجاء في الدعوة “إنني أدعوك النجمة الأميركية لزيارة في السعودية للتکفل بعلاجها لدى طبيب نفسي على حسابي الخاص وإقامتها أثناء تلقي العلاج، شرط إشهار إسلامها قبل تلقي العلاج.”

شارك المقال

ومن جانب آخر، وتحت شعار “ليندسي لوهان خرفنت سعودي”， تهكم مغرون، أغلبهم سعوديات، من الأمر، مؤكدين “لو اعتقدت ليندسي لوهان الإسلام فهذا شيء يخصها، لم الاختلافات؟”.

فيما اعتبر آخرون أن ليندسي لوهان “حسبتها صحة”. وقالت الناشطة رغد عبد العزيز على تويتر “حتى الصحف الأمريكية تصف ما يحدث بأنه “نظام خرفنة” للسعوديين.

ليندسي وجدت سعودياً يسدد عنها إيجار شقتها وتلقت مؤخراً من أمير هدية 100 ألف دولار، فلماذا لا تعنق الإسلام؟”.

وأضافت “ال سعودي الذي تخرف” عند ليندسي لوهان (بعد أن نبذتها هوليوود لتخطيطها وإدمانها) هو نفسه.. من يتعدى على ابنة بلدك ويفرض عليها قيوده وشروطه؟”.

و”الخرفنة“ هي كلمة مشتقة من لفظ ”خرف“ ويقصد بها الانسياق وعدم السيطرة على الذات. وكانت السعودية أقرت نهاية العام الماضي قانوناً يعاقب النساء اللواتي يخرفن السعوديين.

ويرى الكاتب إبراهيم المنيف ”طبعاً السعوديون فرحون بـ#إسلام_ليندسي_لوهان ويفتخرون بـ‘حجابها’!، لكن لو كانت بنتاً سعودية مكانها قد ارتدت نفس حجابها، فسيقولون عنها، حجابك ناقص. غطي كامل وجهك.“.

وتواجه السعوديات هجوماً عند المطالبة بحقوقهن على تويتر. وينعتن بأبشع الأوصاف حتى بتن يطلقن على بلادهن ”المملكة العربية السعودية للرجال فقط“.

وتطبق السعودية أحكام الشريعة الإسلامية بشكل صارم، وتفرض قيوداً واسعة على النساء، خصوصاً لجهة اللباس والفصل بين الجنسين في الأماكن العامة. كما أنها البلد الوحيد الذي تمنع فيه المرأة من قيادة السيارة.

وبموجب النظام، يجب على أي امرأة ترغب في العمل أو الدراسة أو السفر، نيل موافقة ولد أمرها. وقال مفرد منتقداً ”بعد المخدرات والضياع وعنف خطيبها، هل اعتقدت ‘الإسلام’؟ أي تناقض سنرى؟“.

Appendices

التعليقات 0

Rosemary 20:13 - 2015/05/04 ☺
العفو، لكنني أيضاً لم أقرأ الكتاب المذكور وأستغفر لله أن أقول المحرّم ما - ربما - لم يقله، ولا بعد ما قلت سوّي رأيي الشخصي وما أحسّه أنا كفرد من العامة إزاء تعرّفات هؤلاء المسلمين.

عبد الحميد بدرى 13:24 - 2015/05/04 ☺
الف الف مرحبنابي اعتنناك الإسلام .والله الف مبروك وطيب الله دنياك، أما بعد أقول لي كل مشكك في دينها واعتنقاها الإسلام .ومن قال أنها جاسوسية قال الإمام البكري العاج عبد القادر التمنطبي..من خدعاً بيلاً اخدعننا له رحمة الله عليه، الإسلام الله والأخلاق، أخلاق المؤمن والمسلم والصادق تجرّبنا إلى معرفة الإسلام والتقرّب إلى الله

بدون اسم 08:26 - 2015/05/04 ☺
الرقم 39
تلك الأخبار التي ذكرتها هي مستغربة لأن القليلات فقط من يرتکبنها بينما ليس مستغرباً أبداً أن يرتکب الرجال أضاعف من ذلك يكثير لأن الناس تعودت على سلوكياتهن المشينة ، حتى لو قارنا بين السلوكيات الطالشة للفتيان والشباب فسنجد أن خطأ الفتياات متصلة بالجانب العاطفي غالباً وأذاهما لا يتعدى نفسمها ، بينما نجد خطأ الرجال هي أضفع وأذهانة للنقزز و الإشمئزاز وأذاهما يمتد إلى أطفال أبيراً، علماً أن هذه الأفعال لا نراها في النساء أبداً، أذكر لك على سبيل المثال : اغتصاب الأطفال والمحارم...

الحسام المهند 00:33 - 2015/05/04 ☺
شكراً Rosemary على التدخل بلا يمكنني حالياً ان استرسل في النقاش قبل ان ابحث عن الكتاب واقرأه، وشكراً ثانية.

نسرين 21:30 - 2015/05/03 ☺
مرحباً بكم في العالم المختلف

زهرير 15:35 - 2015/05/03 ☺
الحمد لله الذي انعم علينا نعمة الاسلام اللهم اهدينا و عافين

mido 15:09 - 2015/05/03 ☺
وعندنا تسعم:
شابة تهرب من البيت
شابة غلطت مع فلان باسم الحب
شابة تدمّن على اليكسـتا

hoho 15:25 - 2015/05/01 ☺
كثر الجواسيس بالدول العربية جواسيس يحتضنها الناس بمجرد الإعلان عن الشهادة

الشروع

جوهر

اختارت اسم "يسري"

شابة فرنسية تعتنق الإسلام بمسجد العربي التبسي بحسين داي

جوهر الشروع

0 22872 2015/05/01

جوهر الشروع

الشابة الفرنسية إيلودي فيلاسكو

وسط تكبيرات ونھيات المصلين عقب أداء صلاة الجمعة، بمسجد العربي التبسي بحسين داي في العاصمه، أشهدت الشابة الفرنسية إيلودي فيلاسكو "إسلامها بتفقهها الشهادتين". وهي محجبة بخمور إمام المسجد "كمال بوعروة" وجمع غيره من المصلين.

واختارت الوافدة الجديدة على الدين الإسلامي، البالغة من العمر 23 سنة، من الأسماء العربية الإسلامية اسم "يسري".

ونزلت الشابة الفرنسية التي تقطن بالعاصمة باريس وتدرس في كلية علوم الاقتصاد، ضيفة على إحدى صديقاتها في العاصمه التي كانت سببا في انتهاها إلى الإسلام بعد أن تأثرت كثيرا بأخلاقها.

وأكّدت "يسري" في تصريح لـ"الشروق" أون لاين "والدموع تغمر عينيها، أن القرآن الكريم ساعدتها أن تكون ملكاً لله تعالى"، مؤكدة " أنها شعرت وكأنها ولدت من جديد عقب تطهيرها الشهادتين".

تغريد مشاركة المقال

حمرة

10:02 - 2015/05/03

و الله اني في حيرة من هذه التعليقات واحد جوسسة واحد شباب مخلوع الله يهديكم ياشعب ادعولها بالثبات و رب يهدينا هنا ثانوي و خاصة اهدي بنات المسلمين و الله حيرة الاجنبيات يدخلن في الاسلام و يتحجبن و الجائزيات يتقنن في العري الله يستر

رد цитировать

karim
09:20 - 2015/05/03

احريك تحية الاسلام علي دخولك لي هذ الدين الشريف
و انت اخة لنا و الله اكبر كبيرا

رد цитировать

Appendices

الشروع
جواهر
الخبر صدم والدها
ابنة برلماني إيطالي تعتنق الإسلام وتختار اسم عائشة
جواهر الشروع
21 14223 2016/05/29



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اعتنقت ابنة أحد أبرز الوجوه السياسية في إيطاليا الإسلام منذ أيام قلائل وتسبيب في حالة من الغليان الجماهيري، ما جعلها حديث وسائل الإعلام الإيطالية والعالمية..
مانويلا التي اختارت اسم عائشة بعد دخولها الإسلام عن كامل قناعة، تكون ابنة فرانكو بارباتو البرلماني السابق من حزب "إيطاليا القيمة" عن مدينة نابولي..
الفتاة الإيطالية ذات العيون الزرقاء، شابة في العشرينات من عمرها، وذات مستوى جامعي، وصفت الإسلام بأنه طريق لصفاء الروح، وقد قالت بأنها صارت تشعر بالراحة والسكنينة بعد ارتداء الحجاب كونه سماوي، وذلك حسب ما جاء في إحدى تدويناتها على وسائل التواصل الاجتماعي.
شكل اعتناق مانويلا الإسلام صدمة لوالدتها حسب ما أوردت صحيفة "إلفاتو كوتيديانو" الإيطالية، حيث نقلت عن بعض معارفه أنه يعيش أوقاتاً عصيبة بسبب إسلام ابنته واعتقاده بأنها اختارت ديناً متشددًا.
مانويلا رحلت مع زوجها الهندي الذي تعرفت عليه في المرحلة الجامعية ورزقت منه بولدين، ورغم حاجتها لأنها لا تزال تقدم الدعم لوالدتها السياسي الشهير المرشح لخوض انتخابات رئيس مدينة "نابولي".

شارك المقال  

Appendices

19 هذه الشابة في زهور العمرو لم تكون من اهل السعادة لاما وقفها الله عز وجل لاعتناق الاسلام سبط قوله تعالى .** والله يهدى من يشاء الى سراط مستقى** حب من حب وكرها من كره .** ان الدين عند الله الاسلام** . صدق الله العظيم .

20 هذا الشاب له الحق أن يفتخر بالإسلام الحنيف (آخر عليه الإسلام) الله إيزيدلو والعقيقة للباين .

21 12 أتفقول (يشرح لها صدرها) يواحد الحلوف ماتحشمش نهر في زوجة أخيك الجزائري .

22 13:13 - 2016/05/30 19 مصرى مخ حابس . هي من يتبعن عليها الأقداء بالجزائريات الشيرفات بقماش على رؤوسهن أو بدونها وليس العكس ياغي . أ

23 12:43 - 2016/05/30 18 كيتكلم المهمة تمسح بها (الشيفونة) الصياط وانخليلها لك اتحزمي بها واشطحي .

24 09:49 - 2016/05/30 20 مرحبا بك في الاسلام واتمن ان تكون عبرة للجزائريات في فهم معنى الحجاب ، وفهمه فهو صحيح لأن في الجزائر الحجاب هو (foulard) وليس السترة ،كونوا غيورات على انفسكم يا بنات ، والابتعاد على تحوش الشباب بكلمكم

25 08:10 - 2016/05/30 21 الاسلام دين منتدد????؟؟؟ ام اصنامكم التي جعلتكم تسفكون دمائكم ودماء الابرياء في أفغانستان سوريا العراق فلسطين الجزائر مصر السودان الصومال الفيتان الهنود ايران كلها حروب بوحشية المفترس (ميكافيلي)

26 07:15 - 2016/05/30 22بني كلوبون وبني عريون راه من عبيد فرنغسا راهي غاضبهم الحال من إسلام بنت البرلماني الإيطالي أكثر من باهاها ، راهي غطت لحمها الغالي وخلات لبناتكم ونساكم باش يعرضن لحمهن الرخيص .

