ISLAMOPHOBIC EXPRESSIONS ON FACEBOOK: A CRITICAL DISCOURSE ANALYSIS ON DISCRIMINATORY DISCOURSES FOLLOWING TERROR ATTACKS IN SAN BERNARDINO, BRUSSELS AND ORLANDO

BY

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ABSTRACT

This research highlights the use of Islamophobic expressions as discriminatory discourses that illustrate the link between discursive constructions of Islamophobia and cultural 'Others' in the Facebook comments. The comments were collected from three international Facebook newspages i.e. Al Jazeera English, BBC News and CNN. The data were the comments made to the news updates surrounding three terror attacks which occurred in San Bernardino, Brussels and Orlando within the year 2015-2016. This study is significant to the current world as it gives insights on how social media such as Facebook is also a place where discriminative ideologies such as Islamophobia is reconstructed and disseminated through the use of language. To critically analyse the data, Discourse-Historical Approach (DHA) as a branch of Critical Discourse Analysis (CDA) was used as the framework focusing on the five chosen topoi (topos of uselessness and disadvantage, topos of danger and threat, topos of burdening and weighting, topos of humanitarianism, and topos of history) as well as the intensification and mitigation strategies. These argumentation strategies from DHA help to understand and explain the intricate complexities of such identity constructions (Wodak 2011a; Wodak et al. 2009). The findings show that the discursive construction of Islamophobia is linked in great extent to Islam and Muslims being associated with negative roles and impacts on global society. This suggests that Islam and Muslims are shown as: (1) a threat to social security; (2) a community with problematic way of life and belief system; and (3) having a negative impact on humanity and global peace. This study also found that the discriminative views upon Islam and Muslims in comments found in Facebook posts were largely overt and explicit. Terms like "Jihadi", "refugees", "extremists", "Arabs" etc. that have negative connotations including the above oppressive arguments and claims were used openly and aggressively to express the Positive-Us and Negative-Them ideologies against Islam and Muslims. Hence, this study reiterates the idea that, from the perspectives of language studies and critical discourse analysis, there is a dire need for all people to foster sensitivity and respect towards other's beliefs and identities possibly through careful selection of words and language use in all realms of communication. This would pave ways to combat the ongoing Islamophobia and anti-Muslim prejudice that have been causing more harm than good.

ملخص البحث

يتناول البحث استخدام تعليقات مناهضة للإسلام "الإسلاموفوبيا"؛ لإيضاح العلاقة بين الإنشاءات الخطابية وثقافة "الآخرين" في فيسبوك، وقد جُمعت التعليقات من صفحات ثلاث صحف عالمية على فيسبوك؛ هي: الجزيرة الإنجليزية، BBC الإخبارية، CNN الإخبارية، وقد أُدلي بالتعليقات على تحديثات الأخبار المتعلقة بثلاث هجمات إرهابية في كل من: سان بيرناردينو، وبروكسل، وأورلاندو، ما بين عامي 2015–2016، وتتأتى أهمية البحث من حيث إنه يلقي نظرة مقربة إلى مكانة وسائل التواصل الاجتماعي في إعادة بناء الأيديولوجيات التمييزية مثل رهاب الإسلام "الإسلاموفوبيا"، ونشرها من خلال اللغة، وللتحليل النقدي للبيانات توسَّلت الباحثة المنهج التاريخي للخطاب إطارًا يركز على خمسة من الأنماط المختارة؛ هي: أنماط عدم الجدوى والعيوب، وأنماط الخطورة والتهديد، وأنماط العبء والترجيح، وأنماط إنسانية، وأنماط تاريخية، وكذلك يركز الإطار على إستراتيجيات التكثيف والتخفيف، وإستراتيجيات الحوار والمناقشة، مما يساعد في شرح مدى تعقيد بنيوية الهوية لأصحاب التعليقات، ومن أبرز النتائج أن البناء الخطابي لرهاب الإسلام مرتبط ارتباطًا وثيقًا بالإسلام والمسلمين ممن لهم مكانة وتأثير سلبيَّان في المجتمع الدولي، وأن الإسلام والمسلمين يَظْهَرُون: تهديدًا على الأمن الاجتماعي، ومجتمعًا ذا إشكالية في طريقة الحياة ونُظُم الاعتقاد، وذا تأثير سلبي على الإنسانية والسلام العالمي، وأوضحت النتائج أيضًا أن الآراء التمييزية عن الإسلام والمسلمين في التعليقات المستقراة كانت واضحة وصريحة تمامًا، فمصطلحات من مثل: "جهادي"، و"لاجئين"، و"متطرفين"، و"عرب"، وغيرها مما له دلالات سلبية ضمن الجدالات والادعاءات الجائرة؛ استُخدمت علانية وفي عُنف في عداء الإسلام والمسلمين؛ تعبيرًا عن أيديولوجيا "نحن الجيدون، وهم السيئون"، ومن ثم؛ يُرَدِّد هذا البحث من منظور الدراسات اللغوية وتحليل الخطاب النقدي؛ فكرة الحاجة الماسة إلى أن تتعزز لدى جميع الناس الحساسية والاحترام تجاه معتقدات الآخرين وهوياتهم، وربما يكون ذلك من خلال تحري انتقاء الكلمات المستخدمة في جميع مجالات التواصل، وهذا من شأنه أن يمهد السُّبُل إلى مكافحة رهاب الإسلام والتمييز المعادي للإسلام الذي أدى إلى أضرار تفوق ما يُتوقَّع له من منافع.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Human Sciences in English Language Studies.

