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Article:	CNN effect and the Politics of Anti-Islamism; Countering Islamophobia, Media Stereotypical Portrayals; A Pakistani Perspective
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ABSTRACT

Stereotypes propagated by the media have a significant impact on public perceptions of various ethnic, racial and religious groups. This article Examine the rise in anti-Islamic sentiment and anti-Muslim sentiment in the United States. There are three main sections to this study. CNN is a model used to describe this phenomenon. This portion concentrates on three essential participants of that kind of framework: the media, public sentiment, & world leaders. Religious minorities face both favorable and unfavorable conditions when it comes to human rights because of this relationship. Results from this investigation show that media can influence human perceptions of Islam as both a terrorist organization & attributing the Islamic religion and Muslim culture with terrorist acts. The media's portrayal of Muslims is linked to Islamophobia, according to the findings of the study. When reporting on religious or ethnic issues, the study recommends requiring media organizations to have media ethics, laws, and policies that compel journalists being more responsible & unbiased. This will help to eliminate aggressive interaction & religious intolerance.

Key words: CNN effect, Islamophobia, Media Images, Racism, Stereotypes, Terrorism

INTRODUCTION

Propaganda machines are increasingly relying on technological advances & mass social networks in order to spread baseless fringe beliefs that are recalculated endlessly, establishing a false credibility for one different set of facts in order to have an impact on government policy. The media plays a critical role in shaping public opinion and drawing more attention to global disasters and emergencies. An ethnic cleansing or genocide can be found in any part of the world at any time. To achieve genocide, false narratives have been used against particular religious or ethnic groups throughout history. A nation's leaders used the dissemination of knowledge to regulate international perception on these issues, promoting and reinforcing these narratives. People who are marginalized are oppressed by the media and information transmission, according to this perspective (Bail, Christopher, 2012).

Media coverage of significant social grievances & violations of human rights can help mobilize international public sentiment & work collaboratively, which in turn can lead to the implementation of new policies that alleviate humanitarian crises. The international community's financial assistance and facilitating in these crimes against humanity is shaped by the cultural, ethnic, institutional, & political circumstances in which the media, general perception, and representatives interact. In this way, the impact of the media and political leaders' narratives on people's lives is evident. Ethnic minorities' distinctive cultural traditions (Steven Livingston and Todd Eachus, 1995).

The media can have a significant impact on foreign policy decisions involving religious minorities' human rights & progression if the interactions between the mainstream press, ideological authorities, and public opinion are studied. The ability of the media to influence foreign policy will be proven through a critical examination of the history of the human race fundamental freedoms & foreign affairs, the advancement of media portrayals of human rights, the identification of key actors and communication models. As technology & news media become more prevalent in the global community, this topic is of great importance. Related to anti-Islamism or the bashing of Muslims in US media and abuses against religious minorities are strongly linked to using mainstream media by multilateral governments (D. Domke, 2004).

Bleich (2011) points out that since the publication of Edward Said's *Orientalism* throughout the 1970s; the Western world has come to recognize Islam with negative portrayals, sentiments, and stereotypes. The media's treatment of Islam-related issues underwent a sea change at the dawn of the twenty-first century, and this deserves attention. Maybe the most significant media sensation in history was the September 11, 2001 terrorist acts on the World Trade Center Twin Towers of New York City and the Pentagon in Washington DC (Imhoff, Roland, and Julia Recker, 2012.).

Even though anti-Muslim sentiments had existed for some time prior to September 11, 2001, the terrorist attacks and the ensuing response have heightened anti-Muslim stereotypes, such as the assumption that Islam is inherently violent or that Muslims have a proclivity for terrorism. Muslims have been exploited by certain individuals since the September 11 attacks

in order to advance their own agendas since then. Like other configurations of prejudice, Islamophobia's validity can be measured objectively. Experimental research is an effective method for exposing this bias, which affects people on both political sides of the aisle (Larsson, Göran, and Simon Stjernholm. 2016).

Since 9/11, scholars have delved deep into the reasons for this rise in anti-Muslim sentiment, and they've found a variety of explanations, including a growing Muslim population and/or a political motivation to create a "Islamic threat" (Cesari 2010). It is important to recognize the media's pivotal role in the construction, reproductive capacity, & dissemination of belief systems & ideologies as well as their influence on public opinion, voting behaviour, and policy preferences. Understanding the media's coverage of Muslims and Islam is critical to gaining a better understanding of public attitudes toward Muslims (Merolla et al, 2013).

