MUSLIMS IN THE MEDIA:
THE NEW YORK TIMES FROM 2000 - 2008

by

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ABSTRACT

Although it is widely recognized that Muslims and Middle Easterners were negatively portrayed in the media after the terrorist attacks on September 11, 2001, few scholars examine the long term media presentations of Islam in the United States. The studies that have explored the relationship of the portrayal of Islam by the media have used short term, limited sampling techniques, which may not properly reflect the popular media as a whole. The current research uses data from the New York Times from 2000-2008 in order to determine whether the popular media was portraying Islam in a disparaging manner. The analysis includes the use of noun phrases in the publications in order to establish if the media portrays Muslims and Islam negatively. In particular, I am interested in the trends of this media's representation of Islam, if the publications promoted a stigma towards Islam, and if the trend continued from 2000 to 2008. The results of the analyses are presented and discussed. The need for additional research in this area is also discussed.

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CHAPTER ONE: INTRODUCTION

Since the terrorist attacks of September 11, 2001 (9/11), many have argued that there has been a "clash of civilizations" between the western world and Islam (Bulliet 2003; Huntington 1996; Keyman 2007; Martin and Phelan 2002; Prothero 2007; Turner 2002). Some social scientists even contend that the media's rhetoric created a larger schism between the "east and west" than which had previously existed (Arjomand 2005; Belkhodja and Richard 2006; Bulliet 2003; Kabir 2006; Semmerling 2008). Although the tension in the United States (U.S.) towards Islam and other terrorist stereotypes has eased, the lasting effects that the attacks had upon the U.S. and its population are still debated (Haddad 2004). One way to examine if there has been long term effect upon the U.S. is to examine its popular media through the theoretical framework of social constructionism.

The current study is a quantitative content analysis of the media assessing the use of the word 'Islamic' over the course of nine years in order to analyze how Islam was represented across an extensive textual sample. I utilized the lexical analysis software, *Wordsmith,* in order to analyze the textual corpora of the New York Times from 2000 to 2008. The textual corpora is defined as a collection or sample of writings, which in this study includes only the New York Times published newspaper articles from 2000 to 2008.

The purpose of this research is to augment the existing literature in the following three ways: First, to analyze the use of the rhetoric referencing Islam in the media's publications from 2000 to 2008. Second, to ascertain the duration and extent of the New York Times' rhetoric ascribed to Islam in their published articles. Third, to examine if a reorientation is occurring or has occurred in this media's rhetoric regarding Islam over the past eight years.

CHAPTER TWO: LITERATURE REVIEW

This literature review will begin with the theoretical framework for the study, followed by a review of the current research discussing how Islam and Muslims are portrayed in contemporary media. Each separate media type is broken into its own section in this paper comprising of: television news broadcasts, online messageboards, Christian television, Hollywood film productions, medical journal papers, newspapers, and print media.

Theoretical Framework

There is a common quote by Walter Lippman from his book *Public Opinion* in 1922 that is used to describe the main theoretical concept of social constructionism:

> For the most part we do not first see, and then define.… We pick out what our culture has already defined for us, and we tend to perceive that which we have picked out in the form stereotyped for us by our culture. (Lippman 1965: 54)

His quote emphasizes the social constructionism framework by focusing upon how knowledge is socially created and accepted by a people, which can then influence the way in which people perceive reality.

Social constructionism, as argued by Berger and Luckmann (1966) and Spector and Kitsuse (1973), emphasizes the shared meanings that people hold. These shared meanings are active social relationships that are changing; whether ideas, interpretations, or knowledge, they are beliefs that groups of people agree to hold in common due to their social knowledge and surroundings (Berger and Luckmann 1966). These agreements may not always be objective reality, but it is how the group agrees to see the world in a constructed reality. Therefore this

constructed reality is strongly influenced by cultural trends and social forces. Examples of this socially constructed reality can be seen with certain social conditions in society that were at one time considered to be serious social problems; however, now in the twenty-first century, although the social conditions still exist, they are no longer social problems in society. For example, divorce and single parent families were seen in the early 1900's as serious social problems for the society as a whole; however in this contemporary society, divorce and single parent families are no longer seen as large social problems (Usdansky 2008). Criminal social behavior can be criminalized and decriminalized independent of any changes in society (Spector et. al 1973, Surette 2007). With the theory of social constructionism, these changes are expected and deemed as a natural progression of the order of society and are a part of social problems theorizing (Hannigan 1995).

In order to demonstrate how social constructionism is tied to the media's portrayal of Islam, we must first consider how people gain social knowledge and then determine how people come to this socially constructed reality. In social constructionism, people gain social knowledge from four main sources: personal experiences, significant others in their lives, institutions or groups, and the media (Berger et. al 1966). Each of these types of experiences is self explanatory in nature and they play their own role in developing a reality or paradigm in life.

Social constructionism theory also recognizes that there are three main types of reality: experienced reality, symbolic reality, and the socially constructed reality (Berger et. al 1966, Spector et.al 1973). Experienced reality is deemed to be all the events and personal experiences that an individual has and views the world through. Symbolic reality on the other hand is comprised of the three other sources of knowledge as listed above: significant others,

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institutions, and the media. It is a collective from of reality that is deemed symbolic since it is not a reality that is experienced firsthand. It is argued that the majority of what we believe about the world is symbolic reality, especially in a modernized and industrialized world. An example of this symbolic reality is easily demonstrated with modern science. Students are educated that everything is made out of protons, electrons, and neutrons; however, the majority of people that are taught this never actually see these particles. It is only the elite scientists that have the equipment to actually see these particles which have the experiential reality. So, for the majority of people it is considered symbolic reality, for they have not seen the particles, and it is agreed upon by society that these particles exist and make up everything that we see, taste, and breathe. Therefore, experienced reality and symbolic reality are combined to make the social constructed reality that social constructionism is based upon. Social constructed reality is what each individual believes the world to be like based upon both experienced and symbolic reality (Berger et. al 1966, Spector et. al 1973).

Other theorists, using the social constructionism theory, have argued that symbolic constructed reality can affect almost every area of life (Hannigan 1995, Spector and Kitsuse 1973, Altheide 1976). For example, it can be used in environmental sociology (Hannigan 1995), science and technology issues (Bijker, Hughes and Pinch 1987), gender and sexuality identity (Mackie 1987, Ponse 1978), and media studies (Altheide 1976, Stallings 1990). The arguments that are most relevant to this study are the arguments regarding media studies. Altheide argues specifically how influential the news media can be in society, while the news can also distort events with their overall coverage (1976). Therefore it is important to study how and why symbolic reality is constructed, specifically within the media.

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With the busy lives of the people that make up advanced, industrialized societies, like the U.S., a large part of reality is based upon symbolic reality with the media's input, and not just experienced reality. How the media portrays the world plays a larger role in developing this symbolic reality since the majority of people are on the go conducting their busy lives and have limited experienced realities (Surette 2007). The media is also a large factor due to the fact that media can be both regional and national in circulation and can also reach mass audiences, regularly in the millions, in both electronic and paper based media outlets twenty-four hours a day. For example, the New York Times circulated on average 1,149,576 copies daily in the year 2000, maxed its circulation in 2003 with 1,194,491 daily copies or electronic subscribers, and finally averaged out to 1,077,256 daily readings in 2008 (New York Times Company 2010). So, the New York Times reaches millions of people on a daily basis not only with its printed publications, but also with its electronic subscribers.

Due to these mass audiences that purchase, read, or observe the media's knowledge and output, the media is seen as a powerful force in social constructionism. Not only for its distribution power or circulation impact, but because the media can filter the knowledge that it portrays. The media can filter out any competing socially constructed realities. For example, it is commonly known that certain brands of news media typically portray one particular side of the news and have a tendency to be on the side of whatever is socially acceptable by its funding sources. An example would be that Fox News is known for producing more conservative viewpoints, while MSNBC News is known for producing more liberal viewpoints. Therefore the study of the media is important in order to determine which symbolic reality is being portrayed and potentially accepted by the majority of its viewers. Other sociologists have started

reviewing the media's portrayal of Islam in various sources in order to determine how the media is truly portraying this religion.