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Dean, Kulliyyah of Islamic
Revealed Knowledge and
Human Sciences

DECLARATION

I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Naheed binti Azhari

Signature …………………………………   Date ……………………..

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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BERNARDINO, BRUSSELS AND ORLANDO**

Affirmed by Naheed binti Azhari

……………………………. ………………..
Signature Date

This thesis is dedicated to Noura Sofea, Sarah Naela and Umar Faruqi

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TABLE OF CONTENTS

LIST OF TABLES

xi

LIST OF FIGURES

xii

LIST OF ABBREVIATIONS

Ph.D	All doctoral programmes
MCL	Master of Comparative Laws
MEC	Master of Economics
MSACC	Master of Science (Accounting)
MSFIN	Master of Science (Finance)
MAIRK (FQ)	Master of Islamic Revealed Knowledge and Heritage (Fiqh and Usul al-Fiqh)
MAIRK (QS)	Master of Islamic Revealed Knowledge and Heritage (Qur'an and Sunnah Studies)
MAIRK (UD)	Master of Islamic Revealed Knowledge and Heritage (Usul al-Din and Comparative Religion)
MAASL	Master of Human Sciences (Arabic as a Second Language)
MALT	Master of Human Sciences (Arabic Literary Studies)
MAL	Master of Human Sciences (Arabic Linguistic Studies)
MHSLG	Master of Human Sciences (English Language Studies)
MAESL	Master of Human Sciences (Teaching of English as a Second Language)
MHSLS	Master of Human Sciences (English Literary Studies)
MHSPSY	Master of Human Sciences (Psychology)
MHSCM	Master of Human Sciences (Communication)
MHSPS	Master of Human Sciences (Political Science)
MHSHC	Master of Human Sciences (History and Civilization)
MHSSA	Master of Human Sciences (Sociology and Anthropology)
MSCIE	Master of Science (Computer and Information Engineering)
MSMFG	Master of Science (Manufacturing Engineering)
MSMCT	Master of Science (Mechatronic Engineering)
MSMAT	Master of Science (Materials Engineering)
MSCE	Master of Science (Communication Engineering)
MSEE	Master of Science (Electronics Engineering)
MSAE	Master of Science (Automotive Engineering)
MSBTE	Master of Science (Biotechnology Engineering)
MHCPH	Master of Science in Clinical Pharmacy
MSPHC	Master of Science in Pharmaceutical Chemistry
MSPHA	Master of Science in Pharmacology
MSPHT	Master of Science in Pharmaceutical Technology
MSPHY	Master of Science in Physiology
MSBMS	Master of Science (Biomedical Sciences)
MSCTS	Master of Science (Computational and Theoretical Sciences)
MSBSC	Master of Science (Biosciences)
MSBTS	Master of Science (Biotechnology)
MSBE	Master of Science (Built Environment)
MURP	Master of Urban and Regional Planning
MSBSE	Master of Science in Building Services Engineering
MIT	Master of Information Technology
MLIS	Master of Library and Information Science
MIOC	Master of Arts (Islamic and Other Civilizations)
MPECI	Master of Arts (Philosophy, Ethics and Contemporary Issues)
MISC	Master of Arts (Islamic Spirituality Culture and Contemporary Society)
MAIS	Master of Arts (Islamic Science)
MMWI	Master of Arts (Muslim World Issues)
MED	Master of Education
MMDSC	Master of Medical Sciences
MHSC	Master of Health Science

