

**Islamophobia Studies
Yearbook**
**Jahrbuch für
Islamophobieforschung**
2017

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2017
Vol. 8

Farid Hafez (Ed./Hg.)

Bibliografische Information der Deutschen Nationalbibliothek
Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der
Deutschen Nationalbibliografie; detaillierte bibliografische Daten
sind im Internet über <http://dnb.dnb.de> abrufbar.

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A-1160 Wien
www.newacademicpress.at
www.jahrbuch-islamophobie.de

ISBN 978-3-7003-1953-5

Cover: Max Bartholl
Satz: Peter Sachartschenko
Druck: Primr Rate, Budapest

 new academic press

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Foreword

In a time when Islamophobia has been institutionalized in the very first week by the newly elected president of the USA, Donald Trump, the yearbook importance and necessity of critical intervention becomes clearer. The implementation of the Muslim Ban by the Trump Administration reveals that Islamophobia is much more than misinformed opinions about Islam and Muslims. Rather, Islamophobia is a form of institutionalized racism and has become more and more obvious despite European and North American factitious illusion of a post-racial order.

This eighth issue of the yearbook provides a collection of articles that engage the continuing challenge of Islamophobia. The first article provides an analysis of different theoretical approaches in Islamophobia Studies. Petra Feldmann presents intersectional analysis of gender and Islamophobia in print media. Mujesira Borozan discusses the discrimination by Muslim women wearing the so called 'headscarf'. Azra Junuzovic from the OSCE presents a reflection on how NGO's can address Islamophobia better. Antje Odermann asks in her article if media competence can help in controlling the usage of stereotypes. Fabian Köhler discusses in his comment the role of Islamophobia during the presidential elections in the USA. My report on Islamophobia covering the year 2016 is a non-peer reviewed article translated into German, which is taken from the European Islamophobia Report, a project that exists since 2015 and can be accessed for free online at www.islamophobiaeurope.com

Farid Hafez, Vienna 2017

Vorwort

Die Wichtigkeit und Bedeutung einer kritischen Intervention wird immer klarer, führt man sich die letzten globalen Entwicklungen wie den ‚Muslim Ban‘ des neu gewählten Präsidenten der Vereinigten Staaten von Amerika, Donald Trump, vor Augen. Es sollte nun auch vielen Beobachtern trotz der Illusion eines post-rassistischen Europas und Nordamerikas deutlich geworden sein, dass Islamophobie kein Missverständnis oder fehlendes Verständnis des Islams oder der MuslimInnen bedeutet, sondern eine Form des institutionalisierten Rassismus darstellt.

Der achte Band des Jahrbuchs setzt sich mit weiteren Herausforderungen von Islamophobie auseinander. Der erste Artikel thematisiert unterschiedliche Schulen in der Islamophobieforschung. Petra Feldmann diskutiert Intersektionalität von Islamophobie und Gender am Beispiel einer Medienanalyse. Mujesira Borozan untersucht die Diskriminierung von muslimischen Frauen am Beispiel des sogenannten ‚Kopftuches‘. Azra Junuzovic reflektiert mithilfe ihrer Erfahrung innerhalb der OSZE über die Möglichkeiten von Nichtregierungsorganisationen in der Bekämpfung von Islamophobie. Antje Odermann stellt in ihrem Artikel die Frage, inwiefern durch Medienkompetenz Stereotypenkontrolle hergestellt werden kann. Fabian Köhler zeichnet in seinem Kommentar die Rolle von Islamophobie im US-amerikanischen Präsidentschaftswahkampf nach. Diesem Jahrbuch ist zudem ein weiterer Artikel beigelegt, der keinem Gutachtungsverfahren unterzogen wurde. Der österreichische Islamophobiebericht ist dem englischsprachigen European Islamophobia Report entnommen, welcher seit 2015 gemacht wird und kostenlos unter www.islamophobiaeurope.com abrufbar ist.

Farid Hafez, Wien 2017

Abstracts

Farid Hafez

Schools of Thought in Islamophobia Studies: Prejudice, Racism and Decoloniality

Anti-Muslim racism and Islamophobia are not just phenomena, but have increasingly become a field of research with its own name: Islamophobia Studies. Regular national and international conferences and publications bear witness to this. This article discusses different prominent approaches to the concepts of Islamophobia and anti-Muslim racism as found in the literature. Apart from commonalities, the different theoretical strands within Islamophobia Studies are discussed. Broadly, three “schools of Islamophobia Studies” can be identified: A first one conducts research on Islamophobia in the context of prejudice Studies. A second one pursues research in a postcolonial tradition informed by racism studies, and a third, which adds to the second a decolonial framework.

Keywords: Islamophobia, Anti-Muslim Racism, Prejudice Studies, Decolonial Thought

Petra Feldmann

Gender Islamophobia. The print media construction of “the” “Muslim” woman: dichotomisation as a differentiation strategy

The article examines how stereotypical and prejudiced representations of female Muslims in German print media contribute to the reproduction of Islamophobic and anti-Muslim narratives in general, with a specific focus and emphasis on Gender Islamophobia.

The core findings, that German media representations of Muslim women are strongly undifferentiated, partially derogatory and primarily working with hegemonic practices, in which Muslim women do not speak for themselves, but remain the objects of speech, are elaborated by analysing three crucial examples of derogatory representations: the *headscarf*, *questions of emancipation* and *paternalistic discourses*. By creating and reproducing discourse peaks, a conflict-linked, unilateral discourse on women with Muslim background is promoted, which is neither representative, nor considers the manifold forms

of Muslim life, but excludes these in favour of controversial topics. This examination of underlying mechanisms of minority representation in German media illustrates the conscious and/or unconscious practices of exclusion and discrimination.

The paper refers to the postcolonial theoretical approaches of *Orientalism*, *Critique of Occidentalism* and the concept of *Othering* as the analytical basis for deciphering the marking of difference and the process of hegemonic distancing of the majority society with respect to Muslim women. The article analyses the phenomenology and gender specific manifestations of stereotypes and prejudices towards Muslim women in German mass media as expressions of anti-Muslim mentalities and virulent ideologies of inequality and embeds empirical survey panel data on attitudes towards Islam and Muslim women in Germany.

Keywords: Gender Islamophobia, Muslim women, Anti-Muslim hostility, Representation of Muslim women and Islam in Media, Group-focused Enmity, Media discourse

Azra Junuzovic

Capacity Building of NGOs in Addressing Intolerance against Muslims. Lessons Learned and Recommendations

Office for Democratic Institutions and Human Rights (ODIHR) of the Organization for Security and Co-operation in Europe (OSCE) works with civil society organizations across the 57 participating States to strengthen their capacity to address anti-Muslim hate crime, intolerance and discrimination. This article presents lessons learned and analyses capacities of civil society organizations to address hate crime. At the same time, it looks at how international organizations could further support civil society organizations in their efforts to lobby and advocate for changes. In conclusion, the article argues that international institutions offer a framework of shared standards that civil society can use to further their lobbying and advocacy efforts. Furthermore, initiatives aimed at information exchange to build stronger networks and potential coalitions at different levels can support the work of civil society. Finally, international institutions provide access to information, other civil society organizations and governments. In that respect, their role is invaluable particular when there are shrinking resources for civil society organizations in many parts of the OSCE area.

Keywords: anti-Muslim hate crime, intolerance, international organizations, NGOs

Antje Odermann

Controlling stereotypes across media literacy?

An online experiment for implicit measurement of attitudes towards Muslims among manipulation of a stereotypical media prime.

Muslims in Germany were exposed to stigmatisation long before the foundation of PEGIDA¹. Especially in regions where particularly few Muslims live, prejudices are very large and diverse (Bertelsmann Stiftung 2015: S. 7; Zick et al. 2011: S. 44). So which factors are involved in the formation and multiplication of prejudices if there are just marginally possibilities to get in contact with Muslims? Beside personal predispositions, situational requirements and socialisation entities like family and friends, media is an essential issue as well (Hafez 2010: S. 49; Smith & Mackie 2008: S. 16of.). In lack of findings about the influence of stereotypical media content on recipients in the German research landscape leads us to the question how stereotypical media content influences the formation of prejudices towards Muslims?

Based on the Affect Misattribution Procedure the influence was gathered across a 2x2x2 factorial design. Therefore an online survey (n=238) was realised. The activation of the stereotype was effected by an stereotypic and negative connoted news article about Muslims. The utilization of the stereotype was triggered by stereotypic photographs of Muslims. Moreover it was examined if a media literacy advice enables a short suppression of the stereotype and if further variables like contact, social and political dedication, explicit attitudes towards Muslims and media use intervene the process.

There were no differences found between the experimental groups. However small, but significant effects were observed in consideration of the intervening variables contact, personal and media inferred experience and the level of group focused enmity.

Keywords: media literacy, implicit prejudice, Muslims, Affect Misattribution Procedure

Fabian Köhler

Between Suffering and Suffrage: How Muslims Became the Target of the Republican Presidential Primaries.

Hardly one per cent of the US population are Muslims. During the 2016 Republican presidential primaries, they played a huge role nonetheless. Not as

¹ „Patriotische Europäer gegen die Islamisierung des Abendlandes“

voters but in the form of a bogeymen. Starting with Ben Carson, who demands not to allow Muslims becoming an US president up to Donald Trump's regular threats against Muslim migrants and republican presidential candidates extensively made use of anti Muslim stereotypes during their election campaigns. This article examines how, why and to which extent they did so: Which legislative proposals have been made? How did the republican candidates use public debates to stir up prejudices against Muslims? Which anti-Muslim conspiracy theories do they follow? And where did they get them from? To answer these questions the article focuses on the influence of one of the main players of USA's „Islamophobia Industry“: Frank Gaffney. As the chairman of the Islamophobic think tank „Center for Security Policy“ Gaffney influences American politics since more than two decades. The article shows how Gaffney influenced nearly all of the republican presidential candidates with his anti-Muslim propaganda and turned the 2016 Republican presidential primaries to USA's most Islamophobic election campaign of all time.

Keywords: Islamophobia, Donald Trump, US Presidential Election 2016, 2016 Republican Presidential Primaries, Frank Gaffney

Mujesira Borozan

„The unspoken rule is: headscarve is a no-go“. A study on labour market access of Muslim women with headscarves in Austria.

The focus of this paper is to investigate the labor market's access of Muslim women who wear headscarves in Austria. Qualitative interviews with different stakeholders were used to gather data on how the participation in the labor market is shaped for women, given the fact that the Equal Treatment Act (GLBG) has been in place since 2004. It shows how socio-political conditions and the publicly dominant image of Muslims make the implementation of the law more difficult, and that Muslim women have generally been rejected by the labor market. This is therefore in itself widespread throughout all agencies, starting with the employment agency to the employer. This leads to women being forced into certain segments of the labor market where they are accepted. Such as socially less respected professions, work places where the visibility is not given, or companies with a migration background. Internal service regulations and customers act as alleged reasons for the refusal of a job. A logical approach to the topic of headscarves might be an argument against these claims. The labor market policy outsourcing of the problem to the juridical level, however, testifies to a refusal to deal with the partly structural problems, and again illustrates the prejudice on the part of all influencing actors. This

approach reveals that the allegedly factual reasons for the rejection of women who wear headscarves in the labor market, is emotionally generated bias and thus discrimination. This is illustrated in this article.

Keywords: labour market access in Austria, Muslim Women, hijab, headscarves, discrimination, equality