Before the terrorists attacks on September 11, 2001, many people living in the United States did not know what Muslims believed, nor knew what they practiced for their religion (Prothero 2007). The news media was quick to respond to these questions via television, websites, message boards, magazines and newspaper articles after the attacks. However, it became apparent that the media's portrayal of Muslims and Islam was linked to negative rhetoric and may not have properly reflected the religion (Arjomand 2005; Bulliet 2003; Byng 2008; CAIR 2002; Karabell 1995; Turner 2002). Due to this, many researchers began to look at the negative rhetoric that was being used in the media. From these studies, there were seven main types of media that have documented negative portrayals of Islam: television news broadcasts, online messageboards, Christian television, Hollywood film productions, medical journal papers, newspapers, and print media.

<u>Television News Broadcasts and Online Message Boards</u>

In television, Martin and Phelan (2002) conducted a study of U.S. television news broadcasts and a CNN online messageboard documenting how these media groups portrayed Islam in the week following September 11th. They evaluated television broadcasts from CNN, ABC, CBS, NBC, and FOX and the CNN online messageboard and then compared how each of the media used noun phrases relating to Islam. Their findings indicate there was a strong cross-media correlation of the word "Islamic" with unfavorable definers such as: terrorist, militant, radicals, extremist, and fundamentalist. They also found a dominance of cultural stereotypes in

both media forums that were hostile towards Islam and portrayed Islam negatively. The

researchers had anticipated partial negativity due to the timeliness of their study; however, they

found it interesting the high level of virulence toward the population group. Although the study

found a broad range of favorable presentations of Islam, these portrayals were limited to being

used for "our American Muslims" and not all Muslims or Islam (2002). Overall, Martin and

Phelan found that there was a polarized representation of American Islam versus the

international Islam as a whole in both television and online messageboards (2002).

<div align="center">Christian Television</div>

Christian television was also examined in it its portrayal of Muslims in the 700 Club

program (Gormly 2005). Although Gormly's study focused upon how the Christian program

supports Israel and people of Jewish descent, the author noted that there were negative

stereotypes of Islam in the program as well (2005). His study used an ethnographic content

analysis of the 700 Club for two calendar weeks following September 11th, including that date

(2005). The theme that emerged from his research was that the program used harsh rhetoric

when concerning Islam and Muslims and that the U.S. and Israel had a "deadly, persistent and

irrational enemy" that was Islam (Gormly 2005:262). For example, the program also used

"frightening" images of "militant Islamic rallies" while the correspondent told the audience on

one occasion: "Radical Islam… sounded from a variety of quarters, 'death to America, death to

Israel' (262)". On the September 12th program, one of the other correspondents stated:

As we've been saying, the nation must wake up. Islamic extremists …won't

negotiate…(they are) fanatics, instilled with hatred…we're the great Satan, (and)

they must eradicate us in a Jihad..." (Gormly 2005:263)

Although Gormly's research was focused upon the Christian connection with Israel, the blatant

negative portrayal of Islam still was apparent in his research (2005).

Hollywood Film Productions

The research that has been conducted with Hollywood film productions, was primarily

done by Shaheen in his book and journal publication: "Reel Bad Arabs: How Hollywood Vilifies

a People" (2003). He studied film productions from 1896 to 2003 with over 900 films in order to

determine how moviemakers portray peoples of Arab or Middle Eastern descent. What became

apparent in his research was that Muslims and Islam were generalized into most of the portrayals

of Arabs in films and were depicted with negative stereotypes and rhetoric repeatedly (2003).

What also emerged in his research was that filmmakers collectively portray Arabs and Muslims

as: "brutal, heartless, uncivilized religious fanatics and money-mad cultural 'others' bent on

terrorizing civilized Westerners, especially Christians and Jews (172)." Although his research

primarily precedes the terrorist attacks of September 11th, the author notes that these negative

portraits have continued to increase since 9/11 (2003). Shaheen also denotes that the media's

"violent news images" surrounding the September 11th attacks propagated and exacerbated the

negative stereotypes in filmmaking (2003). He quoted one director: "We're not stereotyping …

Just look at your television set. Those are real Arabs (189)." The author argues "that one of the

elements that makes stereotyping so powerful, and so hard to eliminate, is that it is self-

perpetuating (188)." Shaheen's research solidifies the argument that Muslims and those of

Middle Eastern descent are stereotyped and portrayed negatively in the film industry as well.

Medical Journal Papers

Laird, Marrais, and Barnes conducted a study on how Islam and Muslims are portrayed in

medical literature with an ethnographic content analysis of MEDLINE, a medical journal

database. The medical journal papers that they examined for Islamic representation, are those in

MEDLINE[1], and are the next area where negative stereotypes were found. The authors used

over a 40-year time period from 1965 up to August 26, 2005 in their study (2007). The authors

argue that the importance of this research is due to fact that many clinicians and researchers

consult medical literature regarding their patients, especially regarding culture and beliefs that

they are not familiar with. The authors particularly note that this is evident with religious beliefs

as well, including Islam (2007). The two themes that emerged from the research are: a lack of a

detailed account of Muslim's lives and that the aggregate portrait of Muslims was skewed

negatively (2007). The overall research suggests that being Muslim has a negative effect on

people's overall health due to the fact that it is assumed that most Muslims are poor, rural, and a

part of refugee populations (2007). The authors also argue that the medical literature still

promotes Orientalist[2] or colonialist view of Islam, portraying the population group as the "other"

(2007).

<u>Print Media and Newspapers</u>

Newspapers and print media appear to be the most studied out of all the media sources listed above, with many researchers reviewing this topic both in the U.S. and in other countries. Starting with the research in the U.S., Semmerling researched The Atlantic Monthly, a monthly magazine in January/February 2005 in order to determine the level of negative stereotyping and rhetoric toward Islam in the literature (2008). Semmerling found that the articles and photo-montages exploited an Orientalist and Islamic fear by focusing upon possible Muslim invasion, future Muslim destruction, a possible Muslim nuclear attack, and the U.S.'s pending defeat in Iraq (2008). The pervasive focus in the January/February 2005 Atlantic Monthly publication upon the possible negative impact that Muslims and Islam could have on the U.S. reiterated a negative portrayal and stereotypes of "Muslim terrorists" (2008).

International print media research was done in multiple countries including Canada, Australia and Singapore as well. In Canada, Belkhodja and Richard performed a lexical and content analysis of six main French-Canadian newspapers from September 11, 2001 until September 12, 2002 (2006). They found that the press appeared to reassure the readers that their western civilization was superior to the under-developed, un-democratic, and outdated societies of the Muslim world (2006). What also emerged from their research was that the media perpetuated the "menacing" image of Islam by presenting "frightening" Islamic fundamentalists (2006). The authors conclude that due to the media's presentation of the terrorist attacks of 9/11 that the world stands more divided than before (2006).

Other research in Australia and Singapore found similar stereotyped and negative rhetoric. Regarding the media in Australia, Kabir examined the rhetoric regarding Muslims with

a study of several national newspapers in Australia from 2001-2004 while also using 130 in depth interviews of Muslims separately (2006). In Singapore, de Nelson performed a content analysis of a national newspaper in the country after September 11th up to September 2002 (2008). Both the Australian and Singapore studies found that the newspaper media presented Islam and Muslims with a negative perspective and rhetoric, which were also extremely narrow and fixed in nature (de Nelson 2008; Kabir 2006).

<div align="center">Muslim Responses</div>

While the focus of this research is not on Muslims' reactions to the media, many Muslims shared their opinions regarding the media's presentation of Islam in the research mentioned above. In fact, many Muslims reserved their harshest criticism for the media regarding the negative and fanaticized portrayal of Islam (Hallak and Quina 2004; Noor 2007).   This is an important topic for future research since many researchers are now considering what the lasting impact is of 9/11 upon the Muslims and Arabs in the United States (Haddad 2004). Some of the Muslims responses to the media are below in order to demonstrate the need for future research in these areas and the importance of the reviewing the media's representation of Islam.