Note: These abbreviations are subject to change. Moreover, only limited abbreviations are listed. Please refer to your Kulliyyah Postgraduate division for latest abbreviations and that of new programmes

app.	appendix	n.p.	no place: no publisher
art./arts.	article/articles	no./no.s	number/numbers
b.	born	n. s.	new series
bk./bks.	book/books	o. s.	old series
c.	copyright	p./pars.	paragraph/paragraphs
ca.	(circa): about, approximately	passim	here and there
cf.	compare	pt./pts.	part/parts
ch.	chapter (in legal firms)	q. v.	*(quode vide)*: which see
chap./chaps.	chapter/chapters	P. B. U. H.	Peace Be Upon Him
col./cols.	column/columns	S. W. T.	Subhanahu Wa Ta'ala
comp./comps.	compiler/compilers; compiled by Shahadat		(Praise be to Allah and the Most High)
dept./depts.	department/departments	sc.	scene
d	died	sec./secs.	section/sections
div./divs.	division/divisions	sic.	so, thus
e. g	*(exempligratia)*; for example	s. l.	*(sinoloco)*: no place of
		s. n.	*(sine nomine)*: no
ed./eds.	edition/editions; editor, edited by	s. v.	*(sub-verbo, sub-voce)* under the word of heading
et al.	*(et alia)*: and others	trans.	translator/translated by
et seq	*(et sequers)*: and the following publication	v./vv.	verse/verses
		viz.	*(videlicet)*: namely
etc	*(et cetera)*: and so forth pages that follow publisher	vol./vols.	volume/volumes
		vs.	*(versus)*: in contrast with
fig./figs.	figure/figures		
ibid.	*(ibidem)*: in the same place		
id	*(idem)*: the same below		
l. v.	*(locus variis)*: various places (of publication)		
ms./mss.	manuscript/manuscripts		
n. d.	no date		

Some Notes on Abbreviations / Acronyms (adapted from the Publication Manual of the American Psychological Association. (1995). Fourth Edition. Washington D.C.)

Student must decide whether to (1) spell out a given expression every time it is used in an article or (2) spell it out initially and abbreviate it thereafter (do not switch between the abbreviated and written-out forms of a term).

Use an abbreviation only if it is conventional and if the reader is more familiar with the abbreviation than with the complete form. Authors must explain acronyms and abbreviations not familiar to the readers. Do not over-abbreviate as in the following example, even if the abbreviations have been explained previously:

The ESP class for ESL students is more suitable for L1 speakers than L2.

Some abbreviations are acceptable and are already listed out in the dictionary, such as: IQ, AIDS, ESP.

Latin abbreviations: Use the following standard Latin abbreviations only in parenthetical material; in nonparenthetical material, use the English translation of the Latin terms:
cf.   compare
i.e.,   that is
e.g.,   for example
viz.,   namely
etc.   and so forth
vs.   versus, against

But:

Use the abbreviation v. (for versus) in references and text citations to court cases, whether parenthetical or not.

et al., which means others, should be used in nonparenthetical as well as parenthetical material.

Scientific abbreviations
Use abbreviations and symbols for metric and nonmetric units of measurement that are accompanied by numeric values. No dots necessary following the abbreviations (except for in. for inches, a.m. and p.m.).
                    4 cm   30 s   12 min   18 hr   5 lb   6 kg

Do not abbreviate the following words: day   week   month   year

Do not abbreviate for metric and nonmetric units that are not accompanied by numeric values: (i) several pounds, (2) measured in kilometres

Do not abbreviate chemical compounds to their formula; use either the common name of the chemical name: Aspirin or salicylic acid (not $C_9H_8O_4$).

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Social discrimination has always been an ongoing turmoil within a society. Like it or not, the dichotomous reality of life oftentimes leads one party to claim its superiority over the other hence, allowing discrimination to take place. Göregenli (2013, p. 12) points out that discrimination often presents itself through language; therefore, "discriminatory discourse" can be defined as discrimination, which results from prejudices being expressed through language.