Theoretical Framework

Many academics have examined how Muslims and Islam are portrayed in various forms of media and geostrategic contextual factors, and also the overwhelming majority of them will have discovered negative stereotypes of Muslims and Islam (Ahmed and Matthes 2017).

While these representations of Islam focus on portraying it as a violent religion that is intrinsically linked to terrorism and/or othering, they also seem to focus on portraying Muslims as that of an unidentifiable "other" to Western culture (Sunar 2017). According to Samaie and Malmir (2017), "radical Islamists and Islamic militants" are commonly used derogatory terms to describe Muslims who appear in the media. Similar to Nickerson's (2019) When it comes to reporting terrorist attacks in France & Turkey, "mainstream media framing utilizes prejudiced, negative imagery...in a manner that enhances current prejudice against Muslims, also when Muslim are necessarily victims," according to findings (Nickerson, Connor, 2019).

Collectivism, social, economic, and political developments can occur when foreign actors communicate with each other. The media, according to the model, play an important role in development by disseminating information. This article points out that the media's Eurocentric perspective on knowledge is at odds with the traditional model of communication development. Decolonization or colonization of information, even though critical to development, still places the west as a political leader in information exchanges (Richards, Barry, and Lorraine Brown. 2017).

The CNN effect theory has been the most prevalent model in this debate. When it comes to making foreign policy decisions, this model focuses on three fundamental actors: the media, political figures, and also the public opinion (Peksen, Peterson & Drury 2014). Reporting on major world events, human rights abuses, civil conflict, political persecution, genocide (to name a few), and other humanitarian crises helps shape public opinion and exerts pressure on elected officials to take action. Various frameworks are examined inside the framework of the CNN effect to demonstrate how well the media can significantly affect comment but also foreign policy. Empathy, distance, and supportive framing are all used by the media in their coverage of the situation (Robinson, 2002). Not just whether social change is taken is

determined by these strategies. "Empathy framing" refers to the practise of the media highlighting human suffering and criticizing the government's response in order to influence public policy. The term "distance framing" refers to the process of separating the general public from the victims of a natural disaster that has occurred elsewhere in the world. In promote public endorsement for foreign affairs, the media uses spacing but also compassionate framing to help governments incorporate foreign affairs into their domestic agendas (Robinson 2002). This model is essential to foreign policy implementation. However, the exact timing and cause of the CNN effect are still up for debate. CNN's effect occurs when politicians lack a clear understanding of an economic or political issue. What the issue is and which countries are currently in it determines the best course of action. Whether or not the CNN effect has an impact on policymaking is debatable (Robinson 2002). It is also unclear whether the CNN effect serves to enlighten the public about human rights or serves as a primary tool in human rights abuses. With regard to the CNN effect, media and public opinion, and the actions of global leaders, these approaches have a significant impact (Rai, Shikha and Chitra Tanwar. 2015).

There is a correlation between the CNN effect and also the policy-interaction prototype. On the other hand, both agree that governments must contend with the media in order to find consensus on the most pressing issues of the day. According to the CNN effect, the policy-interaction model is glorified. However, understanding how well the mainstream press, the administration, and the government service together to develop essential policy decisions in financial backing of community activities is critical to this model's comprehension. As a result of these models, low- and middle-income countries are able to develop international affairs on humanitarian law that has a significant impact on the social, intellectual, institutional, and political context. Global actors in media, nationally and internationally leadership, and the public's opinion all play a significant role in each. This means that these frameworks assist in understanding how civil liberties foreign policy is formed (Seib, P. 2002).

Framing the Islamophobia; Evidence

At the same time that CNN has condemned the attacks, it has launched an aggressive verbal assault on Islam but also Muslims in general. As a result, CNN frequently airs programmes and documentaries depicting Islamic religion as a major source of global violence and terrorism. Media, as per Malleus (2000), don't just report on what's happening in the world; they also provide their audience with insight into what's going on. As a result, the audience learns whether to see certain events in a positive or negative light. It's happened with Muslims and media coverage of Islam. There is a strong influence on society by media agencies, and the United States is one of those countries (Wajahat Ali et al, 2011).

After terrorist attacks, the Islamophobia does seem to increase in the aftereffects of election campaigns wherein candidates pledge to be hard on terrorists, mostly by slamming Muslims. In the name of jihad, two Muslims were arrested: one on scepticism of planting bombs in New York & New Jersey and the other for counts of violent incidents in Minnesota. Republican presidential candidate at that time Donald Trump immediately prompted local

police to characterised "questionable" individuals, "as they do in Israel," immediately following this incident (Khaled A. Beydoun, 2016).

Three hundred and forty-four people have been involved in violent extremism in the United States since September 11, 2001, according to the Triangle Center on Terrorists and Homeland Security. This does not include the 49 victims of Omar Mateen's shooting rampage in Orlando's Pulse nightclub earlier this year. In a study by the Public Religion Research Institute, over half of Americans said they rarely or never talked to a Muslim. The majority of Americans also claim to know little or nothing about Islam (57 percent vs. 26 percent) (Robert P. Jones, 2019).

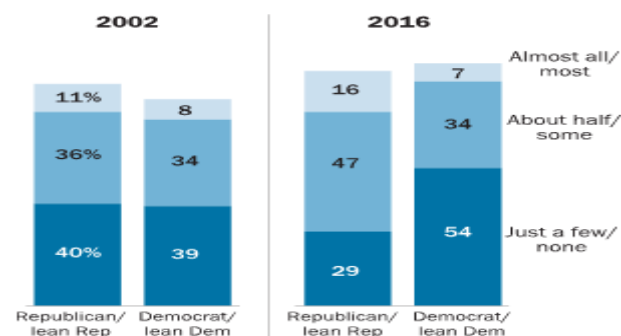
Only a small percentage of Muslims have changed while two American-led military conflicts on Muslim countries but also multiple terrorist acts have taken place in the last 30 years as well as a plethora of committee testimony but also comprehensive media exposure of Islam, there has still been a lack of public support for Islam. American indifference of Islam & Muslims stretches to a strange lack of curiosity about the religion (Jones, Robert P, 2020).

Execution-style shootings of Muslims have taken place both inside and outside of mosques. On their way home, they were stabbed to death. Throughout their businesses, schools, and on the streets, they've been beaten. For example, they have been egged outside Wal-Mart, scorched with coffee in a park, shot and punched while pushing strollers full of children. In addition to the vandalism they've suffered, their children have been taunted and harassed. A group of men has shown up at their door, threatening to set fire to their home if they don't leave. They have been fired because they wore hijabs and prayed in their workplaces. They have witnessed the destruction of their cemeteries and the desecration of their Quran. Some business owners have put up signs advertising "Muslim-free zones" after receiving death threats against a Muslim congressman (Rubin, Jennifer, 2020).

Both inside and outside mosques, Muslims have been executed in execution-style shootings. They were assassinated as they returned home. They've been beaten in their shops, schools, and on the streets. A few examples include being egged in front of a Wal-Mart, doused with coffee in a park while pushing strollers full of children, and being shot and punched in the face. Their children have been taunted and harassed in addition to the vandalism. A group of men has arrived at their door, threatening to torch their house unless they leave. Because they wore hijabs and prayed in their workplaces, they have been fired. Their graveyards have been desecrated and their Quran has been destroyed. After receiving death threats against a Muslim congressman, some business owners have posted signs advertising "Muslim-free zones" (Flaskerud, Jacquelyn, 2013).

Views about anti-Americanism among U.S. Muslims have grown more partisan

How many Muslims in the U.S., if any, are anti-American?



Source: Survey conducted Jan. 7-14, 2016. Other/don't know responses not shown.

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More US citizens (49 %) suspect that at least "some" American Muslims are anti-American than believe "merely very few" and otherwise "nobody really" are anti-American, as per a January 2016 poll. In the last 14 years, this issue has become much more polarized (see graphic). According to a survey conducted in February 2017, the majority of Americans do not believe that American Muslims support extremism on a widespread scale. Overall, 40 percent and 15 percent of American Muslims, respectively, presume there is very little support for extremism in the country. Nearly a quarter (24 percent) believes that American Muslims have some support for extremism, while 11% believe that there is a lot of support. Muslims in the U. S. face a lot of discrimination, according to 75% of those polled. On the other hand, only 4% of Americans said the same thing about President Barack Obama back in 2011. And about two-thirds of respondents said they were concerned about the direction the country is taking (Pew Research Center. 2019).

There were 257 anti-Muslim hate crimes reported by the FBI in 2015, a 67% increase from the previous year. 301 individual crimes were committed, 71% of which were crimes against people, rather than property. It is possible for an incident to include more than one type of crime. In contrast, property offences like vandalism or theft were more commonly committed against other religious groups. For example, 64 percent of anti-Jewish and 51 percent of anti-Catholic offences in 2015 were vandalism, compared to just 23 percent of anti-Muslim offences that year. According to the FBI, there had been 257 anti-Muslim violent acts in 2015, a 67% boost from 2014 ((Pew Research Center. 2017). More than two-thirds of the murders are committed against people, not property. In some cases, or more one type of crime may be involved in a single incident. Vandalism and theft were much more common criminal offences against all other religious groups than against Christians. While vandalism was responsible for 64 percent of the crimes against Jews in 2015 and 51 percent of those against Catholics, only 23 percent of anti-Muslim crimes were vandalized that year (Richards, Barry, and Lorraine Brown. 2017).

ANTI-AMERICANISM AS REACTION TO ANTI-ISLAMISM

Following 9/11 and the emergence of a world - wide war against terrorism United States and Its Allies, anti-Americanism has become a permanent feature of world politics. In the Arab and Muslim worlds, as well as parts of Europe, the debate over war in Iraq and afterwards the war itself stoked even more anti-American sentiment. There are areas of the world where anti-Americanism and anti-globalization go hand in hand.

Jihadism and Islamic Iranian revolution didn't begin Islamist anti-Americanism until after the 1990s well before the emergence of Jihadism. Secular Arab regimes like Nasserist and Ba'thist ones, with their anti-American ethos and Soviet allegiance, fostered their growth. Anti-American sentiment and the belief that the United States had been secretly planning against the Arabs were indoctrinated into the minds of millions of people in the Middle East by pledging allegiance to Israel (Stephen Zunes, 2001). Arab anti-American secularism was culturally indistinguishable from politics worldview. However, it had a significant impact. Islamist anti-Americanism, by making a significant contribution element of significance — a global perspective A Western plot to expel Arabs from the West and regions dominated by Muslims and Arabs (. It is crucial to understand contemporary Islamist anti-Americanism if one understands the sense of being confronted by a conspiracy as a primary justification and motivation for creating the "American enemy," it serves Islamists well. Because Islamists became the most vocal opponents of American foreign policy in our time, we can conclude there is a cultural conflict taking place (Rami Khouri, 2002).

With data from the Global Attitudes Project (GAP) and the Arab Barometer, a survey of over 58,000 Arab citizens in the Middle East and North Africa (MENA), we recently published a Political Studies paper on the causes of political and social anti-Americanism (AB). First and foremost, and in contrast to academic consensus, we discover that anti-Americanism is quite widespread in the Arab region, both politically and socially (see Figure 2 below). Arabs have a negative view of the United States, but they are also wary of American citizens. Political and societal anti-Americanism appear to be linked in a way that makes it impossible to separate the two viewpoints (Corstange, 2015).