One Muslim woman in a study that was performed by Hallak said: "I can handle all the stares from people but the most like horrible pain … is media," (Hallak et al. 2004: 334). Hallak examined a group of Muslim immigrant women and how the events of September 11, 2001, impacted their lives. According to Hallak many Muslims have even turned to alternative news sources due to the misrepresentations of Islam. They believe that the mainstream news sources are "untrustworthy" and "Islamophobic" (Noor 2007). Noor states that this could be the case due

to the fact that many Muslims feel that they are not being properly represented in the media (2007).

Even Muslims in Australia are expressing the same frustration with their media representation:

> "Even though we don't believe what they (the media) are saying, it still has a big impact because you've grown up here all your life, you consider yourself an Australian and the media basically, is almost stabbing you in the back. I've never done anything wrong to this country … and they always, not clearly, not specifically state the fact …that Australia would be better off without the Muslims," (Aly 2007, p 35).

Reorientation, Reconfiguration, and Correction

Researchers are now suggesting that a reorientation, reconfiguration, or a correction needs to occur in how the media presents on Islam, their beliefs and their value systems (Bulliet 2003, Mostafa 2007). Although it is debated if the media will participate in this change (Kabir 2006), the present study will help to demonstrate if a reorientation is occurring in the media, at least in the New York Times published newspaper articles.

The previous studies that have examined the portrayal of Muslims in the various media, although beneficial in noting that the negativity exists and that a reorientation needs to occur, lacks the extent of the media's portrayal of Islam as well as how long this negative rhetoric continued in the popular media. Did the negative rhetoric in the media continue after the one year anniversary of 9/11? If it did continue, was it used in increasing quantity? Or did the use of

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negative rhetoric towards Islam finally decrease over time? Has the media finally reoriented itself toward a more positive portrayal of Islam on the whole?

Overall, this analysis will improve upon the existing research by establishing the extent of the negative rhetoric in the media's presentation of Islam in a major news publication in the U.S. More specifically this study examines the New York Times over an extended period of time to see if any trends in negative rhetoric occur. Secondly, this analysis will help to determine how long these portrayals and rhetoric occurred in these publications. Analyzing these data will help to alleviate the debate if the negative rhetoric is still occurring towards Muslims in the media. It will also become apparent if there has been a shift in the media's presentations of this people group since 9/11.

CHAPTER THREE: METHODS

For this analysis I selected the New York Times due to its reputation as a nationally and internationally influential newspaper (Boykoff 2006). It is also very prominent in the United States having an average daily circulation of over one million during this time period (Boykoff 2006, New York Times Company 2010). The time period I selected from 2000 through 2008 will represent not only how Muslims were portrayed prior to the terrorist attacks of 9/11, but will also demonstrate the long term effects of the attacks on Muslim's representations in the media. This time period will also be the most consistent in evaluating due to the fact that it was through the duration of one presidential appointment, the George W. Bush era. The length of time of the study should also reveal if there were changes in the way that Muslims were portrayed in the media, since most of the other research focuses only around the time of the terrorist attacks of 9/11 or other short periods of time.

I selected a quantitative content analysis for my research due to the fact of the large textual corpora and sample size. Although ethnographic content analyses are becoming more favorable in content analysis research (Altheide 1996), I concluded that this type of research would be too cumbersome due to the sample size. I also determined that the quantitative content analysis would allow me to analyze the content more efficiently, which is summarized by Starosta:

> Content analysis translates frequency of occurrence of certain symbols into summary judgments and comparisons of content of the discourse… whatever "means" will presumably take up space and/or time; hence, the greater that space and/or time, the greater the meaning's significance. (Starosta 1984: 185)

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Therefore through counting the frequency of occurrence of negative terminology and unfavorable definers, as others have in their research, through the content analysis I will be able to determine how Islam and Muslims were portrayed and if they were portrayed negatively overall.

In the analyses I used *Wordsmith*©, a lexical analysis software, in order to chart and analyze how Muslims were portrayed in the published newspaper articles of the New York Times from 2000 to 2008. To code the data, I examined noun phrases in all of New York Times newspaper publications. The methodology of noun phrases is modeled from Martin and Phelan's study of the rhetoric regarding Islam in US television and online messageboards (2002). In current research, this appears to be the most effective method of analysis due to the way that the portrayal and rhetoric regarding Muslims can be charted and studied. Although the noun phrase studies have their limitations, as Martin and Phelan note, this method of study is the most direct and structured way to analyze how the word Islamic is used over a time period and to determine how Islam and Muslims were portrayed during this specific time period as well (2002).

For the noun phrases themselves, I used two word noun phrases with the word "Islamic" being used as an adjective. The specific noun phrases that I examined are the top fifteen noun phrases that appear in each year as modeled after Martin and Phelan (2002). More specifically, I looked at the unfavorable defining noun phrases that have also been notated in other media representation research, such as Islamic: terrorist(s), terrorism, terror, extremist(s), extremism, militant(s), militancy, fundamentalist(s), fundamentalism, radical(s), radicalism, Fascism, and jihad.

All of the New York Times full newspaper articles that contained the word 'Islamic' were downloaded, separately by year, with the editorial and news articles separated out by LexisNexis Academic®. The editorial sections including letters to the editor and any other articles that were not objective news were notated as such by the New York Times. These editorial and news sections were downloaded separately in order to ensure the data's consistency with the analysis. This is similar to Martin and Phelan's study in 2002 where they separated their findings from the news stories and the messageboard results.

After the files were downloaded and separated, I separated the noun phrases by utilizing the software *Wordsmith*©. Then I analyzed each year independently, separately analyzing the news and the editorials, in order to see if any trends were evident. Then I examined the nine year period overall to see if any long term themes emerge over that time period.

Although I originally intended to separate out the front page articles and the different sections of the paper in this research study, I found that there were inaccuracies and multiple duplications in the data and the full articles when downloading them from LexisNexis Academic®[3]. Due to these complications and the inconsistency of the data, I will leave this detailed segregation of articles to areas of future research.

CHAPTER FOUR: RESULTS

Overall in the textual corpora there were 15,757,749 words from 2000-2008 that were included in the analyses. The analytical sample was comprised of all the New York Times articles that used the word 'Islamic' in their text. The term 'Islamic' was used 27,874 times in the nine year time period, for a total of 0.18% inside of the entire textual corpora itself.

Each year's results are broken down below with the top three most popularly used noun phrases along with their total percentage of usage for that particular year. The percentage listed in each year's results is comprised of the particular noun phrase calculated from all of the top fifteen most popularly used noun phrases during the specific year and group. This method of notating percentages was selected from previous research by Martin and Phelan (2002), and can therefore be used in future analyses. There were trends in the top three most used noun phrases for each year respectively; therefore they are worth notating accordingly. After each year is discussed in detail, a summary of the findings and trends are to follow.

Year 2000

In the year 2000, Islamic militants, Islamic Revolution and Islamic group were the top three noun phrases in the news and non editorial sections of the New York Times. "Islamic militants" was mentioned 5.13%, "Islamic revolution" was mentioned 5.01%, and "Islamic group" was mentioned 4.03% of all the Islamic noun phrases found in this group of articles. These results are found respectively in Appendix A in Table 2. For the editorial sections and types of articles in this year, the top three noun phrases were "Islamic militants" mentioned 8.11%, "Islamic jihad" mentioned 5.41%, and "Islamic revolution" mentioned 5.41% usage respectively. These results are reflected in Appendix A in Table 3. Table 2 and Table 3 both

illustrate that the term "Islamic militants" was the most popularly used noun phrase during this year in both the news articles as well as in the editorial articles in the New York Times.

Year 2001

In Appendix B Table 4 reflects the results for the year 2001's non-editorial and news articles findings. The top three noun phrases for this year and type were "Islamic jihad" which was utilized 5.62%, "Islamic militants" with 5.2%, and "Islamic law" with 4.08%. Table 5 in Appendix B displays the findings for editorial articles for 2001 as well. The most often used noun phrases in the editorial articles were "Islamic world" with 12.82%, "Islamic jihad" with 9.89%, and "Islamic law" with 4.76% usage. Overall the noun phrase that was duplicated in the top three ranking from both the editorial sections and the news articles in this year was "Islamic jihad" with both tables reflecting approximately 5% of usage on the whole.

Year 2002

In the year 2002, the most often utilized Islamic noun phrases that were found for the news articles were "Islamic militants", "Islamic jihad", and "Islamic groups". "Islamic militants" was utilized 9.91%, "Islamic jihad" with 6.57%, and "Islamic group" with 5.13%. Regarding the editorial types of articles the most popular used Islamic noun phrases were "Islamic world", "Islamic jihad", and "Islamic terrorist". "Islamic world" was utilized 11.65%, "Islamic jihad" with 10.57%, and "Islamic terrorists" with 3.79%. The two most common phrases from both the editorial and non-editorial sections again was "Islamic jihad" ranging from 10.57% to 6.5% on the whole. Tables 6 and 7 in Appendix C display the outcomes for each type of articles independently.

Year 2003

For 2003, the most referred to noun phrases in the news articles of the New York Times were "Islamic jihad" (9.62%), "Islamic militants" (5.86%), and "Islamic revolution" (5.14%). These results can be found in Appendix D in Table 8. Regarding the editorial types of articles, the most popularly used noun phrases were "Islamic jihad" with 11%, "Islamic world" with 7.44%, and "Islamic state" with 5.18%. The total findings for this section are reflected in Table 9 of Appendix D. The commonalities of the two sections for this year are again "Islamic jihad" ranging between 9 and 11percent.

Year 2004

The top three Islamic noun phrases in the news articles during 2004 were "Islamic militants" with 8.4%, "Islamic jihad" with 5.12%, and "Islamic group" with 4.59% usage respectively. These results can be seen in Appendix E in Table 10. For the editorial articles in 2004 the noun phrases that were employed the most were "Islamic world" with 9.12%, "Islamic republic" with 5.07%, and "Islamic terrorism" with 4.39%. Table 11 in Appendix E lists the full results of this section. These findings reveal that there were no similarities within the top three most commonly used noun phrases in 2004 between the editorial type of articles and the news articles.

Year 2005

For the news articles during 2005, the most often used Islamic noun phrases were "Islamic jihad", "Islamic revolution", and "Islamic militants". They were mentioned with "Islamic jihad" at 12.07%, "Islamic revolution" at 5.04%, and "Islamic militants" at 4.47%. The results of this analysis can be seen in Table 12 in Appendix F. For the editorial type articles in

2005, the primary Islamic noun phrases were "Islamic jihad" with 8.15%, "Islamic extremists" with 6.01%, and "Islamic law" with 5.15% usage. The findings for these articles are found in Table 13 in Appendix F. The commonalities between the two types of articles were that "Islamic jihad" was both the most popularly used Islamic noun phrase ranging from 8 to 12 percent of usage during 2005.

<div align="center">Year 2006</div>

In the year 2006, the news affiliated article results can be found fully in Appendix G in table 14. The table demonstrates that the primary noun phrases in this representation were "Islamic jihad", "Islamic group", and "Islamic revolution". "Islamic jihad" was mentioned 5.3%, "Islamic group" was mentioned 4.03%, and "Islamic revolution" was mentioned 3.69% respectively. For the editorial types of articles, the findings are reflected fully in Table 15 in Appendix G. The most popularly used Islamic noun phrases in this segment were "Islamic world", "Islamic republic", and "Islamic revolution". "Islamic world" was mentioned 8.03%, "Islamic republic" was mentioned 7.02%, and "Islamic revolution" was mentioned 5.69%. "Islamic revolution" was the similar attribute between these two divisions being used between 3 and 5 percent during this year time frame.

<div align="center">Year 2007</div>

Tables 16 and 17 display the full results of the news articles and the editorial type articles for the year 2007, which are both located in Appendix H. Regarding the news articles, the leading Islamic noun phrases were "Islamic jihad" with 7.27%, "Islamic militants" with 5.11%, and "Islamic law" with 3.92% usage respectively. Concerning the editorial type articles, the most commonly used Islamic noun phrases were "Islamic world" with 8.74%, "Islamic republic"

with 7.10%, and "Islamic extremism" with 6.56% usage. There were no commonalities between the editorial articles and the non-editorial articles in the year 2007.

<div align="center">Year 2008</div>

The top three Islamic noun phrases for the 2008 news articles are as follows: "Islamic jihad" with 6.51%, "Islamic militants" with 5.58%, and "Islamic group" with 4.59% usage. The table for these results can be found in Appendix I under Table 18. Regarding the editorial articles during this time frame, the most popular noun phrases were "Islamic world", "Islamic extremism", and "Islamic law". "Islamic world" was mentioned 11.9%, "Islamic extremism" was mentioned 8.33%, and "Islamic law" was mentioned 5.95% in this section. The results for this type of article for this year can also be found under Appendix I as Table 19. For 2008, there were no commonalities between the top three noun phrases.

<div align="center">Nine Year Trends</div>

Out of the 15 most popularly used noun phrases from the news and editorial[a] sections of the New York Times where Islamic is used as an adjective from 2000-2008, the below graph summarizes the results of the negative terminology and rhetoric used representing Islam.

Table 1: Negative Terminology in the New York Times from 2000-2008
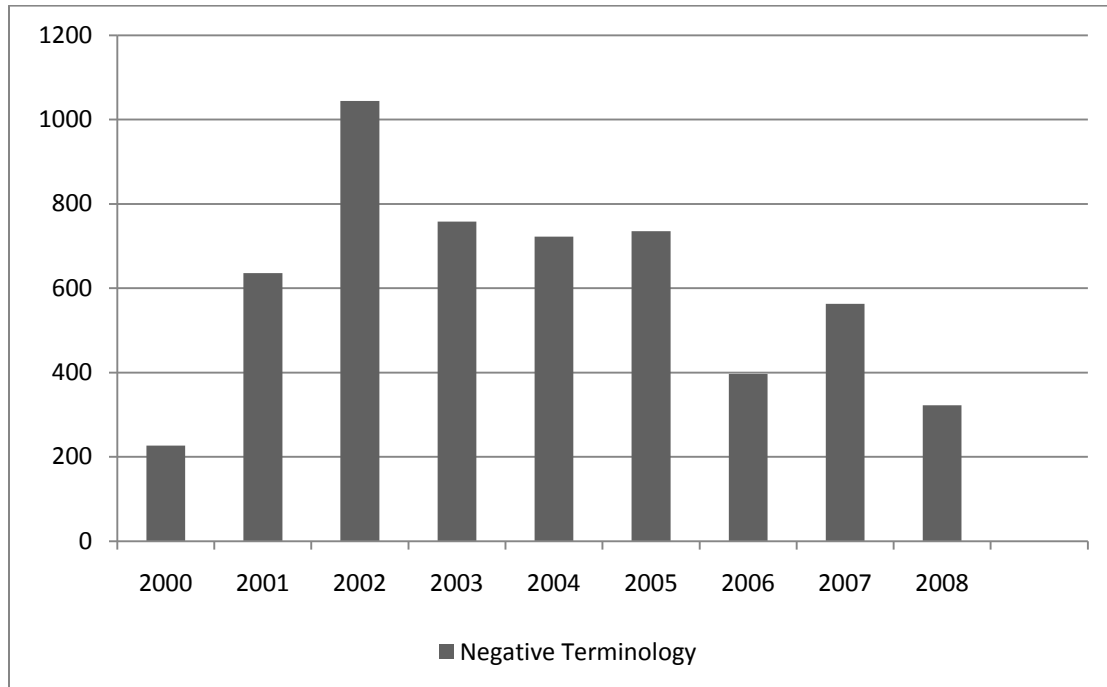
The negative terminology that was counted in the graph is similar to the ones used in the other published studies on media, such as Martin and Phelan (2002) and Semmerling (2008). The specific negative terminology that was pulled from the top fifteen words that were found in the study were: Islamic militant(s), Islamic militancy, Islamic terrorist(s), Islamic terrorism, Islamic terror, Islamic fundamentalist(s), Islamic fundamentalism, Islamic Jihad, Islamic radical(s), Islamic radicalism, Islamic extremist(s), Islamic extremism, Islamic rebels, and Islamic Fascism.

As noted in the graph there was a definite trend in negative terminology or unfavorable definers that peaked in 2002 and which notably decrease toward 2008. However, the graph also demonstrates that the negative definers were still higher in 2008 than when the study began in the year 2000. Another factor that was found from the study is that in all eight years, there was at

least one negative definer in the top three Islamic noun phrases in both the news and the editorial type of articles. The only exception to this was for the 2006 year editorial articles. Therefore, the uses of negative definers were found to be continually used throughout the 2000-2008 time period in the New York Times published articles.

CHAPTER FIVE: CONCLUSIONS

The purpose of this exploratory research study has been to examine the extent of the negative portrayals and the rhetoric regarding Islam and Muslims in the New York Times' publications, to determine how long this rhetoric and terminology occurred in the publications, and to examine if a reorientation is occurring or has occurred in this media's presentation of Islam over the past eight years. This research also set out to determine any long term implications of the usage of negative terminology in the media by utilizing social constructionist theory.

On the whole, this research has demonstrated the extent of the negative rhetoric and terminology regarding Muslims by charting the negative definers themselves. The tables demonstrate that the negative definers dramatically increased from the years 2000 through 2002 after the terrorists' attacks of 9/11, with well over one thousand usages in 2002 alone. From the years 2003 through 2005 the use of negatively charged noun phrases and unfavorable definers continued to be used on a regular basis, but declined from being used in the thousands to being used close to eight hundred times in each year. While from 2006 through 2008, the unfavorable definers ranged from approximately six hundred times down to two hundred and fifty times per year.

One explanation of the trends within these data, is that it could indicate that when the terrorist attacks were within the U.S., that the negative terminology used towards Muslims and Islam increased; while, if the terrorist attacks were not within the U.S. the negative terminology decreased regarding this religious population. This could especially be seen with the year 2008, where within that year it held the most terrorist attacks within the span of this study while the

terminology was at its second lowest point within this nine year period (Terrorist Attacks —

Infoplease.com 2010). For instance, between 2001 and 2002, there was only the terrorist attack

that occurred on U.S. soil which was September 11, 2001. This appears to have spiked the

negative portrayal of Islam and Muslims in the U.S. media. However, between 2003 and 2008

there were fifteen other terrorist attacks where many American lives were lost in other countries,

but the overall usage of negative rhetoric continued to decrease even though the quantity of

terrorist attacks increased up to 2008 (Terrorist Attacks — Infoplease.com 2010). In spite of

this, the trend of decrease may also be explained through the elapsed time from the largest of

terrorist attack of 9/11, and may not only be accounted for in the number of terrorist attacks.

The research was also able to determine that a reorientation of the portrayal of Islam and

Muslims started to occur in the media with the drop in the number of usages of the negative

definers. However, it is important to note that even though the negative definers have decreased

in the New York Times from the peak of 2002, the definers continued to stay at a higher level

than before the terrorist attacks of 9/11. This may be due to the fact that terrorist attacks

continued to occur and actually increased in number in 2008 (Terrorist Attacks —

Infoplease.com 2010). This trend of terrorist attacks can be distinctly seen in the Table 20 listed

in Appendix J.

The lasting change or increase of negative definers in terminology from before the

terrorist attacks of 9/11 could thoroughly be explained with the social constructionist theory.

This continued usage could be due to the fact that with the frequency of the occurrences of the

unfavorable definers ascribed to Muslims over the long term through the mass media outlets, that

this could have invariably established summary judgments and new symbolic realities among the

general public as well as the media outlets themselves. This could especially be argued with the million plus daily readers of the New York Times during this time frame. Also, with the theoretical concept that symbolic reality is being created by the media as well, it can easily be argued that since the New York Times was not the only media outlet noted to have negative definers regarding Islam and Muslims as noted in the literature review, that it is more likely to be the case and the reason why that the negative definers continue to be used in the popular media outlets. Such that the symbolic reality of the general population in the U.S. along with the mainstream media outlets have been skewed with this negative portrayal of Muslims and Islam over this multiple year time period. For if the New York Times variably portrays Muslims with unfavorable definers as well as other media outlets as described in the literature, the symbolic reality could be ultimately skewed to portray Muslims negatively, especially for those that trust these media outlets as being unbiased and accurate forms of news sources. This can especially be argued due to the fact that the New York Times is known for representing both liberal and conservative viewpoints in contemporary publishing. This can also be argued due to the fact that from 2008, negative definers are still being documented and are continually being used in the New York Times publications on a regular basis despite the reprieve of terrorist attacks in the U.S.

It leaves to question what the lasting impact the media has had with its unfavorable Islamic definers upon the social masses and the overall market of media outlets as a whole. I assert that future research should continue to be done on other mass media outlets in order to examine the portrayal of Muslims or Islam over multiple years of time. Previous research has looked at short time periods, specifically around the time of the terrorist attacks of 9/11, but very

limited research has looked upon its lasting effects or other long term trends. It would also be

beneficial for future research to examine news broadcasts over longer time periods in order to

determine if it is only print media that is continuing to use negative definers for Muslim

populations.

Areas of future research should also include surveys of both the Islamic and non-Islamic

populations in the U.S. in order to determine what lasting affects the popular media may have

had on society. Surveys of the New York Times subscribers on their beliefs regarding Muslim

population abroad and in the U.S. would also be helpful to see what impact the New York Times

itself plays upon establishing a symbolic reality within its reading population.

I contend that this research not only demonstrated that Muslims have been portrayed

negatively and stereotyped in the media and in the U.S. culture between the years of 2000 and

2008, but that a trend has also emerged in rectifying this negative stereotype in more recent

years. Understanding and documenting such trends in society, such as the mainstream media

outlets within such societies, will continue to help identify and rectify negative and skewed

portrayals of people groups and ideologies. I believe that this research has helped to do just that

by documenting the negative definers that have been used in such a popular media base as the

New York Times.

ENDNOTES

1. MEDLINE is the U.S.'s National Library of Medicine with the National Institute of Health's database that includes references to articles in thousands of biomedical journals (NLM Databases and Electronic Resources).
2. The word Orientalist was coined by Tim J. Semmerling in his book in order to "refer to a genre of American popular film that depicts 'evil' Arabs assailing or refuting those American ideological and mythical paradigms that are traditionally used to assert American conceptual discipline over the Arabs, their cultures, and their landscapes and to ensure the stability of American identity" (Semmerling 2008, p 207).
3. LexisNexis Academic® is a database of publications that I accessed the University of Central Florida's (UCF) library website. They also offer other database features for other companies; however, I only accessed this particular database when downloading the full articles of the New York Times.

APPENDIX A: RESULT TABLES FOR YEAR 2000

Table 2: Year 2000 News Results

The 15 most popularly used noun phrases from the news and non-editorial[a] sections

of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC MILITANTS	84	5.13%
ISLAMIC REVOLUTION	82	5.01%
ISLAMIC GROUP	66	4.03%
ISLAMIC LAW	64	3.91%
ISLAMIC REPUBLIC	56	3.42%
ISLAMIC JIHAD	55	3.36%
ISLAMIC GROUPS	43	2.63%
ISLAMIC FUNDAMENTALIST	40	2.44%
ISLAMIC MOVEMENT	38	2.32%
ISLAMIC STATE	38	2.32%
ISLAMIC HOLY	34	2.08%
ISLAMIC TERRORIST	28	1.71%
ISLAMIC REBELS	26	1.59%
ISLAMIC GOVERNMENT	25	1.53%
ISLAMIC PARTY	23	1.41%

Total number of words = 1,045,907

Total number of times the word 'Islamic' is mentioned in the corpus = 1,683

Percentage = 0.16%

[a] 'Non-editorial' indicates where the New York Times designates that the content of the article is either not editorial in nature nor letters to the editor.

[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

Table 3: Year 2000 Editorial Results

The 15 most popularly used noun phrases from the editorial[a] sections and articles

of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC MILITANTS	6	8.11%
ISLAMIC JIHAD	4	5.41%
ISLAMIC REVOLUTION	4	5.41%
ISLAMIC FUNDAMENTALISTS	3	4.05%
ISLAMIC HOLY	3	4.05%
ISLAMIC LAW	3	4.05%
ISLAMIC RADICALS	3	4.05%
ISLAMIC FAITH	2	2.70%
ISLAMIC FUNDAMENTALIST	2	2.70%
ISLAMIC GROUP	2	2.70%
ISLAMIC TERRORIST	2	2.70%
ISLAMIC TRADITION	2	2.70%
ISLAMIC WORLD	2	2.70%
ISLAMIC AUTHORITIES	1	1.35%
ISLAMIC BUSINESS	1	1.35%

Total number of words = 27,576
Total number of times the word 'Islamic' is mentioned in the corpus = 74
Percentage = 0.27%

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[a] Editorial indicates where the New York Times designates that the content of the article is either editorial in nature or letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

APPENDIX B: RESULT TABLES FOR YEAR 2001

Table 4: Year 2001 News Results

The 15 most popularly used noun phrases from the news and non-editorial[a] sections and articles of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC JIHAD	211	5.62%
ISLAMIC MILITANTS	195	5.20%
ISLAMIC LAW	153	4.08%
ISLAMIC WORLD	136	3.62%
ISLAMIC GROUP	99	2.64%
ISLAMIC MILITANT	99	2.64%
ISLAMIC GROUPS	87	2.32%
ISLAMIC HOLY	76	2.03%
ISLAMIC STATE	71	1.89%
ISLAMIC MOVEMENT	70	1.87%
ISLAMIC REPUBLIC	66	1.76%
ISLAMIC CENTER	60	1.60%
ISLAMIC REVOLUTION	59	1.57%
ISLAMIC EXTREMISTS	58	1.55%
ISLAMIC COUNTRIES	54	1.44%

Total number of words = 1,891,549
Total number of times the word 'Islamic' is mentioned in the corpus = 3,753
Percentage = 0.20%

[a] 'Non-editorial' indicates where the New York Times designates that the content of the article is either not editorial in nature nor letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

Table 5: Year 2001 Editorial Results

The 15 most popularly used noun phrases from the editorial[a] sections and articles

of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC WORLD	35	12.82%
ISLAMIC JIHAD	27	9.89%
ISLAMIC LAW	13	4.76%
ISLAMIC FUNDAMENTALISM	12	4.40%
ISLAMIC EXTREMISTS	10	3.66%
ISLAMIC COUNTRIES	9	3.30%
ISLAMIC FUNDAMENTALIST	9	3.30%
ISLAMIC TERRORISTS	7	2.56%
ISLAMIC EXTREMISM	6	2.20%
ISLAMIC FUNDAMENTALISTS	6	2.20%
ISLAMIC SCHOOLS	6	2.20%
ISLAMIC TERRORISM	6	2.20%
ISLAMIC GOVERNMENTS	5	1.83%
ISLAMIC SCHOOL	5	1.83%
ISLAMIC GROUPS	4	1.47%

Total number of words = 125,360
Total number of times the word 'Islamic' is mentioned in the corpus = 273
Percentage = 0.22%

[a] Editorial indicates where the New York Times designates that the content of the article is either editorial in nature or letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

APPENDIX C: RESULT TABLES FOR YEAR 2002

Table 6: Year 2002 News Results

The 15 most popularly used noun phrases from the news and non-editorial[a] sections and articles of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC MILITANTS	371	9.91%
ISLAMIC JIHAD	246	6.57%
ISLAMIC GROUP	192	5.13%
ISLAMIC GROUPS	180	4.81%
ISLAMIC MILITANT	129	3.45%
ISLAMIC WORLD	108	2.89%
ISLAMIC STATE	101	2.70%
ISLAMIC LAW	98	2.62%
ISLAMIC EXTREMISTS	92	2.46%
ISLAMIC MOVEMENT	73	1.95%
ISLAMIC REVOLUTION	58	1.55%
ISLAMIC MILITANCY	54	1.44%
ISLAMIC REPUBLIC	54	1.44%
ISLAMIC PARTY	45	1.20%
ISLAMIC RADICALS	45	1.20%

Total number of words =
Total number of times the word 'Islamic' is mentioned in the corpus =
Percentage = 0.%

[a] 'Non-editorial' indicates where the New York Times designates that the content of the article is either not editorial in nature nor letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

Table 7: Year 2002 Editorial Results

The 15 most popularly used noun phrases from the editorial[a] sections and articles

of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC WORLD	43	11.65%
ISLAMIC JIHAD	39	10.57%
ISLAMIC TERRORISTS	14	3.79%
ISLAMIC FUNDAMENTALISTS	12	3.25%
ISLAMIC MILITANTS	11	2.98%
ISLAMIC COUNTRIES	8	2.17%
ISLAMIC FUNDAMENTALIST	8	2.17%
ISLAMIC REPUBLIC	8	2.17%
ISLAMIC TERROR	8	2.17%
ISLAMIC TERRORIST	8	2.17%
ISLAMIC FUNDAMENTALISM	7	1.90%
ISLAMIC LAW	7	1.90%
ISLAMIC REVOLUTION	7	1.90%
ISLAMIC CHARITIES	5	1.36%
ISLAMIC GROUPS	5	1.36%

Total number of words =
Total number of times the word 'Islamic' is mentioned in the corpus =
Percentage = 0.%

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[a] Editorial indicates where the New York Times designates that the content of the article is either editorial in nature or letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

APPENDIX D: RESULT TABLES FOR YEAR 2003

Table 8: Year 2003 News Results

The 15 most popularly used noun phrases from the news and non-editorial[a] sections and articles of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC JIHAD	320	9.62%
ISLAMIC MILITANTS	195	5.86%
ISLAMIC REVOLUTION	171	5.14%
ISLAMIC GROUP	146	4.39%
ISLAMIC LAW	129	3.88%
ISLAMIC REPUBLIC	118	3.55%
ISLAMIC WORLD	101	3.04%
ISLAMIC STATE	95	2.86%
ISLAMIC MILITANT	82	2.47%
ISLAMIC GROUPS	55	1.65%
ISLAMIC ART	50	1.50%
ISLAMIC EXTREMISTS	44	1.32%
ISLAMIC LIBERATION	42	1.26%
ISLAMIC GOVERNMENT	40	1.20%
ISLAMIC FUNDAMENTALISM	38	1.14%

Total number of words = 1,860,645
Total number of times the word 'Islamic' is mentioned in the corpus = 3,325
Percentage = 0.18%

[a] 'Non-editorial' indicates where the New York Times designates that the content of the article is either not editorial in nature nor letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

Table 9: Year 2003 Editorial Results

The 15 most popularly used noun phrases from the editorial[a] sections and articles

of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC JIHAD	34	11.00%
ISLAMIC WORLD	23	7.44%
ISLAMIC STATE	16	5.18%
ISLAMIC LAW	13	4.21%
ISLAMIC REVOLUTION	11	3.56%
ISLAMIC DEMOCRACY	10	3.24%
ISLAMIC REPUBLIC	8	2.59%
ISLAMIC TERRORISTS	8	2.59%
ISLAMIC FUNDAMENTALISM	7	2.27%
ISLAMIC RADICALS	7	2.27%
ISLAMIC FUNDAMENTALISTS	6	1.94%
ISLAMIC MILITANTS	6	1.94%
ISLAMIC TERRORISM	6	1.94%
ISLAMIC CONFERENCE	5	1.62%
ISLAMIC FUNDAMENTALIST	5	1.62%

Total number of words = 132,969
Total number of times the word 'Islamic' is mentioned in the corpus = 309
Percentage = 0.23%

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[a] Editorial indicates where the New York Times designates that the content of the article is either editorial in nature or letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

APPENDIX E: RESULT TABLES FOR YEAR 2004

Table 10: Year 2004 News Results

The 15 most popularly used noun phrases from the news and non-editorial[a] sections and

articles of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC MILITANTS	251	8.40%
ISLAMIC JIHAD	153	5.12%
ISLAMIC GROUP	137	4.59%
ISLAMIC REVOLUTION	114	3.82%
ISLAMIC LAW	94	3.15%
ISLAMIC PARTY	82	2.74%
ISLAMIC MILITANT	78	2.61%
ISLAMIC WORLD	73	2.44%
ISLAMIC TERRORISTS	62	2.07%
ISLAMIC EXTREMISTS	60	2.01%
ISLAMIC ART	59	1.97%
ISLAMIC TERRORISM	48	1.61%
ISLAMIC REPUBLIC	47	1.57%
ISLAMIC GROUPS	44	1.47%
ISLAMIC STATE	44	1.47%

Total number of words = 1,815,109
Total number of times the word 'Islamic' is mentioned in the corpus = 2,988
Percentage = 0.33%

[a] 'Non-editorial' indicates where the New York Times designates that the content of the article is either not editorial in nature nor letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

Table 11: Year 2004 Editorial Results

The 15 most popularly used noun phrases from the editorial[a] sections and articles

of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC WORLD	27	9.12%
ISLAMIC REPUBLIC	15	5.07%
ISLAMIC TERRORISM	13	4.39%
ISLAMIC FUNDAMENTALISTS	11	3.72%
ISLAMIC LAW	11	3.72%
ISLAMIC JIHAD	10	3.38%
ISLAMIC TERRORISTS	10	3.38%
ISLAMIC EXTREMISM	9	3.04%
ISLAMIC FUNDAMENTALISM	9	3.04%
ISLAMIC REVOLUTION	9	3.04%
ISLAMIC EXTREMISTS	8	2.70%
ISLAMIC DEMOCRACY	7	2.36%
ISLAMIC GOVERNMENT	7	2.36%
ISLAMIC LEADERS	7	2.36%
ISLAMIC COUNTRIES	5	1.69%

Total number of words = 137,021
Total number of times the word 'Islamic' is mentioned in the corpus = 296
Percentage = 0.22%

[a] Editorial indicates where the New York Times designates that the content of the article is either editorial in nature or letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

APPENDIX F: RESULT TABLES FOR YEAR 2005

Table 12: Year 2005 News Results

The 15 most popularly used noun phrases from the news and non-editorial[a] sections and articles of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC JIHAD	335	12.07%
ISLAMIC REVOLUTION	140	5.04%
ISLAMIC MILITANTS	124	4.47%
ISLAMIC LAW	116	4.18%
ISLAMIC PARTY	102	3.67%
ISLAMIC WORLD	72	2.59%
ISLAMIC GROUP	70	2.52%
ISLAMIC EXTREMISTS	56	2.02%
ISLAMIC MILITANT	54	1.95%
ISLAMIC STATE	49	1.77%
ISLAMIC REPUBLIC	45	1.62%
ISLAMIC EXTREMISM	36	1.30%
ISLAMIC TERRORISTS	35	1.26%
ISLAMIC TERRORISM	34	1.22%
ISLAMIC GROUPS	32	1.15%

Total number of words = 1,649,578
Total number of times the word 'Islamic' is mentioned in the corpus = 2,776
Percentage = 0.17%

[a] 'Non-editorial' indicates where the New York Times designates that the content of the article is either not editorial in nature nor letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

Table 13: Year 2005 Editorial Results

The 15 most popularly used noun phrases from the editorial[a] sections and articles

of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC JIHAD	19	8.15%
ISLAMIC EXTREMISTS	14	6.01%
ISLAMIC LAW	12	5.15%
ISLAMIC WORLD	11	4.72%
ISLAMIC REVOLUTION	8	3.43%
ISLAMIC EXTREMISM	6	2.58%
ISLAMIC FUNDAMENTALISM	6	2.58%
ISLAMIC PARTY	6	2.58%
ISLAMIC REPUBLIC	6	2.58%
ISLAMIC TERRORISTS	6	2.58%
ISLAMIC COUNTRIES	5	2.15%
ISLAMIC RADICALS	5	2.15%
ISLAMIC SCHOOLS	5	2.15%
ISLAMIC STATE	5	2.15%
ISLAMIC TERRORISM	5	2.15%

Total number of words = 105,864
Total number of times the word 'Islamic' is mentioned in the corpus = 233
Percentage = 0.22%

[a] Editorial indicates where the New York Times designates that the content of the article is either editorial in nature or letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

APPENDIX G: RESULT TABLES FOR YEAR 2006

Table 14: Year 2006 News Results

The 15 most popularly used noun phrases from the news and non-editorial[a] sections and articles of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC JIHAD	155	5.30%
ISLAMIC GROUP	118	4.03%
ISLAMIC REVOLUTION	108	3.69%
ISLAMIC WORLD	103	3.52%
ISLAMIC LAW	91	3.11%
ISLAMIC PARTY	78	2.67%
ISLAMIC COURTS	75	2.56%
ISLAMIC MILITANTS	72	2.46%
ISLAMIC REPUBLIC	59	2.02%
ISLAMIC MOVEMENT	53	1.81%
ISLAMIC EXTREMISTS	51	1.74%
ISLAMIC ART	49	1.68%
ISLAMIC GROUPS	45	1.54%
ISLAMIC STATE	45	1.54%
ISLAMIC MILITANT	39	1.33%

Total number of words = 1,794,615
Total number of times the word 'Islamic' is mentioned in the corpus = 2,925
Percentage = 0.16%

[a] 'Non-editorial' indicates where the New York Times designates that the content of the article is either not editorial in nature nor letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

Table 15: Year 2006 Editorial Results

The 15 most popularly used noun phrases from the editorial[a] sections and articles

of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC WORLD	24	8.03%
ISLAMIC REPUBLIC	21	7.02%
ISLAMIC REVOLUTION	17	5.69%
ISLAMIC EXTREMISM	13	4.35%
ISLAMIC LAW	13	4.35%
ISLAMIC TERRORISTS	13	4.35%
ISLAMIC EXTREMISTS	12	4.01%
ISLAMIC FUNDAMENTALISTS	7	2.34%
ISLAMIC MILITANTS	7	2.34%
ISLAMIC RADICALS	7	2.34%
ISLAMIC FUNDAMENTALISM	6	2.01%
ISLAMIC FASCISM	5	1.67%
ISLAMIC JIHAD	5	1.67%
ISLAMIC RADICALISM	5	1.67%
ISLAMIC STATE	5	1.67%

Total number of words = 149,253
Total number of times the word 'Islamic' is mentioned in the corpus = 299
Percentage = 0.20%

[a] Editorial indicates where the New York Times designates that the content of the article is either editorial in nature or letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

APPENDIX H: RESULT TABLES FOR YEAR 2007

Table 16: Year 2007 News Results

The 15 most popularly used noun phrases from the news and non-editorial[a] sections and articles of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC JIHAD	202	7.27%
ISLAMIC MILITANTS	142	5.11%
ISLAMIC LAW	109	3.92%
ISLAMIC STATE	95	3.42%
ISLAMIC REVOLUTION	81	2.92%
ISLAMIC GROUP	76	2.74%
ISLAMIC WORLD	69	2.48%
ISLAMIC REPUBLIC	61	2.20%
ISLAMIC EXTREMISTS	60	2.16%
ISLAMIC IRAQI	58	2.09%
ISLAMIC PARTY	47	1.69%
ISLAMIC TERRORISTS	45	1.62%
ISLAMIC CENTER	42	1.51%
ISLAMIC MILITANT	42	1.51%
ISLAMIC TERRORISM	38	1.37%