Islamophobia, rooted from the feeling of aversion towards the religion Islam or its adherents, is now becoming a trend. We see many occasions around the globe where Muslims are treated differently due to perceptions and presumed opinions one holds against Islam and Muslims. In Collins and Oxford Dictionaries Online (2016), Islamophobia is defined as "dislike of or prejudice against Islam or Muslims, especially as a political force" and "hatred or fear of Muslims or of their politics or culture". Many Muslims are being attacked for these reasons, either online or in the real world. Events such as the 9/11 tragedy in the United States, the Paris attack in 2015, the bombing in London in 2016 as well as the waves of attacks in Turkey in 2016 and several other Islam/Muslim-related incidences causing the disparaging detestation and abhorrence that evoke a sense of prejudice among the public toward the religion (Islam) and its adherents (Muslims).

The definition of Islamophobia as presented by the British non-governmental organization known called Runnymede Trust in 1997 is one of the many practical

definitions that is best to look at in order to understand Islamophobia in context. There are eight main characteristics that the organization came up with to define Islamophobia which is derived from "the *views of Islam* as (1) monolithic, (2) isolated from and (3) inferior to Western cultures. Islam is also viewed as (4) 'an enemy' and as (5) a manipulative political ideology. Criticism of the West is (6) unquestionably rejected, (7) discrimination against Muslims is justified, and (8) Islamophobia is seen as natural" (Runnymede Trust, 1997). This definition persists to be the most elaborated effort to explicitly define Islamophobia in general.

The term 'Islamophobia' – even though it is being extensively used in the present world – continues to receive many critiques from the public. According to Imhoff and Recker (2012), two particular critiques are said to be frequently raised in regards to the term "Islamophobia". One claim is that Islamophobia is a dispensable coinage that purely defines a rather prevalent trend of act of prejudice and discrimination against migrants (particularly from Muslim countries). On the other hand, a more adamant objection is that Islamophobia is a vernacular weapon being used to silence any well-justified critique on Islamic traditions and belief system.

With the advance of satellite television and the unlimited internet access, the coverage and influences of news media have grown globally. The progressiveness of media technology today has resulted in Muslims being stereotyped and framed as the 'bad guys' within the media coverage. Stories in the news updates covering wars in Iraq, Afghanistan and Syria are found to induce images of Muslims as terrorists and extremists that are circulated rapidly and tirelessly by the Western media. On 11th September 2001, the whole world was shocked by the attacks on the World Trade Centre in NYC, or what is popularly known as the 9/11 tragedy which marks the peak of this conflict concerning the two worlds (West and East). The milieu of phobia,

2

hatred and enmity; viciously driven and fostered by Western politicians and media has become more apparent over the years when we see fear turning into hatred and cases of hate crimes against Muslims or people who are perceived to be Muslims increasing from time to time.

According to Allen and Nielsen (2007), these malicious incidents were reported to strike a pace in both the United States as well as across Europe. Hate crimes are also found to take place in other Western countries including Australia and the U.K. Today in 2019, we have witnessed a series of attacks on mosques in countries which are known to be peaceful nations in the world (i.e. New Zealand on March 15, 2019 and Norway on August 12, 2019). This is what happened when the idea of Islamophobia takes its toll on the minds of the people. Richardson (2004) claims that the 'us vs. them' divide between the West and Islam is further propagated through the embedded ideologies crafted by the media. When the words of fear and terror are constantly being employed in media discourses, the idea of hatred and racism is slowly normalized which then influences people's thoughts and actions. Media discourses such as political speeches, public interviews, tabloids, newspapers, printed media including blogs, online articles and news updates on websites and social media are some of the means which are used to transfer such ideologies into the minds of the people.