27 05:51 - 2016/05/30 23 الى الاخ حسين حيدا اخي لو انك تاكتد مما كتبته على اساس انه ايه فقد وضعته بين قول الله تعالى وانيتهه بصدق الله العظيم . والله نسال التوفيق لنا و لكم .

28 19:10 - 2016/05/29 24 حاجة املحة هذى . وقد بدأ الإسلام يزدهر .

29 09:18 - 2016/05/29 25 حانتي تزوج بالفانلة هذى ؟ كاش نهار يقولونا كوتنا كينتي تزوج بنت كلنتون .

30 10:39 - 2016/05/29 26 المسماوة بين الإسلام...والنکاح... خطأ فادح من المسلمين.....يكفيها من هذا المهرلة....الإهاب تحت غطاء الإسلام النکاح تحت غطاء الإسلام.....جريمة وشعوذة....

31 11:32 - 2016/05/29 27 يابلقاسم افتح دار الفتوى وابدي فيها بارائك وعلمك فمن تعليقاتك تبدو على قدر كبير من العلم والوع ...

32 12:24 - 2016/05/29 28 الله يهدينا جميعا الله يسأرها وما يتسبب هذا القرار الصحي في المشاكل التي تضرها

33 20:48 - 2016/05/29 29 اشكر الاخت عائشة الابطالية الاصل على اعتنائها للاسلام وصبرها على الضغطاط اطلب من الله ان يثبّتها وان يتصرّفها على الكافرين . وهي احسن من المسلمين على البلاد الاسلامية كما يقلون.....

34 21:32 - 2016/05/29 30 ندى من الجزائر وفتن

35 15:27 - 2016/05/29 31 ام ابراهيم الخليل

36 14:02 - 2016/05/29 32 هاذى حاجة املحة دخولها للإسلام واجب وضروري (اعلموها الآية المسلمين بزاف لحوايج في الدين الحنيف بضم ماشي اخصاره فيها) هذى بلا ماتشهد اقولواها ، نحن اخوة في الدين (الاسلام هو العمود الفكري لكل مسلمة) مبروك اعليهم واحدة باهية . أعتقد انه منذ مجيء الاسلام هذا وبن دخلت فيه واحدة باهيا برضاهما . لقد بدا ازدهار الاسلام من جديد .

37 15:27 - 2016/05/29 33 الله يعطاكم كل خير

38 17:48 - 2016/05/29 34 alhamollah

39 15:27 - 2016/05/29 35 mohammed16

40 19:03 - 2016/05/29 41 HOCINE



Appendices

جواهر

كان ذلك حلم حياتها

أمريكية اعتنقت الإسلام في المغرب تطلق "مطبخي حلال"

نادية شريف/وكالات

5 | 4662 | 2016/07/13

5التعليقات

فراس
01:40 - 2016/07/17لماذا الترويج دوماً بما يسمى بـمطبخ المغربي على حساب المطبخ الجزائري الأصيل .. هل تدفع لكم الحكومة المغربية ..

1000 جم
21:57 - 2016/07/19أيفون مافي.. اسم لأمرיקية اعتنقت الإسلام منذ سنوات في المغرب، وكان حلم حياتها تعريف المجاليات الإسلامية بالأكلات الصحية والحلال المتوفّرة بالأسواق بخطوات بسيطة عبر مدونتها "مطبخي حلال"، وبطرق سهلة، تساعد المسلمين في طهي الأكلات التي تحتوي على مكونات لا تتفق مع الشريعة الإسلامية باستبدالها بمكونات أخرى، بحيث لا يختلف المذاق.

جزالى
21:48 - 2016/07/15تأثرت مافي بزيارتها إلى المغرب، التي كانت سبباً في التعرف على الإسلام الذي لم تعرف عنه شيئاً غير ما يُنشر في الصحف، بينما بدأت رحلتها من ميناء طنجة في شهر رمضان وكان أول ما سمعته هو الأذان، إلى أن مررت بالمسجد وشعرت بسلام داخلي، قررت بعده التعرّف أكثر على الإسلام واعتناقه.

بدون اسم
14:09 - 2016/07/14المطبخ كان وسيلة مافي في مساعدة المجاليات الإسلامية في كثير من الدول، فبدأت باستخدام المكونات المباحة في الشريعة الإسلامية مستبعدة الخمور وغيرها من المكونات مثل الطيور الجارحة أو الحيوانات المميتة أو المذبوحة على طريقة غير إسلامية، فضلاً عن حرصها على تقديم وجبات صحية تناسب الجميع.

بدون اسم
02:08 - 2016/07/14تقول مافي عبر مدونتها، "خلال سنوات عديدة حاولت تعليم نفسي كيفية الطهي بمنتجاته ومكونات حلال للأكلات تقليدية باستخدام البذائع المناسبة، لذلك قررت أن يكون مطبخي حلالاً عن طريق تقديم الأكلات من خلال مدونتي الخاصة، لتعريف المجاليات الإسلامية بالبذائع المتاحة في بلادنا".

وأضافت "بدأت في التعرف على مجموعة من الشركات والمتأجر المؤوثق بها لجمع قائمة تعرّض منتجات صحية وحلال في نفس الوقت".

صدر ل MAVI كتاب يحمل نفس اسم المدونة، جمعت من خلاله مجموعة من الوصفات والنصائح للطهي التي استمتع بها متابعيها عبر موقعها "مطبخي حلال".

شارك المقال

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The screenshot shows a news article from the Al-Sha'ab Online newspaper. The header reads "الشعب على إلكترونية تصدر عن مؤسسة الشعب" (Al-Sha'ab Online, published by Al-Sha'ab Foundation). The main title of the article is "اللهوتو تعتنق الإسلام" (Theologian Converts to Islam). Below the title, it says "الثلاثاء 02 أبريل 2013" (Tuesday, April 2, 2013) and "الشعب" (Al-Sha'ab). The article discusses a US theologian who converted to Islam, mentioning her background in Christianity and her reasons for conversion.

أشهرت القسيسة الأمريكية صاحبة الدكتوراه في علم اللاهوت تعتنق الإسلام

الثلاثاء 02 أبريل 2013

الشعب

أشهرت القسيسة الأمريكية صاحبة الدكتوراه في علم اللاهوت آن هولمز ريدينج إسلامها، وقالت إنها تحتفظ في الوقت نفسه بمسيحيتها، مؤكدة أن الدين الإسلامي مكمل لل المسيحية الصحيحة ولا يتعارض معها، وأعلنت رفضها ادعاء المسيحيين أن المسيح عيسى بن مریم عليه السلام إله وابن الله، وأشار ذلك كثيراً من الجدل والاستغراب في الأوساط المسيحية الغربية.

وكانت ريدينج على خلاف دائم مع زعماء الكنيسة الأسقفية التي تنتهي إليها بسبب رفضها طبيعة ادعاء المسيحية، أن المسيح عيسى بن مریم عليه السلام إله وابن الله، وقالت: إن قيام إمام مسلم بأداء صلاته أمامها بعد محاضرة عن تناغم الأديان عمق رغبتها في الإسلام لأنها رأت فيه خصوصاً تاماً لله، ووجدت سعادتها لا نظير لها في الخضوع لله بأداء الصلوات الخمس كل يوم.

وشن رجال دين مسيحيون هجوماً حاداً على ريدينج، وقالوا إنها تثير السخرية بادعائها أنها مسلمة ومسيحية في وقت واحد، مشددين على أن مبادئ المسيحية مختلفة تماماً عن أركان الإسلام، غير أن هولمز ردت على ذلك بقولها إنه ليس من الضروري بالنسبة إليها حل ما أسمته التناقضات بين الإسلام والقسيسية، وأضافت حتى داخل المسيحية نفسها ليس هناك إجماع على كل التفاصيل، فلماذا أهدر وقتها في محاولة التوفيق بين العقائدتين المسيحية والإسلامية؟

ورغم أن المركز الإسلامي في مدينة سياتل قبل مجدها لأداء صلاة الجمعة، إلا أن هشام فرج الله رئيس المركز الإسلامي في واشنطن قال إنه لا يفهم كيف قررت التمسك بمسيحيتها، وأضاف: لا أعرف كيف يمكن أن يجمع المرء بين الديانتين؟

شوهد: 1476 مرة

1 تعليق

[رابط التعليق](#)

عبد الله الجزائري 03 أبريل 2013
سلام عليكم و رحمة الله و بركاته،

هذا أمر متوقع، وكل من يتعمق في دراسة الأنجليل و كتب النصارى يدرك حقيقة كون النصرانية تحريف لما جاء به المسيح عيسى عليه السلام.

والحمد لله أن هذه المرأة أدركت الحقيقة، و أسلمت لله عز و جل، فهنيئا لها!

تقرير

Appendices

وتعرف الفتاة الجزائرية رونق شبيوط، التي تنحدر من مدينة قسنطينة، على الفيليبينية ساشي مين، التي تنحدر من مدينة باكور، وتعيش فيها رفقة عائلتها، عبر موقع التواصل الاجتماعي الفايسبوك منذ ما يقارب سبعة أشهر، حيث كانت الشابتان على تواصل دائم عبر الفايسبوك، يتحدثان مع بعضها البعض عبر مكالمات بالصوت والصورة باللغة الإنجليزية، وتحكيمان لبعضهما كل تفاصيل حياتيهما، إلى أن أصبحتا صديقتين مقربتين جمعتهما الفايسبوك رغم المسافة البعيدة بينهما.

وبعد مرور فترة زمنية، كما روت لنا رونق، بدأت ساشي مين تتعجب من تصرفاتها وتخبرها أنها لأول مرة في حياتها تعامل مع فتاة مسلمة، كما راحت تُخبرها أنا ليست مقتنة بديانتها المسيحية ولم تعجبها فيها العديد من الأمور، وأضافت رونق أنها كانت دائماً تحفظها على اعتناق الإسلام، وتتردد عليها مراراً وتكراراً قواعد وأصول الشريعة الإسلامية والدين الحنيف، وتخبرها أن الإسلام دين معاملة، وكانت تلقي كما ذكرت رونق، ردوداً إيجابية من قبل صديقتها ساشي مين، وتخبرها دائماً بكل حيرة وتعجب، أنها لم تكن تعتقد على الإطلاق أن المسلمين يفتحون أبواب التعارف مع باقي الديانات من دون مشكلة، وإنما تظن أن الدين الإسلامي يمنع معتنقيه من التواصل مع معتنقى باقى الديانات، كما أبدت إعجابها الشديد، لتصريحات رونق المتعلقة بالدين، وطلبت منها مساعدتها في الإجابة عن تساؤلاتها، فكانت رونق لا تتردد أبداً في الإجابة عن استفساراتها، وتستعين في ذلك بأئمّة، وكما ذكرت رونق أن المشكلة التي كانت تعاني منها الفلبينية ساشي مين، هي أنها كانت على اعتقاد أن النبي - عيسى عليه السلام - هو ابن الله، وهنا قامت رونق بسرد قصة المسيح عيسى - عليه السلام - كاملة على صديقتها ساشي مين، بالاستعانة بآيات من القرآن الكريم، وبعد يومين من الواقعية كما ذكرت رونق، اتصلت ساشي مين بها، وأخبرتها أنها اقتنعت بكل ما ذكرته لها وأنها تزيد اعتماق الإسلام وسألتها ماذا تفعل، فردت عليها رونق الشهادتين ونقطت بهما ساشي مين، التي انفجرت بكاء هي ورونق كما روت الأخيرة لنا، ووعدتها بأن تلتزم بقواعد الدين الإسلامي طوال عمرها.

لتقوم رونق بعدها بنشر خبر اعتناق الفلبينية ساشي مين للدين الإسلامي عبر صفحتها وصفحة صديقتها في الفايسبوك إذ تلقت وابلًا من عبارات الحمد والشكر والتهاني على الفعل الجبار الذي قامت به رغم صغر سنها.

الشروق

الرئيسية الجزائر العالم اقتصاد رياضة الرأي جواهر ملتميديا منوعات

نشرة حول حالة الجوية: أمطار رعدية ورياح مرفوقة ببراعم رملية عبر 8 ولايات

أجل



جواهر

تأثرت بصداقتها القسنطينية وأبهراها كرم الجزائريين وعاطفتهم
هكذا أشعّلت قصة فلبينية أسلمت بسبب الجزائريين الفايسبوك

آمال عيساوي 16 8566 2019/11/17



اعتنقت قبل يومين فتاة فلبينية الأصل، رُ ساشي مين، المولودة بتاريخ 27 أكتوبر من 2000، الدين الإسلامي، بعد أن كانت تتبع الـ المسيحية الكاثوليكية، حيث أعلنت دخولها الإسلام عن طريق مكالمة هاتفية بالـ الصورة في الفايسبوك، مع صديقتها الجزا رونق، شبيوط، البالغة من العمر 17 سنة، التي سببا في دخول ساشي مين الإسلام، حيث أنت الشهادتين بعد اقتناعها بالدين الحنيف.

وتعرف الفتاة الجزائرية رونق شبيوط، التي ز من مدينة قسنطينة، على الفيليبينية ساشي التي تنحدر من مدينة باكور، وتعيش فيها رفقة عائلتها، عبر موقع التواصل الاجتماعي الفايسبوك منذ ما يقارب سبعة أشهر، حيث كانت الشابتان على تواصل دائم عبر الفايسبوك، يتحدثان مع بعضها البعض عبر مكالمات بالصوت والـ باللغة الإنجليزية، وتحكيمان لبعضهما كل تفاصيل حياتيهما، إلى أن أصبحتا صديقتين مقربتين جمعتهما الفايسبوك رغم المسافة البعيدة بين

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الشروق

الرئيسية الجزائر العالم اقتصاد رياضة الرأي جواهر ملتميديا منوعات

نشرية حول الحالة الجوية: أمطار رعدية ورياح مرفوقة بزوابع رملية عبر 8 ولايات **أجل**



منوعات

أمريكية تعتنق الإسلام وتقول “أنها أسعد إنسانة في العالم”

الشروق أونلاين 38 8767 2013/06/20



الفايسبوك كان السبب في التعارف وأسلام الأمريكية

شهدت مسجد الرضوان ببرحال جنوب ولاية عنابة، الثلاثاء، حدثاً إيمانياً شدّ الأنظار والقلوب، إثر إعلان أمريكية اعتناقها الدين الإسلامي، ويتعلق الأمر بالشابة كيلي كين ميلر الساكنة بمنطقة غرينكاستل، وهي غير بعيدة عن واشنطن، تستغل تقني سامي في الصحة، حيث نطقت بالشهادتين، عقب صلاة العصر يوم الثلاثاء أمام الإمام، وحضور مفتش الشؤون الدينية وعدد من المصلين وحتى المصليات الالئي تواجدن على غير العادة في هذا التوقيت من الصلاة، في أجواء إيمانية مؤثرة.

الأمريكية التي كانت تدين بال المسيحية الكاثوليكية، ارتدت حجاباً شرعياً وبدت مبهجة به، وقالت أنها لن تنزعه أبداً سواء في بلاد الإسلام أو في بلادها الولايات المتحدة الأمريكية وغيرت اسمها إلى أمنية.

وكانت الأخيرة قد تعرفت على الشاب حطاب أسامة، وهو بطال في الثلاثينيات من العمر يقطن في برحال عن طريق الفايسبوك، حيث تبادلا وجهات النظر في مختلف المجالات باللغة الفرنسية، ثم دعاها لزيارة الجزائر فلم تتردد، خطوة أولى لعقد قرانهما، وقالت إنها أعجبت بعادات المجتمع الجزائري وارتباط عائلاته، وقالت أيضاً أنها رأت صورة مغايرة للمسلمين بعد أن صورهم الإعلام الأمريكي بـ”المتوحشين”， وكان سبباً في إقناعها بالدخول في الإسلام واكتشاف معانيه السمحاء، وأشارت إلى جمال طبيعة الجزائر، خاصة منطقة عنابة.

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أخبار الجزائر فرنسية تعنق الإسلام بتizi وزو

يعلم صحفية ابزارودان

نشر في 18 نوفمبر 2020 | تحدث في 20 نوفمبر 2020 - 21:44



نطقتاليوم سيدة فرنسية، مقيمة بتizi وزو
بالشهادتين بمقر مديرية الشؤون الدينية و
الأوقاف.

السيدة الفرنسية أعلنت إسلامها وقد اختارت
لنفسها اسم "لويزه"، ليتم بعد ذلك تكريمتها بنسخة
من المصحف الشريف.

ومؤلفات دينية باللغة الفرنسية لتسهيل عليها فهم
تعاليم الإسلام و مبادئه.

وجاء هذا بحضور أساتذة و اطارات من المديرية و
أساتذة من جامعة بو زريعة.

رابط دائم : <https://nhar.tv/L2qNT>



• الرئيسية / أخرى / مجتمع / فرنسية تعنق الإسلام في ولاية الشلف

مجتمع

فرنسية تعنق الإسلام في ولاية الشلف

أقل من دقيقة 44 🔍 0 💬

الجزائرية للأخبار · منذ أسبوع واحد

اعلنت رعية أجنبية من اصول فرنسية تدعى أليكسيا اسلامها متخلية عن ديانتها المسيحية بقناعة تامة اين نطقت الشابة
بالشهادتين امام مدير الشؤون الدينية الحاج حاج ومجموعة من الائمة والأساتذة وبعض المواطنين في جو سادته الفرحة
وقد اختارت الفتاة اسم حنان .
فاطمة حسان

شارك هذا الموضوع:

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أخبار الجزائر
بالفيديو- فرنسيّة تعنق الإسلام
بمسجد في تقرت

نشر في 06 سبتمبر 2017 | تحديث في 06 سبتمبر 2017 - 07:24



أشهرت فرنسية إسلامها ودخولها الدين الإسلامي.
أمس الثلاثاء ٢٠١٣ في شان "العاصمة" بباريس

الفرنسية "جوبي" والتي تبلغ من العمر 28 سنة اختارت
إسم "أميرة"، وبعد نطقها بالشهادتين أمام إمام
المسجد تعالـت الزغاريد من النساء وال الكبيرات من
المصلين.



[رابط دائم](https://nhar.tv/ZMZYL)



الشروع

أعلنت صوفي بترونين الراهينة الفرنسية المحررة من مالي مؤخرا، إسلامها وتغيير إسمها إلى "مريم"، في تطور جاء بعد أيام من تصريحات مثيرة للجدل للرئيس إيمانويل ماكرون، قال فيها إن الإسلام يعيش أزمات عبر عدة مناطق في العالم. ونقلت وسائل إعلام فرنسية، عن بيترونين تصريحات مثيرة فور وصولها بلادها، تقول فيها "من أجل مالي أأسال الله البركة والرحمة لأنني مسلمة.. تنادوني صوفي ولكن من أمّاكم هي مريم". وكانت بيترونين قد وصلت ليلة الخميس الجمعة إلى باماcko بعد الإفراج عنها بعد أربعة أعوام من اختطافها بمنطقة شمال مالي أين كانت تعمل في مجال الإغاثة.



الشروع

أعلنت اعتناقها الإسلام **الراهينة الفرنسية السابقة بمالي تجذب ماكرون!**

العالم

الشروق أونلاين

15 | 18247 | 2020/10/09



وكانت تصريحات هذه الراهينة الفرنسية المحررة، بعد إعلانها إسلامها مفاجئة لوسائل الإعلام الفرنسية.

وجاءت أيضا بعد أيام من تصريحات مثيرة للجدل للرئيس الفرنسي إيمانويل ماكرون قال فيها "الإسلام دين يمر اليوم بأزمة في جميع أنحاء العالم، ولا نراها في بلادنا فقط"، مشدداً على كونها "أزمة عميقة مرتبطة بالتوترات بين الأصولية والمشاريع الدينية والسياسية التي... تؤدي إلى تصلب شديد للغاية".

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The screenshot shows a news article from Al-Masdar Online. The header includes the logo 'DZ المصدر' and navigation links for 'الرئيسية', 'العالم', 'رهينة فرنسية محربة في مالي تعلن إسلامها'. The main title is 'رهينة فرنسية محربة في مالي تعلن إسلامها'. Below it is a sub-headline: 'أعلنت الرهينة الفرنسية صوفى بترونин المحربة في مالي خلال الأيام الماضية إسلامها، فور وصولها إلى الأراضي الفرنسية.' The text continues: 'وقالت صوفى لوسائل الإعلام إنها ستدعوا وتطلب البركة من الله من أجل مالي. وفاجأت الجميع بأنها أصبحت مسلمة واسمهما الجديد مريم.' A note at the bottom states: 'تجدر الإشارة إلى أن صوفى كانت قد احتجزت مع أوروبيين آخرين من قبل مجموعات إرهابية في مالي. وتم الإفراج عنهم بعد الإنقلاب الذي حصل هناك مؤخرا.' The date is given as October 09, 2020.

The screenshot shows a news article from Al-Nahar Online. The header includes the logo 'النهار ONLINE' and navigation links for 'الرئيسية', 'الوطني', 'أخبار', 'فن', 'الرياضة', 'قناة', 'النهار', 'الإشهار'. The main title is 'شابة روسية تعنق الإسلام رغم معارضتها والديها في تبسة'. Below it is a sub-headline: 'أعلنت شابة روسية تسمى "ماريا انفيولتفا"، تبلغ من العمر 24 سنة، تحمل شهادة ليسانس في الاقتصاد وتقيم في روسيا، الدين الإسلامي، حيث نطقت مساء أمس بالشهادتين، أمام إمام مسجد أنس بن مالك وبحضور جموع كبيرة من المسلمين عقب صلاة الظهر وفي تصريح لـ"النهار"، أكدت الشابة الروسية التي نزلت مطلع الأسبوع الجاري بالجزائر العاصمة، تحويل اسمها إلى "مريم" وقد أعجبت بتعاليم الدين الإسلامي، وما يدعو إليه القرآن الكريم، بعد أن تعرفت سنة 2009 على شاب من ولاية تبسة، يسمى "ق. أكرم" في مدينة سوسة التونسية، أين كانت في رحلة سياحة برفقة عائلتها، وبعد التعارف تم التواصل عن طريق شبكة الأنترنت، قبل أن يقنعوا بالدين الإسلامي، لتقرب دخول الإسلام رغم معارضتها في بادئ الأمر، وأضافت "لدي فكرة طيبة عن الجزائر التي أعجبتني كثيرا خاصة العاصمة"، وعن إقامتها في تبسة، أكدت أنها وجدت كل الترحاب، مؤكدة أنها سوف تبقى مع زوجها إلى غاية الإنهاق من تخرجه من الجامعة.

The screenshot shows a news article from Al-Nahar Online. The header includes the logo 'النهار ONLINE' and navigation links for 'الرئيسية', 'الوطني', 'أخبار', 'فن', 'الرياضة', 'قناة', 'النهار', 'الإشهار'. The main title is 'شابة روسية تعنق الإسلام رغم معارضتها والديها في تبسة'. Below it is a sub-headline: 'أعلنت شابة روسية تسمى "ماريا انفيولتفا"، تبلغ من العمر 24 سنة، تحمل شهادة ليسانس في الاقتصاد وتقيم في روسيا، الدين الإسلامي، حيث نطقت مساء أمس بالشهادتين، أمام إمام مسجد أنس بن مالك وبحضور جموع كبيرة من المسلمين عقب صلاة الظهر وفي تصريح لـ"النهار"، أكدت الشابة الروسية التي نزلت مطلع الأسبوع الجاري بالجزائر العاصمة، تحويل اسمها إلى "مريم" وقد أعجبت بتعاليم الدين الإسلامي، وما يدعو إليه القرآن الكريم، بعد أن تعرفت سنة 2009 على شاب من ولاية تبسة، يسمى "ق. أكرم" في مدينة سوسة التونسية، أين كانت في رحلة سياحة برفقة عائلتها، وبعد التعارف تم التواصل عن طريق شبكة الأنترنت، قبل أن يقنعوا بالدين الإسلامي، لتقرب دخول الإسلام رغم معارضتها في بادئ الأمر، وأضافت "لدي فكرة طيبة عن الجزائر التي أعجبتني كثيرا خاصة العاصمة"، وعن إقامتها في تبسة، أكدت أنها وجدت كل الترحاب، مؤكدة أنها سوف تبقى مع زوجها إلى غاية الإنهاق من تخرجه من الجامعة.

شابة روسية تعنق الإسلام رغم معارضتها والديها في تبسة

بقلم هواري غريب
نشر في 06 سبتمبر 2011 - 23:30

1 شارك غرد

رابط دائم : <https://nhar.tv/CHzFp>

Réflexion

Avant-hier jeudi après midi, une jeune américaine appelée Harvkin Mary âgée de 35 ans s'est convertie à la religion musulmane, après avoir prononcé la Chahada devant l'imam et un ensemble de fidèles à Mosquée « El Mehmel », distante de 7 Km à l'est de la wilaya de Khencela, avant de choisir comme prénom Aïcha selon de sources concordantes. Cette ressortissante américaine, appelée Harvkin Mary, a confirmé avec spontanéité que sa motivation à la conversion à l'Islam est venue après son admiration pour les traditions des musulmans et l'affection qui lient les individus, se sont les qualités qui l'ont subjuguées au cours de sa visite en Algérie, en compagnie d'une délégation étrangère dans le cadre d'une visite de travail dans l'une des compagnies pétrolières, au sud de la wilaya de Khencela, ce qui l'a poussé à accéléré sa déclaration de conversion à l'Islam avec l'intention de se marier avec un arabe musulmane.

Appendices

الشروق

الرئيسية | الجزائر | العالم | اقتصاد | رياضة | الرأي | جواهر | ملتيميديا | منوعات | الشروق News | نشرة حول الحالة الجوية: أمطار رعدية ورياح مرفوقة بزوابع رملية عبر 8 ولايات | عاجل

الى يلحيك
أimaliat والمالين بالمالين كامل دخلو في الإسلام
واعلمو العربية في الجزائـ ومع ذلك كل الجزائـين
يحبونـم لكن بعض الإـلـامـين المـلـتـحـين أولـات لحرام
منـهم من يتـعرض على دخـولـهم للـمسـجـد لأداء الصـلاـة .

BELGIQUE
08:40 - 2020/01/21
امراة من الكونغو اعتنقت الاسلام في وهران ولم
يذكرها احد. ياخـي عـقلـيـه يـاخـي

سيـ الهـادي
12:34 - 2020/01/20
إـلـي Justement
الـبـاسـ....#ـماـتحـبـنيـش بـزـافـ #ـبـمـبارـكـة صـمـنـيـه منـ أـبيـ
عـلـيـهـمـاـ أـلـفـ رـحـمـهـ هـيـ منـ أـثـرـتـ عـلـيـ صـحـتيـ
أـوـصـلـتـنـيـ إـلـىـ الحـالـةـ التـيـ هـيـ عـلـيـهـاـ نـفـسـيـ الـطـبـيـةـ
وـلـوـ قـدـرـهـ إـلـىـ الطـرـيقـ الصـحـيـجـ لـكـنـ حـالـيـاـ فـيـ خـيـرـ كـانـ
وـكـنـتـ قـدـ فـقـدـتـ عـنـصـرـ مـشـاغـبـ يـقـدـرـ الـجـمـعـ وـيـحـبـ
مـنـ يـسـتـحـقـ ذـلـكـ مـنـ الـجـزـائـريـينـ

بنـ زـيـنـ بـيلـ
08:13 - 2020/01/16
اللهـ أـكـبـرـ اللهـ أـكـبـرـ اللهـ أـكـبـرـ .ـ هـنـيـاـ لـهـ .ـ هـكـذاـ يـقـولـ
الـمـسـلـمـ وـكـمـ عـلـمـتـاـ التـعـالـيمـ الـإـسـلـامـيـةـ .ـ

رهـبةـ
06:57 - 2020/01/13
غـيرـ مـسـلـمـاتـ بـاـيـنـ لـلـزـوـاجـ مـنـ مـسـلـمـينـ وـيدـخـلـنـ
الـإـسـلـامـ وـشـيـابـ هـارـبـ مـنـ الـوـطـنـ عـبـرـ الـزـوـارـقـ بـحـثـاـ عنـ
أـجـبـيـاتـ تـمـكـنـهـ مـنـ لـلـاستـقـرـارـ هـنـاكـ .ـ
نـحـنـ لـمـ تـقـنـعـ مـنـ هـمـ هـنـاـ الـلـاتـزـامـ بـالـدـيـنـ (ـاـنـاـ نـعـيـشـ
فـيـ شـبـهـ جـاهـلـيـةـ مـاـدـيـةـ)ـ وـنـقـوـمـ بـالـاـشـهـارـ لـكـنـ يـدـخـلـ
الـدـيـنـ مـنـ الـاعـاجـمـ،ـعـلـقـ يـقـوـلـ لـابـدـ مـنـ الـمـحـافـظـةـ عـلـىـ
الـمـسـلـمـ،ـفـيـ اـسـلامـهـ قـبـاـ،ـاـنـتـظـارـ زـيـادـتـهـ بـدـخـاـمـ،ـ

عبدـ الرـحـيمـ خـارـجـ الـوطـنـ
17:22 - 2020/01/07
الـذـيـ وـاسـمـهـ سـيـ الـهـاديـ،ـ لـاـ يـهـمـنـيـ سـبـبـ اـعـنـاقـهـاـ
لـلـإـسـلـامـ اللـهـ اـعـلـمـ بـلـقـلـيـهـاـ وـنـحـنـ نـحـكـمـ بـالـظـاهـرـ،ـ اوـلـاـ لـاـ
تـتـكـلـمـ بـاسـمـ اللـهـ وـغـيرـ اـسـمـكـ،ـ ثـانـيـاـ إـلـاسـلـامـ صـالـحـ
لـجـمـيعـ الـعـصـورـ وـيـكـفـيـ أـنـ جـمـيعـ الـقـوـيـ تـحـارـبـ،ـ اـرـىـ أـنـكـ
مـجـدـ غـوـغـائـيـ قـرـاتـ تـكـابـ اوـ اـثـنـيـ اوـ شـاهـدـتـ فـيـديـوـ اوـ
اثـنـيـنـ مـعـ شـاهـدـةـ جـامـعـيـةـ اـنـ وـجـدـتـ فـضـنـتـ نـفـسـكـ
مـتـحـضـرـ وـالـإـسـلـامـ الـذـيـ هـوـ غـيرـ مـسـلـمـ وـعـنـدـهـ مشـكـلـ
مـعـ الـإـسـلـامـ فـلـيـتـكـلـمـ بـصـرـحـةـ وـسـنـدـ عـلـيـهـ بـالـعـقـلـ بـمـاـ
اـنـهـ لـاـ بـعـتـ فـيـ الـإـسـلـامـ

شخصـ
08:53 - 2020/01/07
فيـ وقتـ يـكـفـرـ فـيـهـ مـنـتـسـبـونـ لـلـإـسـلـامـ فـيـ هـذـاـ الـيـومـ !

الـعـاتـيـ
14:20 - 2020/01/05
أـتـمـنـيـ أـنـ يـنـحـاشـيـ الـإـلـاعـامـ خـبـرـ اـسـلـامـ أـشـخـاصـ مـنـ
دـيـانـاتـ أـخـرىـ مـنـافـسـةـ،ـ لـاـنـ ذـلـكـ يـثـبـرـ حـسـاسـيـةـ الـغـربـ
وـلـهـ اـنـعـكـاسـاتـ غـيرـ مـرـغـوبـ فـيـهـ...ـ وـشـكـراـ

الـشـروـقـ
منـذـ 19ـ سـنـاـ | جـمـيعـ الـعـمـلـاتـ مـنـذـ 19ـ سـنـاـ | الشـروـقـ

الـشـروـقـ | رـوـابـطـ الـمـوـقـعـ

Appendices



الرياضة

حسناء المنتخب السويدي تعتنق الإسلام وستصوم رمضان

يقلل عبد النور حواز

نشر في 10 مايو 2018 - 22:30 | تحدث في 11 مايو 2018 - 11:48

الحارسة التي اعتنقت الإسلام

0 6422

تصنعت حارسة مرمى المنتخب السويدي النسوي لأقل من 19 سنة "رونجا أندرسون" الحدث مؤخراً في السويد بعد إعانتها الدين الإسلامي.