Total number of words = 1,784,257
Total number of times the word 'Islamic' is mentioned in the corpus = 2,778
Percentage = 0.16%

[a] 'Non-editorial' indicates where the New York Times designates that the content of the article is either not editorial in nature nor letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

Table 17: Year 2007 Editorial Results

The 15 most popularly used noun phrases from the editorial[a] sections and articles

of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC WORLD	16	8.74%
ISLAMIC REPUBLIC	13	7.10%
ISLAMIC EXTREMISM	12	6.56%
ISLAMIC COURTS	11	6.01%
ISLAMIC EXTREMISTS	8	4.37%
ISLAMIC TERRORISM	7	3.83%
ISLAMIC JUSTICE	5	2.73%
ISLAMIC LAW	5	2.73%
ISLAMIC REVOLUTION	5	2.73%
ISLAMIC STATE	5	2.73%
ISLAMIC RADICALISM	4	2.19%
ISLAMIC COUNTRY	3	1.64%
ISLAMIC JIHAD	3	1.64%
ISLAMIC UNION	3	1.64%
ISLAMIC CONFERENCE	2	1.09%

Total number of words = 94,539
Total number of times the word 'Islamic' is mentioned in the corpus = 183
Percentage = 0.19%

[a] Editorial indicates where the New York Times designates that the content of the article is either editorial in nature or letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

APPENDIX I: RESULT TABLES FOR YEAR 2008

Table 18: Year 2008 News Results

The 15 most popularly used noun phrases from the news and non-editorial[a] sections and articles of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC JIHAD	105	6.51%
ISLAMIC MILITANTS	90	5.58%
ISLAMIC GROUP	74	4.59%
ISLAMIC SUPREME	72	4.46%
ISLAMIC PARTY	61	3.78%
ISLAMIC EXTREMISTS	45	2.79%
ISLAMIC MOVEMENT	44	2.73%
ISLAMIC LAW	42	2.60%
ISLAMIC ART	40	2.48%
ISLAMIC MAGHREB	40	2.48%
ISLAMIC REVOLUTION	40	2.48%
ISLAMIC WORLD	36	2.23%
ISLAMIC STATE	33	2.05%
ISLAMIC EXTREMISM	32	1.98%
ISLAMIC MILITANT	29	1.80%

Total number of words = 912,880
Total number of times the word 'Islamic' is mentioned in the corpus = 1,613
Percentage = 0.18%

[a] 'Non-editorial' indicates where the New York Times designates that the content of the article is either not editorial in nature nor letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

Table 19: Year 2008 Editorial Results

The 15 most popularly used noun phrases from the editorial[a] sections and articles

of the New York Times where Islamic is used as an adjective.

Noun Phrase	Frequency	Percentage of all[b]
ISLAMIC WORLD	10	11.90%
ISLAMIC EXTREMISM	7	8.33%
ISLAMIC LAW	5	5.95%
ISLAMIC EXTREMISTS	4	4.76%
ISLAMIC REPUBLIC	4	4.76%
ISLAMIC COUNTRIES	3	3.57%
ISLAMIC FAITH	3	3.57%
ISLAMIC TERRORISM	3	3.57%
ISLAMIC TERRORISTS	3	3.57%
ISLAMIC FUNDAMENTALISM	2	2.38%
ISLAMIC GROUPS	2	2.38%
ISLAMIC MILITANTS	2	2.38%
ISLAMIC REVOLUTION	2	2.38%
ISLAMIC RULE	2	2.38%
ISLAMIC STATE	2	2.38%

Total number of words = 49,613
Total number of times the word 'Islamic' is mentioned in the corpus = 84
Percentage = 0.17%

[a] Editorial indicates where the New York Times designates that the content of the article is either editorial in nature or letters to the editor.
[b] This designates the total percentage of usage of the particular noun phrase amongst the top fifteen most often used noun phrases during the specific year and grouping. This is modeled after previous research by Martin and Phelan (2002).

APPENDIX J: TERRORIST ATTACKS FROM 2000-2008

Table 20: Terrorist Attacks from 2000-2008

List of terrorist attacks against the U.S. and Americans living either in the U.S. or abroad

from the years 2000 to 2008 according to the Information Please Almanac[a].

Date	Location	Attack Details
10/12/2000	Aden, Yemen	U.S. Navy destroyer USS *Cole* heavily damaged when a small boat loaded with explosives blew up alongside it. 17 sailors killed. Linked to Osama bin Laden, or members of al-Qaeda terrorist network.
9/11/2001	New York City, Arlington, Va., and Shanksville, Pa.	Hijackers crashed 2 commercial jets into twin towers of World Trade Center; 2 more hijacked jets were crashed into the Pentagon and a field in rural Pa. Total dead and missing numbered 2,992: 2,749 in New York City, 184 at the Pentagon, 40 in Pa., and 19 hijackers. Islamic al-Qaeda terrorist group blamed.
2/14/2002	Karachi, Pakistan	Bomb explodes outside American consulate in Karachi, Pakistan, killing 12. Linked to al-Qaeda.
5/12/2003	Riyadh, Saudi Arabia	Suicide bombers kill 34, including 8 Americans, at housing compounds for Westerners. Al-Qaeda suspected.
5/29-31/2004	Riyadh, Saudi Arabia	Terrorists attack the offices of a Saudi oil company in Khobar, Saudi Arabia, take foreign oil workers hostage in a nearby residential compound, leaving 22 people dead including one American.
6/11-19/2004	Riyadh, Saudi Arabia	Terrorists kidnap and execute Paul Johnson Jr., an American, in Riyadh, Saudi Arabia. 2 other Americans and BBC cameraman killed by gun attacks.
12/6/2004	Jeddah, Saudi Arabia	Terrorists storm the U.S. consulate, killing 5 consulate employees. 4 terrorists were killed by Saudi security.
11/9/2005	Amman, Jordan	Suicide bombers hit 3 American hotels, Radisson, Grand Hyatt, and Days Inn, in Amman, Jordan, killing 57. Al-Qaeda claimed responsibility.
9/13/2006	Damascus, Syria	An attack by four gunman on the American embassy is foiled.
1/12/2007	Athens, Greece	The U.S. embassy is fired on by an anti-tank missile causing damage but no injuries.
12/11/2007	Algeria	More than 60 people are killed, including 11 United Nations staff members, when Al Qaeda terrorists detonate two car bombs near Algeria's Constitutional Council and the United Nations offices.
5/26/2008	Iraq	A suicide bomber on a motorcycle kills six U.S. soldiers and wounds 18 others in Tarmiya.
6/12/2008	Afghanistan	Four American servicemen are killed when a roadside bomb explodes near a U.S. military vehicle in Farah Province.
6/24/2008	Iraq	A suicide bomber kills at least 20 people, including three U.S. Marines, at a meeting between sheiks and Americans in Karmah, a town west of Baghdad.
7/13/2008	Afghanistan	Nine U.S. soldiers and at least 15 NATO troops die when Taliban militants boldly attack an American base in Kunar Province, which borders Pakistan. It's the most deadly against U.S. troops in three years.

Date	Location	Attack Details
9/16/2008	Yemen	A car bomb and a rocket strike the U.S. embassy in Yemen as staff arrived to work, killing 16 people, including 4 civilians. At least 25 suspected al-Qaeda militants are arrested for the attack.
11/26/2008	India	In a series of attacks on several of Mumbai's landmarks and commercial hubs that are popular with Americans and other foreign tourists, including at least two five-star hotels, a hospital, a train station, and a cinema. About 300 people are wounded and nearly 190 people die, including at least 5 Americans.

[a] Information Please has been an authoritative source since 1938 and has recently become an online almanac partnered with TIME publishing (Terrorist Attacks — Infoplease.com 2010).

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