

Islam and Interfaith Dialogue in the Eyes of the New York Times Reporters

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Abstract: Islam and Muslims were oftentimes criticized for not being able to contribute positively to interfaith dialogue and peace in the contemporary world. This is due mainly to the immense acts of violence that occur every now and then both in the Muslim and non-Muslim world. Various scholars, from a wide range of political and religious affiliations, were therefore called for to interpret Islam and reconsider its tradition concerning certain ideas like dialogue--inside and outside Islam--with the two major Abrahamic faiths: Christianity and Judaism. This study comes to provide a painstaking analysis for the major terminologies that relate to the topic of interfaith dialogue and Islam within the timeframe 2006 and 2012, with the intention of explaining why certain terminologies get the lion's share while others do not. Content Analysis Method (CAM) was employed as one instrument to categorize the frequency of occurrence of these terminologies in terms of importance and value. The results have found that almost all the reporters of the *New York Times* prefer to raise the issue of interfaith than to address intrafaith dialogue in their Op-Eds.

Keywords: Islam, Interfaith Dialogue, *New York Times*, Content Analysis, Op-Eds

1. Introduction

For many years, Islam was criticized for not promoting interfaith dialogue with the Judeo-Christian West. The 9/11 terrorist attacks in the United States of America and elsewhere, the emergence of some radicalist groups in the house of Islam, along with the mass demonstrations during the Arab Spring demanding the overthrow of despotic regimes, projected fixed images about Islam and Muslims in the American media, more particularly in the *New York Times* (and henceforth NYT) Op-Eds (latterly known as Opposite Editorials). As an outcome of this, Muslims were targeted as they do not contribute to world peace and stability. This paper is intended to highlight the way the NYT Op-Eds view interfaith dialogue as regards Islam. It makes use of the content analysis method to accurately examine the frequency of occurrence of certain terminologies relative to interfaith dialogue from 2006 to 2012. Content analysis has been defined as "a research technique for making replicable and valid inferences from data to their context" [1]. It has been likewise referred to as an observational research method that is used to systematically evaluate the actual and symbolic content of all forms of recorded communication [1]. In this empirical study, the years 2006 and 2012 were chosen because they saw a wide range of events that directly or indirectly implicated Islam and Muslims. The first subsection introduces the state of art. Then, the researcher provides a short synopsis

about the methodology used. Afterward, the results of the study as well interpretations are reported.

2. Review of the Literature

The word dialogue is derived from *dia* (across, through) and *logos* (conversation, word). Webster's Dictionary simply defines dialogue as a conversation between two or more people. In the Qur'an, the closest word for dialogue is *yuhawir* (18:34, 18:37, 58:1), which denotes a conversation between two individuals or groups of people [2]. Broadly speaking, in the Islamic tradition, conversation between people, groups, and religions is seen as a key to a better living. The objective of dialogue is not to eradicate differences of opinion and conviction, but to gain an understanding and acceptance of those differences [2].

In fact, several studies have addressed the question of interfaith dialogue in Islam. Smith [3] has offered a critical theory of interfaith communication and understanding by addressing a number of challenges facing Muslims and Christians. He was motivated by certain tragedies that the Judeo-Christian world experienced such as the terrorist acts of the 9/11, the subsequent bombings in Madrid, Bali, London and elsewhere not to mention the U.S. military action in the Middle East. Central to his enquiry is the issue of gender and interfaith dialogue. He believes that Muslim men have periodically participated most actively in dialogue with Christians since women are denied from accessing the public

space in their home countries. In the same vein, Brown [4] has provided useful strategies in increasing understanding among the three Abrahamic religions-Christianity, Islam and Judaism. He numbered the potential hurdles that impede these religions from achieving a successful dialogue. Another study was carried out by Magonet [5], who diagnosed dialogue between the sibling faiths of Jews, Christians and Muslims drawing on a whole galaxy of sources to authenticate his claims. Within the same framework, another study was conducted by Esposito and Yilmaz [6], who jointly attempted to understand whether or not Islam is compatible with pluralism, democratic values and the concept of civil society. They delved into Islam to adequately explore and fathom the teachings and applications about peacebuilding within Islam. Irrespective of the fact that a huge number of studies have questioned interfaith dialogue and Islam, there is still a paucity of research regarding this vivid subject in the academia. The next subsection illustrates the methodology used in this study.

3. Methodology

The sample used in the present study includes 238120 total of words. Koubali [7] demonstrates that thanks to the help of computers, we can easily store and analyze large corpora. He adds that corpora can comprise hundreds of millions of words (e.g. the LOB corpus), and that anything less than 100, 000 words is usually regarded as a ‘mini-corpus’ (ibid.). However, it must be underlined that the size of the database depends on the research needs and objectives [7].

Print media was selected because, as Alazzany [8] argues, it “offers discursive and extensive coverage of events that reflect social attitudes and activities.” This view is also adopted by Hargrave & Livingstone [9] who believe that the print media, especially the press, also frame public discourse, and the importance of an informed public is widely accepted as crucial, especially as it affects social and public policy-making. As a form of mass media, print media, as Devereux [10] notes are “important agents of socialization in that they reproduce dominant (and other) social norms, beliefs, discourses, ideologies and values.” Most observers and researchers are now concerned essentially with ideological biases in this flow of discourse that are created by the print media outlets. Our goal in this study falls within this same view that perceives of print media as a carrier of ideologies harbouring them within their discourse. More specifically, we are much interested in how the NYT Op-Eds harbour ideologies in their representational discourse of Islam and Muslims. All the Op-Eds selected for the analysis followed non-random (sometimes called non-probability) sampling. Thus, the sample of the study is retrieved from the database of the NYT after four months of digital subscription. Wilkins & Coleman [11] say: “Representative sampling is one of the nonprobability sampling technique commonly used in journalism research.” We chose a nonprobability sample because of the nature of the topic we are addressing. The latter demands much precision and exactitude with respect to retrievability.

Table 1 shows that the number of the NYT Op-Eds written on Islam increased dramatically after the year 2006. We

notice a very significant increase in the year 2010 due to the revolutionary wave of demonstrations and protests that were occurring in the Arab world that began on Dec. 18, 2010. The coverage of Islam appears to put up a little in the year 2011 and it becomes higher in the year 2012.

Table 1: Op-Eds Covering Islam & Muslims Over Years

Year	Op-Eds	Words
2006	5	4340
2007	7	5361
2008	10	11066
2009	36	36739
2010	40	41983
2011	55	53319
2012	66	85312
Total	219	238120

Indeed, the serious events that happened in the Muslim world made opinion columnists, particularly the writers of the NYT Op-Eds more inquiring and curious about Islam and Muslims. The Arab Spring (Dec. 18, 2010), the state of chaos in Egypt and Syria and other neighboring countries, Iran’s nuclear program, as well as the anti-Muslim movie “Innocence of Muslims” (July 2, 2012) have hugely impacted on the writings of the NYT Op-Eds. Some of the writers of these Op-Eds, we might argue, write and report from the zones of conflicts. What we are driving at here is that they befriend Muslims, visit Muslim families and share food with them on a number of occasions to get at the news dish.

In this study, some categories and variables have been selected to examine the thematic of interfaith dialogue and Islam in the discourse of the NYT Op-Eds. 219 Op-Eds were selected from the database of the NYT after a thoroughgoing reading. These Op-Eds were searched for and keyed in using two terms: “Islam and Muslim”. In the first phase, these categories were counted using one online software: Word Frequency Counter, which is available at: http://www.writewords.org.uk/word_count.asp. Before we counted down the frequency of these categories using either software, we had already chosen a random sample and counted it manually to ensure that there is much accuracy and no mismatch at the level of words’ frequency. As a second phase, we registered the numbers found in a Microsoft Excel file, one spreadsheet application developed by Microsoft that facilitates calculation, graphic tools, percentages and tabulations.

The old saying that a picture is worth a thousand words describes the reason for our strong resolution to develop bar graphs, pie charts and cross-tabulations in this study. Wood & Ross-Kerr [12] contend that a cross-tabulation, for example, is simply a tabular presentation of data, either in frequency or percentage form, or both in which variables can be examined for any relationships among them. Cross-tabulations enable the researcher not only to look at the relations among variables but also to organize the data into a convenient form for statistical analysis. This paper provides a general view about the analysis of the NYT Op-Eds in terms of terms and frequencies as concerns interfaith dialogue and Islam across different years.