حيث كشفت رونجا في حوار مع صحيفة "أفتونبلايدت" السويدية، أنّ إسلامها خلق لها العديد من ردود الفعل خاصة من أسرتها.

وأضافت الحارسة الشابة، أنها فخورة باعانتها الإسلام، مؤكدة أن بعض أصدقائها تأثروا بالدين الحنيف.

"بعد اعتناقي الإسلام أدركت أنني انتقلت لدين جميل، فأنا أؤمن بكل ما ورد في القرآن الكريم وأعرف الله وشعرت بمساعدته".

وخلمت دونجا التي اعتنقت الإسلام شهر فيفري الماضي، أنها تعزم صيام شهر رمضان المقبل.

رابط دائم: <https://nhar.tv/tbKdT>

الباحثة المدنية تهنئ الشعب الجزائري

ألمانية تعتنق الإسلام بمسجد بن باديس بمدينة خنشلة

الإثنين 07 ماي 2020 | في: القبل والقال | اترك تعليق 112 مشاهدة

شهد مسجد عبد الحميد بن باديس بوسط مدينة خنشلة، أمس الأول ، اعتناق شابة من جنسية ألمانيا للدين الإسلامي. الفتاة التي تدعى (هيلميس كلاوديا) قدمت إلى ولاية خنشلة لزيارة أصدقائها في ألمانيا من ولاية خنشلة ، حيث تعرفت عن قرب على تعاليم الدين الإسلامي الحنيف ، لغير تقليانيا الدخول إلى الإسلام ، أين انتقلت إلى مسجد عبد الحميد بن باديس و على يد الشيخ إمام المسجد نطق بالشهادتين وسط تكبير وتهليل المصلين . الشابة الألمانية اختارت بعد النطق بالشهادتين أن تحمل اسم سليمانة.

العنوان: 5 يونيو - 2017 22:26

صينية تعتنق الإسلام بسوق أهراس

اعتنقت رعية أجنبية من جنسية صينية الإسلام، أول أمس، ونطقت بالشهادتين على يد إمام مسجد «الأمان» في ولاية سوق أهراس، و يتعلق الأمر بصينية تبلغ من العمر 24 سنة، جاءت إلى ولاية سوق أهراس ضمن بعثة صينية مكلفة بإنشاء مشاريع سكنية.

دبيّ تعرّفت على فتاة من المنطقة، والتي عملت على تعريفها بالدين الإسلامي الحنيف، إذ لمست الفتاة الصينية سعادتها هذا الدين، خاصة وأن رفيقتها الجزائرية مكنتها من دخور عديد المناسبات الدينية، جعلتها تحب وتعلق بالدين الإسلامي وتقرر الدخول فيه.

Appendices

الأخبار

سينيد أوكونور تعتنق الإسلام

نجم | الجمعة 26 تشرين الأول 2018 | 13:34

Q R B E M D G+ T f



أعلنت الفنانة الإيرلندية النبا عبر توينتر



فاجأت المغنية والممثلة الإيرلندية سينيد أوكونور الجمهوهور بخبر اعتناقها الإسلام، فقد أكدت الفنانة البالغة 51 عاماً النبا على حسابها على «توينتر»، موضحةً أنها اخترات «شهداء دافيد» إسمانياً عدانياً لها. وغردت أوكونور قائلة: «أعلن أني افتخر باعتناق الإسلام... إنها النتيجة الطبيعية لأورحلة دينية ذكية. جميع الكتب المقدسة تقود إلى الإسلام». وبعد هذه التغريدة، غادرت أوكونور اسمها على الواقع نفسه، ونشرت صورة لها وهي ترتدي الحجاب. ثم استبدلت صورة البروفايل بأخرى تضم عبارة Just Do It [اعملوها فقط]. شعار شركة «نايكي» للملابس والمنتجات الرياضية، وفوقها «ارتدي الحجاب» بالإنكليزية.

This is to announce that I am proud to have become a Muslim. This is the natural conclusion of any intelligent theologian's journey. All scripture study leads to Islam. Which makes all other scriptures redundant. I will be given (another) new name. It will be Shuhada'

Shuhada' Davitt (@MagdaDavitt77) October 19, 2018 —

وأضافت: «أعُّ صديقاني، إلين، أهدتني أول حجاب لي، وقد شعرت بقشعريرة في جميع أنحاء بدني عندما لبسه. لن أنشر الصورة لأنها شخصية للغاية».

تجدر الإشارة إلى أن صاحبة اليوم The Lion and the Cobra سبق أن اعتنقت الكاثوليكية المسيحية خلال تسعينيات القرن الماضي، قبل أن تغير اسمها العام الماضي إلى ماجدة دافيت. وكثيراً ما أثارت الضجة في السابق، لاسيما عندما تحذّثت عن مثابتها الجنسية، وعن أنها شُخصت بالإصابة بالاضطراب الوجداني ثانٍ القطب، كما أنها عانت من مشاكل نفسية بعد خسارة حماتتها لأحد أولادها.

Appendices

وتابعت: "منذ أن كنت في الخامسة عشرة من عمري وأنا أتابع كل صغيرة وكبيرة عن هذا الدين الجميل، وتنميت أن اعتنقه يوماً ما إن شاء الله، فتحت عيني على هذا الدين الجميل وبحثت عن الإسلام على الإنترنت ووسائل التواصل الاجتماعي، وبدأت قاعدة معلوماتي تتسع وتزداد أكثر كل يوم".

شُكرت الحارسة الشابة صديقاً مسلماً لها استقبلها في العاصمة التركية "إسطنبول"، لمدة 3 أسابيع حيث كانت ترحب في زيارة بلد مسلم، والاختلاط بال المسلمين لمعرفة حياتهم عن قرب ولمس ذلك، وليس فقط من خلال الإنترنت والكتب.

واستمعت إلى قصص كثيرة عن الإسلام، حتى تأكّدت أن الإسلام هو أرقى دين وهو الأحب إلى قلبيها، ويخلو تماماً من أي شر ويدعو فقط إلى السلام والنقاء.

ثم انتقلت "أندرسون" إلى ناحية أخرى في منشورها قائلة: "ليس صحّيحاً بالمرة أن الإسلام يدعوا إلى تدمير العالم، فالMuslimون هم الوحيدين في العالم الذين يلقون السلام على بعضهم دون أن يعرّفوا بعضهم، عند إلقاء التحية "السلام عليكم"، فهو دين السلام، وأكبر دليل على ذلك أنه بعد اعتناقى الإسلام بأيام هناك مئات الفتيات من السويديات اعتنقن الإسلام عن اقتناع مثلي".

وتحدثت عن معاناتها مع عائلتها بعد اتخاذها هذا القرار، متذكرة أنها لم تعد تستطيع احتضان شقيقتها الصغرى البالغة من العمر 7 سنوات فقط، لأنها ليست ناضجة بعد ولديها الفكرة المنتشرة لدى الكثير أنها اعتنقت ديناً يدعو إلى الكراهية، وهو الأمر الذي يحزنها كثيراً.

ونفس الأمر مع والدتها التي تحبها كثيراً حيث ذكرت: "للمدة 14 عاماً كبرت مع أمي فقط، لم يكن أبي موجوداً، وتركني وأنا بعمر 5 سنوات فقط، كانت الحياة صعبة للغاية ولكنها لم تتركني وساعدتني ودعمتني حتى وصلت إلى ما أنا فيه الآن، ولكن للأسف هي تلومني الآن لأنها أعطتني الحرية في اختياري في الحياة، ومنها اعتناق الإسلام".

واختتمت كلامها: "أنا فخورة بأنني اخترت الإسلام، والحمد لله كان يجب أن أقوم بهذه الخطوة، ولن يستطيع أحد أن يؤثر على اختياري إلا الله، هذا الدين سيصبح الأعظم بحلول عام 2050 حسب ما تظهر الإحصاءات تدريجياً، وأخيراًأشكركم على وقتكم لقراءة كلماتي".

الشروق

جواهر

نالت شهرة كبيرة وأثارت جدلاً كبيراً
**حارسة مرمي منتخب السويد
تعتنق الإسلام..**

جواهر الشروق

7 | 6182 | 2018/05/31



رونجا أندرسون

بين ليلة وضحاها نالت لاعبة كرة قدم سويدية شهرة واسعة، لم تكن لتحصل عليها في الملاعب طوال حياتها، ولكن بمجرد إعلانها اعتناق الإسلام، أثارت جدلاً كبيراً جعلها تتصدر وسائل الإعلام ومنصات التواصل الاجتماعي..

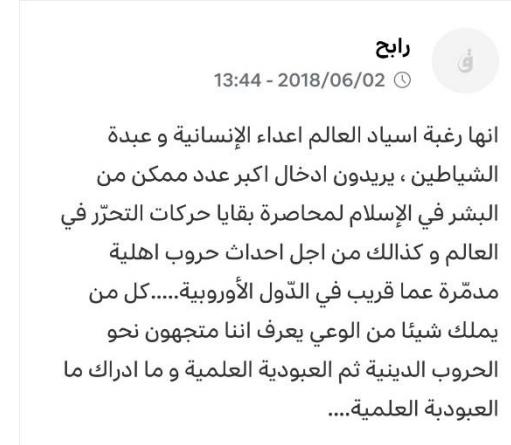
إنها "رونجا أندرسون" حارسة مرمي المنتخب السويدي تحت سن 19 عاماً، التي قالت: "أدركت أنني انتقلت إلى دين جميل بعد اعتناقى الإسلام، فأنا أؤمن بكل ما ورد في القرآن الكريم، وأعرف الله، وشعرت بمساعدته لي".

وعلى الرغم من ردود الفعل الصادمة التي قابلت قرارها من المقربين منها وبخاصة عائلتها، إلا أن "رونجا" تشعر بالفخر الشديد بإسلامها، وأضافت أنها تعرضت لبعض خطابات الكراهية، ولكنها لا تكتثر لذلك.

وفي مقابلة مع صحيفة "أفتونيلاديت" السويدية المحلية، ذكرت لاعبة فريق "IkUppsala" لكرة القدم النسائية، أن بعض صديقاتها تأثرن بالإسلام بعد اعتناقها له، حيث تعمل جاهدة على اتباع تعاليم الدين الإسلامي، وتنوي الصيام في شهر رمضان.

مثلها مثل كل فتيات جيلها يملكون حسابات على "فيسبوك"، لنشر أخبارهن وصورهن باستمرار مع الأصدقاء والمتابعين، ازداد التفاعل على الحساب الشخصي لها، عندما أعلنت في 5 أبريل الماضي عن اعتناقها الإسلام قائلة: "في يوم 21 فيفري من عام 2018 حدث أهم شيء في حياتي، بأن أعلن انضمامي إلى تلك العائلة الكبيرة، لقد أصبحت مسلمة".

Appendices



Appendices

تمثلت هذه اللحظات في اعتناق فتاة أيرلندية الإسلام في البليدة، وفي المسجد الذي يوم فيه الأستاذ عبد الكريم حمادوش الناس، وذلك يوم الأحد 21 رمضان 1437 (2016-6-26)

وقد حضر هذا الخير ثلة من المسلمين والمسلمات يتقدمهم الأستاذ عبد الكريم، الذي سماه أحد الأساتذة الموريتانيين "حصري الجزائر"، والسيد كمال بوعسل مدير الشؤون الدينية لولاية البليدة، الذي نفع في نشاطها الديني من روحه، والأستاذ أحمد حمادوش، الداعي إلى الله وإلى دينه بالحكمة والموعظة الحسنة، وكاتب هذه الكلمات.. حشرنا الله جميعا في الصالحين.. والصالحات..

وقد لقنت هذه الفتاة "الشهادة"، فنطقتها كلمة
كلمة، "أشهد أن لا إله إلا الله، وأشهد أن محمدا
رسول الله.." وتدبرت ما كتبه أحد العلماء وهو أن
الإنسان عندما يعلن عن إسلامه يعلنه بصيغة
المفرد "أشهد"، ثم يصبح جزءا من كل، فالمؤمنون
للمؤمنن كالبنيان، وهم كالجسد الواحد، وهم يد
على من سواهم يسعى بدمتهم
أدناهم.. والمؤمنون إخوة، وهم أمة واحدة.. هذا
هو الأصل في المسلمين، ولكنهم اليوم في حال لا
صلة لها بالإسلام على المستوى الجماعي، وإن
كانوا لا يخلون من أفراد صالحين.

لقد ذكرت هذه الفتاة الراسخة، “الصغريرة في العمر الكبيرة في العقل” التي هي أفضل ألف مرة من “كبارنا” الذين “شابوا وما تابوا” بل إن بعضهم لشقوقتهم سبوا الدين الإسلامي جهراً، فلولتوا الجزائر، لقد ذكرت هذه الفتاة بمقولة أختها الدكتورة إيمانا ماريوفيتشن، الأستاذة في جامعة السوربون عندما اعتنقت الإسلام وللامها بعض معارفها المسيحيين على هجر المسيح، قالت: “ربحت محمداً، ولم أخسر المسيح”， لأن إسلام المسلم لا يقبل إلا بإيمانه بجميع أنبياء الله ورسله-عليهم السلام-

وقد نصحت بأن تعرف الإسلام من مصدريه، القرآن والسنّة، ومن سيرة رسول الله -عليه الصلاة والسلام- وكتاب علماء المسلمين، وحتى علماء الغرب الذين هدّى الله عقولهم، وشرح صدورهم للإسلام، وأن لا تحكم على الإسلام من سلوك أكثر المسلمين.

كما نصحت أن تعمل بحديث رسول الله - صلى الله عليه وسلم- القائل "بلغوا عنِي ولو آية" وذلك بدعوة ذوي قرباها من والدين وإخوة وأصدقاء وجيزان وليس عليها هداهم، إذ الله هو الذي يهدي من يشاء، مع الإحسان إليهم ولو لم سلّمها..

لقد سالت دموع الفرح من هذه الفتاة الراشدة،
التي جعل الله فتاة طيبة من البليدة في
هدايتها... ثبتنا الله جميعاً بالقول الثابت، وربط على
قلوبينا، وحبب إلينا الإيمان وزينه في قلوبنا، وكسر
لنا الكفر والفسوقة والعصياني وأتائهم.



أنا أتمنى لك السعادة الإيمانية التي لا سعادة مثيلها في الدنيا،
وقد قال الشاعر الحكيم محمد إقبال (1938):

إذا الإيمان ضاع فلا أمان ** ولا دنيا لمن لم يحي
دinya
ومن رضي الحياة بغير دين** فقد جعل الفضاء لها
قيبا

Appendices

نور الدين الجزائري 03:30 - 2016/06/29

أين نحن من { وَقُوَّلُوا لِلنَّاسِ حُسْنِي } البقرة [ادع] إلى سبيل ربك بالحكمة والموعظة الحسنة [125] النحل؟ حتى لا أنسى ولا تنسوا يقول تعالى في سورة الممتحنة { رَبَّنَا لَا نَجْعَلُنَا فَتَنَةً لِلَّذِينَ كَفَرُوا .. }. الفتنة هنا أن لا يجعلهم علينا فتنه فيخرجوننا من ديننا وأن لا تكون فتنه بتسبب عدم دخول الناس في دين ربنا! الآية ذو شطرتين مهمتين أساسين بين هداية وضلال.

حتى لا أذهب بعدها لأنهم كانوا مع المسلمين فقط في رمضان وبعد صلاة العيد يتركون صلاتهم للعام القادم إن كانوا من الأحياء أو أساوا يوم قيامتهم إن دخلوا قبورهم قبل

نور الدين الجزائري 03:45 - 2016/06/29

الملح يبقى ملحًا والسكر سكرًا والزجاج زجاجًا واللناس الماسا قد تغفل وتضع في القهوة ملحًا معقدًا أنه سكر لكن مجرد ان ترتشف جرعة تدرك املح و تتقول يا لينتي شرتها مرة على الاقل لن ينال مني العطش.

نور الدين الجزائري 01:15 - 2016/06/29

قبل ان ندعوا الغير للإسلام علينا بداية باعتناقها : عقيدة سلوكا و معاملة . وليس طقوسا استعراضية . السلف الصالح لم يدعوا الرومان ، المصريين والفرس . الا بعد ان استقر ايمانهم في سوابع قلوبهم . و الحال في معاملاتهم اما نحن الغارقون في الجهوية . في الغش ، في الدليل والزور ، اسلام نصر الله لغيرنا قد صدق من قال فالقد الشئ لا يعطيه . و نحن نفقد الحد الأنبياء من التدين . علينا بتعميم تدیننا قبل ان ندعوا الآخرين لاعتนาقة اما النجيب عند نقط الشهداء فهو الكبير اصل الكفر وأول مقصبة إيليس قبل معصية آدم . ولكن الشيء الذي دوما

نور الدين الجزائري 01:22 - 2016/06/29

دورهما العظيم في هدايتنا للمنهج و لمعرفة جواهر و مقاصد الدين والرسول صلى الله عليه وسلم لم يأتي إلى فريش بمعجزة العصى وإحياء الموتى حتى أعادوا له بل أنهم وجروا الحق بعثي بنينهم تواضعوا له ففهمهم بل منهم من رأى رسول الهدي قال : و الله إن هذه الوجه ليس يوجه كاتب أشهد أن لا إله غيره وأنك رسوله ! الرسول عليه السلام هدى الناس هداية بيان طريق الحق و هي هداية ملة لنبقى هداية معنوية من الدين سنجانه لكل قلب سليم متواضع لأن الكبير دورها منحصر فيما ذكره : و الله ... إن

نور الدين الجزائري 00:13 - 2016/06/29

المرشد

الكثير من الناس [ادع إلى سبيل ربك] أكيد تلك الفتاة خططها ضميرها فاختدت ! كيف تعامل مع الذين يختاجون إلى مخاطبة ضمائرهم من زارك الصلاة ؟ أظن أنه ليست لدينا القدرة على ذلك و مساجدنا دورها منحصر فيما ذكره : و الله ... إن خطاب ذات الإنسان بالهداية لا يكون بالسان البد الصراخ بل بالعقل و الحكمة لابد من دخول اعماقهم كلام متزن هادئ ليس فيه ضجيج حتى يكون مؤثر إيجابي وليس أن يغفل عليهم أو نرميهم بكل قبح و هم غير ملومين لأنهم لا يعلمون ! و نيتهم طيبة الدليل يصلون في الصيام ! لنقفه الهداية ؟

نور الدين الجزائري 00:45 - 2016/06/29

العامة من الناس [ادع إلى سبيل ربك] أكيد تلك الفتاة خططها ضميرها فاختدت ! كيف تعامل مع الذين يختاجون إلى مخاطبة ضمائرهم من زارك الصلاة ؟ أظن أنه ليست لدينا القدرة على ذلك و مساجدنا دورها منحصر فيما ذكره : و الله ... إن خطاب ذات الإنسان بالهداية لا يكون بالسان البد الصراخ بل بالعقل و الحكمة لابد من دخول اعماقهم كلام متزن هادئ ليس فيه ضجيج حتى يكون مؤثر إيجابي وليس أن يغفل عليهم أو نرميهم بكل قبح و هم غير ملومين لأنهم لا يعلمون ! و نيتهم طيبة الدليل يصلون في الصيام ! لنقفه الهداية ؟

نور الدين الجزائري 00:12 - 2016/06/29

مجيئه للدنيا أن يتواضع للحق بأطيافه و يسأل ماذا أفعل على هذه الأرض لتجبيه فطرته جواب زمن الآرواح او من رحمته تعالى أنه لم يجعل فقط القطرة كدليل وليس الرسول كمنذرين بل يجعل فيها فكر و عقل لنسال أنفسنا إن كنا في ضلال أم المفر ؟ و إذا كانا مسلمين أين الخلل ؟ العقل أداة رهيبة هي أعمق من المحظيات و أوسع من الفضاء إذا مالت ميل الحنفية الحق على منهاج الله تعالى فسوف تجد هدايتها ياذنه نعم ! و الله تعالى أعطى قيمة عظيمة للفكر ذكره في القرآن 18 مرة و العقل ذكر 49 مرة ! لابد أن تلتف لهذا العدد لنفقة

نور الدين الجزائري 01:24 - 2016/06/29

هذا وأدركتموه المنية بعثتنا ! لماذا الأئمة لا يعنون بهذا الكم الكبير منهم خلال شهر رمضان ليبيتوا لهم ركن الصلاة و عطنه هي كذلك هداية لهم إن حافظوا عليها بعد رمضان عصمة و خير كهداية الفتنة الإبريزانية خير ! و لكننا لا نتعلذ ذلك ، الدين أصل هو أخلاق و معاملة و لكننا فهمه و ركيانه وسيلة للعيش و روتين حركي حتى الأحكام نرسلها قوالب جامدة للعباد في خطب الجمعة : و الله الناس صلوا التراويح ! و الله انظام كان محكم ليس هذا هو الدين و ليست هذه هي الهدایة ! الدين يحتاج للفكر و العقل في مخاطبة هؤلاء

نور الدين الجزائري 00:37 - 2016/06/29

الهداية هي أعظم هدية !

ولا السكر لله تعالى على هداية أي مخلوق ، هو سجانه الذي يهدى (...) . ولكن الله يهدى من يشاء ..

156 القصص : 7 . والله يهدي من يشاء إلى صراط مستقيم 213 البقرة . إن الهدية النفسية التي لا تقدر يمكن أن يكون ديننا هداية المعرفة والتوفيق للإيمان ، الله تعالى يعلم ما في قلوب العباد إذا ما تواضعوا لمعرفة الحق فزع نهنهم حجاب الصالب ليبيتها طريق الحق ، فكل إنسان في قطبه التي خلق عليها توجد شوادة الله عليه بأنه هو ربنا ! قد أشهدنا في عالم الأرواح ألسنت بريكم ؟ فلنا : بلى ! يحتاج العبد فقط

نور الدين الجزائري 03:45 - 2016/06/29

باراك الله عليك

الناس 15:19 - 2016/06/29

يوجد أكبر من الإلحادية في التحول ، زعيم تركي يعتقد الصهيونية يدعى الإسلام بالأخوان و يحج عند سلمان و يحارب الشجاعان ، انه اردوغان

ابن فتاح حسن 03:45 - 2016/06/29

التعليقات 15

ابن فتاح حسن 10:52 - 2016/06/29

الحمد لله الذي انقذها من النار

عفنل 10:48 - 2016/06/29

تب إلى الله من قولك " حبذا لو إن الله " أم فلتة لسان إذن فاستغفر الله . اخذف كلمة " حبذا " . وماذا تقصد من مقالك هذا ؟

merhenis 05:02 - 2016/06/29

(الملح يبقى ملحًا والسكر سكرًا والزجاج زجاجًا واللناس الماسا) - كلام غير صحيح خاصة . الألماس (يقي) الماسا . ولتأكيد يرجى أحد رأي علم thermodynamique و من الممكن أن الألماس diamant (graphite) لا يبقى ألماسا بل يتحول إلى غرافيت (graphite) .

نور الدين الجزائري 00:03 - 2016/06/29

حيذا لو أنا الله خلق الناس و صدرهم شفافة و لو ان الحال لم يجعل حبابي بين الناس فيكون المرأة قادرا على رؤية سلوك غيره عندما يكون هذا الأخير لوحده لا يراه إلا رب الناس في هاته الحالين سيكون جميع الناس خربسا

Appendices

الشروق

الرئيسية الجزائر العالم اقتصاد رياضة الرأي جواهر ملتيميديا منوعات الشؤون

نشرية حول الحالة الجوية: أمطار رعدية ورياح مرفوقة بزوابع رملية عبر 8 ولايات

عاجل



الجزائر

أمريكية تعلن إسلامها بمستغانم

الشروق أونلاين

0 4190 2017/05/17

أعلنت السبت الفارط، رعية أمريكية، تدعى ماريا دال غوزارييس البالغة من العمر 36 سنة، اعتناقها الإسلام، حيث نطقت الشهادتين بمسجد القدس الكائن في حي وادي الحدائق بمدينة مستغانم، واختارت خديجة إسمها لها، وسط أجواء التكبير والتهليل من طرف المصليين.

وكشف إمام مسجد القدس، لخضر رقاد في تصريح لـ”الشروق”，أن الرعية الأمريكية، تتواجد منذ أسبوع في مدينة مستغانم، حيث زارت عائلة جزائرية تقيم في حي وادي الحدائق، تلبية لدعوة أحد شباب المدينة، والذي سبق و أن تعرف عليها خلال رحلة سياحية. الواقدة الجديدة على دين الحق، قالت: “إنها وجدت في الإسلام دين الحق بعد سنوات طويلة من الإلحاد”.

Appendices

أخيرا خرجت الإنجليزية التي اعتنقت الإسلام لورين بوث وهي شقيقة زوجة رئيس الوزراء البريطاني الأسبق توني بلير عن صيتها بعد الكتابات الجارحة التي تعرضت لها في الصحف والمواقع البريطانية والأمريكية وحتى الفرنسية منذ أن أعلنت اعتناها الدين الإسلامي الحنيف عن قناعة.. السيدة بوث اختارت صحيفة الغارديان البريطانية لأجل رواية قصتها مع الدين الإسلامي

فأكملت أن اعتناها للإسلام ليس ظرفاً نفسياً أو مجرد نزوة أو بسبب حدث عابر وإنما جاء بعد خمس سنوات كاملة من التفكير.. فقد شدّها الفضول منذ أن صارت تسمع في بريطانيا وفي الغرب عن الدين الإسلامي الذي يوصف بالعنف وبالإرهاب فقادت بزيارة إلى غزة في 2005

وتعرفت على الناس، ولكنها لاحظت عكس ما يقال فتعدّدت زياراتها إلى دول عربية أخرى مثل الأردن ولبنان ومصر، وكلما اقتربت من المسلمين زالت النظرة السوداوية التي حملتها معها إلى الشرق.. فقد كانت تظن أن رحلتها إلى المشرق ستجعلها في تواصل مع الرجال فقط ولن تتمكن من ملاقة أي امرأة، ولكنها مع تكرر الزيارات، خاصة إلى

فلسطين المحتلة صارت ترى نساء بينن المجتمع وأحياناً بأكثر فاعلية من الرجال، وصارت تتأكد من يوم إلى آخر أن الفرق شاسع ما بين ما قيل عن الإسلام وحقيقة هذا الدين المتسامح.. المسلمة الإنجليزية بوث التي سافرت في إطار خيري وجدت الخير الكامل أمامها في دين أجابها عن كل الأسئلة التي كانت تطرحها باستمرار، ولكنها اعترفت بعد خمس سنوات من المشاهدة ومن قراءة تعاليم الإسلام بأن غالبية المسلمين بعيدون عن التعاليم

الحقيقية للدين الإسلامي الذي يدعو للعمل وللنظافة واحترام الناس لبعضهم البعض، ولخصت

أهم ما سرع في دخولها لدين الله في الفجوة الكبرى التي لاحظتها بين ادعاءات الغرب وبين حقيقة الإسلام أولاً، وفي الشعور الذي ينتابها كلما اقتربت من أي مسلم أو مسلمة، حيث تشعر بالأمان والطمأنينة ثانياً، فكانت تقول وهي تتابع في مدينة غزة وكل مدن فلسطين الناس يتوضأون أو يركعون في صف واحد وبحركة هادئة واحدة أو يكبّرون في خشوع.."من المستحبيل أن يكون

فاعلو ذلك إرهابيين أو عنيفين.." ثم بحثت عن العنف في الإسلام فلم تجده، خاصة في صلاة تبدأ باسم الله وتنتهي بالسلام عليكم ورحمة الله ..

وبعد أن قدمت في مقالها الذي نقلته كل المواقع وعلقت عليه أيضاً، الغبطة التي تشعر بها وهي تمارس الشعائر الإسلامية من صلاة وزكاة وتكافل اجتماعي، ختمت بالحديث بضمير المسلمة "على الغرب أن يفهمنا نحن المسلمين .. إننا نريد الأمان، حتى عندما تعتدوا علينا لن نلتجأ للعنف وإنما لله حتى يمنحك السكينة".

جريدة الشروق

الشروق

الرئيسية الجزائر العالم اقتصاد رياضة الرأي جواهر ملتميديا منوعات الش

نشرة حول الحالة الجوية: أمطار رعدية ورياح مرتفعة بزواجه رملية عبر 8 ولايات

أجل



العالم
قالت إن غالبية المسلمين لا يطبقون الإسلام
ال حقيقي
**حقيقة زوجة توني بلير تكتب عن أسباب
اعتناها الدين الحنيف**

الشروق أونلاين



Appendices

ام سيرين 12:56 - 2010/11/06

السلام عليكم الحمد لله على نعمة الاسلام واتمن ان يعود المسلمين الى تعاليم الاسلام الحق لكيونو هم خير ممثل لهدى الله فعلا ما يقصنا لهه فرق بين المسلم بالرواية والمسلم بالعادة والمسلم الحق

رضوان عبد الواحد - ساحة الفبة المقدسة بالمكان المقدس 12:35 - 2010/11/06

الله أكبر بحيرا والحمد لله كثيرا 10:58 - 2010/11/06

ردا على التعليق رقم 42 من بشار لا يأخي انت مخطيء بل العكس صحيح هناك الالاف من يعتقدون اسلاما ويعتقدون من خارفهم ومتقنههم اما العشرات الذين يرتدون عن الاسلام فيعتبرون من الطفة الباطلة الغير صالحه بذخرون للنصرة من الاجل الحصول على المال والتأشيره.

فقة الاسلام تكتمن في قوه حجتها وراهيفها اما هم يستعملون الا المال والمادة من اجل نشر دينهم، pour ce repondre cher frere je tiens t l'informe que c'est plutot le contraire chaque jour de centaines de chrétiens se convertissent à l'Islame au sein meme de l'europe et des Usa et la meilleur ,ce sont leur classe intellectuelle qui .se convertie à l'islam

Cependant les evangilistes visent les classes demunies,pauvres et qui n'ont pas de niveaux intelectuels pour essayer de les convaincre de se convertir au chrestianisme contre le visa ou un peu d'argent ,ce qui demonstre qui n'ont pas une logique dans leur religions pour essayer de .convaincre les autres avec la raison

لكنها للأسف أعلنت إسلامها في إيران أي على مذهب الشيعة وهي نفسها قالت أنها تصلب ثلاث مرات في اليوم كما يفعل أهل الشيعة .فأين هم أهل السنة حتى يدخلوها على الدين الصحيح

برادلين 10:48 - 2010/11/06

ولكنها اعترفت بعد خمس سنوات من المشاهدة ومن قراءة تعاليم الاسلام بأن غالبية المسلمين يعيشون عن التعاليم الحقيقية للدين الإسلامي الذي يدعوا للعمل وللنظامة واحترام الناس لبعضهم البعض

toulik 10:30 - 2010/11/06

أكيد على هادي ولكنها اعترفت بعد خمس سنوات من المشاهدة ومن قراءة تعاليم الاسلام بأن غالبية المسلمين يعيشون عن التعاليم الحقيقة للدين الإسلامي الذي يدعوا للعمل وللنظامة واحترام الناس لبعضهم البعض

MUSTAPHA 10:21 - 2010/11/06

الله إهدا وجعلنا سبباً لمن إهتدى مرحباً ياختشي بيننا مسلمة طاغية لربك الله تم تقليها بقوله حسن وجعلها هاديه لكل أخواتها الغافلات وإخوانها الغافلتين من الغرب إلى الشرق وهدنا معهم أمين يارب العالمين

الجازر البهية 10:12 - 2010/11/06

الله اكبر الله اكبر والحمد لله على نعمة الاسلام

سفيحان الله 12:50 - 2010/11/06

المسلمون من المهرج يدخلون الناس في دين الله ونحن نخرجهم منه

سفيحان الله 12:50 - 2010/11/06

إن جاءت بنيه صادقة فأهلا وسهلا بها أخت لنا في الدين . وإن جاءت بنيه غير ذالك فالإيقابها الله .