With this happening, Islam and Muslims are being slurred with defamations and prejudiced views, especially on the internet. This act of racism and discrimination grows over the years and excessively at every occurrence of events such as those mentioned earlier. Activities of defaming and discriminating Islam and Muslims can be found in many social platforms online including Twitter, YouTube, Tumbler, Facebook, Instagram and the like. These social sites allow people to come together

and express their views on almost all matters. This is where and when people practise their 'freedom of speech' and 'freedom of expression' without any fear of being governed by concrete legislation and stringent regulations of law. Having that accounted for, users are also allowed total non-accountability for their words and actions with the ability to sign up anonymously in all of the abovementioned social media sites. This complete abandonment of social limitations and self-consciousness creates an environment that is rather amoral as compared to an environment without anonymity. People easily express disparagement against a person or even a community in public territory without worrying about the repercussions of the action. While some people take this act of defamation as 'freedom of speech', it is important to note that the act purportedly and unswervingly sheds bad light upon Islam and Muslims globally. It is through the use of racist and prejudicial remarks and discriminatory discourses upon the widespread of online social media that crudely assassinates the positive image of Islam. It induces the idea that Islam is a belief system that projects (or even worse; promotes) terror and extremism.

Borrowing Fairclough's expression in his book 'Critical Discourse Analysis: The Critical Study of Language', Mohideen and Mohideen (2008) connote the idea that the spread of Islamophobic language is a "linguistic form of domination and manipulation" (p. 76). In their article 'The Language of Islamophobia in Internet Articles', both writers argue that in order to ensure justice and objectivity, individuals who come across prejudiced and discriminative language need to implement critical language awareness before digesting online articles found on the internet. It is worrying that the hidden ideology is slowly affecting the minds of the readers as it incites false impression of what Islam and Muslims truly are. They have found many words coined with 'Islam' used to express negativity and prejudices against Muslims

4

and their religion planted in the minds of the readers. Mohideen and Mohideen also claim that "expressions are freely used to associate Islam, which means "peace" in Arabic, with concepts and actions which the religion and practising Muslims do not approve of, much less condone" (2008: p. 73). Examples of these expressions that were found used by writers of internet articles include 'Islamic terrorism', 'Islamic fanaticism', 'Muslim extremists', 'Islamist' and 'political Islam'.

According to Williams and Burnap (2015), in the attempt to classify hateful speech in a discourse, legal scholars have focussed on the expressive value of language; while Greenawalt (1989) further explains that any analysis of the law in regard to hate speech offline has to consider the extent to which this language has expressive value that might make such expressions criminal, including; "(1) that they might provoke a response of violence; (2) that they may deeply wound those at whom the speech is directed; (3) that such speech causes offence to those that hear it and (4) that slurs and epithets have a degrading effect on social relationships within any one community" (ibid, p.213). While this study takes a critical look at discriminative discourses, it is sensible to capture the way language can be prejudicial and at the same time criminal in order to point to the core issue of online Islamophobia.

While the phenomenon of Islamophobia is gradually growing, the lack of recognition, political responses and preventive measures by the world leave people who are affected by Islamophobia marginalised. This is the main reason why the present study would be significant. The analysis on discourses that illustrate Islamophobia and discrimination on Islam and Muslims on social online interactions such as Facebook will assist future researchers, scholars and organizations to work on what is needed to combat the arduous effects of Islamophobia. To understand the way language is being used to express Islamophobia, either explicitly or implicitly, the

study examines the comments made to postings in FB news pages. The analyses are conducted using an approach to historical and sociolinguistics of discourse analysis which stems from the framework of critical discourse analysis (CDA), discourse-historical approach (DHA). Applying DHA in the research will permit an in-depth understanding on how racist, prejudicial and discriminative ideologies are embedded in the interdiscursive activities found in online discourses such as that in Facebook comments. By analysing the argumentation strategies (from DHA) employed by Facebook users while commenting on terror attacks, results of this study will justify the prejudice as well as discriminative views Facebook users hold upon Islam and Muslims.

1.2 STATEMENT OF THE PROBLEM

The baseless hatred and fear towards Islam has led to numerous misconceptions of the religion and its adherents. Ergul (2015) states that "Islamophobia is accompanied by hostility, hatred and 'othering', originating from an irrational, groundless fear of Islam and Muslims, discriminatory actions and the legitimization of violence." (n.d., para 2). This prejudice against Islam has led to greater harm to the general public. Anti-Muslim hate crimes are reported to affect the Muslim community online and offline including attacks on mosques and desecration of Muslim cemeteries, threats to physical violence, social harassment, as well as emotional and psychological oppressions. It is becoming more disquieting recently when evidence from a report on experiences of anti-Muslim hostility in both online and offline settings reported by Awan and Zempi in 2015 illustrates that online anti-Muslim hate crimes have increased, in particular against Muslim women as evidence in the following excerpt:

A recent analysis of Tell MAMA's (Measuring Anti-Muslim Attacks) data found 548 verified incidents (of 729) reported to them concerning anti-Muslim abuse. The majority of incidents took place online (402 out of 548). Almost a fifth of service users reported repeat offline incidents of anti-Muslim hate with Muslim women suffering more offline incidents than men. (p.6).