Content Analysis is used as a research method because it has a very long history in the domain of the print media and communication. This analytical method springs primarily from work conducted in the social and behavioral sciences, but its application has reached distant areas such as law, health care and other disciplines. Sometimes, it is used interchangeably with Thematic Analysis (TA). Holloway [13] points out that CA is very useful for examining the thematic similarities and differences between narratives provided by a number of people. This kind of analysis focuses on the *whats* rather than the *hows* of the telling. The strength of this form of analysis lies in its capacity to develop general knowledge about the core themes that make up the content of the (Op-Ed) stories collected from the NYT news outlet. Thus, the content of the NYT Op-Eds will be at the center of TA led on its representational discourse of Islam and Muslims. Frost [14] recommends thematic analysts to start by the open coding of data. This means building a set of themes by looking for patterns and meanings produced in the data, labelling and grouping them in connection with the theoretical framework of the research. The open coding is one way to generate an emergent set of categories as well as their distinct features through a close examination of data.

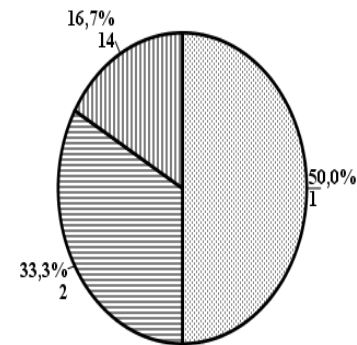
Researchers should therefore decide on whether to study the presence or frequency in the topic they are investigating. Unlike presence, in a frequency study a key term will be counted each time it appears. Measuring frequency, rather than simple presence allows the researcher to assign a level of importance to the term. To set an example of this, a researcher is more likely to conclude that a political candidate who mentions youth gangs 25 times during the course of a campaign speech considers the problem to be more serious than a rival candidate who mentions youth gangs only once during a speech [15]. The next subsection presents the results of the study and the potential interpretations the researcher may assign to them.

4. Results and Discussion

4.1: Interfaith

Figure 1 displays that the term “Interfaith” has occurred only once in 3 Op-Eds and 14 times in just 1 Op-Ed, while it has not occurred at all in 213 Op-Eds. The same term appeared twice in 2 Op-Eds.

Figure1: Frequency of the term “Interfaith”

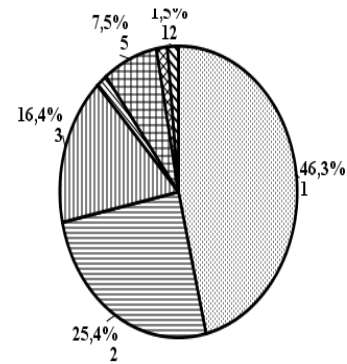


As it is apparent in tab 3.1.2, the term “Interfaith” was not mentioned at all in the NYT Op-Eds in the years 2006, 2008 and 2012. Yet, it appeared with a high frequency in the year 2009 (with 97,2% and 14 apparitions). To thematize interfaith dialogue, the NYT gave the example of three people (Rabbi Ted Falcon, the Rev. Don Mackenzie and Sheik Jamal Rahman) known as “interfaith amigos”, who launched an initiative in Seattle and across the United States to help eradicate differences between their faiths. The year 2010 came in the second position in the usage of this term (with 92,5% and 2 apparitions). The year 2011 came in the third position in the usage of this term (with 98,2% and 1 apparition). The frequency of the term remains stagnant in the year 2007, it turned out to be very low (with 14,3% and 1 apparition).

Tab 2: Frequency of the term “Interfaith” across years

		Year							Total	
		2006	2007	2008	2009	2010	2011	2012		
Interfaith	0	Count	5	6	10	35	37	56	64	213
		% within year	100,0%	85,7%	100,0%	97,2%	92,5%	98,2%	100,0%	97,3%
	1	Count	0	1	0	0	2	0	0	3
		% within year	0,0%	14,3%	0,0%	0,0%	5,0%	0,0%	0,0%	1,4%
	2	Count	0	0	0	0	1	1	0	2
		% within year	0,0%	0,0%	0,0%	0,0%	2,5%	1,8%	0,0%	0,9%
	14	Count	0	0	0	1	0	0	0	1
		% within year	0,0%	0,0%	0,0%	2,8%	0,0%	0,0%	0,0%	0,5%
	Total	Count	5	7	10	36	40	57	64	219
		% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%

This clearly shows that the term “Interfaith” is somewhat important for the reporters of the NYT, and that few reporters address such issue in their Op-Eds about Islam and Muslims. There is no doubt that 9/11 climate has changed the relations between Islam and the Judeo-Christian West, more particularly with the United States. Some scholars start to theorize for an interreligious dialogue between the world famous religions to overcome potential clashes that are more likely to add insult to injury between Muslims and non-Muslims. Commonalities between the three faiths were stressed sometimes in the NYT Op-Eds to pave the ground for this interfaith and interreligious dialogue to take place.



3.2: Security

Figure 2 highlights that the term “Security” has occurred only once in 31 Op-Eds, while it has not occurred at all in 152 Op-Eds. The same term has occurred 5 times in 5 Op-Eds. Besides, the presence of the same term in 1 Op-Ed ranged from 4 to 12 times.

The term “Security”, according to tab 3.2.2, has appeared with a high frequency in the year 2008 and even 2011 (with 40,0% and 71,9%, respectively). There is no difference between the year 2010 and 2012 since the term in either year was repeated 5 times (with 75,0% and 65,6%, respectively).

Figure 2: Frequency of the term “Security”

Tab 3: Frequency of the term “Security” across years

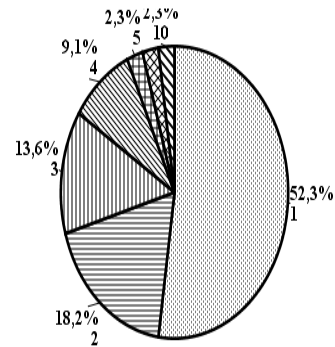
		year							Total	
		2006	2007	2008	2009	2010	2011	2012		
Security	0	Count	4	5	4	26	30	41	42	152
		% within year	80,0%	71,4%	40,0%	72,2%	75,0%	71,9%	65,6%	69,4%
	1	Count	1	2	4	5	2	6	11	31
		% within year	20,0%	28,6%	40,0%	13,9%	5,0%	10,5%	17,2%	14,2%
	2	Count	0	0	0	3	3	6	5	17
		% within year	0,0%	0,0%	0,0%	8,3%	7,5%	10,5%	7,8%	7,8%
	3	Count	0	0	0	2	3	2	4	11
		% within year	0,0%	0,0%	0,0%	5,6%	7,5%	3,5%	6,2%	5,0%
	4	Count	0	0	0	0	0	0	1	1
		% within year	0,0%	0,0%	0,0%	0,0%	0,0%	0,0%	1,6%	0,5%
	5	Count	0	0	1	0	2	1	1	5
		% within year	0,0%	0,0%	10,0%	0,0%	5,0%	1,8%	1,6%	2,3%
	6	Count	0	0	0	0	0	1	0	1
		% within year	0,0%	0,0%	0,0%	0,0%	0,0%	1,8%	0,0%	0,5%
	12	Count	0	0	1	0	0	0	0	1
		% within year	0,0%	0,0%	10,0%	0,0%	0,0%	0,0%	0,0%	0,5%
Total	Count	5	7	10	36	40	57	64	219	
	% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	

The frequency of the term shrank in the year 2009 (with 72,2% and 3 apparitions), while in the years 2006 and 2007, it saw the lowest frequency (with 80,0% and 71,4%, respectively, and 1 apparition). The great focus that the term “Security” received in the year 2008 has to do mainly with the bombings of the agencies of the United Nations and humanitarian groups in Iraq and Afghanistan by Al Qaeda and other violent “extremists”. The U.N was held as a priority target and viewed both as a tool of crime, and a direct threat and enemy to Islam and Muslims. The lack of security in the aforementioned Muslim-majority countries was thematized in the NYT Op-Eds in this respective year to show that Islam is less protective of non-Muslims.

3.3: Peace

Figure 3.3.1 displays that the term “Peace” has occurred only once in 23 Op-Eds, while it has not occurred at all in 175 Op-Eds. The same term has occurred 4 times in 4 Op-Eds. With respect to the occurrence of the term in 1 Op-Ed, it went from 5 to 10 times.

Figure 3: Frequency of the term “Peace”



The term “Peace”, as it appears in tab 3.3.2, was not used at all in the NYT Op-Eds in the years 2006 and 2007. The year 2012 knew the highest frequency of the occurrence of this term (with 82,8% and 10 apparitions), followed by the year 2010 (with 75,0% and 6 apparitions). Needless to mention that the year 2012 knew the triumph of the Muslim Brotherhood in Egyptian elections. Fear lest the brothers would cancel the Camp David treaty with Israel started to dominate the Op-Eds of the NYT in this year. The years 2009 and 2011 knew a substantive change in the use of the term though it continues to feature almost with the same frequency (with 91,7% and 71,9%, respectively; the term had 4 apparitions in either year). The lowest frequency of the occurrence of the term goes to the year 2008 (with 60,0% and only 2 apparitions).

Tab 4: Frequency of the term “Peace” across years

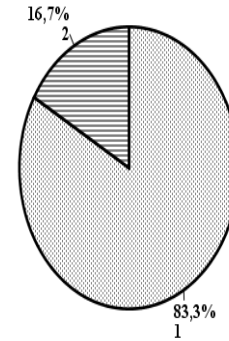
		year							Total	
		2006	2007	2008	2009	2010	2011	2012		
Peace	0	Count	5	7	6	33	30	41	53	175
	0	% within year	100,0%	100,0%	60,0%	91,7%	75,0%	71,9%	82,8%	79,9%
	1	Count	0	0	3	2	6	6	6	23
	1	% within year	0,0%	0,0%	30,0%	5,6%	15,0%	10,5%	9,4%	10,5%
	2	Count	0	0	1	0	1	5	1	8
	2	% within year	0,0%	0,0%	10,0%	0,0%	2,5%	8,8%	1,6%	3,7%
	3	Count	0	0	0	0	0	4	2	6
	3	% within year	0,0%	0,0%	0,0%	0,0%	0,0%	7,0%	3,1%	2,7%
	4	Count	0	0	0	1	1	1	1	4
	4	% within year	0,0%	0,0%	0,0%	2,8%	2,5%	1,8%	1,6%	1,8%
	5	Count	0	0	0	0	1	0	0	1
	5	% within year	0,0%	0,0%	0,0%	0,0%	2,5%	0,0%	0,0%	0,5%
	6	Count	0	0	0	0	1	0	0	1
	6	% within year	0,0%	0,0%	0,0%	0,0%	2,5%	0,0%	0,0%	0,5%
	10	Count	0	0	0	0	0	0	1	1
	10	% within year	0,0%	0,0%	0,0%	0,0%	0,0%	0,0%	1,6%	0,5%

Total	Count	5	7	10	36	40	57	64	219
	% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%

It may be true that Osama bin Laden is a Muslim, and it may be true that Zawahri, Qaeda and Taliban are Muslims too, but do their actions and positions represent Islam? Also, should any religion be held accountable for all the actions or misdeeds of its believers and individuals? The answer is quiet simple: Of course, no. The NYT Op-Eds, consequently, fail to see the overwhelmingly majority of Muslims in the world for whom Islam means only peace through observing successful Muslims who managed to shape the American self and identity; and most importantly, positively contributed to the Western civilization as a whole. Such an reconciliatory approach to peace and stability is more than appreciated in the NYT Op-Eds because it will certainly help in bringing Muslims and non-Muslims more closer than to remain aloof or averse to each other.

Figure 3.4.1 indicates that the term “Tolerance” has occurred only once in 15 Op-Eds and twice in 3 Op-Eds, while it has not occurred at all in 201 Op-Eds.

Figure 4: Frequency of the term “Tolerance”



The term “Tolerance” seems to be less important for the NYT reporters. This term was not included at all in the Op-Eds in the years 2007 and 2008. The years 2006, 2009 and 2012 knew the lowest frequency (with a maximum of 1 apparition). Consider the frequencies of this term in tab 3.4.2 below:

3.4: Tolerance

Tab 5: Frequency of the term “Tolerance” across years

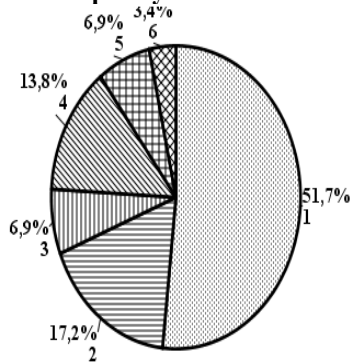
		Year							Total	
		2006	2007	2008	2009	2010	2011	2012		
Tolerance	0	Count	4	7	10	32	35	52	61	201
		% within year	80,0%	100,0%	100,0%	88,9%	87,5%	91,2%	95,3%	91,8%
	1	Count	1	0	0	4	3	4	3	15
		% within year	20,0%	0,0%	0,0%	11,1%	7,5%	7,0%	4,7%	6,8%
	2	Count	0	0	0	0	2	1	0	3
		% within year	0,0%	0,0%	0,0%	0,0%	5,0%	1,8%	0,0%	1,4%
Total	Count	5	7	10	36	40	57	64	219	
	% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	

Whereas, the years 2010 and 2011 have used the term with the same frequency (with 87,5% and 91,2%, respectively; the term had 2 apparitions in either year).

3.5: Friends

Figure 3.5.1 exposes that the term “Friends” has occurred only once in 15 Op-Eds and 6 times in 1 Op-Ed, while it has not occurred at all in 190 Op-Eds. In addition, the occurrence of the term in 2 Op-Eds wavered between 3 and 5 times.

Figure 5: Frequency of the term “Friends”



The term “Friends”, as illustrated in tab 3.5.2, does not occupy a large space in the NYT Op-Eds. This term was not included at all in the Op-Eds in the years 2006 and 2007. The highest frequency of the occurrence of the term goes to the year 2010 (with 85,0% and 6 apparitions), followed by the year 2012 (with 89,1% and 5 apparitions). There is no difference between the year 2009 and 2011 (77,8% and 87,7%, respectively; the term had 4 apparitions). In contrast to this, the year 2008 knew the lowest frequency of the term (with 90,0% and 1 apparition).

Tab 6: Frequency of the term “Friends” across years

		year							Total	
		2006	2007	2008	2009	2010	2011	2012		
Friends	0	Count	5	7	9	28	34	50	57	190
	0	% within year	100,0%	100,0%	90,0%	77,8%	85,0%	87,7%	89,1%	86,8%
	1	Count	0	0	1	6	1	4	3	15
	1	% within year	0,0%	0,0%	10,0%	16,7%	2,5%	7,0%	4,7%	6,8%
	2	Count	0	0	0	1	1	2	1	5
	2	% within year	0,0%	0,0%	0,0%	2,8%	2,5%	3,5%	1,6%	2,3%
	3	Count	0	0	0	0	1	0	1	2
	3	% within year	0,0%	0,0%	0,0%	0,0%	2,5%	0,0%	1,6%	0,9%
	4	Count	0	0	0	1	1	1	1	4
	4	% within year	0,0%	0,0%	0,0%	2,8%	2,5%	1,8%	1,6%	1,8%
	5	Count	0	0	0	0	1	0	1	2
	5	% within year	0,0%	0,0%	0,0%	0,0%	2,5%	0,0%	1,6%	0,9%
	6	Count	0	0	0	0	1	0	0	1
	6	% within year	0,0%	0,0%	0,0%	0,0%	2,5%	0,0%	0,0%	0,5%
	Total	Count	5	7	10	36	40	57	64	219
	Total	% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%

The NYT reporters, following the footsteps of Huntington and Lewis, played into old stereotypes through depicting and characterizing Islam and the Judeo-Christian West as old-enemies than friends. This latter claim finds its culmination in Lewis belief that some civilizations naturally if not necessarily clash with the West. He writes:

It should now be clear that we are facing a mood and a movement far transcending the

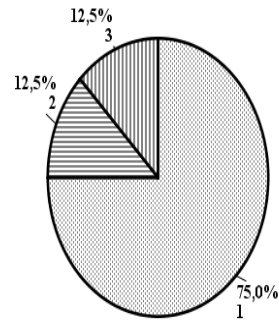
level of issues and policies and the governments that pursue them. This is no less than a clash of civilizations—the perhaps irrational but surely historic reaction of an ancient rival against our Judeo-Christian heritage, our secular present, and the worldwide expansion of both” [16].

Certainly, the exclusion of the term “Friends” from the NYT Op-Eds is intended to emphasize that Islam and Muslims are less trustworthy and unable to promote good values like love and understanding.

3.6: Love

Figure 3.6.1 illustrates that the term “Love” has occurred only once in 12 Op-Eds, while it has not occurred at all in 203 Op-Eds. Concerning the presence of the term in 2 Op-Eds, it ranged from 2 to 3 times.

Figure 6: Frequency of the term “Love”



The term “Love”, as demonstrated in tab 3.6.2, seems likewise to be less important in the NYT. This term was not included in the Op-Eds in the period from the year 2006 to 2008. Yet, it was mentioned with a very weak frequency in the years 2010 and 2012 (with 90,0% and 95,3%, respectively; the term had 3 apparitions in either year). The frequency of this term witnessed a slight change in the year 2011 (with 89,5% and 2 apparitions). In the year 2009, the term would hardly figure in the Op-Eds (with 91,7% and 1 apparition).

Table 7: Frequency of the term “Love” across years

		year							Total	
		2006	2007	2008	2009	2010	2011	2012		
Love	0	Count	5	7	10	33	36	51	61	203
		% within year	100,0%	100,0%	100,0%	91,7%	90,0%	89,5%	95,3%	92,7%
	1	Count	0	0	0	3	2	5	2	12
		% within year	0,0%	0,0%	0,0%	8,3%	5,0%	8,8%	3,1%	5,5%
	2	Count	0	0	0	0	1	1	0	2
		% within year	0,0%	0,0%	0,0%	0,0%	2,5%	1,8%	0,0%	0,9%
	3	Count	0	0	0	0	1	0	1	2
		% within year	0,0%	0,0%	0,0%	0,0%	2,5%	0,0%	1,6%	0,9%
	Total	Count	5	7	10	36	40	57	64	219
		% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%

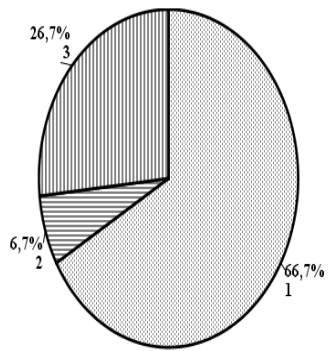
As one human value, “Love” would be sometimes debated and addressed in the NYT Op-Eds to consolidate the claim that Islam and Muslims lean more towards violence than towards love and friendship. The researcher’s claim here is that few Muslims were projected in the NYT columns as the fountainhead of love, friendship, tolerance, and so on. By backgrounding such terms, the NYT Op-Eds tend to emphasize and crystallize that Islam does not preach love. Instead, it does teach and preach violence, hate, war and intolerance.

3.7: Negotiation

Figure 3.7.1 indicates that the term “Negotiation” has occurred only once in 10 Op-Eds and 3 times in 4 Op-

Eds, while it has not occurred at all in 204 Op-Eds. Moreover, the same term appeared 2 times in 1 Op-Ed.

Figure 7: Frequency of the term “Negotiation”



The term “Negotiation”, according to tab 3.7.2, was not included in the NYT Op-Eds in the years 2006 and 2008. Just like “Friends” and “Love”, it was present in the year 2010 with a weak frequency (90,0% and 3 apparitions). In the years 2009 and 2011, the frequency of the occurrence of the term did not change (with 88,9% and 94,7%, respectively; the term had 3 apparitions in either year). In the year 2012, the frequency of the term dwindled remarkably (with 95,3% and 1 apparition).

Table 8: Frequency of the term “Negotiation” across years

		year						Total		
		2006	2007	2008	2009	2010	2011		2012	
Negotiation	0	Count	5	6	10	32	36	54	61	204
		% within year	100,0%	85,7%	100,0%	88,9%	90,0%	94,7%	95,3%	93,2%
	1	Count	0	1	0	3	1	2	3	10
		% within year	0,0%	14,3%	0,0%	8,3%	2,5%	3,5%	4,7%	4,6%
	2	Count	0	0	0	0	1	0	0	1
		% within year	0,0%	0,0%	0,0%	0,0%	2,5%	0,0%	0,0%	0,5%
	3	Count	0	0	0	1	2	1	0	4
		% within year	0,0%	0,0%	0,0%	2,8%	5,0%	1,8%	0,0%	1,8%
	Total	Count	5	7	10	36	40	57	64	219
		% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%

3.8: Understand

In fact, “Negotiation” is underscored whenever there are conflicts between Arab Muslims and Israel. The West, led by the United States, is always intrusive in peace talks and negotiations whenever the relations between the two sides turn tense.

Figure 3.8.1 displays that the term “Understand” has occurred once in 22 Op-Eds and 4 times in 2 Op-Eds, while it has not occurred at all in 181 Op-Eds. Also, the same term was repeated 3 times in 1 Op-Ed and twice in 13 Op-Eds.

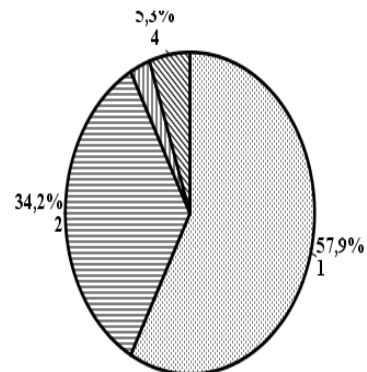


Figure 8: Frequency of the term “Understand”

The term “Understand”, as indicated in tab 3.8.2, appeared with a weak frequency in the year 2010 and 2012 (with 77,5% and 92,2%, respectively). The years 2007, 2009 and even 2011 did not witness any difference at all in the usage of this term (here it had 2 apparitions). Nevertheless, the year 2008 knew a very notable change (with 70,0% and 1 apparition).

Tab 9: Frequency of the term “Understand” across years

		year							Total	
		2006	2007	2008	2009	2010	2011	2012		
Understand	0	Count	4	5	7	30	31	45	59	181
		% within year	80,0%	71,4%	70,0%	83,3%	77,5%	78,9%	92,2%	82,6%
	1	Count	1	1	3	4	1	10	2	22
		% within year	20,0%	14,3%	30,0%	11,1%	2,5%	17,5%	3,1%	10,0%
	2	Count	0	1	0	2	6	2	2	13
		% within year	0,0%	14,3%	0,0%	5,6%	15,0%	3,5%	3,1%	5,9%
	3	Count	0	0	0	0	0	0	1	1
		% within year	0,0%	0,0%	0,0%	0,0%	0,0%	0,0%	1,6%	0,5%
	4	Count	0	0	0	0	2	0	0	2
		% within year	0,0%	0,0%	0,0%	0,0%	5,0%	0,0%	0,0%	0,9%
	Total	Count	5	7	10	36	40	57	64	219
		% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%

The weak frequencies of the term “Understand” can be justified by the fact that the reporters of the NYT plump and yearn for reporting more clashes in Islam and conflicts between Muslims than reporting mutual understanding and harmony. By this, they strip Islam and Muslims of many

good traits that are more likely to distinguish them from all else.

3.9: Cooperation

Figure 3.9.1 exposes that the term “Cooperation” has occurred only once in 7 Op-Eds and twice in 6 Op-Eds, while it has not occurred at all in 206 Op-Eds.

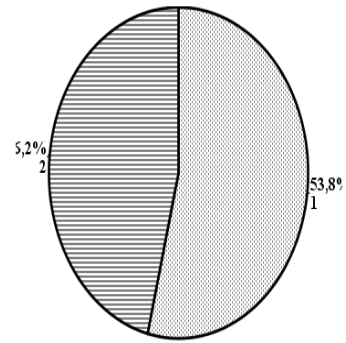


Figure 9: Frequency of the term “Cooperation”

The term “Cooperation”, as we see in tab 3.9.2, is less stunning for the NYT. This term was not included at all in the Op-Eds in the years 2006 and 2007. While the year 2008 knew the lowest frequency of the occurrence of the term (with 90,0% and 1 apparition).

Tab 10: Frequency of the term “Cooperation” across years

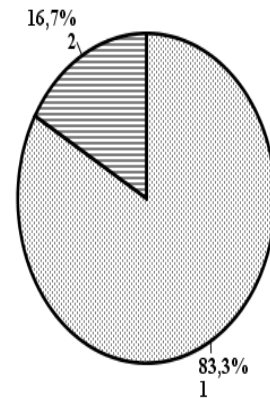
		year							Total	
		2006	2007	2008	2009	2010	2011	2012		
Cooperation	0	Count	5	7	9	34	38	53	60	206
		% within year	100,0%	100,0%	90,0%	94,4%	95,0%	93,0%	93,8%	94,1%
	1	Count	0	0	1	1	1	3	1	7
		% within year	0,0%	0,0%	10,0%	2,8%	2,5%	5,3%	1,6%	3,2%
	2	Count	0	0	0	1	1	1	3	6
		% within year	0,0%	0,0%	0,0%	2,8%	2,5%	1,8%	4,7%	2,7%
Total	Count	5	7	10	36	40	57	64	219	
	% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	

The years 2009, 2010, 2011 and even 2012 witnessed the same frequency (the term in these years had 2 apparitions). It has been argued that the history of civilizations was not only one of “wars of religion and imperial conquest but also one of exchange, cross fertilization and sharing” [17]. It is, in fact, those contexts of cooperation and collaboration between Islam and the Judeo-Christian West that needs to be discussed and brought to the fore in the NYT Op-Eds.

3.10: Dialogue

Figure 2.8.10.1 shows that the term “Dialogue” has occurred only once in 10 Op-Eds and twice in 2 Op-Eds, while it has not occurred at all in 207 Op-Eds

Figure 10: Frequency of the term “Dialogue”



The term “Dialogue”, as is manifest in tab 3.10.2, was not included at all in the NYT Op-Eds in the years 2006, 2007 and 2012. It is in the year 2011 that the term was repeated 2 times (with 93,0%). The years 2008, 2009 and even 2010 knew the same frequency of the occurrence of the term (with a maximum of 1 apparition). This suggests that this term is neither eye-catching nor worthwhile for the reporters of the

NYT, and this by no means have multiple implications, one of which is that the reporters are not in favor of interfaith dialogue between Islam and the Judeo-Christian West.

Tab 11: Frequency of the term “Dialogue” across years

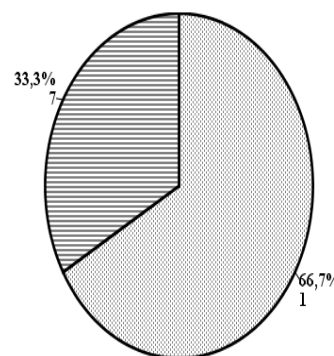
		year							Total	
		2006	2007	2008	2009	2010	2011	2012		
Dialogue	0	Count	5	7	9	34	35	53	64	207
		% within year	100,0%	100,0%	90,0%	94,4%	87,5%	93,0%	100,0%	94,5%
	1	Count	0	0	1	2	5	2	0	10
		% within year	0,0%	0,0%	10,0%	5,6%	12,5%	3,5%	0,0%	4,6%
	2	Count	0	0	0	0	0	2	0	2
		% within year	0,0%	0,0%	0,0%	0,0%	0,0%	3,5%	0,0%	0,9%
Total	Count	5	7	10	36	40	57	64	219	
	% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	

Obviously, dialogue has become more urgent since 9/11, for many Muslims in the West (in the United States in particular) have faced lots of traumas and terrible incidents. Many Muslims, especially Arabs, have been persecuted, arrested, imprisoned, interrogated, and humiliated due to the so-called war on “terrorism”. The idea of difference started to again haunt Americans and Westerners alike and the rights of religious minorities like Muslims were starkly denied. Interfaith dialogue is one way of communication among people of different religious backgrounds. In the eyes of Shafiq and Abu-Nimer [2], it is “an undertaking that respects the difference of the “other”. Dialogue, as a matter of fact, allows for a true listening in a safe environment and provides enough room for friendship, cooperation and collaboration to occur between all parties.

3.11: Compassion

Figure 3.11.1 displays that the term “Compassion” has occurred only once in 2 Op-Eds and 7 times in 1 Op-Ed, while it has not occurred at all in 216 Op-Eds.

Figure11: Frequency of the term “Compassion”



The term “Compassion” is likewise valueless and feckless for the NYT reporters. This term was not included at all in the Op-Eds in the period from the year 2006 to 2009 and it was also excluded from the year 2011. Yet, it emerged with a high frequency in the year 2010 (with 95,0% and 7 apparitions) and with a very low frequency in the year 2012 (with 98,4% and 1 apparition). Special of the year 2010 is that it witnessed intense debates about newcomers wearing veils or wanting to erect minarets and leading repetitious episodes of violence in Europe and the United States. These pieces of news, and others, were the main subjects of the Op-Eds in this particular year. Tab

3.11.2 gives us an idea about the diverging weak frequencies of this term along the years of the study.

Tab 12: Frequency of the term “Compassion” across years

		year							Total	
		2006	2007	2008	2009	2010	2011	2012		
Compassion	0	Count	5	7	10	36	38	57	63	216
		% within year	100,0%	100,0%	100,0%	100,0%	95,0%	100,0%	98,4%	98,6%
	1	Count	0	0	0	0	1	0	1	2
		% within year	0,0%	0,0%	0,0%	0,0%	2,5%	0,0%	1,6%	0,9%
	7	Count	0	0	0	0	1	0	0	1
		% within year	0,0%	0,0%	0,0%	0,0%	2,5%	0,0%	0,0%	0,5%
Total	Count	5	7	10	36	40	57	64	219	
	% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	

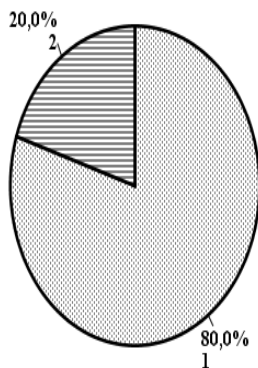
also excluded from the year 2011. However, it appeared with a very weak frequency in the years 2012 and 2010 (with 93,8% and 97,5%, respectively).

So, instead of envisioning Islam as a militant/violent faith, the NYT reporters have to draw Islam as a faith of mercy and compassion, one core spiritual principle reflected in the very name of God, “the Compassionate and Merciful,” that appears at the beginning of virtually every chapter of the Holy Book of Islam, the Koran. Such a positive portrayal is more likely to help Muslims and non-Muslims get along with each other and thereby cross bridges of difference more peacefully.

3.12: Intrafaith

Figure 3.12.1 displays that the term “Intrafaith” has occurred only once in 4 Op-Eds and twice in 1 Op-Ed. The same term has not been mentioned at all in 214 Op-Eds.

Figure 12: Frequency of the term “Intrafaith”



The term “Intrafaith”, in so far as tab 3.12.2 is concerned, was virtually absent from the NYT Op-Eds throughout the years studied. It was not included at all in the Op-Eds in the period from the year 2006 to 2009 and it was

Tab 13: Frequency of the term “Intrafaith” across years

		year							Total	
		2006	2007	2008	2009	2010	2011	2012		
Intrafaith	0	Count	5	7	10	36	39	57	60	214
		% within year	100,0%	100,0%	100,0%	100,0%	97,5%	100,0%	93,8%	97,7%
	1	Count	0	0	0	0	1	0	3	4
		% within year	0,0%	0,0%	0,0%	0,0%	2,5%	0,0%	4,7%	1,8%
	2	Count	0	0	0	0	0	0	1	1
		% within year	0,0%	0,0%	0,0%	0,0%	0,0%	0,0%	1,6%	0,5%
Total	Count	5	7	10	36	40	57	64	219	
	% within year	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	

This term is always at play in the Op-Eds written by Thomas Friedman, a NYT columnist of Jewish descent. His conviction is that Muslims need to stop blaming the West for their un-ending misfortunes and to rather blame only themselves for any failure they may find themselves involved in. Consider this extract taken from Op-Ed [WK8]: “Indeed, the big problem is not those Muslims building mosques in America, it is those Muslims blowing up mosques in the Middle East. And the answer to them is not an interfaith dialogue in America. It is an intrafaith dialogue — so sorely missing — in the Muslim world.” SURPRISE, SURPRISE, SURPRISE. *The New York Times* (Aug. 22, 2010. WK8).[18]

While there should be a dialogue between Muslims and non-Muslims, including Christians, Jews, Hindus and so on, there has also to be, according to Friedman, efforts to promote an intrafaith dialogue and a mutual understanding among Muslims themselves – be them Sunnis, Shiites, Wahhabis, Salafists, Radicalists, Sufis, Secularists, Liberalists, etc. Muslims should heal religious and intracommunal divides. It is bizarre, according to Friedman [18], to notice that Muslims want to build for example mosques in America, while their brethren blow up mosques in the Middle East. This claim makes intrafaith dialogue a more pressing need in the Muslim world.

4. Conclusion

In this paper, we have tried to study the frequency of the occurrence of some terminologies relative to the main theme “Interfaith Dialogue and Islam” in the representational discourse of the NYT Op-Eds. The figures have unveiled that some terminologies have had high frequencies and were dispersed across the NYT Op-Eds in different years, while others were hardly mentioned or referred to. Furthermore, it was found that some Op-Eds have used certain terminologies

several times due to the fact that they help create a general conception about the whole theme within this discourse. Some Op-Eds, on the other hand, were neglectful of certain terminologies since they were seen as being less substantial and do not cherish any signification for the writers of the NYT. To this end, terms such as “Respect”, “Agreement”, “Stability”, “Harmony”, which could be closely tied up with the theme of Islam and Interfaith dialogue, have been dropped out from this analysis as they occurred with very low frequencies. The term “Interfaith” seems to be relatively important for for the reporters of the NYT, along with “Peace”, “Friends” and “Compassion”. This tacitly indicates that the reporters of the NYT rebuke and reprimand Muslims for not enhancing dialogue with the non-Muslim world. And given that violence and terror were repeatedly linked to Islam, certain terminologies like “Compassion” and “Friends” found a room in these Op-Eds. So, albeit there seems to be a conflict between certain Muslim groups themselves within Islam, the topic of “Intrafaith dialogue” appears to have a peripheral space in the discourse of the NYT Op-Eds.

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APPENDIX: HEADLINES OF THE NYT OP-EDS COVERING ISLAM AND MUSLIMS FROM THE YEAR 2006 TO 2012

Text	Headline	Writer	Words	Date	Page
1	Political Islam Without Oil	Thomas L.Friedman	882	Jan. 11, 2012	A27
2	The Forgotten Wages of War	John Tirman	847	Jan. 4, 2012	A23
3	Why Islamism is Winning?	John M. Owen IV	829	Jan. 7, 2012	A21
4	The Mixtape of the Revolution	Sujatha Fernandes	959	Jan. 30, 2012	A23
5	Why We Shouldn't Attack Syria (Yet)	Robert A. Pape	878	Feb. 3, 2012	A25
6	Egypt's Never-Ending Revolution	Steven A. Cook	1122	Feb. 12, 2012	SR4
7	Iran is ready to Talk	Dennis B. Ross	953	Feb. 15, 2012	A25
8	How to Halt the Butchery in Syria	Anne-Marie Slaughter	879	Feb. 24, 2012	A27
9	If the Arab Spring Turns Ugly	Vali Nasr	1343	Aug. 28, 2011	SR4
10	Israel's Best Friend	Thomas L. Friedman	882	Mar. 7, 2012	A27
11	The Other Arab Spring	Thomas L. Friedman	1083	Apr. 8, 2012	SR1
12	Is Islam the Problem	Nicholas D. Kristof	795	Mar. 6,2011	WK11
13	Don't Fear Islamic Law	Eliyahu Stern	700	Sept. 3, 2011	A21
14	After Revolution, Beware of Crocodiles	George B.N. Ayittey	798	Apr. 6, 2012	A23
15	Divided by God	Ross Douhat	1715	Apr. 8, 2012	SR1
16	Terrorist Plots Hatched by the F.B.I	David K. Shipler	1206	Apr. 29, 2012	SR4
17	Words of the Prophet	Thomas L. Friedman	1037	Apr. 29, 2012	SR1
18	Can Islamists Be Liberals?	Mustapha Akyol	790	May. 14, 2012	A23
19	If Only Our Leaders Had Mariam's Guts	Nicholas D. Kristof	819	Jun. 7, 2012	A27
20	From Peace Prize to Paralysis	Nicholas D. Kristof	1013	Jun.10, 2012	SR1
21	First Tahrir Sq., Then the Classroom	Thomas L. Friedman	1086	Jun. 17, 2012	SR1
22	Not-So-Crazy in Tehran	Nicholas D. Kristof	829	Jun. 24, 2012	A13
23	What Does Morsi Mean for Israel?	Thomas L. Friedman	883	Jul. 4, 2012	A23

24	Life During Wartime	Janine Di Giovanni	2068	Jul. 22, 2012	SR1
25	Syria is Iraq	Thomas L. Friedman	882	Jul. 25, 2012	A25
26	Defining Religious Liberty Down	Ross Douthat	819	Jul. 29, 2012	SR12
27	Syria After the Fall	Vali Nasr	946	Jul.29, 2012	SR4
28	The Divine Miss M	Frank Bruni	818	Jul. 24, 2012	A21
29	What Syria's Rebels Need	Bartle B. Bill	803	Aug. 15, 2012	A23
30	After Afghanistan, a new Great Game	Alexander Cooley	793	Aug. 22, 2012	A25
31	The Fear Factor	Thomas L. Friedman	877	Jun. 27, 2012	A27
32	When It Pays to Talk to Terrorists	Paul T. Chamberlin	864	Sept.4, 2012	A27
33	Three Clergymen, Three Faiths, One Friendship	Laurie Goodstein	1031	Nov.24, 2009	A16
34	What the Muslim Brothers Want	Essam El-Errian	590	Feb. 10, 2011	A25
35	Our Diplomats Deserve Better	Prudence Bushnell	894	Sept. 14, 2012	A29
36	Look in Your Mirror	Thomas L. Friedman	794	Sept. 19, 2012	A29
37	Catholics Then, Muslims Now	Doug Saunders	794	Sept. 18, 2012	A25
38	It's Not About the Video	Ross Douthat	814	Sep. 16, 2012	A27
39	How to Integrate Europe's Muslims	Jonathan Laurence	834	Jan. 24, 2012	A27
40	Tolerance, Up in Flames	Steve Inskeep	796	Sep. 26, 2012	A27
41	Backlash to the Backlash	Thomas L. Friedman	873	Sept. 26, 2012	A27
42	Egypt's Bumbling Brotherhood	Scott Atran	1373	Feb. 4, 2011	A27
43	Ben Laden's Dead. Al Qaeda's Not	Richard A. Clarke	763	May.3, 2011	A23
44	Fair to Muslims?	Akbar Ahmed	1166	Mar.9, 2011	A27
45	Huntington's Clash Revisited	David Brooks	805	Mar.4, 2011	A27
46	Trust, but Verify	Thomas L. Friedman	868	Jan. 18, 2012	A21
47	How Democracy Became Halal	Reul M. Gerrecht	1511	Feb. 7, 2011	A23

48	Fighting Over God's Image	Edward J. Blum & Paul Harvey	885	Sept. 27, 2012	A29
49	The Arab Spring Still Blooms	Moncef Marzouki	800	Sept. 28, 2012	A35
50	Don't Fear Islamists, Fear Salafis	Robin Wright	885	Aug. 20, 2012	A19
51	A Dangerous Mind?	Andrew F. March	1559	Apr. 22, 2012	SR1
52	The End of the Jihadist Dream	Ali H. Soufan	850	May 3, 2011	A23
53	Why We Should Put Jihad on Trial	Steven Simon	894	Nov. 18, 2009	A35
54	A Jihad Grows in Kashmir	Anthony Russo	905	Aug. 27, 2008	A23
55	Uncle Sam Is No Imam	Samuel J. Rascoff	899	Feb. 21, 2012	A25
56	The Satanic Video	Bill Keller 1344	1344	Sept. 24, 2012	A23
57	Jihad's True Face	William Kristol	831	Dec. 1, 2008	A29
58	America vs. The Narrative	Thomas L. Friedman	836	Nov. 29, 2009	WK8
59	Father Knows Best	Thomas L. Friedman	865	Jan. 6, 2010	A23
60	A New Pakistan Policy: Containment	Bruce O. Riedel	364	Oct. 15, 2011	A19
61	Living to Bomb Another Day	Ronen Bergman	1316	Sept. 10, 2008	A25
62	Peaceful Protest Can Free Palestine	Mustapha Barghouti	846	Feb. 22, 2012	A23
63	Why We Talk to Terrorists	Scott Atran & Robert Axelrod	950	Jun. 30, 2010	A31
64	In Iraq, Abandoning Our Friends	Kirk W. Johnson	877	Dec. 16, 2011	A24
65	Who Created Major Hasan?	Robert Wright	1245	Nov. 22, 2009	WK11
66	Bin Laden Was Dead Already	Gilles Kepel	775	May. 8, 2011	WK10
67	The Muslims in the Middle	William Dalrymple	1415	Aug. 17, 2010	A27
68	Al Qaeda Stirs Again	Juan C. Zarate	685	Apr. 18, 2011	A23
69	Wallflowers at the Revolution	Frank Rich	1238	Feb. 6, 2011	WK8
70	Muslims Won't Play Together	Efraim Karsh	1321	Feb. 28, 2010	WK12
71	The Ben Laden Decade	Thomas L. Friedman	874	Jun. 1, 2011	A27
72	The Virtual Mosque	Thomas L. Friedman	855	Jun. 17, 2009	A27
73	Tea With a Terrorist	Aidan Hartley	1284	Jul. 25, 2010	WK9
74	2 for 2, or 2 for 1?	Thomas L.	872	Sept. 28, 2011	A23

		Friedman			
75	What's our Line?	Michael Kinsley	654	Jan. 5, 2010	A21
76	It Has To Start With Them	Thomas L. Friedman	904	Jun. 26, 2011	SR5
77	Transcripts of defeat	Victor Sebestyen		Oct. 29, 2009	A29
78	Arab Rise, Tehran Trembles	Karim Sadjadpour	1146	Mar. 6,2011	WK11
79	Al Qaeda's Shadowland	Edmund J. Hull	728	Jan. 12, 2010	A23
80	Can You Tell a Sunni From a Shiite?	Jeff Stein	1094	Oct. 17, 2006	A21
81	Like Father, Like Son	Thomas L. Friedman	890	Feb. 15, 2012	A25
82	Bahrain Pulls a Qaddafi	Nicholas D. Kristof	811	Mar. 17, 2011	A35
83	Syria After the Fall	Vali Nasr	946	Jul. 29, 2012	SR4
84	Islam in Two Americas	Ross Douthat	780	Aug. 16, 2010	A19
85	It's Still the 9/11 Era	Ross Douthat	821	Sept. 5, 2011	A19
86	And Hate Begat Hate	Ahmed Rashid	2171	Sept. 11, 2011	SR1
87	Deafness Before the Storm	Kurt Eichenwald	1023	Sept. 11, 2012	A23
88	Our Mosque Madness	Maureen Dowd	758	Aug. 18, 2010	A23
89	The End, for Now	Thomas L. Friedman	941	Dec. 21, 2011	A39
90	An unstable, Divided Land	Reidar Vasser	782	Dec. 16, 2011	A43
91	Lead, Follow or Get Out of the Way	Thomas L. Friedman	914	May 6, 2012	SR13
92	Exploiting the Prophet	Nicholas D. Kristof	794	Sept. 23, 2012	SR13
93	The Person Behind the Muslim	Anar Ali	965	Jun. 10, 2006	A13
94	How Fox Betrayed Petraeus	Frank Rich	1566	Aug. 22,2010	WK8
95	No 'Hero's Welcome' in Libya	Saif Al-Islam El-Qaddafi	800	Aug. 30, 2009	WK10
96	Taking Bin Laden's Side	Nicholas D. Kristof	800	Aug. 22, 2010	WK10
97	Islam and the Pope	Thomas L. Friedman	792	Sept. 29, 2006	A23
98	Letter From Istanbul	Thomas L. Friedman	851	Jun. 16, 2010	A31
99	One Myth, Many Pakistans	Ali Sethi	1777	Jun. 13, 2010	WK12
100	Turkey in Full	Asli Aydintasbas	696	Apr. 7, 2009	A29
101	Europe's Minaret Moment	Ross Routhat	764	Dec. 7, 2009	A29
102	Iran, Beacon of Liberty?	Reuel marc Gerech	1528	Feb. 11, 2010	A33

103	Going Mad in Herds	Maureen Dowd	842	Aug. 22, 2010	WK9
104	The Muslim Stereotype	Nicholas D. Kristof	736	Dec. 10, 2006	WK13
105	Totally Tolerant, Up to a Point	Ian Buruma	907	Jan. 30, 2009	A29
106	Test Your Savvy on Religion	Nicholas D. Kristof	669	Oct. 10, 2010	WK9
107	Teacher, Can We Leave Now? No.	Thomas L. Friedman	880	Jul. 19, 2009	WK10
108	Looking for Islam's Luthers	Nicholas D. Kristof	750	Oct. 15, 2006	WK13
109	Trouble in the Other Middle East	Robert D. Kaplan	1234	Dec. 8, 2008	A29
110	Surprise, Surprise, Surprise	Thomas L. Friedman	905	Aug. 22, 2010	WK8
111	The Exodus Obama Forgot to Mention	Andre Aciman	773	Jun. 9, 2009	A27
112	Iraq's Victory, Iran's Loss	John R. Bolton	502	Feb. 3, 2009	A27
113	Mutual Understanding	Shahan Mufti	290	Jun. 3, 2009	A27
114	Many Faiths, One Truth	Tenzin Gyatso	812	May. 25, 2010	A27
115	A Festival of Lies	Thomas L. Friedman	923	Mar. 25, 2012	SR13
116	The Shadow of Assad's Bombs	Samar Yazbek	1714	Aug. 10, 2012	A19
117	What Egypt Can Teach America	Nicholas D. Kristof	808	Feb. 13, 2011	WK10
118	Joining a Dinner in a Muslim Brotherhood Home	Nicholas D. kristof	816	Dec. 8, 2011	A39
119	Democracy is Messy	Nicholas D. Kristof	810	Mar. 31, 2011	A27
120	Egypt, the Beginning or the End?	Thomas L. Friedman	879	Dec. 7, 2011	A31
121	Islam, Virgins and Grapes	Nicholas D. Kristof	800	Apr. 23, 2009	A27
122	Is This America?	Nicholas D. Kristof	791	Sept. 12, 2010	WK13
123	Isreal and 'Pinkwashing'	Sarah Schulman	799	Nov. 23, 2011	A31
124	Terror Creeps Into the Heartland	Nicholas D. Kristof	792	Jul. 23, 2009	A31
125	Getting to Know You...	Thomas L. Friedman	890	Jan. 15, 2012	SR11
126	Amadinejad's Fall, America's Loss	Suzanne Maloney & Ray Takeyh	775	Jun. 16, 2011	A35
127	America's History of Fear	Nocholas D. Kristof	763	Sept. 5, 2010	WK10

128	Iran, Jews and Pragmatism	Roger Cohen	816	Mar. 16, 2009	A23
129	Militants, Women and Tahrir Sq.	Nicholas D. Kristof	812	Feb. 6, 2011	WK8
130	When Friends Fall out	Thomas L. Friedman	890	Jun. 2, 2010	A25
131	Finding Hope in Libya	Nicholas D. Kristof	821	Sept. 8, 2011	A29
132	The Rise of the Macro-Nationalists	Thomas Hegghammer	954	Jul. 31, 2011	SR5
133	What Oman Can Teach Us	Nicholas D. Kristof	806	Oct. 14, 2010	A39
134	Heroic, Female and Muslim	Nicholas D. kristof	797	Dec. 16, 2010	A39
135	Pilgrim Non Grata in Mecca	Maureen Dowd	888	Mar. 10, 2010	A27
136	The Poetry of Al Qaeda and the Taliban	Faisal Devji	1059	May 13, 2012	SR7
137	Not Even in South Park?	Ross Douthat	772	Apr. 26, 2010	A23
138	What Makes Chechen Women So Dangerous?	Robert A. pape, Lindsey O'Rourke & Jenna Mcdermit	1477	Mar. 31, 2010	A23
139	How to Win Islam Over	Olivier Roy & Justin Vaisse	818	Dec. 21, 2008	WK12
140	Watery Grave, Murky Law	Leor Halevi	666	May 8, 2011	WK10
141	Why the Muslim World Can't Hear Obama?	Alaa Al Aswany	857	Feb. 8, 2009	WK11
142	Saudi Arabia's Freedom Riders	Farzaneh Milani	771	Jun. 13, 2011	A23
143	The Weak Foundations of Arab Democracy	Timur Kuran	1089	May. 29, 2011	WK8
144	Defend Muslims, Defend America	Aziz Huq	789	Jun. 20, 2011	A27
145	1977 vs. 1979	Thomas L. Friedman	833	Feb. 14, 2010	WK8
146	Why Russia Is Backing Syria	Ruslan Pukhov	913	Jul. 7, 2012	A17
147	My Nine Years as a Middle-Eastern American	Porochista Khkpour	1620	Sept. 12, 2010	A23
148	5 Reasons to Intervene in Syria Now	Michael Doran & Max Boot	823	Sept. 27, 2012	A29
149	Republicans, in Search Of a Foreign Policy	Brian Katulis	1028	Sept. 1 ,2012	A23
150	Ethnic Cleansing in Myanmar	Moshahida Sultana Ritu	934	Jul. 13, 2012	A23

151	Starving Iran Won't Free It	Hooman Majd	845	Mar. 3, 2012	A19
152	Don't give Up on Sanctions	Reuel Marc Gerech & Mark Dubowitz	716	Nov. 19, 2011	A21
153	What to Do with Qaddafi	David Kye	813	Sept. 1, 2011	A29
154	When Libya Grew Wings	Khaled Darwish	992	Aug. 25, 2011	A27
155	To Punish Iran, Seize Its Embassy	Avi jorisch	680	Aug. 2, 2011	A25
156	My Syria, Awake Again after 40 Years	Mohammed Ali Atassi	1117	Jun. 27, 2011	A21
157	Bin Laden's Gone. Can My Son Come Home?	Frank R. Lindh	876	May. 22, 2011	WK9
158	My Sister, My Grief	Robert Klitzman	749	May. 4, 2011	A29
159	Cairo's Roundabout Revolution	Nezar Alsayyad	745	Apr. 14, 2011	A27
160	In Egypt's Democracy, Room for Islam	Ali Gomaa	640	Apr. 2, 2011	A19
161	The Boss Falls. Then What?	Gregory Johnsen	811	Mar. 25, 2011	A27
162	Flailing After Muslims	Bob Herbert	812	Mar. 8, 2011	A27
163	How the Arabs Turned Shame Into Liberty	Fouad Ajami	1515	Feb. 27, 2011	WK10
164	A Saudi Prince's Plea for Reform	Alwaleed Bin Talal Bin Abdulaziz Al- Saud	673	Feb. 25, 2011	A27
165	The Many Qaddafis	Dirk Vandewalle	1379	Feb. 24, 2011	A27
166	Finally, Turkey Looks East	Elif Shafak	717	Feb. 23, 2011	A23
167	An Exit Plan for Mubarak	Tarek Masoud	873	Feb. 4, 2011	A23
168	Is This Lebanon's Final Revolution?	Nicholas Noe	1152	Jan. 28, 2011	A31
169	One Small Revolution	Robert D. Kaplan	1359	Jan. 23, 2011	WK11
170	God and Mud in Pakistan	Ali Sethi	576	Jan. 2, 2011	WK9
171	A False Target in Yemen	Gregory Johnsen	834	Nov. 20, 2010	A19
172	Kashmir's Fruits of Discord	Arundhati Roy	1770	Nov. 9, 2010	A35
173	Turning the Taliban Against Al Qaeda	Scott Atran	1347	Oct. 27, 2010	A29
174	The Rage Won't End on Election Day	Frank Rich	1550	Oct. 17, 2010	WK10
175	Jan. 29, 1979: Misreading	Edward W. Said	202	Sept. 26, 2010	SPG4

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176	Pakistan, Drowning in Neglect	Ali Sethi	2539	Aug. 26, 2010	A27
177	My Mother, Her Secrets	Jasmin Darznik	855	May. 9, 2010	WK10
178	Moscow Under Attacks	Sergey Kuznetsov	522	Mar. 30, 2010	A25
179	Talking-Cure Diplomacy	Carlo Strenger	971	Feb. 26, 2010	A27
180	Iran's Two-Edged Bomb	Adam B. Lowther	775	Feb. 9, 2010	A27
181	Another Iranian Revolution? Not Likely	Flynt Leverett & Hillary M. Leverett	1318	Jan. 6, 2010	A23
182	How 12/25 Was Like 9/11	Thomas H. Kean	945	Jan. 6, 2010	A23
183	Dubai Grows Up	Laudia Pugh-Thomas	1413	Dec. 14, 2009	A31
184	There's only One Way to Stop Iran	Alan J. Kuperman	1497	Dec. 24, 2009	A23
185	How to Mend Fences With Pakistan	Asif A. Zardari	1114	Dec. 10, 2009	A43
186	Switzerland's invisible Minarets	Peter Stamm	778	Dec. 5, 2009	A19
187	Our Timeline, and the Taliban's	Max Hastings	929	Dec. 4, 2009	A35
188	Land First, Then Peace.	Turki al-Faisal	850	Sept. 13, 2009	WK16
189	The Koran and the Ballot Box	Reuel M. Gerecht	1340	Jun. 21, 2009	WK9
190	A Different Iranian Revolution	Shane M.	1654	Jun. 19, 2009	A27
191	With Iran, Think Before You Speak	John Kerry	711	Jun. 18, 2009	A37
192	Iran's Hidden Revolution	Danielle Pletka & Ali Alfoneh	802	Jun. 17, 2009	A27
193	Lebanon's Triumph, Iran's Travesty	Elliott Abrams	791	Jun. 12, 2009	A27
194	Afghan Women March, America Turns Away	Nader Nadery & Haseeb Humayoon	1055	Apr. 20, 2009	A27
195	Tales From Torture's Dark World	Mark Danner	3321	Mar. 15, 2009	WK13
196	How to Leave Afghanistan	Leslie H. Gelb	1025	Mar. 13, 2009	A27
197	Our Friend in Tehran	Ali R. Eshraghi	710	Feb. 23, 2009	A27
198	Islamic Revolution Barbie	Porochist Khakpour	1094	Mar. 9, 2009	A23

199	Voted. Did Democracy Win?	Marcellus Hall	1144	Feb. 3, 2009	A27
200	Why Israel Can't Make Peace With Hamas	Jeffrey Goldberg	1,500	Jan. 14, 2009	A33
201	Why Israel Feels Threatened	Benny Morris	1,241	Dec. 30, 2008	A25
202	They Hate Us – and India Is Us	Patrick French	1,017	Dec. 8, 2008	A29
203	From Beirut to 9/11	Robert C. McFarlane	836	Oct. 23, 2008	A37
204	For Terrorists, a War on Aid Groups	Samantha Power	1,414	Aug. 19, 2008	A19
205	The Wrong Force for the 'Right War'	Bartle B. Bull	1,440	Aug. 14, 2008	A23
206	Her 'Crime' Was Loving Schools	Nicholas D. Kristof	808	Oct. 11, 2012	A31
207	Hugs From Iran	Nicholas D. Kristof	808	Jun. 114, 2012	A35
208	Nuclear Mullahs	Bill Keller	1,330	Sept. 10, 2012	A25
209	The Mystery of Benghazi	Ross Douthat	816	Oct. 14, 2012	SR11
210	It's Not Just About Us	Thomas L. Friedman	910	Oct. 10, 2012	A23
211	No-So-Strange Bedfellow	Thomas L. Friedman	790	Jan. 31, 2007	A19
212	The Silence That Kills	Thomas L. Friedman	799	Mar. 2, 2007	A17
213	Martin Luther Al-King?	Thomas L. Friedman	802	Jan. 24, 2007	A23
214	The MacArthur Lunch	Roger Cohen	740	Aug. 27, 2007	A17
215	Don't Blame Bush	Paul Krugman	718	May. 18, 2007	A25
216	Swift-Boated by bin Laden	Thomas L. Friedman	789	Aug. 26, 2007	WK10
217	A New Global Blueprint	David Brooks	719	Jun. 19, 2007	A21
218	Can God Save Egypt?	Thomas L. Friedman	965	Dec. 12, 2012	A39
219	Assimilation's Failure, Terrorism's Rise	Kenan Malik	1592	Jul. 7, 2011	A23

Author Profile

Rachid Acim received his doctorate degree on "The Image of Islam in the U.S. Print Media Discourse: The Case of the New York Times Op-Eds" from Sultan Moulay Slimane University, Beni Mellal, Morocco. He has been working as teacher of English for more than 9 years. He is also the

translator of *The Elixir of Truth: Journey on The Sufi Path*, authored by the American scholar, Musa Muhaiyaddeen (E. L. Levin). His major areas of concern are discourse analysis, education, Sufism, media and Islam. In 2007, he authored *Tunes on my Guitar* and, in 2010 he, along with the Portuguese poetess, Maria Do Céu Pires Costa, co-authored *A Letter to the President of the U.S.*