عبد السلام 09:34 - 2010/11/06

يا جماعة الخير السلام عليكم راحتا اسلمنت بمحب ولات شعبية يعني رافقته ماعندنا مانديرو بسلامها راحتا راحية تتبع ايران برک والدين الصوفى ماكاداه كل ما يدخل في الاسلام تنوضوا فخرحوا صدوقني مضمونهم جواسيس الا من رحم الله والسلام وعلاء بالى الشروق ما هيش رايحة تنشر الرسالة ناعي

karim 09:34 - 2010/11/06

أكيد على هادي ولكنها اعترفت بعد خمس سنوات من المشاهدة ومن قراءة تعاليم الاسلام بأن غالبية المسلمين يعيشون عن التعاليم الحقيقة للدين الإسلامي الذي يدعوا للعمل وللنظامة واحترام الناس لبعضهم البعض

09:34 - 2010/11/06

واش رايكم لو كان اوباما يعتقد الاسلام

09:30 - 2010/11/06

إن جاءت بنيه صادقة فأهلا وسهلا بها أخت لنا في الدين . وإن جاءت بنيه غير ذالك فالإيقابها الله .

سمير 09:30 - 2010/11/06

الله اكبر الله اكبر والحمد لله على نعمة الاسلام

halim 09:30 - 2010/11/06

الله اهدي حورج قلاوي الى الاسلام ...
...
الحمد لله الذي انقدرها من الكفر وأرجو ان تتعلم امور دينها على الوجه الصحيح من المصادر ونسال الله الثبات على الحق

ahmed 08:43 - 2010/11/06

نحن فرخون باسلامها ومن دخل الاسلام في مشارق الارض وغاربيها

ركي عادل 08:34 - 2010/11/06

اللهم أعز الاسلام بحورج غالاوي وبكل الخبريين، اللهم أمين أمنين أمنين يا رب العالمين وصلي وسلم على سيدنا محمد وعلى الله وصحبه أجمعين آلي يوم الدين.

djamel baraka 08:22 - 2010/11/06

salma 3alikome allah et grand dieu merci une chrétienne infidèle convertir islam

09:03 - 2010/11/06

11/10/2010 عن ما يغلوه الغرب وملحدون الحاقدين

الحمد لله على نعمة الاسلام وكفى بها نعمة محظيا بك أخاته في رحاب الاسلام، في فضاء الطهر و العطايف، في عالم النسب و التقليل لرب العالمين، في الحضارة الالمانية والمالا الماكية والاراء السنوية و الاكوان البهية والأنوار الدارية(الله) نور السموات والارض... و البركات التي تملأ النفس شعاعا و يقينا و خيرا ههـا(بهي الله لنور من يشاء)...

هذا السيد التي شرفت بالاسلام، وأشرفها بهيداية رب العالمين(الله) تهدي من يشاء... و لكن الله يهدي من يشاء... و نحن لا نتعجب لأن الله تعالى قال: "بحرج الحى من الميت وبحرج الميت من الحي" (لاحظوا الإعجاب في كلتي)

يخرج و مخرج يقصد بها من قبلها حين قال: إن الله فارق الحب والنوى، و مقتناها: بححر السنبل الحى، والشجر الحى من النوى الميت، والنوى الميت من الشجر الحى، لكن المعنى العام لآلية يتجاوز هذا إلى الإنسان، حيث أن هذه السيدة التي أسلمت أصبحت حبة بنور الله، أفرجتها من دائرة و آباء و أم و أخت ميدين: بسبب باقائهم في الكفر والشرك و الوثنية.

المهم بغيرك علىك الاسلام و الإيمان أختنا في الله(لا أدر ما هو إسمها الجديد)، و بشري لك الجنة إن شاء الله.

09:03 - 2010/11/06

nase rab7a denya wa akhira

09:18 - 2010/11/06

حسب اربع 09:11 - 2010/11/06

لا يسعنا الا نقول لهم اتنا الحق حقا و ارزقنا اباعه و ارنا الباطل باطل و ارزق اجيئناه

Résumé

La représentation des femmes dans les médias est un grand débat depuis de nombreuses années. Plus précisément le débat sur les femmes converties à l'Islam. Leurs cas représentent un terrain fertile à des recherches et études, car ils appartiennent à une communauté qui souffre de différents problèmes et fait face à des difficultés en Occident notamment l'islamophobie, le racisme et le rejet. En plus, les études qui concernent les femmes converties à l'Islam sont presque basées sur des récits et des narrations qui décrivent le parcours des femmes occidentales qui se convertissent à l'islam et n'étudient pas l'ensemble du contexte où cette conversion se produit en plus d'ignorer le discours qui traite de ces femmes et de marginaliser l'élément Genre dans leurs enquêtes. Mansoureh Chavoshpour (2012) consacre son étude à détecter les raisons de la conversion et l'impact du port du Hijab sur ces femmes après leur conversion à l'islam. Caroline Neumueller (2012) fonde ses recherches sur les récits d'un certain nombre de femmes d'origine Britanniques et Allemandes, pour comparer leurs expériences de conversion à l'Islam, Sabina Catlin Wahl (2014) a interrogé un certain nombre de femmes converties afin d'exprimer leurs histoires et de souligner leur existence dans la société Sud-Africaine. La présente étude a pour but d'examiner de manière critique la représentation des femmes converties à l'Islam à travers les médias algériens, principalement les articles de journaux. Il vise d'une part à dévoiler les représentations idéologiques de ces femmes sous la couverture médiatique et d'autre part à mesurer l'étendue de la crédibilité de cette représentation. L'étude examinée est encadrée par l'Analyse Féministe Critique du Discours pour examiner la représentation discursive des femmes converties à l'Islam dans le discours des journaux Algériens. Afin de répondre aux objectifs de cette recherche, l'étude adopte l'approche fourni par Van Leeuwen (2008) et celle conçue par John B. Thompson (1990) pour analyser les articles collectés dans les journaux Algériens sont analysés avec un focus particulier sur les stéréotypes de genre, et les idéologies perpétuées à propos des femmes converties musulmanes. Il analyse également un questionnaire administré aux femmes converties pour vérifier la validité des représentations discursives. Les résultats globaux de l'étude suggèrent que les femmes converties à l'Islam sont représentées dans le discours des journaux Algériens mettant en évidence de manière conventionnelle les valeurs du patriarcat, quels que soient les rôles actifs que ces femmes jouent dans la société. Ils démontrent également que le discours des journaux algériens symbolise l'unité entre les néos musulmans et les femmes converties, d'autre part ; il entretient les différences et crée une scission en considérant les néos

musulmans comme le « nous » et les femmes converties à l'Islam comme « l'autre ». L'étude détecte également les difficultés rencontrées par les femmes converties à l'Islam avec les nés musulmans et la façon dont le discours des journaux affecte négativement les attitudes des lecteurs qui les rejettent.

Mots clés : les femmes converties à l'Islam, le discoure des media, l'analyse Féministe Critique de Discoure, les stéréotypes de genre, les idéologies de genre.

الملخص

ان صورة المرأة في وسائل الإعلام محل نقاش كبير لسنوات عديدة. و تحديداً الجدل حول النساء المعنقات للإسلام. ولذلك تمثل قضياتهم أرضية خصبة للبحث العلمي لمعاناتهم من مشاكل مختلفة وصعوبات في الغرب. خاصة الإسلاموفobia والعنصرية والرفض. وعلاوة على ذلك؛ الدراسات التي تتعلق المعنقات للإسلام تكاد تستند إلى روایات وقصص تصف رحلة النساء الغربيات اللاتي اعتنقن الإسلام ولا تأخذ بعين الاعتبار سياق هذا التحول بالإضافة إلى تجاهل الخطاب الذي ينقل صورة

هؤلاء النساء إلى العالم ضف إلى ذلك تهمي. عنصر الجندر في تحقيقاتهم. Mansoureh

(2012) Chavoshpour تبني دراستها للكشف عن اعتناق الإسلام وتأثير ارتداء الحجاب على هؤلاء النساء بعد تحولهن إلى الإسلام ، وتركز كارولين نيوموبلر (2012) بحثها على روایات عدد من النساء البريطانيات الأصل والنساء الألمانيات لمقارنة تجاربهم في التحول إلى الإسلام ، بينما قابلت سابينا كاثلين وال (2014) عدداً من النساء المسلمات المعنقات للإسلام من أجل التعبير عن قصصهن وإبراز وجودهن في مجتمع جنوب إفريقيا. تهدف الدراسة الحالية إلى فحص دقيق لصورة النساء المعنقات للإسلام من خلال وسائل الإعلام الجزائرية وبشكل رئيسي من خلال المقالات الصحفية. والمقصود أولاً الكشف عن التصورات الأيديولوجية و الأفكار النمطية للمرأة التي تحولت إلى الإسلام تحت التغطية الإعلامية وثانياً الكشف عن مدى مصداقية هذا التصوير. الدراسة قيدت التدقيق تبني على تحليل الخطاب النقطي النسووي لفحص الخطاب الذي يصور المعنقات للإسلام في الصحف الجزائرية. من أجل تحقيق أهداف هذا البحث ، تتبني الدراسة المنهج الذي قدمه Van

Leeuwen (1990) ونظريه John B. Thompson (2008) لتحليل المقالات التي تم جمعها من الصحف الجزائرية مع التركيز بشكل خاص على الصور النمطية الجنسانية والأيديولوجيات التي دامت حول المرأة المعنقة للإسلام. كما يحل استبياناً موجهاً إلى النساء المعنقات للإسلام من أجل التحقق من صحة هذه الصورة الخطابية. تشير النتائج الإجمالية للدراسة إلى أن النساء المسلمات المعنقات للإسلام يتم تمثيلهن في خطاب الصحف الجزائرية بشكل تقليدي على قيم النظام الباترياريكي بغض النظر عن الأدوار النشطة التي تلعبها هؤلاء النساء في المجتمع. كما أنها تدل على أن الخطاب في الصحف الجزائرية يرمي ب بصورة مثالية بعيدة عن الحقيقة إلى الوحدة بين المسلمين المولودين والمعنىقات من ناحية أخرى. إنها تركز على الاختلافات وتخلق انقساماً باعتبار المسلمين المولودين على أنهم "نحن" والنساء المعنقات للإسلام إلى "الآخر". وتكشف الدراسة كذلك عن الصعوبات التي

تواجهاً لها المسلمات المعنقات للإسلام مع المسلمين المولودين والطريقة التي يؤثر بها خطاب الصحف بشكل سلبي على مواقف القراء الرافضين لهن.

الكلمات المفتاحية : النساء المعنقات للإسلام, التحليل النقدي النسووي للخطاب , الخطاب الاعلامي, الا صور النمطية الجنسانية والأيديولوجيات