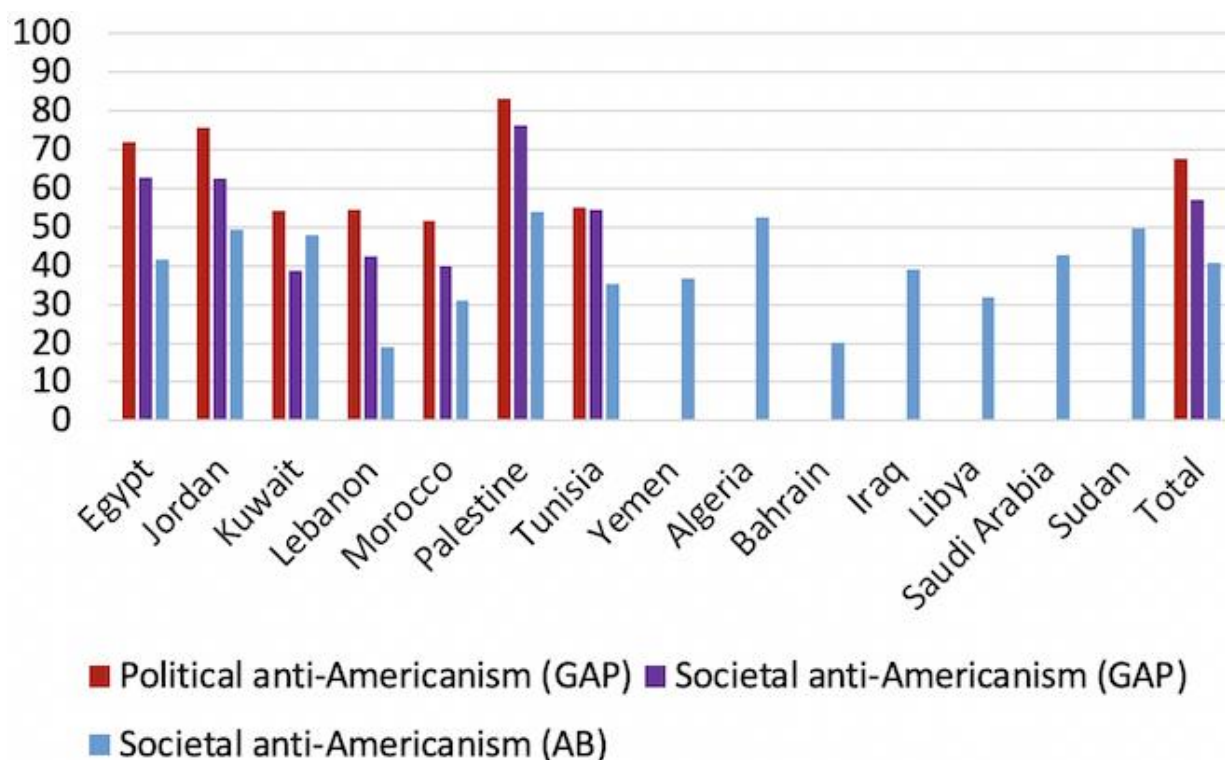


Figure 2: Mean anti-Americanism by country. Source: Glas & Spierings, 'Connecting Contextual and Individual Drivers of Anti-Americanism in Arab Countries', *Political Studies* (2020).

Research shows that the reasons for people's negative views of the United States and the United States of America are similar. Interventions by the United States, whether in the form of troops, military aid, or economic investment, have contributed to the rise in public anti-Americanism on both a political and social level. This gives us a clearer picture of the situation. Anti-Americanism is in part a result of US government actions. Although the United States is held responsible for the interventions, ordinary Americans are also held responsible for them. In other words, it appears that the American people are aware of their democratic responsibility for the government's actions (Tokdemir, 2017).

Anti-Americanism in Pakistan

Anti-Americanism and religion are powerful rallying points in Pakistani society. This strategy has long been employed by a number of Pakistani politicians in order to influence public opinion and protect their own interests. A powerful anti-American narrative arose during Pakistan's involvement in the Indo-Pakistan War of 1965. Bhutto claimed that the United States plotted to remove him from power after he rejected Henry Kissinger's request to cancel Pakistan's nuclear programme in 1977, when he was secretary of state (Chiozza, Giacomo, 2009). The number of Pakistanis who have a negative or neutral view of the United States has dropped from 80 percent in 2012, according to a Pew Research Center poll conducted in 2014 (Craig, Tim, 2015).

Recently departed Prime Minister Imran Khan also used anti-American rhetoric well before ballot on the no-confidence motion. Claimed the opposition's motion of no-confidence in his government was a plot by the United States to depose him and his government. It was claimed that the US plotted to remove him after he refused to hand over Pakistani military bases to them. Imran Khan's protests across the country have drawn large crowds since his ouster. As a result, he has bolstered his assertion of betrayal as well as branded the opposition "traitors" who compromised Pakistan's national interests in order to appease their foreign masters (Wesley Rahn, 2022).