The end-product of hate crimes resulting from discriminating languages used online can be fatal if not treated proactively. It could lead to unprecedented danger and atrocious events like mass killing, and public shooting in the name of race and religion which we have witnessed just recently.

Apart from physical attacks and abuses, Awan and Zempi (2015) claim that "there has been a spike in online anti-Muslim attacks where Muslims have been targeted by campaigns of cyber bullying, cyber harassment, cyber incitement and threats of offline violence" (p.19). Elicited by the earlier negative portrayals of Islam by the media, through language, these disturbing incidences are then being spread out to public via social media. The reports show a certain commonality in perceptions and attitudes towards Islam held by some Western people, especially when passing comments and responses on events related to Islam and Muslims. Awan and Zempi (2015) reported countless use of Islamophobic expressions in their languages that depict racism, discrimination, hate and fear towards Islam and Muslims in general. Along that line, this study would serve as the platform to solidify this finding through the theory of CDA and also empirically and methodologically demonstrate this with the specially constructed framework adopted from discourse-historical approach (DHA).

A number of studies on Islamophobia in online discourses have also been carried out in recent years (see Awan, 2014; Zaidi-Jivraj, 2015; Agulera-Carnerero & Azeez, 2016; Jubany & Roiha, 2016; Sian, 2018) but very few have been found to

address language-based studies or CDA (see Ekman, 2015; Törnberg & Törnberg, 2016; Salieg Luki Munestri et al., 2017; Beshara, 2018. Worth noting, none was found focusing particularly on studying discriminatory discourses with Islamophobic expressions in Facebook comments. The source of data for this study is chosen primarily from Facebook due to its ability to give a global effect during the Arab Spring movements in 2011. Facebook became the powerful agent of change when the world witnessed its ability to offshoot the coming together and the rise of the people in the Middle East back in 2011 to fight for their rights. It was started by only one posting on Facebook which successfully went viral overnight. This one particular posting in Facebook was manufactured as a tool to gain the attention of the masses which then sparked the various movements of protests. It was said to have started first in Tunisia and spread across Arabic-speaking countries in North Africa and the Middle East within the same year which caused a massive revolution in Egypt and Syria. Facebook has efficaciously instituted a world revolution through one posting; with only the power of language and borderless internet connection.

Hence, studying Facebook socio-linguistically and critically through CDA will draw significant insights on the effects of online discriminative discourses onto the social masses. This study analyses Facebook comments that are made to news posts covering three events (attacks) including Pulse Gay Club (Orlando, US) attack, Brussels attack and San Bernardino attack. These three incidents were chosen as they occurred just as this study was proposed in 2015. The data collection procedures, the samples and its populations are given details in Chapter 3.

1.3 PURPOSE OF THE STUDY

The purpose of this study is to understand – through CDA approach – the use of language by Facebook users in expressing Islamophobia. Through CDA, deeper and conclusive analysis could be done on the language used and its impacts onto society through both textual and intertextual analyses of the discourses. This thesis further interested in analysing discriminatory discourses which contain Islamophobic expressions in comments made by online users of Facebook on the attacks related to Islam and Muslims and understanding the way these discourses are being expressed and articulated.

1.4 RESEARCH OBJECTIVES

The study is designed to achieve the following objectives:

1. To identify Islamophobic expressions made in Facebook comments in the aftermath of the Pulse Gay Club (Orlando, US) attack, Brussels attack and San Bernardino attack.

2. To disclose the arguments and argumentation schemes used by commenters in Facebook in an attempt to justify the discrimination and suppression of Muslims.

3. To investigate the implicit, hidden or otherwise, opaque relations of discursively enacted dominance or underlying ideologies in the discourse practice of the commenters in Facebook.

1.5 RESEARCH QUESTIONS

Based on the objectives above, the paper aims to answer these following questions: