



Muslims in the European Mediascape

A Discussion Paper



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Executive Summary

Context for the project

While more traditional models of broadcast media and newspaper circulation have declined, satellite and Internet delivery and the proliferation of channels have intensified. Media is globalised and fast-evolving. The media environment is characterised by a broad range of channels, 24-hour news broadcasting and user-generated content which are delivered from almost anywhere onto televisions, radios, computers, phones and hand-held devices. This is what the BBC's Director-General, Mark Thompson has described as 'Martini media': consumed 'anytime, anyplace, anywhere'. This means that today's media has increasing avenues to reach people, imbuing it with an undeniable influence on societies' views, perceptions and behaviour.

Since the 9/11 attacks, newspapers, TV networks and the Internet have been key sites of intensified public debate on Islam and Muslims in Europe. In many European countries with Muslim communities, feelings of insecurity and fear have become enmeshed with concerns about immigration, identity, integration and multiculturalism. These concerns are reflected, and often amplified, by different media outlets. This, along with the growth of transnational communities and minority media has played into popular narratives about the emergence of 'segregated or parallel information societies'. There are **concerns that a minority community's consumption of transnational and minority media is a sign of their unwillingness to integrate into majority societies**. Studies suggest however that this media is being consumed in addition to, rather than instead of, mainstream media, in order to satisfy demand for international news and mother tongue material. **Muslims have also been turning markedly towards alternative media since**

September 11, 2001 because of the negative way in which Muslims are often portrayed in mainstream media (Gillespie et al., 2006).

These developments are taking place against a backdrop of increasing diversity within European societies, brought about by an intensification of the global movement of people after the end of World War II and the more recent groups of arrivals from the early 1990s onwards. Many parts of Europe – especially urban areas – are now what Steve Vertovec (1996) has termed 'super-diverse'. The scale of the shifts has prompted public and policy debates about how to respond to ensure European societies can cope with the social, economic, cultural and political impacts of these changes. Each country has found its own official approach, from **multiculturalism and integration to assimilation and accommodation**. These responses have been steeped as much in the historical context of the country concerned as in the nature of the contemporary challenge they face. In doing so, countries are dealing with a range of issues, from the practicalities of housing, employment, welfare support and the delicate balancing of diverse community needs, to concerns relating to identity and culture, which all together inform intergroup relations on the ground (or social cohesion as it is described variously in some parts of Europe).

The media sits at the heart of these debates about diversity, integration, accommodation and cohesion. For many decades, national public service broadcasters like the BBC, ARD and TF1 have – as national institutions – played an important role in **reflecting and mediating national identities** and providing a forum for discussion and debate about the latest social or cultural issues with which the country is grappling. They are now one of many media outlets, and their 'national' audience

1 Mark Thompson's speech to the Royal Television Society, 23 May 2006.

2 For a critique of this stance see e.g. Christiansen, 2004.

is now so diverse and fragmented as to lead us to question our assumptions about their special role. An alternative space has been opened up by the massive expansion of commercial media, but also the steady growth – especially over the past decade – of community media, ethnic minority media and media targeted at a predominantly Muslim audience (what we will call ‘Muslim media’ for the purposes of this report).

Within this new and increasingly complex social reality, a number of important questions arise:

- » Is it fair to say that we are witnessing the emergence of parallel or segregated media societies? If so, what do they look like and how do they affect intergroup relations on the ground?
- » In view of popular narratives and fears around Muslims’ use of the media, how do Muslim media consumption patterns differ from overall patterns?
- » Compared to other media, how does the growing body of Muslim-targeted media in Europe address issues of intergroup relations, participation, identity and cultural difference? Can they be a positive force within society, or do they reinforce divisions?
- » How do media consumers from diverse backgrounds relate to and engage with media content featuring cultural and religious difference and identity?
- » Compared to other audiences, how do audiences from Muslim backgrounds make decisions about their consumption of media, and how do these choices vary according to variables such as ethnic origin, class and socio-economic status, age and gender?
- » How should minority media outlets be governed and regulated, and how might these relate to governance frameworks for mainstream providers?
- » Would improved representation of minorities within the mainstream media workforce have a positive impact on media content that influences intergroup relations? What are the barriers and opportunities to entry and progression – real and perceived – and what can and should be done to address them?

About the project and discussion paper

This discussion paper begins to probe these questions in more depth and explore **the impact that the media has**

on integration and intergroup relations in increasingly diverse societies. This paper focuses on Muslims in France, Germany and the UK and is part of a three-year research project conducted by the Institute for Strategic Dialogue in partnership with the Vodafone Foundation Germany and the Our Shared Europe project of the British Council. The research project started in February 2010 and seeks to answer the key questions listed above, focusing on Germany and the United Kingdom (UK) in the first instance with a view to extending the research to France.

A pilot study was carried out in 2009, which involved over 100 interviews with Muslims and non-Muslims and a series of focus groups in the three countries.

The pilot, which examined the hypothesis that parallel and segregated information societies are emerging and investigated the representation of Muslims in the media and its effect on media use, found:

- » There is a rapidly-growing wealth of minority media sources available for Muslims, with the use of the Internet and other new media in sharp ascent;
- » Muslims are supplementing, rather than replacing, their use of the mainstream media with minority media;
- » There is a distinct lack of trust in the mainstream media’s objectivity and fairness as regards the coverage of Muslims, which proved a key reason for consumption of alternative media, in particular foreign or minority media;
- » Almost half of the interviewees believed that minority media did not achieve balanced reporting on issues relating to diversity and intergroup relations;
- » Twice as many people felt that language and a desire to get information about their countries of origin were more important drivers towards minority media usage than religion;
- » A large proportion of the interviewees thought that having more Muslims working within the media industry may improve the perception of Muslims across society, while just under half of the Muslim and non-Muslim media professionals interviewed identified prejudice as a barrier to Muslim employment within the media industry.

Building on these findings, the project aims to:

³ The report from the pilot project is referred to within this discussion paper, and can be accessed via: <http://www.strategicdialogue.org/ISD%20muslims%20media%20WEB.pdf>

- » Comparatively analyse patterns in media use and production by people of Muslim and non-Muslim heritage in Europe in the light of key variables, including socio-economic background, education, gender, ethnicity, religion, generation, and age;
- » Identify possible relationships between patterns in the use and production of media, inter-ethnic and religious group perceptions and how diverse audiences relate to media contents involving culture and diversity;
- » Document radio, print, television and Internet media outlets targeted at, produced by and significantly consumed by audiences of Muslim background in Europe;
- » Explore the dynamics of journalistic work particularly in relation to the coverage of issues related to diversity and inclusion;
- » Explore the professional practices and experiences of Muslim journalists and their relationship to the production of various types of news in various media outlets.

During Phase 1 (February 2010 to October 2010), the project began to identify and document radio, print, television and Internet media outlets targeted at, produced by and significantly consumed by populations of Muslim background in the UK, France and Germany. In partnership with MIGRINTER, Phase 1 has also seen the development of an index of Muslim media outlets presented on a dedicated website, accompanied by general project information (see www.euromediascape.com). During Phase 2 (October 2010 to December 2011) and Phase 3 (January 2012 to December 2012) research will be carried out exploring in detail questions that arise from the broader aims of this project. While dissemination of findings will occur throughout each phase, Phase 4 (in 2013) will see an intensified dissemination of findings publicly and via the global networks of the ISD, the Vodafone Foundation Germany and the British Council.

Overview of the discussion paper

This discussion paper is divided into three sections: Chapter One sets out the **demographic, political and policy contexts in France, Germany and the UK**; Chapter Two provides an overview of the **changing media landscape** in terms of the different types of outlets and shifts in terms of technology; and Chapter

Three analyses diversity **within the media**, both in terms of diversity of staff and also diversity of content and representation, with a particular focus on Muslims.

Demographic, political and policy contexts

There are an estimated **15 to 20 million Muslims in the European Union** (Open Society Institute 2010), with a significant proportion living in the three countries of focus for this discussion paper: France, Germany and the UK, where Muslims account for approximately 8–10 per cent, 5 per cent and 3 per cent respectively of the populations. There is incredible **diversity within Muslim communities** across the three countries, not just in terms of religious practice and ethnicity/country of origin, but also in relation to socio-economic status, class, age and gender, all of which are highly relevant to this research project. And for many, religion will not be a primary facet of their overall identity, contrary to widespread assumptions.

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The legal and policy framework in each country is guided by a human rights framework enshrined within the institutions of the European Union, but this still requires **considerable interpretation** and as such **each country has its own unique response** to the challenges posed by increasingly diverse societies. France has generally one of the most inclusive systems of citizenship, but has strict laws relating to non-French-born residents or citizens and its public debate is influenced by its colonial heritage and the absence of faith from the public realm. It is much harder for non-German natives to gain citizenship, and the debate in Germany has been dominated by the idea that migrants and their descendants will one day return 'home'. In the UK, the multicultural model was adopted by the previous Labour government, but has been heavily criticised for

placing too much emphasis on the responsibilities of the majority society and for a lack of focus on the building blocks of social inclusion, such as language support and labour market inclusion. It is within these policy frameworks that debates around the role of the media within integration processes take place.

The disquiet about rising diversity and the inability of European governments to respond effectively has been felt across much of Europe, and is evidenced by the rise of far-right parties in many places, and the expression of frustrations by minorities themselves about the prejudice and inequalities they suffer. The policies adopted thus far have been criticised by some commentators, and many – in both minority and majority populations – are beginning to agree with Chancellor Merkel's recent comment that multicultural society [in Germany] has 'utterly failed' (BBC News, 2010). While some stakeholders would wish for a more mono-cultural society, others aim to review multicultural policies, including those related to the media, to be more effective in building strong diverse societies.

The media context

There has been a **significant diversification within the media market**, especially over the last two decades, with the growth of new types of outlet such as community media, ethnic minority media, transnational media and Muslim media, alongside the longer established public service broadcasting and mainstream commercial media.

Public service broadcasters – broadcasting in the public interest – have played a unique role in mirroring social developments and setting the tone for national debates about identity. In all three countries, they have produced content on and for minority communities for a number of decades, providing services in relevant languages and offering a useful mechanism for public information. We still do not fully understand the impact that these services have on intergroup relations, and there are **questions about whether public service broadcasters should still be obliged to deliver them in the face of rising minority channels.** Certain aspects of the role of public service broadcasters are also open for debate given how diverse 'national' audiences have become, and there is a need for them to reassess what they think of as their 'public'.

Given the profit oriented nature of commercial media, there are fewer expectations on them to play a role in relation to cohesion and integration,

although they must respect the law on discrimination and must follow guidelines like all media outlets. There are, however, some examples of commercial media reaching out to, or focusing on, minority communities and it is likely that as all audiences become more 'niche', they will become sensitive to the business case for responding to diversity too.

One of the most interesting changes in the media landscape has been the **emergence of community media, ethnic minority media and Muslim targeted media**, both local, national and transnational (media flows that transgress national borders). These outlets are both commercial and not-for-profit, with minority and community media, normally small, tending to exist on a shoestring, and therefore reliant on volunteers. **Their growth is testament to the demand – and often support – for their services**, which can be aimed at providing content in a particular language, tailoring content or news to specific needs, promoting certain cultures or customs, or – occasionally – fostering links between different communities. Their rise has been helped enormously by developments in communications technology.

There are obvious **potential benefits** to these new media, in terms of social value, access to information and community/individual empowerment. In fact, some studies have shown that **media can have a positive impact on intergroup relations**, such as those between Greek and Turkish Cypriots in London who, via transnational media, were able to engage with one another in a way that has not been possible in Cyprus for decades (Georgiou, 2003). Interestingly though, assumptions tend to be made about the unifying nature of these media forums, but research highlights the fact that they can also provide a space to play out debates and disagreements between different groups within Islam.

A number of concerns have also been raised. First, there are **worries that the emergence of these minority and transnational media will have a negative impact on intergroup relations** by enabling minorities to consult a narrow range of ethnic or religious outlets for news and information, and to maintain links with their country of origin at the expense of integration into their country of residence. This separation is perhaps compounded by the fact that some mainstream media are reducing their services for minorities in response to the growth and accessibility of these outlets, meaning that 'majority' populations also have less access to

balanced information about minority communities. However, research for the pilot study suggested that minorities use these outlets to supplement rather than replace consumption of mainstream media, partly in response to the latter's shrinking coverage of foreign affairs. It should also be noted that these trends are in line with broader developments across the media landscape for specialist provision.

Secondly, there are **concerns about some of the content provided through these channels**. For example, OFCOM has recently ruled against the Islam Channel, finding that it had breached the Broadcasting Code by airing discussions containing contentious views on violence against women and marital rape. Its report stated, 'OFCOM remains concerned about Islam Channel's understanding and compliance processes in relation to the Code' (Guardian, 2010). It is crucial to consider whether all channels and outlets should be subject to the same expectations and governance, in relation to diversity of content and standards.

Thirdly, **concerns have also been expressed about the balance of content** provided by minority media. In the pilot study, for example, a number of respondents noted the anti-Western bias in some transnational media.

There are also some **interesting questions to ask about how the rise of minority media will impact on mainstream outlets**. For example, should their growth signal the downsizing of content directed towards minorities on mainstream channels, especially public service broadcasters? Or should these channels respond to gaps in the minority market and focus on those communities or subgroups which are less well served? Could enhanced relationships be developed between minority and mainstream providers, in terms of both content and the flow of standards? And as raised earlier, how does the diversification of the mediascape impact on notions of public service?

Finally, it should be noted that **we still know relatively little about why individuals are attracted to these different media, especially Muslim media**.

The fact that faith-based content features heavily leads to an assumption that religion is central to consumption choices. However, in the pilot study only one fifth of those interviewed chose minority media for religious reasons, while half opted for particular outlets due to issues of language or access to information and news about their country of origin. Also, **we still do not know**



enough about how different groups within Muslim communities consume media, based on class, age, and gender, for example, as well as religious practice and ethnic origin.

The media and diversity

The pilot research revealed that many interviewees felt that having more minorities in the media – both in front of and behind the scenes – may have a positive impact on media representation of minorities generally and Muslims specifically, and that this may have a positive knock-on impact on intergroup relations. This is an assumption that will be tested through the research, as we still do not know enough about this interaction.

Generally speaking, the report card for media organisations in terms of diversity of their workforce should read 'could do better'. The leading organisation in this regard, the BBC, has spearheaded a number of schemes to promote the entry of minorities into journalism, but still has not met its own targets for minorities within leadership roles and has been challenged from within about the lack of minorities on its television and radio programmes. The situation in France and Germany lags even further behind. The appointment of an Afro-Caribbean news presenter in

France in 2006 on TF1 Television was publicly debated as a milestone. Since this appointment, other television stations have followed suit. But these events have also been criticised by both mainstream and minority commentators, who variously argue that these diversity programmes are 'politically correct', should be aimed at all individuals from deprived backgrounds and not just minorities, that they are not effective, and that they are an unreasonable cost (for example see Daily Mail, 2008). In view of building constructive community relations, how should mainstream and minority media be governed and regulated, particularly with regard to diversity and equality policies and practice?

We still do not know enough about the barriers faced by ethnic minorities in joining and progressing through mainstream media, but those journalists interviewed for the pilot study identified prejudice, pigeon-holing, and a lack of pre-existing contacts within these organisations as inhibiting factors. Ultimately, we still do not know whether better representation of minorities within media organisations will have a substantive impact on content and editorial lines, and whether this in turn will impact positively on intergroup relations. There are those who argue that the underpinning values of good journalism – objectivity, balance, truthfulness and impartiality – should deliver the same outcomes, although this presumes that these values are always upheld, that journalists are always objective and impartial, and that an individual's experiences and contacts do not influence their work.

There was overwhelming agreement among respondents to the pilot study that the media is extremely important in helping to determine how Muslims and minorities are viewed by the majority and how they interact with the societies in which they live. There was also a widely held view (92 per cent of interviewees, both Muslim and non-Muslim) that negative media coverage is detrimental to community relations as it affects the perception of Muslims by the rest of the public. This project will explore the extent to which these views hold true, and if they do, how these dynamics work in practice. Much media coverage of Muslims has been negative in recent

years, largely informed by the global security context which has tended to dominate the way that coverage of Muslims has been framed. But factors such as increased competition for advertising revenues, a shift towards 'infotainment' and a decrease in the coverage of 'expensive' areas such as international affairs are also influencing the appetite of media organisations to cover 'minority' issues.

In addition, increased pressures on journalists can mean complex stories are less thoroughly researched and can therefore miss important nuances. These pressures are being felt by all media outlets, whether public service broadcasters, commercial or minority organisations.

They raise questions about the kind of governance frameworks we need in place, whether different media should meet different standards, or whether we should be more even-handed in our expectations in terms of content and staffing. The diversification of both societies and media production raises some deep-seated questions about the role of media in integration. Specifically, whether perceptions need to shift regarding the unique role and responsibilities of media at a time when audiences are so fragmented, and consumers are also now producers particularly in the online environment.

Next steps and getting involved

This discussion paper summarises the desk research conducted during Phase 1 of the project, and also draws on the findings of the pilot study which was completed in 2009. At this early stage of the research, it necessarily raises more questions than it answers and there are gaps in the analysis where existing research is not available or has not yet been accessed. The purpose of the discussion paper is to summarise the work that has been conducted, make it accessible to a wider audience and invite feedback and ideas from those working in these areas, whether as academics or professionals within the media industry. It is hoped that some might become involved in the next phases of the research, in order to ensure it is informed by as wide a range of views, experience, and expertise as possible. Those wishing to offer feedback or get involved should contact info@euromediascape.com

Index of Muslim Media: Media Samples

Ahmadiyya TV

Television / Arabic, Bengali, English, French, Russian, Turkish & Urdu / UK

Ahmadiyya TV was created in 1994 by Hadhrat Mirza Tahir Ahmad and Khalifatul-Masih IV. It broadcasts 24 hours a day, and targets a multicultural audience through the use of various languages and local studios in several countries.

The station features programmes focusing on the different cultures of the world and the environments in which they exist. It also broadcasts more traditional programmes like Friday Sermon (Urdu) and Question and Answer Session (English). *Ahmadiyya TV* aims to provide a positive alternative in the broadcasting world. It is not dependent upon commercial sponsorship or licence fees, and thus considers itself to be maintaining its freedom of expression. It seeks innovative approaches to broadcasting, using digital technology and state-of-the-art equipment. With an eye toward educating its global audience, the station offers programming on health, science and technology.

Alevilerin Sesi

Magazine / German & Turkish / Germany

Alevilerin Sesi is a magazine that was created in 1994 by Turgut Öker for AABK (Avrupa Alevi Birlikleri Konfederasyonu/ Alevi Association-Confederation in Europe). It is printed in colour.

The magazine runs at 72 pages, 62 of which are written in Turkish and the others in German. The articles focus on the European Union, immigration, Alevi religion and Anatolian culture, and are targeted at Alevi readers across Europe. They are prepared and written by a team of twenty people. Information about this magazine appears on numerous Alevi websites, such as www.alevi.org and www.alevileriz.net. The AABK has other media outlets, through YOL Media AG and the website www.alevi.com

Altmuslim

Online / English / UK

Altmuslim is a website created in 2001 by Shahed Amanullah. Also founder of the Halalfire Media Network, which includes *Altmuslimah* (www.altmuslimah.com), United Muslims (www.unitedmuslims.org), *Salatomatic* (www.salatomatic.com), Halalalooza (www.halalalooza.com), *e-mams* (www.e-mams.org), and *Zabihah* (www.zabihah.com), Shahed Amanullah wanted *Altmuslim* to become the heart of open dialogue and debate about Muslim-majority countries, Muslims in the West and Western-Muslim relations. His ambition was to promote a critical analysis of Muslim-related issues.

The staff team is composed of eight people on the editorial board and eight contributing writers (among them teachers and lawyers). *Altmuslim* also has at its disposal a team of specialists covering Muslim life from the USA (Austin, Washington, Indiana, and San Francisco), Canada (Toronto), Europe (London), and Australia (Sydney). This team invites outside contributors to cover issues relating to culture, art, politics, and theology throughout Muslim communities around the world. *Altmuslim* also contributes exclusive editorials for the mainstream media, co-sponsors real-world talks, and provides consultation to universities, think tanks, governmental agencies and NGOs.

Channel S

Television / Bengali, English & Sylheti / UK

Channel S Television was created in July 2004 and targets the British Bangladeshi public. Its programmes are produced in the three languages generally spoken by this audience. *Channel S* is the only Bengali language channel in the United Kingdom and Europe.

Channel S is generalist, with programmes for all age groups. Its programming contains news and current affairs, talk shows, entertainment, children's programmes, religious programmes, and more. Coverage includes national and international issues affecting British Bangladeshis. It also focuses on community events from all over the United Kingdom through regional correspondents, and news from Sylhet through news teams in the capital and major cities in Sylhet.

In the United Kingdom, over 70,000 households watch this channel, totalling more than 300,000 people. *Channel S* was voted the most popular Bengali channel outside Bangladesh in 2006. Moreover, a recent United Kingdom survey found *Channel S* was the most viewed Bengali television channel in the United Kingdom.

Channel S has also created the Channel S Awards, which promote the Bangladeshi community in Britain and corporate social responsibility. They were established in 2007 to recognize the many achievements of British Bangladeshis.



1

Demographic, Political and Policy Contexts in France, Germany and the UK

Muslims in Europe

The Open Society Institute estimated that there were **15–20 million Muslims in the European Union** in 2010 (Open Society Institute, 2010), with approximately half in France, Germany or the UK. We cannot be sure of the exact figure, not least because of under-reporting and the fact that some countries – such as France – do not collect data on religion. In all three countries, **Muslims represent the largest religious group after Christians**, including indigenous Muslims, descendants of former migrants from beyond Europe, newcomers and European converts. Most arrived in the post-war period, but from the 1990s onwards there has been a steady flow arriving as refugees and asylum seekers from the former Yugoslavia, the Middle East and Africa.

The 2009 Pew Forum on Religion and Public Life estimated that **3–4 million Muslims live in France**, representing around 8 per cent of the country's overall population, although others have put the figure at 5–6 million, or 10 per cent. Most Muslims in France were born there, but two million are thought to be more recent immigrants. Colonial heritage is an important factor; the first wave of Muslim migrants originated from the Maghreb region, with the three largest groups today being from Algeria, Morocco and Tunisia.

It has been estimated that there are **3.8–4.2 million Muslims in Germany**, which constitute 5 per cent of the total population (Haug et al., 2009), lower than France but still higher than the UK. The majority have Turkish ancestry, accounting for two thirds of all Muslims in Germany. These individuals might be from

any strand of Islam such as Sunni, Shia or Alevi. The second largest group of Muslims hail from the former Yugoslavia. Because of the dominance of Turkish Muslims, the terms 'Turk' and 'Muslim' are often conflated in German public commentary and debate.

In the **UK there were 1.6 million Muslims** at the time of the 2001 census, 3 per cent of the population, although it is now estimated that the figure is closer to 2 million. Of the three countries, the UK has the smallest Muslim population in both absolute and relative terms.

There is a considerable degree of diversity within the British Muslim population, with around 50 languages spoken, but the overwhelming majority – close to 70 per cent – are of Indian, Pakistani or Bangladeshi origin.

This data reminds us of the **diversity within Muslim communities in each of the three countries**, which will raise challenges in terms of the project's methodology and interpretation of data. Not only are there diverse religious affiliations and practices within the target group, there are also differences in terms of ethnic origin, experiences gained from, and connections to, the country of origin, socio-economic circumstances, class, age and gender. For many, religion will be a less prominent facet of their overall identity, a fact that is often absent from public discourse about Muslims in Europe which often presumes primacy of religious identity for Muslims.

The legal framework

As the figures above highlight – albeit specifically for Muslims (although the trends are broader) – **Europe**

has experienced increased levels of immigration since the end of World War II, with a second major phase of migration from the 1990s onwards. As a natural consequence, **European communities – especially urban ones – are now considerably more diverse and additional demands have been put on the European social welfare model.**

Each country has found its own way to respond to the challenges. The success of integration policies or their equivalents depends on a range of factors, from the situation of the immigrants themselves to the 'willingness of society to absorb immigrants' (Weiner 1999). In this respect, the national framework for citizenship can be illustrative of the overall national approach, although it provides only a partial picture. Citizenship laws differ between the three countries, with France and the UK having generally more inclusive systems than Germany.

European and national frameworks on equality and diversity clearly impact on media organisations particularly where questions over the relationship between diversity, social responsibility and press freedom arise

The French system grants French citizenship on the basis of blood (*jus sanguinis*), birth in France (*jus soli*), marriage and naturalisation, making it the most open legislation of all EU countries. However, other aspects of the law suggest a less clear-cut approach. For example, in 2010 the government proposed a new law that would make it possible to deprive a French citizen of foreign origin who has had French nationality for less than ten years of his French nationality if found guilty of the murder of agents of public authority such as policemen or firemen, a move that has been widely debated and condemned.

In Britain, Commonwealth citizens, as subjects of the Crown, had rights to travel and settle in the UK. Once in the UK, access to citizenship was based on

length of residence in the country. The Commonwealth Immigration Act of 1962 and the 1971 Immigration Act restricted the entry, and therefore settlement, of commonwealth British nationals. A succession of immigration and citizenship legislation since then have further narrowed the possibilities for migration and citizenship in the UK. Since 2005, a **citizenship test**, based on knowledge of language, history and the constitution has been introduced. Anyone applying for British nationality and a settlement visa (Indefinite Leave to Remain) is required to answer 24 multiple choice questions about British culture, history, politics and the roles of a citizen within 45 minutes and can have a maximum number of six mistakes. The attainment of UK citizenship has as such become more difficult, with a third of applicants having failed the citizenship test in 2009 (BBC News, 2010).

In contrast, **German citizenship, based on blood and descent (*jus sanguinis*), was out of reach to many** post-World War II 'guest workers' until 1999. At the same time, its citizenship rules have become more stringent, whereby even minorities born in Europe are subject to language and integration tests. Some tests, such as those of Baden-Württemberg, focused clearly on Muslim applicants (see Fekete, 2006). There are also restrictions on dual nationality, and requirements to show adequate financial means to support oneself.

Regardless of an individual country's approach, each must take their lead from EU legislation relating to minority rights. The protection of human rights has been a key feature of post-World War II Europe. At the core of this is the Council of Europe's Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR), amongst whose rights are the right to the freedom of religion and belief (Article 9), freedom of expression including the right to receive and impart information (Article 10), and freedom of association (Article 11). The convention also covers freedom from discrimination in the exercise of these rights. None of these rights is absolute; a careful balance must be struck between the rights of individuals and the interests and needs of wider society, something which requires interpretation by politicians and civil society and can change over time.

The Lisbon Treaty provides a clearer vision of the values of the European Union, as one that is based on 'respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights'.

Furthermore, it emphasises that human rights include the 'rights of persons belonging to minorities' and identifies pluralism, non-discrimination and tolerance as part of the central set of values that should prevail in the Union. Within this broad framework, the EU has been most effective in driving change to tackle discrimination and promote equality. Article 13 of the Treaty (now Article 19 TFEU) provides a legal basis for action to combat discrimination on 'sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation'.

In 2000, the EU adopted two Directives, one on racial equality, the other on discrimination in employment. The Directives recognise that discrimination undermines the achievement of the objectives of the Treaty, including the attainment of economic and social cohesion, and solidarity. As a result of these Directives, all EU Member States were required to amend their laws on racial and religious discrimination in order to ensure that they were in line with the new common European standard.

While the existence of a separate Directive on race (compared to other forms of discrimination) indicates the priority ascribed to racial equality in the EU, recent thinking and policymaking in the social and cultural contexts has been characterised by the 'de-ethnicisation' of diversity (Bennett, 2001). That is, a **move away from diversity understood in ethnic terms and towards an understanding that embraces other forms of difference** (age, sexual orientation, gender, religion, physical ability, and so forth) and hence makes difference more inclusive and 'normal'. These European and national frameworks clearly impact on media organisations particularly where questions over the relationship between diversity, social responsibility and press freedom arise.