That anti-American sentiment is so prevalent in Pakistani politics begs the question of why it is so prevalent. In Pakistani politics and society, it appears to be deeply ingrained. As a result, it is worthwhile to investigate whether anti-Americanism is a myth or reality, and how it affects people's mindsets. In his anti-American rhetoric and determination to defend Pakistan's sovereignty and independence, does Imran Khan have any truth to his words? (Uzair Sattar, 2022).

Imran Khan and his supporters don't give a damn about alternative facts in today's world. Anti-American sentiment in Pakistan is not a direct result of his narrative. Accusations of conspiracies in Pakistani politics may be dismissed as a resurgence of old tropes. By avoiding an examination of how Khan can so easily squeeze in to the anti-American attitudes and dynamics, Pakistani ideology and also its foreign relations are not confronted at all. Pakistan is a market for anti-American sentiment. Only 36 percent of Pakistanis (according to a Gallup poll) believe the foreign conspiracy claim. More than two-thirds of Pakistanis (72 percent) believe the United States is Pakistan's enemy rather than ally, according to the same poll. Over the past two decades, this number has remained fairly constant. Since 1990, two-thirds of Pakistanis have been exposed to Pakistan's most intense anti-American sentiment (Gallup Pakistan, 2022).

Foreign policy grievances between the U. S. & Pakistan are well-known. Washington's establishment often dismisses these grievances as "familiar tropes" when they are raised by Pakistan. Anti-American perception in Pakistan rises regardless of whether or not the United States believes these grievances are legitimate. U.S. foreign policy objectives become increasingly difficult to achieve as a result of this. Pakistan's anti-American sentiment is rooted in a distrust of the United States, and a shift toward non-traditional security cooperation may be the only structural solution (Smith, William, 2020).

Way forward and conclusion

This study found that the media continues to portray "Islamic" terrorism as a greater issue from Muslims linked to global terrorist organizations is also US citizens—and domestic terrorism as individual instances of disturbed individuals. Anti-Muslim perception in the U.S. is fueled by this media framing. Politics and international relations between Islamic countries and the United States could be influenced by this media framing.

In the terrorist acts, the potential danger from Muslims is even significantly larger even though terrorists are residing among us. Acts committed by Muslims with "international" ties

received much longer news coverage than domestic acts of terrorism that had no international ties. 645 articles were written about international Muslim terrorism, compared to 237 articles about domestic terrorism by people of other faiths. Expanded coverage of Muslim terrorist acts increases fear and not only perpetuates Orientalism, but also increases the fear of Islam as a result of this coverage.

Muslims have been portrayed as terrorists in the media consistently since 9/11, and this has an impact on Muslim Americans & how they are viewed by others in the United States. According to the findings of this study, Muslim terrorists are portrayed in a different light than non-Muslim terrorists, further fueling an already-existing fear of the "other." U.S. media's global ubiquity enhances the impact of this frame on international relations with Islamic countries." There has been much discussion in recent years about how "negative characterization of Muslims in the Western press is globalised and could eventually lead to a kind of culture war with horrific implications for people civilization at any given time ," according to Khan et al (2012).

Pakistan's anti-Americanism is rooted in a military-first, people-second approach to dealing with the United States. This prism, on the other hand, will be less useful in the future. In light of a new common enemy, the United States has prioritized India's strategic interests over Pakistan's. A decade of Pakistan's warnings about Afghanistan have been ignored by the United States, that is now home to worst humanitarian catastrophe in the entire world. Seeing Pakistan through the red-tinted glasses is a real possibility as the United States prepares for major power competition with Xinjiang.

If the Pakistan-U.S. relationship is to succeed, it must move away from military-centric thinking and instead focus on new ways to address nontraditional security risks, such as climate change and environmental economics, instead of fighting these shifting dynamics. It's possible that the COVID-19 pandemic tested this theory as well. At the mid of 2022, the United States had given Pakistan the most vaccines via its global distribution programme. Additionally, shifting from traditional and formal security measures to more of human security and non-traditional security cooperation will allow the United States to work more effectively with democratically elected governments rather than the military. At the very least, it would give the impression that perhaps the United States nevertheless views Pakistani democracy as something worth promoting rather than something to be undermined. This will give civilian leaders—who have microphones and pulpits but not military officials—the opportunity to discuss Pakistan's relations with all superpowers in a more open and transparent manner.

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