Finally, another area where the European Union and individual Member States have been active is intercultural dialogue. In creating the 2008 European Year of Intercultural Dialogue, the European Council and Parliament stated that intercultural dialogue is crucial to 'strengthen respect for cultural diversity and deal with the complex reality in our societies and the coexistence of different cultural identities and beliefs'. Furthermore, 'it is important to highlight the contribution of different cultures to the Member States' heritage and way of life and to recognise that culture and intercultural dialogue are essential for learning to live together in harmony', (Decision No 1983/2006/

EC of the European Parliament and of the Council of 18 December 2006 concerning the European Year of Intercultural Dialogue 2008.) The impact of this kind of work, particularly as it relates to the media is yet to be fully understood.

The policy framework and changing political discourse

The legal situation can only tell us so much about how a country approaches the position and integration of its minority communities. For a fuller understanding, we must also look at the policy framework and political discourse. **What we see in all three countries are different approaches, but a shared challenge relating to the imperative of balancing the needs of minorities and those of wider society.** In France, for example, President Sarkozy has stressed the need to 'do everything so that they [Muslims living in France] feel as much citizens as everyone else, enjoying the same rights as all the others, to live according to their faith, to practise their religion with the same freedom and the same dignity'. Yet at the same time, he has acknowledged the challenge represented by the French context which also has a deeply-embedded Christian tradition and 'the values of the Republic [that] are an integral part of our national identity' (Le Monde, 2009).

In France, the relationship between the Republic and Islam is strained due to colonial history and the state's deeply-held view that religion should stay out of the public realm. Extremists are able to play on these concerns, and prior to every election in recent memory an extreme right-wing party has re-introduced discourses of 'fear of the foreigner' and of Muslims in particular. Sarkozy's own Presidential campaign in 2007 included references to the security issues linked to immigrants. The effect of such discourse is that French citizens of migrant or minority backgrounds are repeatedly 'returned to their origins' i.e. associated with their cultural or ethnic heritage rather than as full citizens (for a more detailed explanation, see Kepel, 1987; Ternissien, 2002; and Venel, 2003).

Germany has tended to take a firmer official line on immigration, as evidenced by its approach to citizenship and the long-held formal and public stance that its immigrants were 'guests' in the country and would eventually return 'home' again. It has faced the realities of a multicultural population, but was reluctant

to embrace the multiculturalist policy framework which characterised the British experience, for example. While multicultural Germany is de facto in operation, there are growing concerns that multiculturalism as an approach has been unsuccessful. For example, in October 2010, the German Chancellor Angela Merkel said that the multicultural society in Germany had ‘utterly failed’ (BBC, 2010).

In the UK, the Labour government of 1997–2010 took a ‘multiculturalist’ approach, where diversity and the contribution of immigrants were celebrated and central and local government sought to tailor services to the needs of each religious and ethnic group within society. The policy was focused on groups as more or less distinct communities with specific cultural requirements. Central to the approach was the idea of community cohesion, which in practical terms focused on building a sense of common national values across groups and attempted to forge intergroup contact and activities that showcase the cultural contribution of each group, with a secondary focus on social mobility. As far back as 2004, commentators in the UK were beginning to question the multiculturalist model. Trevor Phillips, who was then Chair of the Commission for Racial Equality and now chairs its successor, the Equalities and Human Rights Commission, said that multiculturalism was of less use, partly because, he argued, it encouraged separateness between communities (BBC News, 2004). In his famous 2005 speech, he argued that the UK was ‘sleepwalking into segregation’ by pursuing this approach (Phillips, 2005).

The palpable sense of unease about the position of minorities, and in particular of Muslims, can be seen across much of Europe, with the rise of right-wing parties and public debates about the need for integration. Reports have shown that Muslims are subject to physical and verbal attacks because of their religion (Osborne and Jones, 2008; Githens-Mazer and Lambert, 2010). **Minorities, too, have expressed their concerns and frustrations**; there have been inner city riots in France and the UK, there is an increasingly politicised Muslim movement – which can also be viewed as a long-term

positive trend, and there have been vocal protests against the perceived rise of Islamophobia. (Zick and Küpper, 2009). The latter has been more fully documented in the UK. For example, research found very negative media reporting of Muslims: in 63 per cent of newspapers sampled every article covering Muslims was negative; 96 per cent of tabloid coverage was negative; 89 per cent of broadcast reporting was negative. Muslims were portrayed in the national press as being a threat to traditional British customs; the assertion was made that there was little or no common ground between the West and Islam and the tone of many articles was emotive, immoderate, alarmist or abusive (The Greater London Authority, 2007).

This chapter has shown that:

- » Muslims represent a small but significant and growing population in Europe, but specifically in the project’s three countries of focus: France, Germany and the UK;
- » They are a heterogeneous group, in terms of ethnicity, religious practice, the nature of their relationship to their countries of origin, socio-economic factors, age, gender, and so forth. This means that the label ‘Muslim’ is limiting and the project must seek to understand the differences between and within Muslims, as well as between them and wider society;
- » The context for Muslims (and other minorities) differs between the three countries; each has its own traditions of integration and citizenship. This is likely to influence research results as it is one of the key factors setting the tone for media production and consumption and the wider societal impacts of media on intergroup relations;
- » There is a growing sense across Europe – and certainly within the three countries – that some of the policies aimed at the inclusion of minorities and the improvement of intergroup or intercultural relations have not been successful. As a result, the political landscape is shifting, as evidenced by Chancellor Merkel’s comments on the failure of multiculturalism and the rise of far-right parties in some places. These concerns are likely to be compounded by the economic crisis hitting all three countries.

Index of Muslim Media: Media Samples

Die Islamische Zeitung

Newspaper / German / Germany

Die Islamische Zeitung (The Islamic Newspaper) was created in 1995 by Abu Bakr Rieger, who is still its editor. The newspaper covers religion, Muslim society and culture. While the newspaper targets Muslims in Germany and Europe, one in three subscribers is non-Muslim. Its editor comments that the paper serves as a bridge between Muslims and non-Muslims, and is a forum for discussion about Islam. Initially monthly, this newspaper is now published every three weeks, and runs at 24 pages printed in a Berliner format. It sells 10,000 copies per month at 2 euros each.

Emel Magazine

Magazine / English / UK

Emel Magazine was launched in September 2003 by Sarah Joseph, who is its current editor. It is a glossy lifestyle magazine, with 20,000 copies in circulation. It has 5,000 subscribers in over 60 countries, and mainstream distribution in the UK, USA, Middle East and South East Asia.

Emel targets Muslims and non-Muslims: articles include current affairs, big name interviews, profiles of outstanding people who converted to Islam, spiritual reflection, cutting-edge comment, health and finance, education, environment, interior design, gardening, food and fashion. It has become the most widely-read British Muslim magazine, and is aimed at the reader who wishes to combine an ethical outlook to life with evolving ideas and a modern lifestyle.

Emel has a small staff and relies on the hard work of young staffers and an army of interns. Its editor, Sarah Joseph, was awarded an OBE (Order of the British Empire) in 2004 for services to interfaith dialogue.

Fatawa Islam

Online / French / France

Fatawa Islam (www.fatawaislam.com) is a website, created by the association 'Aux Sources de l'Islam' on February 9th, 2005. This association aims to create a French-language database in order to teach French-speaking Muslims about belief, case law, social relations, behaviour, and more, and non-Muslims about the Islam.

Fatawa Islam offers daily answers to questions about Muslim religious practices. It contains more than 1,300 fatwas about diverse topics: belief, purification, prayers, compulsory charity (Zakat), Ramadan, Hajj, science and knowledge, inventions, preaching, converts, the Qur'an, trade, clothes,

mosques, imagery, marriage, family, divorce, social relations, mixing of sexes, funerals, entertainment, animals, food and invocations. The association also hosts several other websites: www.salat-janaza.com, www.teleislam.com and www.sourceislam.com

Halal Magazine

Magazine / French / France

Halal Magazine was created in 2004. It is a magazine printed in colour, with a print run of 20,000 copies. It is written primarily by trainees from journalism schools.

This magazine is free but without financing, which makes its publication somewhat irregular. It is distributed in places that are usually visited by Muslims: mosques, groceries, bakeries, butcher's shops, and others. It is also sent to 30,000 people in a PDF format.

Halal Magazine focuses largely on food practices, but also tackles other topics that can interest Muslims, for example, it has published articles about eroticism in Islam and Islamic finance. *Halal's* website was created in January 2009.

Impact International

Magazine / English / UK

Impact International is a colour magazine, created in 1971. Originally a small, newsletter-like publication, the magazine is a full glossy today.

Impact International, as the name proclaims, aims for a global outlook and looks at current affairs from a Muslim point of view. It contains analytical articles and columns on worldwide Muslim news, and includes book reviews, obituaries, a business and economy section, and a science section. A section called "People" features news about individuals, Muslim and non-Muslim, of interest to the Muslim world. It is currently distributed in 85 countries, has a readership of over 100,000 and an international subscription base of 20,000. *Impact International* depends financially on its subscriptions and the donations of supportive individuals.

Impact International was involved in the debate about *The Satanic Verses* by Salman Rushdie. The magazine had discovered the book's contents before it was published, in the summer of 1988. It ran an article drawing attention to the book's content. This article was photocopied, reproduced and distributed in England and around the world. It was even used in a campaign to persuade Penguin, the book's publisher, to withdraw it from circulation.

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The Media Context

The media market has been characterised by a rapid diversification of outlets and content over the past two decades, with the growth of new forms of media organisations like community media, ethnic minority media, transnational media and Muslim media, alongside longer established public service broadcasting and mainstream commercial media. Each has its own business model and rationale which impact on its governance, content, sense and scope of responsibilities, and relationship to different communities and audiences. As this chapter shows, there are many outstanding questions about how media, both mainstream and Muslim targeted, impacts on intergroup relations. It also raises questions about the relative role of each type of media outlet, and asks whether the same notions of responsibility should still stand for some – i.e. public service broadcasters – and not the rest, and whether all should be held to account for the same standards in terms of content and representation.

Public service broadcasting

Public service broadcasters – broadcasting in the public interest – are national institutions and, as such, play a special role in setting the tone for national debates about identity and national culture (see e.g. Scannel, 1992, van den Bulck, 2001). The work of these organisations is underpinned by a series of principles which include: universal accessibility (geographic); universal appeal (general tastes and interests); particular attention to minorities; contribution to a sense of national identity and community; distance from vested interests; direct funding and universality of payment; competition in good programming rather than audience figures; and guidelines that liberate rather than restrict programme makers (Raboy, 1996). Public service

broadcasters from a variety of European countries are represented by the European Broadcasting Union which is active on policy and best practice.

Although these basic principles of public service broadcasting are shared across Europe, each country has its own unique system. Germany adopts a liberal corporatist approach, where the participation of various interest groups in the supervisory and regulatory organs is understood as a guarantee of diversity. The UK system focuses on diversity of content and ensuring that the needs of various interest groups are catered for by a wide range of programmes on the same channels.

In France, the French Broadcasting Authority and official media regulation body CSA, encourages, rather than imposes, diversity within public service and private media. Unlike in the UK, there is very little 'affirmative action' in the French public service media landscape and the 'positive discrimination' lauded by Sarkozy at the beginning of his mandate has not as yet come into operation.

Public service broadcasters in Germany, France and the UK have been catering to the needs of minority communities from various backgrounds since the 1960s. From this period onwards, German public service television and radio initiated programmes for 'guest workers' from Turkey, Yugoslavia, Italy and Greece. Two television programmes, *Ihre Heimat, unsere Heimat* ('Your home – our home') and *Nachbarn in Europa* ('Neighbours in Europe') were introduced in 1964 by the public broadcasting authority. Produced by non-Muslims for both minority and wider German society, these programmes often portrayed Muslims in Germany as 'guest workers', who would return to their countries of origin once their employment contracts ended, rather than as long-term residents. The public service broadcaster Westdeutscher Rundfunk also

started daily radio broadcasts for ‘guest workers’ in 1964. The news programmes, covering all languages of the ‘guest workers’ from southern Europe, became the most important source of information about developments in the country of origin well into the late 1980s, when satellite television became widely available and new radio stations emerged. One of the roles of these programmes was to provide information and education to newly arrived migrants about their rights and duties in Germany.

In the UK, the BBC established an Immigration Programmes Unit in 1965, which later became the Asian Programmes Unit. Initial programmes in the 1960s and 1970s included *Apna Hi Ghar Samajhiye* (‘Make Yourself at Home’) and *Nai Zindagi Naya Jeevan* (‘New Way, New Life’) broadcast on Sunday mornings from 1968 to 1982, which provided programming in Hindi and Urdu on BBC One, the country’s main television channel. The Asian Programmes Unit was responsible for developing a wide range of programmes targeted at the UK’s South Asian communities, including *Network East and Desi DNA*.

French programming for Muslim communities began much later in 1983, when Jacques Berque started a programme called *Connaître l’Islam* (‘Knowing Islam’), which was broadcast on Sunday mornings alongside programmes about Christianity and Buddhism. In France public broadcasting is increasingly sponsored by large financial investment from the business sector which tends to see most commercial value in broadcasting for the majority population.

We still do not understand the impact of these programmes on intergroup relations, and there are questions about the extent to which public service broadcasters have fulfilled their role fully and effectively.

The project also needs to be cognisant of the fact that the **role and position of public service broadcasters is changing**; as societies become ‘super-diverse’ and the production of content is opened up to a wider range of people (including media consumers themselves), there is a debate to be had about whether these broadcasters can continue to ‘see society as “a public” at all or to speak to it as if it were still part of a homogeneous, unified national culture’ (Hall, 1993), and whether the notion of ‘nation’ and ‘national interest’ to which

these institutions work is now out of date. With the **challenges of adapting to super-diversity so great, we must ask how much we can realistically expect single national institutions to deliver results** in terms of integration, cohesion, and a shared national voice.

Commercial media

The profit oriented nature of commercial media – which is based on market competition and is dependent on advertising revenue – makes it **less intrinsically interested in appealing to minority concerns**, unless there is a clear business case for it to do so (Curran, 1998). At the national and European level, commercial media is subject to competition regulation to avoid monopolies of ownership – in more or less the same way as many other sectors (Doyle, 2002). It is not clear however to what extent monopolisation might lead to the convergence of content and as such impact negatively on the representation of ethnic and cultural diversity. The lack of content regulation for commercial media has also been criticised (e.g. La Porte et al., 2007).

Despite the commercial commands of advertisers, there are examples of mainstream media organisations tailoring part of their content to minority concerns or audiences. For example, the Guardian’s ‘Islamophonic’ podcast, available on its website from 2007–09, covered a wide range of social and cultural issues from Muslim prayers to Muslim punk, from the Hajj to the Hay-on-Wye literary festival. These examples are still rare, and where there are examples of mainstream outlets covering minority issues they often are short lived and less prominent. In contrast, French magazine *Respect* (launched in 2003) has been credited with opening up debate about issues such as diversity, immigration and youth in a socially responsible and accessible way. It is funded from a variety of sources, including national and social funds, charities, companies, advertising revenue from groups such as TF1, Vinci, Fnac, PPR, Gaz de France, Macif and L’Oréal (SaphirNews, 2007).

Community media

Community media is a relatively recent phenomenon. **Run by local communities or communities of shared**

⁴ More information on this can be found at: www.guardian.co.uk/news/series/islamophonic

⁵ See www.respectmag.com

interest, it is usually not-for-profit and relies on volunteers. The target audience is often a general one, although there are media targeting specific groups such as youth, ethnic minorities and religious communities (see e.g. Bailey, 2007).

The dominant form of community media is radio, increasingly broadcasting online. In the United Kingdom an estimated 7.5 million adults are able to receive a community radio station, with the majority serving a general city (17 per cent) or town/rural (44 per cent) audience. Other community radio stations serve a smaller community of interest, such as ethnic minority groups (14 per cent), young people (9 per cent) and religious groups (7 per cent) (OFCOM 2008/2009).

The box below outlines two examples of community radio in the UK and Germany.

UK: In 2008, a community radio station called Bismillah Radio started broadcasting in Woking. It was set up to broadcast only during Ramadan that year and again in 2009. The programming proved popular and the original team is in the process of applying for a five-year licence to broadcast throughout the year.

See: www.bismillahiradio.co.uk

Germany: A commercial national Turkish language radio station Metropol FM has been broadcasting in Germany since 1999. Its focus is mainly on entertainment (especially music programmes), but it also broadcasts news and current affairs.

See www.metropolfm.de

The social value of community radio has been recognised at the pan-European level through, for example, a declaration of the Council of Europe (11/02/2009) and a European Parliament resolution (25/09/2008). This 'social gain' aspect is stipulated in Article 2 of the UK Community Radio Order 2004, and involves: 'the provision of sound broadcasting services to individuals who are otherwise underserved by such services, the facilitation of discussion and the expression of opinion, the provision (whether by means of programmes included in the service or otherwise) of education or training to individuals not employed

by the person providing the service, and the better understanding of the particular community and the strengthening of links within it.'

While the empowerment potential of community radio seems obvious, these broadcasters may need to be subject to the same kinds of regulations as others.

They are often run more loosely than public service or commercial media, and editorial hierarchies are likely to be less formal. It remains to be investigated how these different editorial hierarchies impact on partiality of content. There are also concerns about the scale of availability of bandwidth for these stations, and it may be essential to ensure all minority interests have access to airtime.

Ethnic minority media

Ethnic minority media has **become more visible in the past two decades in serving the needs of minority communities.** Some, such as the BBC Asian Network, have developed in the public service media sector, but the **majority operate on a commercial or not-for-profit basis.** Their goals vary, from celebration of the community's culture and way of life, the preservation of a minority language, the combating of negative stereotypes, to the support for political and/or social change in countries of origin, and the provision of information on employment, healthcare, education, financial aid and similar issues. Some ethnic minority media target their own minority group (e.g. Radio Dawn which targets the Muslim community in Nottingham, UK), a variety of minority groups (e.g. Radio Multikulti in Berlin or Salaam Shalom Radio in Bristol, UK) as well as a mainstream audience. Minority media serves a variety of populations, both urban and rural, those comprising of various age and gender groups (Browne, 2005) and in some cases are broadcast on a national level (Metropol FM in Germany). Their increased visibility suggests a strong demand for their services. Yet they remain vulnerable to downscaling or closure as the example overleaf demonstrates.

Ethnic minority media, including those of public service broadcasters, **face funding challenges not least because of the limited availability of advertising** due to the size of audiences. As one observer has said, 'Financing takes a host of shapes, in ethnic as well as in mainstream media. The most important difference is that ethnic minority services are more likely to be on thin edge [sic] than are mainstream media' (Browne,

2005). They rely on a variety of sources of funding, such as advertising, sponsorship, foundation grants, institutional support (e.g. from churches), voluntary donations, or the sale of media services and products. As a result, most rely heavily on volunteers to keep their running costs to a minimum.

Germany: Berlin's Radio Multikulti was launched in 1994 as a public service broadcaster. It targeted various ethnic minority communities and interested members of the majority. It broadcast in more than a dozen languages (including German) and acted as a major employer for journalists from minority backgrounds. The programming came to an end in 2008 due to budgetary pressures despite protests and a campaign to save the station.

For more information see Kosnick, 2007 and Vertovec, 1996.

In France, the question of subsidies for ethnic minority media has been a recurrent issue. The specific cultural aspect of the community targeted by ethnic minority media may provide a key to some form of financial support from companies that require access to these communities, but there is no specific funding mechanism for French ethnic minority media. Public subsidies are provided only to so-called associative radio stations that operate on a not-for-profit basis, with the subsidies deriving largely from a tax that commercial radio and television stations pay.

There are no separate licensing arrangements for ethnic minority media but there are sometimes policies that assist minorities in acquiring licences or sharing licensed media outlets, or that allow access to the resources and production capacities of public service or commercial media. For example, Germany had a system of 'open channels' based on the US model of public access television from the 1970s (Horz, 2010), whereby 'open channels' are available for non-commercial use by citizen associations who make their own programmes (see www.bok.de for

more information). Licensing conditions can also place restrictions on their operation and structure, requiring, for example, that they operate on a not-for-profit basis.

In many ways, the rise of ethnic minority media is in keeping with broader trends towards the diversification of media output tailored to the needs of specific and ever-fragmenting audiences. But there are also concerns that they may reinforce isolation and ghettoisation, as minority communities consult a narrower range of outlets for news and entertainment (Husband, 2000). Interestingly, research for the pilot project found that the vast majority of those [Muslims] interviewed were consulting minority media (86 per cent), but that they were using these sources to **supplement rather than replace mainstream media.**

There are also concerns about the extent to which minority media offers balanced perspective; only 40 per cent of those interviewed for the pilot project thought they did achieve balance. These are key questions which the project will address in greater detail with a view to establishing the nature of the impact of minority media on intergroup relations.

The project will also look at the relationship between the growth of minority media and the representation of minorities (in terms of decision making and content) within mainstream media. It is interesting to note, for example, that the main reason the BBC is closing down its Asian Network radio station by the end of 2011 is because of the growth in media catering to the demands of British Asian and Asian audiences (BBC News, 2010). Neither are the broader relationships between ethnic minority media and mainstream media clearly understood. For example, are minority media now more influential to mainstream audiences as public service and commercial mainstream channels reduce their investment in foreign reporting and perhaps begin to rely more on picking up stories from minority channels? And does minority media act as a training ground for minority journalists looking for roles in mainstream channels? If so, what does this mean for the preferential treatment given to minority candidates for training programmes at organisations such as the BBC, and are there ways to link these processes?

6 For the findings from the pilot research project, see *Muslims in the European 'Mediascape': Integration and Social Cohesion Dynamics*, available from www.strategicdialogue.org

Transnational media

There are a growing number of minority media outlets that are transnational, in other words **media broadcast from one country which is consumed by that country's or region's diaspora elsewhere**. The flow of media products over national borders is not a new phenomenon, but technological developments have significantly increased the accessibility of transnational media. This form of media is especially important in the context of this discussion paper because it can form part of a country's attempt to construct its sense of nationhood through reaching out to its 'original' members who live outside the nation state's territory.

In Germany, Turkish TV channels have been available via cable and satellite since the late 1980s. Both state and private Turkish channels compete for the German-Turkish audiences, and most leading Turkish TV stations have special formats targeting EU-based audiences. Stations like Euro D, Euro Star, Samanyolu and the state broadcaster TRT International have some editorial content produced in Germany, which includes specific commercials for Germany and neighbouring countries. Some of these networks also air information and awareness campaigns from the German authorities targeting Turkish immigrants. They have also become a major advertising market, where local Turkish businesses as well as German companies post commercials.

In France, an Arabic-speaking family in the suburbs of Paris can choose from one of 27 privately-owned Arabic-language channels that can now be accessed in the country. There are around 20 channels run by Arabesque Satellite, the largest Arabic-language TV provider in France, as well as around 10 channels provided by CanalSatellite. Algerian, Tunisian and Moroccan channels are also available on cable. The High Council for Audiovisual Affairs of France estimates that around 14 per cent of the French viewing public is regularly watching North African and Middle-Eastern satellite networks.

The case in the UK is similar. TV viewing is the most common media activity in Pakistani homes, one of the UK's largest Muslim majority populations. Pakistani audiences are more likely to have digital TV (89 per cent out of 82 per cent of the UK adult population) than any other group in the UK, through satellite and cable rather than Freeview (Ofcom, 2008).

In early 2010 India's number one Hindi entertainment channel Colors TV, owned by Viacom 18, was launched in the UK (Despardes, January 2010) and later added to the UK's biggest Asian TV network VIEWASIA. It now comprises eight different channels which, according to a press release, should 'help the South Asian diaspora to connect with its roots better' (Despardes, April 2010).

There are **concerns that a minority community's consumption of transnational media from their country of origin is a sign of their unwillingness to integrate into their 'new' societies**. As has been mentioned, research suggests that part of the attraction of this media is to complement mainstream sources (Christiansen, 2004 and ISD, 2009) – especially as international news coverage in European media has been on a steady decline (Hamilton and Jenner, 2004) – and to provide access to programmes in the mother tongue (Christiansen, 2004 and ISD, 2009). Research has also shown that **some Muslims have turned away from mainstream media outlets since September 11, 2001 because of the negative way in which Muslims have sometimes been portrayed** (Gillespie et al., 2006).

The flow of media products over national borders is not a new phenomenon, but technological developments have significantly increased the accessibility of transnational media

Interestingly, some studies have shown that **access to these media outlets can have a positive impact on intergroup relations**. For example, Georgiou (2003) explores the relationship between the consumption of ethnic minority media and the construction of identities and community in the Cypriot Community Centre in London. She finds that this public space plays a strong role, particularly in negotiating Greek 'Cypriotness', and at the same time allows Greek and Turkish Cypriots

⁷ For a critique of this stance see e.g. Christiansen, 2004.

to interact and communicate with each other in a way that has not been possible in Cyprus for decades.

Muslim media context

In the last decade or so, there has been a **significant rise in media targeted at a predominantly Muslim audience** (referred to in this report in the shorthand 'Muslim media'), whether broadcasting to a national audience or – increasingly – transnational ones. Some Muslim media provide advice and information about religion and religious practice, ranging from information about Islamic history and podcasts of recitations of the Qur'an, through to advice and information on funeral practices and rituals (Frachon, 2009). Others are, however, more clearly aimed at developing, exploring and reflecting on questions of Muslim identity and belonging in Europe. There are also media dedicated to specific audiences, such as *Sisters* and *Azizah Magazine*, which targets Muslim women.

The size of the market is significant. In collaboration with MIGRINTER, researchers working on this project have compiled a survey of minority media which has identified over 100 examples of Muslim media in France, Germany and the United Kingdom, including 23 newspapers, 14 television stations, 13 periodicals or magazines, and 12 radio stations. However the largest number was in the form of online newspapers and websites (52). For an overview of Muslim media organisations in Europe, please visit www.euromediascape.com. Like other minority media outlets, many Muslim media channels and publications suffer from the same lack of finance. **Ahmed Versi, the publisher and editor of *Muslim News*, puts it, 'We have our own network of news gatherers but as *Muslim News* relies wholly on volunteers, as editor I sometimes have to undertake tasks that other editors would not always do – such as the newspaper's accounts for example, or arranging distribution, securing advertising as well as writing news and conducting interviews' (Emel, 2004).**

Perhaps not surprisingly, print media had been established the longest, and includes British-based Muslim current affairs magazines such as *Impact*

International and *Crescent International* that date back to the 1970s, as well as *Milli Gazete*, a newspaper connected to the Milli Görüş movement. Publications from the 1980s are almost entirely based in the UK, and include the *Muslim World Book Review* (1980), *Al-Akfar Inquiry* (1984), and the *Muslim News* (1989). In Germany the *Islamische Zeitung* ('Muslim Newspaper'), was established by German converts in 1996. Early publications were dominated by a focus on news and current affairs and the exploration of ideas. More recent publications, most notably the magazine *EMEL*, have featured issues of lifestyle and culture, ranging from food and clothing to holidays and interior design.

Only a few television stations have been established since the 1990s, including Ahmaddiya TV and Oumma TV, launched in 1994 and 1999 respectively. The majority of Muslim television stations emerged after 2004, and online publications are understandably the most recently founded ones.

Community-based radio stations, particularly Ramadan radio stations, have also played a significant role in the UK Muslim media landscape. In 1992, this network of radio stations began broadcasting to communities in the Bradford area during Ramadan. Every year the UK regulator OFCOM issues temporary licences for these radio stations, and in 2010 **thirty temporary radio broadcast licences (SRSLs) were issued** for the full period of Ramadan and Eid (see www.radioramadhan.com).

As part of the rise of transnational media, the last decade has seen the intensification of global Muslim targeted media. In the case of the Arabic language media, the most prominent are Al Jazeera and Al Arabiya which do not broadcast for a specific national audience but rather for Arabic speakers worldwide. In the case of Al Jazeera, English language broadcasting is also on offer. In the UK, the Islam Channel – established in 2004 – broadcasts from London but reaches an audience of Muslims in countries all over the world (see www.islamchannel.tv).

We know relatively little about why individuals are attracted to Muslim media. The fact that many Muslim media outlets focus a significant proportion of their airtime or column inches on faith-based matters

⁸ There is a wealth of other research in this area, including for example, Aksoy and Robins' (2003) study on Turkish audiences' experience in the context of media consumption; and Ellen Seiter's (2008) study on the encounters and exchanges of opinions between US and transnational students around Egyptian and US films.



suggests that religion itself must be a factor. But there is little evidence to back up this hypothesis. In fact, in the pilot study only 21 per cent of interviewees chose minority media based on religion, while half opted for it due to language or in order to access information and news about their country of origin. **Not enough is known about how different groups within Muslim communities consume this media differently**, especially according to markers of class, age and gender. Assumptions are also made about the ‘unifying’ nature of these media outlets, but in some cases Muslim media provide a forum where disagreements and debates within and between Muslims can be played out (see e.g. Ibrahim, 2009).

As with community and ethnic minority media, there are also concerns that Muslim media encourages separation rather than integration. OFCOM recently ruled against the Islam Channel, finding that it had breached the Broadcasting Code by airing discussions containing contentious views on violence against women and marital rape, and one presenter’s view that ‘women who wear perfume outside the home are “prostitutes”’. Its report stated, ‘OFCOM remains concerned about Islam

Channel’s understanding and compliance processes in relation to the Code’ (Guardian, 2010). Evidence was also found during the pilot phase of this project that transnational media can sometimes carry the conflicts of the country of origin into the country of residence, or fan the flames of tension between different ethnic groups. Some respondents noted the anti-Western bias in certain transnational media.

Some Muslim media staff – like their mainstream peers – are reluctant to assume a role in integration. Sulaiman Wilms, editor-in-chief of the German magazine *Islamische Zeitung*, was asked what he thought was the main duty of the Muslim media in integrating and uniting Muslims and unifying them to be an effective minority. He replied, ‘I do not want to appear obtuse, but I have really no idea what it is to be an “effective minority.” To get back to your question, first we have to realize that it is neither the task nor the place of the very few existing Muslim media projects to somehow “integrate” Muslims. Our task is to broadcast, to report, to write, to comment, to create a discourse, and to multiply thoughts and ideas’ (IslamOnline, 2008). This project needs to examine the

⁹ In some cases Muslim media come under attack from within the Muslim community. Afghanistan’s media mogul Saad Mohseni argues that this is because he and his media are seen as too pro-Western (Auletta, 2010). On 26 July 2010 a suicide car bomber killed four people in an attack near the Baghdad offices of the Saudi-owned pan-Arab news channel, Al Arabiya.

relative roles and responsibilities of the different media outlets in relation to the societal goals of the inclusion of minorities and improved intergroup relations.

There are some rare examples of community radio projects that aim to bring together various faith communities. In 2007, Radio Salaam Shalom began broadcasting in Bristol as the UK's first Muslim-Jewish broadcast project. The radio channel is run by a charity and is entirely Internet based. Its mission is to 'create a multimedia resource dedicated to Jewish and Muslim dialogue, to promote understanding and share awareness of common community values, and to be an innovative broadcaster for constructive Muslim and Jewish communication everywhere'. For more information see <http://salaamshalom.org.uk>.

Information and communication technologies

Information and communication technologies, particularly the Internet, have been noted for their potential in the political empowerment of diverse (local and other) communities in European countries.

The Internet is without doubt providing more avenues to information; over two thirds of households in France have access to a wide range of content, including much audiovisual material, via broadband Internet (Hassane, 2008).

Social media networking, blogging and neighbourhood or community websites have been shown to offer potential in enabling local democracy, often in response to the decline or closure of traditional local media. Many of these online projects operate on a voluntary basis and are financed and maintained by individuals. However, European governments, voluntary organisations, and commercial businesses are exploring the potential of new media for civic as well as commercial purposes. For example, local councils in the UK use social networking media to increase the participation of the public in decision making, and marketing strategists use Twitter and Facebook to get a better understanding of their customers' spending habits. The case study below offers an example of an Internet-related project aimed at fostering diversity and democratic empowerment.

There is a vast variety of content that is produced and accessed on the Internet, ranging from online versions of traditional media to content that is unique

to the online environment, including ethnic minority newspapers and magazines, community radio and the previously mentioned new forms of social networks. In France, as in the United Kingdom and Germany, a diverse array of minority Internet television channels has emerged since 2000 (Hassane, 2008). In the pilot study, more than half of the interviewees said they used the Internet to access minority media.

Some media organisations set up funds for innovative Internet-related projects that foster diversity and democratic empowerment. One such example is the United Kingdom-based 'Talk About Local' project funded by 4iP, Screen West Midlands and the UK Online Centres. The project aims to set up 200 local websites in deprived areas of the country to provide a means of communicating and intervention to local communities.

For more information see www.talkaboutlocal.org.uk

In terms of online content produced specifically for and accessed by Muslims, the range of formats is very diverse and so are the topics covered: from news to religion, lifestyle, politics, business, friendship and gender relations. Some of the websites are devoted to religious practice, including i-prayers, i-preachings, e-mosques, discussion forums and *ulam* advice, such as Oumma.com formed in 1999. In contrast, Saphirenews.com is a more contemporary offering, aimed at Muslim daily life with, for example, links to new music on Islamic themes. Both originate in France. Other sites, such as IslamOnline, which employs a staff of 150 in Cairo, targets Arabic speaking populations worldwide including in France, Germany and the UK.

Interestingly, the households of the largest Muslim ethnic group in the UK – Pakistanis – are more likely than the general British population to have access at home to Internet coverage (72 per cent compared to 62 per cent); one third of Pakistani adults indicated that they intended to connect online in the next twelve months compared to 15 per cent of the UK population in general; and Indians and Pakistanis claim to spend more time online than the overall British population (UK Census, 2001).

So what is the particular appeal of the Internet to Muslim and minority populations? Muslim Internet use is indeed characteristic of minority and diaspora Internet use across Western societies (Abdul Kalimat, 2006). Ethnic minority use of the Internet certainly allows self-representation (ibid) as well as access to content not provided by mainstream (offline and online) media. Users of Muslim background have commented that the freest and most balanced reporting is found on the Internet (Ahmad, 2004). The Internet is a means of accessing international and community-specific news, reflecting and negotiating one's ethnic and religious identity, social networking, political engagement and is also a space where alternative opinions are expressed and dominant representations of Muslims are challenged.

Some of the (online and offline) mediated exchanges are rather heated. In Germany, for example, a debate between specific Salafist outlets and one of Germany's leading television stations, RTL, broke out following a RTL documentary on a Qur'anic School in Mönchengladbach in which the speaker said that 'people fear that this school would be a breeding ground for terrorists' (Hassane and Berthomiere, 2009). Spiegel TV followed suit with a programme on the Salafist organisation, provoking a video message from the organisation on 2 October 2010. Online locations were explored by a varied audience reacting to the controversy around the broadcasts.

The central role of cyberspace, online communities and transnational interactive platforms for the construction and negotiation of Muslim identities in Europe cannot be underestimated

The abundance of user-generated contents in various formats and on various sites such as social networks,

blogs, directories and chat rooms, have created a 'digital territory' that blurs the traditionally strict line between the media user and producer, enabling users to develop local, national and transnational content and share these at low cost. This is particular characteristic of online communication has, however, instigated concerns around how the Internet might enable the mobilisation of extremist groups. At the same time, Muslims have been able to use the Internet to address anti-Muslim sentiments and spread positive messages about Islam.

The central role of cyberspace, online communities and transnational interactive platforms for the construction and negotiation of Muslim identities in Europe cannot be underestimated. The project will explore Internet usage patterns among Muslims in more detail, it will also take into account how age, gender and socio-economic characteristics intervene in Internet usage. Patterns in which Muslims access news, information and entertainment will be analysed and discussed in relation to their possible impact on intergroup relations.

This chapter has shown that:

- » There is a wide range of media outlets which differ in terms of their underlying principles, business models, funding and capacity, and influence (both mainstream and marginal).
- » There is a trend towards diversification within the media. This is driven partly by supply-side factors, such as technological and communication developments, but also reflects demand for specialist products whether linked to age, ethnicity, faith, socio-economic conditions, or other special interests.
- » Of particular relevance to this project is the rise of ethnic minority and Muslim media outlets.
- » There are outstanding questions about the links between media production/consumption and intergroup relations. In particular, the role of public service broadcasters in the new diverse media economy, how far their responsibilities stretch, how effective their work to date has been, and what potential they have to impact positively on intergroup relations.

¹⁰ See <http://www.spiegel.de/video/video-1084959.html>

¹¹ See <http://dawa-news.net/2010/10/rtl-hetze-vom-19-09-10-widerlegt/#more-9221>

¹² Souley Hassane & William Berthomière (2009) Les cyber-diasporas à l'heure de la mondialisation, in L'Enjeu Mondial - Les Migrations, Éditions des Sciences Po, L'Express, Paris., p.227-234.

- » There are also outstanding questions about the governance and responsibilities of minority media, the accessibility of their organisations and media content, whether we should expect the same from them in terms of diversity, and whether the right governance and support mechanisms are in place for them.
- » The chapter has raised questions about the extent to which minority media reinforce separateness, and whether there needs to be special concern about separation along these lines in relation to disadvantaged minorities, given what we know about the links between connectivity and opportunity.
- » Finally, there are still more questions than answers about the role of the Internet in relation to the key project questions: how it impacts on how different groups of Muslims and non-Muslims consume and produce information, news and entertainment and what this means for intergroup relations.

Index of Muslim Media: Media Samples

Iqra Television

Television / Arabic / UK

Iqra Television was launched in April 2009 by Imam Qasim Rashid Ahmad with the aim of enhancing religious and cultural understanding. The imam was already involved in this cause, particularly through the creation of the Al-Khair Foundation, an Islamic charity organisation. He is also a well known scholar in Britain and has presented programmes on many UK television channels.

Iqra aims to enhance community relations and cohesion and therefore reaches out to both Muslims and non-Muslims. It broadcasts programmes covering nature, documentaries, community news, practical computing, business ideas, talk shows, world cuisine and health issues. According to the station, these Islamic and educational programmes can inform and improve people's lives, leading to enhanced relations between Muslims and non-Muslims.

Iqra Television is aired in the UK on Channel 826, and is financed by several supporters: HSBC Amanah, Islamic Banking Solution, Fountain of Abundance, Shabbir & Co, Islamic Bank of Britain, and Lloyds TSB Islamic Finance.

Islam.de

Online / German / Germany

Islam.de is a website created in 2001 by the Central Council of Muslims in Germany. It draws its resources from the Council, which was created in 1994 by Nadeem Elyas and is based in Cologne. *Islam.de* promotes dialogue and tolerance, and supports the integration of Muslims in Germany. *Islam.de* is the best-known and most visited Muslim German website, and serves as a contact point for numerous Muslims and non-Muslims. *Islam.de* attracted 600,000 visitors per month in 2005.

Islam.de offers a virtual library, a mosque gallery, press reports, publications of the Central Council of Muslims in Germany, an events calendar, a 'Question and Answer' section about specific Muslim issues, links to other relevant websites and campaigns for the introduction of Muslim religious instruction in Germany.

Islam.de is closely linked with the website of the Central Council of Muslims in Germany (<http://zentralrat.de/>).

Kismet

Online / German / Austria

Kismet is an online Muslim lifestyle magazine, based in Austria. The website provides news and discussion on a variety of relevant topics, and advocates for human rights

and cross-cultural dialogue between Muslims and non-Muslims. *Kismet* is particularly concerned with presenting analyses of news topics that are not covered by the mainstream media.

The site targets German-speaking Muslims, and encourages its readers to develop a European identity without compromising their Muslim cultural roots.

Le Petit Musulman: Le journal des juniors *Magazine / French / France*

Le Petit Musulman is a magazine that was created by the *Association Sociale et Culturelle* (Social and Cultural Association). This association was founded by a group of Muslim women in January 1990. The first issue of *Le Petit Musulman* was published in November 2000. It is printed in black and white, is sold for 1 euro, but is mainly distributed by subscription. By 2007, *Le Petit Musulman* had run eight editions.

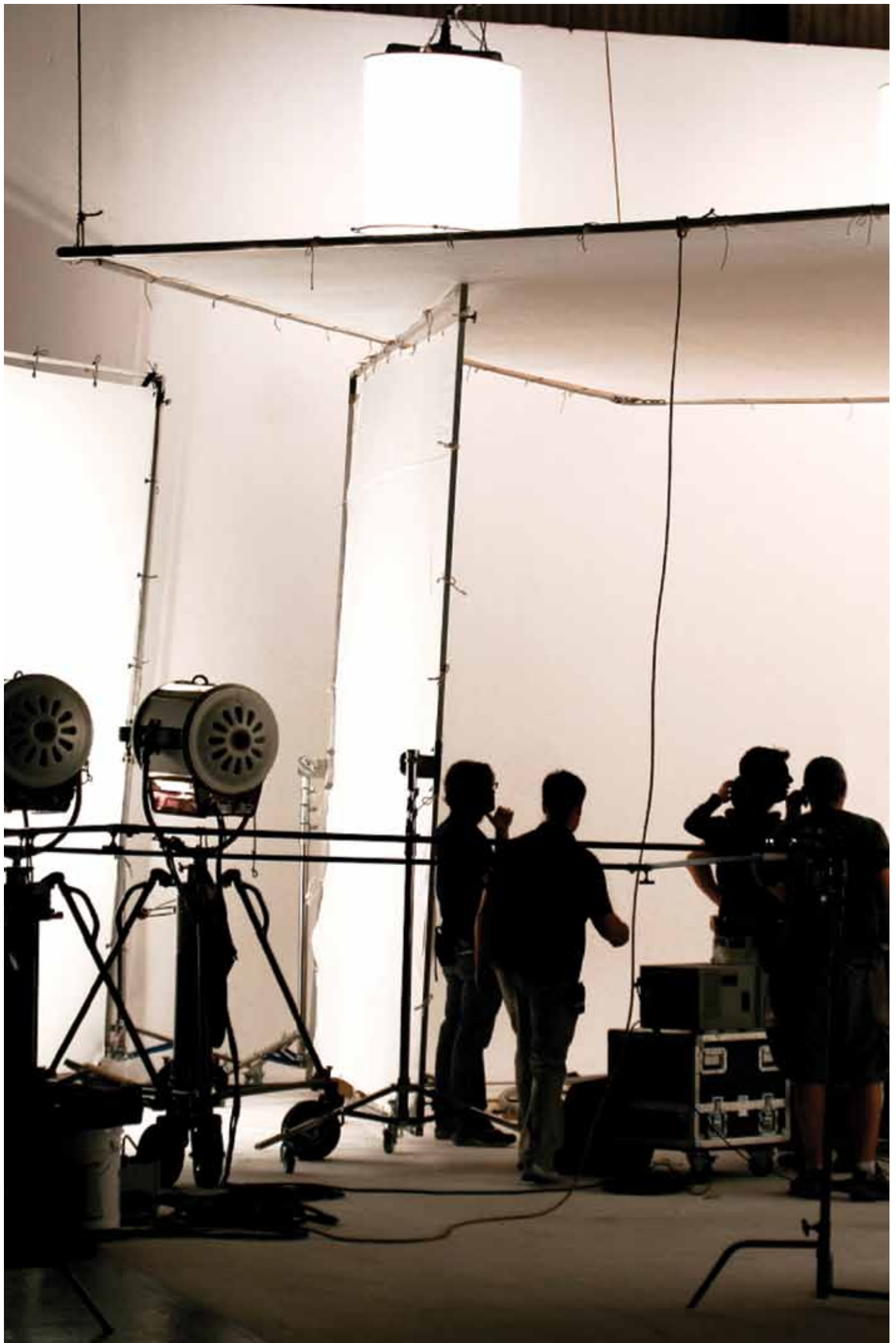
Le Petit Musulman introduces Islam to young people through articles and games. Its sections focus not only on Islam (including prayer, charity, Ramadan, good behaviour for young Muslims, and Muslim history), but also health, animals and everyday life. The website of the association, which is the main source of information about it, has not been updated since 2007.

MuslimHeritage.com

Online / English / UK

MuslimHeritage.com is a website that was created by the Foundation for Science Technology and Civilisation (FSTC). It is a United Kingdom based educational entity, formed to popularise, disseminate and promote an accurate account of Muslim heritage and its contribution to present-day science, technology and civilisation. As well as owning, developing and maintaining *MuslimHeritage.com*, FSTC has produced publications, conferences and teacher training seminars on the subject.

MuslimHeritage.com is a community and non-profit initiative, which aims to provide an educational forum to discuss the importance and relevance of Muslim heritage. It targets both Muslims and non-Muslims in order to bring them together. The website's sections focus on Muslim scholars, events organised by the Foundation, and diverse topics such as art and architecture, Islam and science, music science, and others. The FSTC also owns another website: <http://www.1001inventions.com>.



3

The Media and Diversity

A key question that this project will explore is whether an increased presence of Muslims and minorities within strategic media positions would positively influence the ways in which Muslims and minorities are viewed in society. Would a better representation of minorities in the boardroom and in front of the camera ultimately have a positive impact on intergroup relations? Media organisations have made some progress in terms of staff diversity, but the majority still have a long way to go with even the BBC slipping behind on its targets. The barriers are obvious – prejudice, a lack of contacts and structural inequalities (Greater London Authority, 2007) – but schemes to promote diversity have not been without their problems and controversies. And even once Muslim or minority journalists enter the mainstream media, the challenges do not stop there. There are those who argue, though, that diversity within the media workplace is not a pre-requisite for more balanced coverage, and that the basic principles of journalism can have the same effect. The fact that coverage remains apparently so unbalanced (ISD, 2009) raises questions about whether this non-interventionist approach can have the desired effect.

Diversity within media organisations

It remains to be investigated whether the increased representation of minorities in positions of decision making, both editorial and in front of the camera, will have a positive impact on the representation of minorities and Muslims and whether this will have a positive knock-on effect on intergroup relations.

We know an increasing amount about the staff make-up of media organisations, especially public service broadcasters for whom there tends to be a greater level of scrutiny in this regard.

The UK appears to be ahead of both France and Germany in relation to efforts to enhance workforce diversity, with the BBC standing out as a leader. It has established a number of initiatives, which were reviewed and updated at the end of 2008 and are to be met by December 2012. 'The reviewed corporate workforce targets are: 12.5 per cent for black and minority ethnic staff overall (status: 12 per cent at 31 January 2009; 11 per cent at 31 January 2008); 7 per cent for ethnic minority staff at SM1 and SM2 grades (5.7 per cent at 31 January 2009; 4.8 per cent at 31 January 2008); 5.5 per cent for disabled staff (4.4 per cent at 31 January 2009; 4.5 per cent at 31 January 2008; 4.5 per cent for disabled staff at SM1 and SM2 grades (new target) (3.4 per cent at 31 January 2009)' (*BBC Policies and Guidelines*). The box overleaf outlines what the BBC is doing to enhance the diversity of its workforce.

Although the BBC may be ahead of its peers, it still has some considerable ground to cover. In 2007, one of its main entertainment presenters Jonathan Ross, criticised the BBC for failing to employ black staff in anything other than predominantly manual jobs (Daily Mail, 2007), and in January 2008, it emerged that the BBC 'had fewer senior staff from ethnic minorities than four years ago, with only 4.3 per cent of management from minority backgrounds, about 40 out of 1000 senior executives' (Crummy, 2008).

¹³ In general, commercial media do not face similar legal stipulations in terms of serving and representing minorities.

¹⁴ SM stands for senior management.

What the BBC is doing to create a diverse workforce

The BBC is investing £3 million over the next three years in an action plan to help meet the workforce targets. This consists of:

- A mentoring and development programme for potential high-fliers: 50 per cent of places on the scheme are ring-fenced for ethnic minority and disabled people;
- A new trainee scheme for journalism, the biggest BBC job family;
- Offering 50 'Extend' placements per year for people with disabilities;
- Initiatives (work placements, trainee schemes) in BBC divisions and at local level;
- Targeting diverse communities through recruitment advertising, careers fairs and other outreach activities;
- Linking with universities and educational institutions;
- Using their new development in Salford as an opportunity to attract people from diverse backgrounds to work there;
- Participating in events such as 'Move on Up', designed to match people already in the industry with job opportunities;
- Holding open sessions in different parts of the UK to encourage groups under-represented in the BBC to apply;
- Playing an active role in industry networks aimed at creating a skilled and diverse workforce across broadcasting.

Source: www.bbc.co.uk/aboutthebbc/policies/diversity.shtml

In Germany, the number of presenters from an ethnic minority background is still relatively small (Tagespiegel, 2007). As one article put it, 'here is Chernobyl moderating "Morgenmagazin" and the Turkish-born Hülya Özkan [see box opposite] presenting the programme "Heute in Europa", but in relation to the real proportions in society blonde blue-eyed ladies are still significantly overrepresented in the news' (Medium Magazin, 2007). This scarcity has already been addressed by some politicians. Christian Democratic Union (CDU) representative for integration, Maria Böhmer, told BILD newspaper: 'We need the female Turkish-born newsreader to be normalised' (Bild, 2006). Another magazine asserts that 'colleagues with a "different background" contribute with their experiences and language skills to the dissemination of pictures different from traditional views' (Magazin Deutschland, 2010). Hülya agrees by saying that 'ethnic diversity in Germany is not a danger but an asset for our society – an enormous potential, which should be detected and fostered. The media could have a pioneering role in this' (Medientage München, 2008).

Still, Hülya and people with similar stories vehemently oppose any allegation stating that their

employment is or should be connected simply to their ethnic minority background (Magazin Deutschland, 2010). They agree that sufficient professional skills remain the main criterion for employers to hire people, whether Muslim or not.

The kinds of efforts being pursued by the BBC (see box above) can also be controversial for those who object to positive discrimination or the cost entailed (ultimately paid for by licence fee payers). For example, in response to the above story about the poor representation of ethnic minorities in senior positions, the BBC proposed a programme to fast track staff of minority backgrounds into managerial positions. The fact that the scheme was estimated to cost £750,000 was criticised and it was condemned as "politically correct" positive discrimination which will create resentment amongst staff' (Daily Mail, 2008). The plans, it was argued, would see half of the 30 places a year on the new scheme ring-fenced for staff from ethnic backgrounds, a further six would be handed to disabled applicants, with nine places remaining annually open to people from any background (Revoir, 2008). A similar controversy surrounded the BBC's Journalism Trainee Scheme when it emerged that of

¹⁵ Under the Race Relations Act 1976, organisations can offer training to specific groups that are under-represented in their workforce, but it remains illegal to offer a job to one person over someone equally qualified on the basis of their skin colour (Daily Mail, 2010). The BBC training scheme does not guarantee a job with the BBC at the end of it.

the 51 places available on it between 2007 and 2010, 24 (or 47 per cent) were awarded to candidates from ethnic minorities.

We know more about barriers for women within media workplaces than Muslims, as the former has been studied in more depth and over a longer period. In a 1984 article in *AdWeek*, one of the female respondents talked about a ‘glass ceiling’ that prevented women from being promoted into top managerial positions (Falk and Grizard, 2005). The piece identifies four barriers for progression: stereotypes according to which women are incapable of acting as leaders; limited promotion opportunities; women being steered into positions that do not involve top management; and inadequate personnel policies that make it difficult for women to combine work and childcare (BBC News, 2006).

We know less about the barriers for ethnic minority media staff, but the pilot project did reveal **three perceived barriers to entry among the Muslim journalists** interviewed, which will be explored during the next phases of the project: **prejudice, being pigeon-holed, and a lack of contacts within the media to provide a route in**. Interestingly, the pilot project unearthed a difference between the three countries in terms of prejudice as a barrier; prejudice was viewed by nearly half of respondents in Germany as a barrier to Muslim employment, whereas in France the proportion was 43 per cent and in the UK it was 33 per cent. The box overleaf outlines a number of schemes to help ethnic minorities to enter careers in the media.

The project will explore whether or not an increased representation of Muslims within decision-making will have a positive impact on the nature, quality and editorial line of Muslim-related stories and content. While there may be a positive relationship, there are those who argue that this should not be the case. Such commentators point to the shared underlying values and practices of journalists – objectivity, balance, truthfulness and impartiality in reporting – and argue that they should override a journalist’s individual identity or character traits, meaning that an individual’s gender, ethnicity, sexuality, or religious beliefs should have a very limited impact on their work (Preston,

Hülya Özkan was born in Turkey in 1956 and moved to Germany when she was 7 years old. After having studied political science and journalism in Munich she started her career at the Westdeutscher Rundfunk (WDR). In 1986 she worked as a volunteer for the *Auslandsjournal* at ZDF and since 2001 she has presented the channel’s programme *Heute in Europa*, which is broadcast 5 days a week. Apart from her TV appearances she is the author of three books, including *Istanbul sehen und sterben*, parts of which have been made into a film, broadcast on ARD.

When she began her work with ZDF Hülya received a lot of post in which she was asked why she was working for a German broadcaster despite being of Turkish descent (Tagesspiegel, 2007). Although such amazement has levelled off over the years, offensive remarks can still be found on platforms like the centre-right website ‘Politically Incorrect’. A user named ‘Kati’ asks for example: ‘Why does a Hülya have to present programmes? Don’t we have enough German presenters?’ (Politically Incorrect, 2009).

2009). This, of course, presumes that these values are upheld at all times, that journalists are able to be entirely objective, and that an individual’s experiences or contacts will not influence their work.

The project is also cognisant of the challenges that can be faced by minority journalists that work in mainstream media organisations. Some are likely to face questions relating to their religious choices, especially at a time when fear and suspicion of Muslims has grown in the light of the global security context (Greater London Authority, 2007). Some might feel their work is under added scrutiny when they cover Muslim-related stories and feel a pressure to stick to a certain editorial line (ibid). Others have expressed concerns about being pigeon-holed in the stories they are asked to cover: ‘The thing is I don’t want to be pigeon-holed. I’m a professional journalist, not a professional Paki’ (Greater London Authority, 2007).

¹⁶ It has been pointed out that ‘the latest estimate by the Office for National Statistics is that 6m of the 54m population of England and Wales is non-white – 11 per cent. The BBC also disclosed that 33 of the successful entrants to the scheme were female – 64 per cent – and that of these, 16 were non-white’ (Daily Mail, 2010).

A number of organisations (often charities) offer journalism training for young people from disadvantaged backgrounds that are frequently conducted in co-operation with leading industry players. Examples include:

- United Kingdom-based production company Mama Youth Project offers a journalism trainee programme for disadvantaged young people. For more information see www.mamayouthproject.org.uk
- Between 2005 and 2008 the Institut Panos in Paris ran a programme aimed at improving the visibility of ethnic minority media and improving the links between these and mainstream media. For more information see www.panosparis.org/gb/migra_mediamrad.php
- A children's radio channel Radijojo was set up in Germany with one of the declared aims being better access to education for children from migrant backgrounds. The radio channel's programming is made entirely by children and the founders aim to build worldwide networks. Programmes are made in partnership with children from different countries and cultures, workshops are held at schools across Europe and a summer media camp brings children from all over the world together to prepare programmes. For more information see www.radijojo.de
- The Dutch MIRA MEDIA was founded in 1986 by the major national migrant organisations in the Netherlands. The organisation does not produce media content as such but rather aims to achieve more diversity and ethnic pluralism by supporting the participation of ethnic minorities in radio, television and the interactive media. It runs projects in the areas of employment, career orientation, research and media education, exchange of multicultural programmes and projects to demonstrate good practice. It closely co-operates with Dutch national and local (public and commercial) broadcasters. Since 1992 it has also been involved in a transnational European project on media and diversity. It is largely financed by the Dutch government and European Union funds and has additional income from the development of innovative projects. For more information see www.miramedia.nl

Others might wish to cover these stories themselves rather than non-Muslim colleagues to ensure they are well researched and nuanced (ibid). Although, as one interviewee of this study admitted, 'People think that I must know people and I'm hiding it. Of the Muslims I know, 99 per cent of them are my relatives' (ibid). But they were all **unanimous in supporting a more representative workforce in general rather than increased numbers of Muslim journalists**. As another interviewee responded, 'If journalism is about finding out the view from the ground then class is as important as race or religion.' It follows then that it is equally important that all journalists educate themselves whatever their background in order to be more aware of diversity issues.

Finally, the editorial process plays a critical role in what gets represented in the media. Before a news item, story or interview is published, shot or recorded, decisions are made about what to include and what to leave out. In the case of factual reporting volumes have been written about the role of editors (or gatekeepers) in this process (Tunstall, 1971, Tumber, 1999) and also

about news values that restrict what gets into the media. It is perhaps not surprising that 'bad news' is more likely to be covered than 'good', that 'elite nations' and elite personalities attract more space in the media, and that cultural proximity plays a role in selecting items for coverage.

Coverage and representation of minority groups in the media

There was overwhelming agreement among respondents to the pilot study that the **media is extremely important in helping to determine how Muslims are viewed by the majority and how European Muslims interact with the society in which they live**. And there was a widely held view (92 per cent of interviewees, both Muslim and non-Muslim) that negative media coverage is detrimental to community relations as it affects the perception of Muslims by the public.

As the previous chapter reminded us, a **great deal of coverage of Muslims in countries such as the UK has been highly negative in recent years**, but

especially since September 11, 2001. The global security context aside, there are a number of other factors that are influencing the ability and appetite of media organisations to offer balanced coverage of minority communities and content to meet their needs. These include increased competition for advertising revenues which puts pressures on proprietors and journalists; a shift towards *infotainment* and entertainment news; and a decrease in the coverage of ‘expensive’ areas such as international news and investigations (see e.g. Preston, 2009). Furthermore, the increased pace of work for journalists means they are expected to command multiple skills and areas of content which can result in less thoroughly researched stories and a reliance on official sources in factual reporting.

Some of these pressures are being felt by public service broadcasters as well as commercial or community ones, with the former being criticised for failing to provide diverse content (see e.g. Cottle, 2000). Indeed, **it would be wrong to characterise one type of media as being more or less socially responsible than another.** There are many examples of good practice in the coverage of diversity issues in mainstream media, and there are many minority media working in a way and advocating views that not only isolate them but alienate them from wider society.

Issues of diversity and representation are beginning to be addressed in media organisations across Europe.

The box opposite outlines the work being conducted by the European Broadcasting Union to improve the portrayal of minorities, particularly in news and current affairs programmes on television.

In France, the issue gained attention in the early 2000s in debates about France’s colonial heritage and demands being made by associations representing people of migrant backgrounds. Questions around the representation of minorities in the media were discussed in informal circles like the Averroes Club created in 1997, but also by the French Broadcasting Authority (CSA). The French *Charter for Diversity* was created in 2004 with the aim of achieving a more balanced representation of visible minorities in the media, and has now been signed by 18 news organisations. In 2006, a French equal opportunities law was passed

that obliged the broadcasting regulatory body (CSA) to monitor diversity in broadcast media and to ban any discrimination in that field. In 2007 the CSA set up the Diversity Working Group to explore ways in which media deal with diversity, and commissioned a quantitative study that mapped how diversity issues were represented by national broadcasters. The Diversity Observatory was set up with the goal of monitoring, advising and guiding the work of the CSA in the field of diversity. The CSA provides reports on diversity and broadcast media to the French Parliament.

A Diversity Toolkit for Factual Programmes in Public Service Television (2007)

The European Broadcasting Union comprises public service broadcasters from a variety of European countries. Together with the European Social Fund it financed the preparation of the diversity toolkit. The toolkit builds upon the experiences of broadcasters and aims to help improve the portrayal of minorities, particularly in news and current affairs programmes on television. The primary audience for the toolkit includes broadcast journalists, trainers and students of journalism. It also contains information that may be useful for producers and programme makers generally, as well as for human resources professionals, trainers and managers in broadcasting organisations.

For more information see: www.ebu.ch/CMSimages/en/toolkit%20low_tcm6-56142.pdf

According to Michel Boyon, the President of CSA, the organisation’s main aim is that ‘every French person recognises him/herself in television and radio broadcasting. Diversity is an asset for the audience, for the audiovisual product and for the companies’ internal cohesion’ (CSA, 2010). Nevertheless, representations of minorities in the dominant French media remain limited (CSA Report, 2010). Efforts to diversifying the media workforce are ongoing, although it is not formally as embedded as in the case of the UK. In 2006, the appointment of Harry Roselmack, the first

¹⁸ When it was launched, the first media to sign the ‘diversity charter’ were France Television, TF1, Canal+, Radio France, Radio Orient and Trace TV. By 2010 more than 18 news media had signed the charter, including NRJ Group, Europe 1, Groupe RTL, M6, Endemol France, Arte France, la chaîne jeunesse Gulli and Direct 8.

In 2008 the International Federation of Journalists launched its Ethical Journalism Initiative (EJI), a campaign and series of activities in the aftermath of the publication of controversial cartoons in Denmark in 2005 and after meetings of journalists and media professionals organised in Europe, the Middle East and Indonesia in 2006 and 2007. 'The EJI promotes, reinforces and renews commitment to the following ethical values for journalism: to respect the truth; to be independent and impartial; to seek to do no harm; to be open, transparent and accountable to peers and to act in the public interest'.

For more information see www.ifj.org/en/pages/ifj-global-ethical-journalism-initiative-eji

Afro-Caribbean television news presenter in France was heralded as an important event. However, despite these ongoing changes, Muslim (and other minority) media play an important role in serving minority populations in France.

is chapter has shown that:

- » It remains to be investigated whether the increased representation of minorities – in positions of decision making will have a positive impact on the representation of minorities and Muslims and whether this will have a positive knock-on effect on intergroup relations. We still do not know enough to be sure whether or not this relationship exists and this is one of the key questions that the project will be addressing.

- » There is great potential for progress in relation to public service broadcasting due to its governance structures, but there is still a long way to go. The UK (specifically the BBC) is leading the way, but it still faces challenges due to the controversies relating to its schemes and the sustainability of their funding.
- » We need to ask whether we should be more even-handed in our expectations of public service broadcasters, commercial, and community/minority media.
- » We should question to what extent faith is the most relevant facet of identity to focus on in our investigation over and above others, such as class, age or gender.
- » We know that Muslim journalists face challenges in terms of barriers to entry, the risk of being pigeon-holed and ongoing prejudice within the workplace (Greater London Authority, 2007). But those consulted in the pilot project were also wary of 'special treatment' and were unanimous in the support for promoting diversity broadly, rather than Muslims specifically.
- » We know that coverage of Muslims and Muslim-related issues over the past decade has been negatively impacted by the global security environment. But business pressures and the changing nature of the journalist's role may reinforce some of these issues.
- » All media outlets need to raise their game in terms of diversity of staff and content, but we must look as closely at minority media as at mainstream and ensure we hold everyone up to the same standards of governance and reporting.

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The Muslim News

Magazine / English / UK

The *Muslim News* was founded in 1989 by its current publisher and editor, Ahmed Jafferali Versi. It draws its resources from subscriptions, advertising and British Muslim businessmen. Its sections focus on current and international affairs, and issues concerning Muslims. It also highlights human rights abuses against British Muslims.

Reaching over 140,000 people in the United Kingdom, the *Muslim News* is the most widely-read newspaper for Muslims in Britain. The paper's readership is diverse: Asian (Pakistani, Bangladeshi, Indian, Malaysian, Turkish, and Arabic), African, and Afro-Caribbean, among others. Its website, www.muslimnews.co.uk, updated several times a day, receives up to 1.6 million hits a month.

The *Muslim News* also organises the annual Muslim News Awards for Excellence to acknowledge British Muslim contributions to society and celebrate excellence in the Muslim community. According to the editorial team, it provides a way to offer positive role models to the younger Muslim generation, and to counter misconceptions and prejudice that surround Muslim representation in the media. The awards are backed by government departments, industry and other institutions such as the police service, and reward excellence in 14 different categories, from art and culture to science and sport.

MuslimYouth.net

Online / English / UK

MuslimYouth.net is Britain's first guidance and support channel for Muslim youth. It was launched in October 2004 with the support of Muslim Youth Helpline (MYH), a confidential telephone and e-mail counselling service for young people. Many of the issues profiled on this site reflect the concerns of the young people who contact MYH. The website is designed and managed entirely by young people

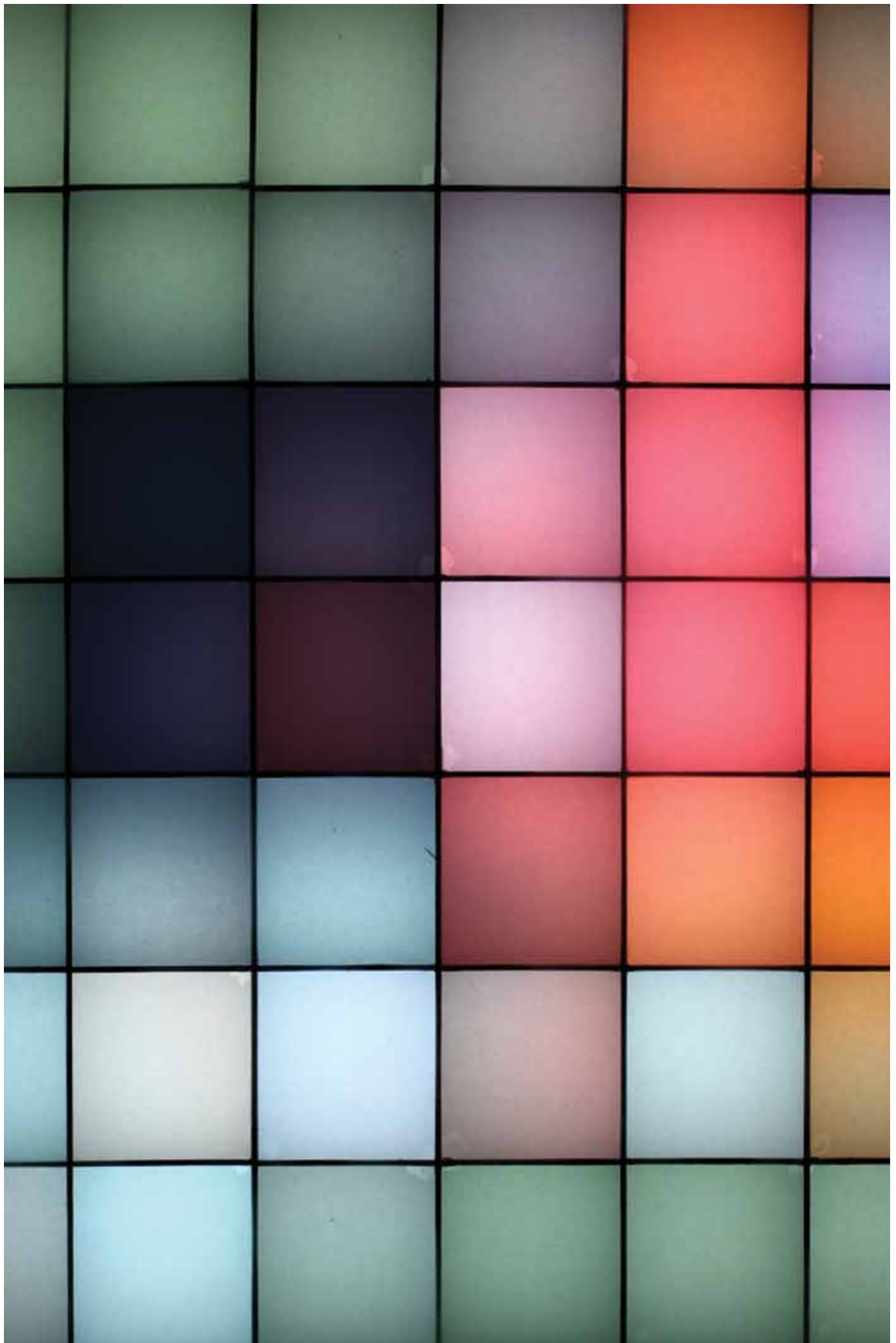
between the ages of 18 and 30, who reflect the diversity of Muslim communities in the UK.

MuslimYouth.net aims to raise awareness of the different social problems that affect young Muslims and provide culturally sensitive guidance to young people. The site encourages young Muslims to develop peer-support networks, access specialist services and care for their social and mental wellbeing. It also aims to confront the cultural stigma attached to common social issues such as mental health, drug abuse and sexuality. The forum and chat rooms allow young Muslims to talk openly and anonymously without fear. It does not promote any religious or political ideology. The website has registered about 3,000 members and had about half a million hits as of April 2009.

Oumma TV

Online & Television / French / France

Oumma TV is an online television channel created in September 1999. It is owned by Oumma Media Ltd, which also owns Oumma.com. *Oumma TV* broadcasts several sets of videos about diverse topics (including Islamic finance, culture, history, science and religion, and spirituality). The videos entitled 'Oumma pour elle' target Muslim women and focus on religious practices and everyday life, such as advice on mixed marriages and on having a happy partnership. Video interviews of intellectuals tackle social issues, like the French debate about national identity, and international and current affairs. For example, Rony Brauman, the former president of the NGO Médecins Sans Frontières and Professor at the Institut d'Études Politiques de Paris ('Sciences Po'), discusses current Israeli policy, and Roland Dumas, former Minister of Foreign Affairs, gives his opinion on the Iranian nuclear issue. The website also offers entertainment through the broadcasting of humorous videos. This channel draws its resources from the Institut Français de Finance Islamique (French Institute of Islamic Finance).



Conclusion

This discussion paper presents relevant background information about the position of Muslims within the media landscape in Europe and attempts to frame some of the key questions underlying the 'Muslims in the European Mediascape' project. It seeks to understand whether and how media – both mainstream and minority outlets – impact on intergroup relations.

The project aims to:

- » Comparatively analyse patterns in the media use and media production of people of Muslim and non-Muslim heritage in Europe, in light of key variables, including socio-economic background, education, gender, ethnicity, religion, generation, and age.
- » Identify possible relationships between patterns in the use and production of media, inter-ethnic and religious group perceptions and how diverse audiences relate to media content involving culture and diversity;
- » Document radio, print, television and Internet media outlets targeted at, produced by and significantly consumed by audiences of Muslim background in Europe;
- » Explore the dynamics of journalistic work particularly in relation to the coverage of issues related to diversity and inclusion and explore the professional practices and experiences of Muslim journalists as regards equality and diversity.

The discussion paper focuses on these issues in relation to three countries – France, Germany and the UK – and comes at the end of Phase 1 of the project. It summarises the desk research that has been undertaken during the first phase, and also draws on the findings of a pilot study that was conducted in 2009. It makes a number of observations about diversity in Europe, the changing nature of the media landscape, and diversity within the media both in terms of staff and content.

Diversity in Europe

- » Muslims represent a small but significant and growing population in Europe, but specifically in the project's three countries of focus: France, Germany and the UK.
- » They are a heterogeneous group, in terms of ethnicity, religious practice, the nature of their relationship to their countries of origin, socio-economic factors, age, gender, and so forth. The project will take account of these complexities.
- » The context for Muslims (and other minorities) differs between the three countries; each has its own traditions of integration and citizenship. This is likely to influence research results as it is one of the key factors that sets the tone for media production and consumption and the wider societal impacts of media on intergroup relations.
- » There is a growing sense across Europe – and certainly within the three countries – that some of the policies aimed at the integration of migrants and minorities as well as the improvement of intergroup relations have not been successful. As a result, the political landscape is shifting, as evidenced by Chancellor Merkel's comments on multiculturalism and in some places the growing rise of far right parties. These concerns are likely to be compounded by the economic crisis hitting all three countries.

The media landscape

- » There is a wide range of media outlets which differ in terms of their underlying principles, business models, funding and capacity, and influence (both mainstream and marginal).
- » There is a trend towards diversification within the media. This is driven partly by supply-side factors, such as technological and communication developments, but also reflects demand for niche

- products whether linked to age, ethnicity, faith, socio-economic conditions, or other special interests.
- » Of particular relevance to this project are the rise of ethnic minority and Muslim media outlets.
 - » There are outstanding questions about the links between media production/consumption and intergroup relations. In particular, the role of public service broadcasters in the new diverse media economy, how far their responsibilities stretch, how effective their work to date has been, and what realistic potential they have to make a difference.
 - » There are also outstanding questions about the governance and responsibilities of minority media, the accessibility of their organisations and media content, whether we should expect the same from them in terms of diversity, and whether the right governance and support mechanisms are in place for them.
 - » Questions have been raised about the extent to which minority media reinforce separateness, and whether there needs to be special concern about separation along these lines in relation to disadvantaged minorities, given what we know about the links between connectivity and opportunity.
 - » Finally, there are still more questions than answers about the role of the Internet in relation to the key project questions: how it impacts on how different groups of Muslims receive information, news and entertainment and what this means for intergroup relations.

Diversity in the media

- » It remains to be investigated whether the increased representation of minorities – in positions of decision making, both editorial and in front of the camera – will have a positive impact on the representation of minorities and Muslims and whether this will have a positive knock-on effect on intergroup relations.
 - » There is great potential for progress in relation to public service broadcasting due to its governance structures, but there is still a long way to go. The UK/BBC is leading the way, but it still faces challenges due to the controversies relating to its schemes and the sustainability of their funding.
 - » We also need to ask whether we need to be more even-handed in our expectations of public service broadcasters, commercial, and community/minority media, and whether faith is the most relevant facet of identity to focus on instead of others, such as class, age or gender.
 - » We know that Muslim journalists face challenges in terms of barriers to entry, the risk of being pigeon-holed and ongoing prejudice within the workplace (Greater London Authority, 2007). But those consulted in the pilot project were also wary of ‘special treatment’ and were unanimous in their support for promoting diversity broadly, rather than Muslims specifically.
 - » We know that coverage of Muslims and Muslim-related issues over the past decade has been negatively impacted by the global security environment. But business pressures and the changing nature of the journalist’s role may reinforce some of these issues.
 - » All media outlets need to raise their game in terms of diversity of staff and content, but we must look as closely at minority media as mainstream and ensure we hold everyone up to the same standards of governance and reporting.
- The discussion paper raises a number of outstanding questions that have a bearing on the rest of the project:
- » How do minority audiences make decisions about their consumption of media? How do these choices vary according to ethnic origin, class and socio-economic status, age and gender? On what basis do they make consumption choices – what aspects of their identity prevail, and to what extent is faith a primary concern for Muslims in making these choices?
 - » How do minority media consumption patterns differ from overall patterns? Are trends within minority communities equivalent to those of other communities? To what extent are we seeing something different from minority and Muslim communities? Or do they fit the overall pattern?
 - » Is it fair to say that we are witnessing the emergence of parallel media societies? If so, what do they look like, and how do different communities and subgroups fit within and between them? What is the overall effect of minority media channels – can they be a positive force within society, or do they reinforce divisions? How should their content be regulated, and should special considerations be given? Should they be expected to be balanced? What impact will their rise have on mainstream outlets?
 - » How does the media reflect, mirror or negotiate identities, and does it play – consciously or not – a proactive role in this process? Should it be expected to take on responsibilities in this regard,

Conclusion

and should expectations be the same on all media outlets including commercial and minority media? Or conversely, should we accept that media is independent and should not be expected to be a social actor?

- » What impact does media portrayal have on these 'subjects'? Does it affect their sense of identity and belonging, and does it impact on how others view different groups? What is the relationship between media content and intergroup relations?
- » How should minority media outlets be governed and regulated, and how should this relate or not to governance frameworks for mainstream providers?
- » Would improved representation of minorities within mainstream media in terms of workforce have a positive impact on media content? What are the barriers to entry – real and perceived – and what can and should be done to overcome them? And what challenges do minority journalists face, and how can they be better supported?

The project team welcomes feedback on this paper, and would welcome ongoing input from those working on these and related issues in the fields of research and the media. If you would like to get in touch, please contact info@euromediascape.com

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Qantara.de

Online / Arabic, Bahasa Indonesia, English, German & Turkish / Germany

Qantara.de is a website that was founded on the initiative of the German foreign office, in reaction to the developments in cultural relations in the wake of the terrorist attacks of 11 September, 2001.

Online since March 2003, the platform is jointly run by the German Federal Agency for Civic Education, Germany's international broadcaster Deutsche Welle, the Goethe-Institut and the German Institute for Foreign Cultural Relations. Its aim is to promote understanding and intercultural dialogue between the West and Muslim-majority countries, with the aim of combating ignorance and prejudice through knowledge.

The editorial team works to publish writing by Western and Islamic authors who seek open and respectful discussion of both commonalities and controversial subjects, even in times of crisis. These have included such diverse contributors as the Egyptian literary scholar Nasr Hamid Abu Zayd, the German former diplomat and Muslim Murad Hofmann, the Islamic theologian Halima Krausen, the conflict researcher Heiner Bielefeldt and the physicist Ernst Ulrich von Weizsäcker. *Qantara.de* has been selected by Britannica's editors as a 'Web's Best Site'.

Radio Rencontre

Online & Radio / French / France

Radio Rencontre is a radio station that was created in 1982 by the Encounter Intercultural Education and Training Centre (Centre d'Education et de Formation Interculturel Rencontre, CEFIR) in Dunkirk, France. It is aired locally on 93.3 FM or online and has 200,000 listeners.

Radio Rencontre does not run advertisements and has an annual budget of 125,000 euros. It draws its resources from about 30 voluntary workers who run the programmes. One such programme is *Mouslim*, which offers dialogue and information on Islam for listeners. This broadcast is presented by Damien Cadeuyille every Saturday, between 10 and 10:30am.

Radio Ikhlas

Online & Radio / English / UK

Radio Ikhlas was set up by the Ikhlas Foundation in 2001 as a local community radio station. It originally broadcast only in the month of Ramadan. Since 2005 it has become

a full-time radio station, broadcasting around the clock on 107.8 MHz.

Radio Ikhlas aims to serve the Asian (primarily Pakistani) community in the Normanton area of Derby, and to bring the Muslim community together by representing its diversity and respective languages. According to its editorial team, the station has programmes for listeners of all ages, cultures and backgrounds, dealing with community issues, women's issues, and the importance of addressing religious affairs. Many different styles of Islamic audio tracks are played on the radio station such as Naats, Hamds, Nasheeds, Qawwalis and Pothwari Shers. The station currently has over 190 volunteers, of which 80 are active volunteers. Volunteers serve as radio presenters, backup managers, team leaders and project workers. At present, *Radio Ikhlas* broadcasts to over 15,000 homes.

Salam News

Magazine/French/France

Salam News is a monthly magazine with a focus on promoting responsible citizenship, diversity, and ethics. The magazine's content includes positive news articles, interviews with media icons and other well-known figures, and practical advice on a range of relevant topics. The team behind *Salam News* includes experts on diversity and Islam in Europe, print and web journalists, and publishing and marketing professionals.

Targeted particularly at urban Muslim readers, more than 150,000 copies of *Salam News* are distributed free at 800 distribution points across France, including 350 in Paris. These distribution sites include shops, supermarkets, banks, and other places frequented by members of the Muslim community.

SaphirNews.com

Online/French/France

SaphirNews.com is an online source of daily Muslim news updates. The site offers its 500,000 monthly visitors more than 20,000 free articles. Favourite topics include economics, Islamic finance and social entrepreneurship, the representation of Islam in France, and intercultural dialogue. The site also includes numerous discussion forums on topics ranging from the Umrah and Islam in the French army, to anti-racism strategies and French immigration law.

Appendix 1

Muslims in the European Mediascape Research Project

This discussion paper provides the context for a research project undertaken in a partnership between the Institute for Strategic Dialogue, the Vodafone Foundation Germany and the British Council, to explore the relationship between an increasingly diverse European media landscape, an increasingly diverse European population, and social cohesion. The three-year project began in February 2010. It will develop in four phases over this period and aims to:

- » Comparatively analyse patterns in the media use and production of people of Muslim and non-Muslim heritage in Europe.
- » Identify possible relationships between perceptions, views about and attitudes to various groups in society and trends in the use and production of media in view of further key variables, which may include socio-economic background, education, gender, ethnicity, religion, generation, personal and private inter-cultural relationships and age.
- » Explore how Muslim and non-Muslim (including minority) populations in France, Germany and the United Kingdom relate to news involving diversity and inclusion.
- » Document radio, print, television and Internet media outlets targeted at, produced by and significantly consumed by audiences of Muslim background in Europe.
- » Investigate diversity and equality practices within mainstream and minority/community media institutions.
- » Explore the dynamics of journalistic work in media newsrooms, particularly in relation to the coverage of issues related to diversity and inclusion.
- » Explore the professional practices and experiences of Muslim journalists and their relationship to the production of various types of news in various media outlets.

Phase 1 (February 2010 – October 2010) of the project has begun identifying and documenting radio, print, television and Internet media outlets targeted at,

produced by and significantly consumed by populations of Muslim background in the UK, France and Germany. Phase 1 has also seen the development of an index of Muslim media outlets presented on a dedicated website, accompanied by general project information (see www.euroemiascape.com). The index includes details on the type, history and web links of each outlet. Outputs in this phase include the consolidation of the research team; the establishment of an Academic Advisory Board and a Policy/Media Advisory Board as well as the publication of this discussion paper and the development of the research questions and methodologies for research to be carried out in Phase 2. During **Phase 2** (October 2010 – December 2011) and **Phase 3** (January 2012 – August 2012) research will be carried out exploring in detail questions that arise from the broader aims of this project. Dissemination of interim results, via a variety of targeted academic, media and policy workshops, focus groups and public forums will take place at different times in each phase of the research. However, **Phase 4** will specifically focus on dissemination of the overall findings of the project. Drawing on the global networks of the ISD, the Vodafone Foundation Germany and the British Council amongst local, policy and media communities, this will focus on the successful public dissemination of the research findings and products in a coordinated and targeted way through various forums.

Phase 2 Research Project Methodology

A particular focus of the research in Phase 2 will be the role and contribution of the media to social cohesion.

In order to avoid possible limitations, the project proposes to adopt a multiperspective approach that discusses the production of media contents that relate to diversity and inclusion, engages in textual analysis and studies the reception and use of these contents by Muslims as well as others (Kellner, 1995). The research will begin in Germany and the UK, with the potential for further inclusion of research in relation to France.

The research will include:

Muslims in the European Mediascape

- » A focus on news stories that raise questions of identity and belonging in a diverse society and aim to provide a full 360° perspective of the story, exploring the way in which the story is framed and constructed in different media, as well as the way in which media consumers follow a story and negotiate its content.
- » Interviews in each country with 100 Muslim and non-Muslim media producers, including senior editors, in television, radio, print and web-based media.
- » Drawing on a survey of over 200 media consumers in each country and 6–8 detailed discussion groups of 8–10 research participants to explore media use and consumption and negotiation of media contents by Muslims and non-Muslims.
- » The interviews and discussion groups will explore the coverage of the selected news items in various media outlets (broadsheet, tabloid, public service broadcasting, minority etc.).
- » Attention will also be paid to balancing the number of interviewees and the composition of focus groups in terms of age, gender and taking care to reflect the ethnic diversity of the Muslim and non-Muslim populations.
- » The discussion groups will be drawn from three locations in each country with participants from one of the consumer discussion groups coming from an area that is relatively ethnically homogenous.
- » Interviews and observations in various newsrooms will be utilized to trace the production of the selected news stories. The project will explore the professional culture of the selected media outlets, the roles of individual journalists in covering stories, the dynamics of news selection etc.

Glossary of Terms

Infotainment

Refers to the blurring divide between information/news and entertainment contents.

Information society

Refers to a society characterised by a high level of information intensity in the everyday life of most citizens, in most organisations and workplaces. It is also a society in which information and communication technologies are understood as key factors in economic growth.

Media concentration

Refers to an increase in the presence of one (monopoly) or a few (oligopoly) media companies in any market. It is often the result of acquisitions and mergers or the disappearance of competitors.

Minority media

In this report the term refers to media that are produced or consumed specifically by minorities, in this case predominantly ethnic ones.

Multiculturalism

Multiculturalism has a variety of meanings, here it refers both to a diversity of cultures co-existing and maintaining their distinct characteristics and to the normative dimension of policy making that includes the right of different groups to respect and recognition.

Socialization

Describes the process in which an individual develops a personal identity and learns and acquires norms, values, behaviour, and social skills that are characteristic of his/her society or social position.

Social cohesion

Refers to the process of building shared values and communities of interpretation, reducing disparities in wealth and income, and generally enabling people to have a sense that they are members of the same community.

Transnationalism

Characterizes the lives of migrants who forge and sustain social, cultural and other ties that cross geographic, cultural, and political borders.

Ummah

Refers to the community of Muslim believers. As a theological concept it is supposed to transcend race, ethnicity, nationality and class as all Muslims should be its equal members.

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