

# MAGIC COUNTRY REPORT

Mapping Muslim Women Voices  
and Gendered Islamophobia and  
Stereotypes in Belgian Media

A report written by Media Diversity Institute



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## Introduction

The MAGIC (**M**uslim women and communities **A**gainst **G**ender **I**slamophobia in so**C**ociety) project aims to address gendered islamophobia in the media in Belgium and Spain through different activities, including media monitoring. For the purpose of assessing how media outlets report on Muslim women, and, where applicable, demonstrate their complacency with gendered Islamophobia, a search methodology was developed ahead of this project. This methodology was used to select relevant articles from *Le Soir*, *La Dernière Heure*, and *Het Laatste Nieuws* during the three-part media monitoring that was conducted between May 2021 and July 2022.

The present country report concludes the previous monitoring efforts and illustrates the relationship between gendered Islamophobia and media reporting in Belgium based on these three periods of monitoring. The key issues included in this report namely job discrimination, female representation in positions of power, the use of stereotypes and high-profile international news, can be considered indicative of at least some of the key issues concerning Muslim women and gendered Islamophobia in the Belgium media monitored.

## Definitions & context

Islamophobia is defined by the UN Office of the High Commissioner for Human Rights as “A fear, prejudice and hatred of Muslims or non-Muslim individuals that leads to provocation, hostility and intolerance by means of threatening, harassment, abuse, incitement and intimidation of Muslims and non-Muslims, both in the online and offline world. Motivated by institutional, ideological, political and religious hostility that transcends into structural and cultural racism which targets the symbols and markers of being a Muslim.”<sup>1</sup>

While this definition serves to place a general foundation to any discussion of Islamophobia; the methodology of the MAGIC project considers one of the key specificities of Islamophobia: the overrepresentation of women in its targets. Indeed, according to the monitoring of Islamophobic acts in different European countries, women, and more particularly those wearing a visible sign that they belong to Islam, represent between 60% and 90% of victims. In Belgium, Islamophobic and racist attacks disproportionately targeted Muslim women, according to the European Islamophobia Report 2021.<sup>2</sup> It stated that 89% of all cases reported to the Collectif pour l'Inclusion et contre l'Islamophobie en Belgique (CIIB) in Belgium were related to Islamophobia against women.<sup>3</sup> The term ‘gendered islamophobia’ defined as “forms of ethno-religious and racialized discrimination levelled at Muslim women that proceed from historically and textualized negative stereotypes that

<sup>1</sup> Irene Zempi, and Imran Awan 2020. A Working Definition of Islamophobia: A Briefing Paper prepared for the Special Rapporteur on freedom of religion or belief.

<sup>2</sup> Amina Easat-Daas: Islamophobia in Belgium: National Report 2021, in: Enes Bayraklı & Farid Hafez, European Islamophobia Report 2021, Vienna: Leopold Weiss Institute, 2022.

<sup>3</sup> Ibid p. 32.

inform individual and systemic forms of oppression”<sup>4</sup> has been adopted by this report to describe this phenomenon.

Various academic studies have long demonstrated that Islamophobia is highly gendered and may manifest in a variety of ways.<sup>5</sup> Notably, racism and discrimination against Muslim women often intersect multiple grounds such as religious belief, gender, and ethnic, national and/or social origin. Different grounds of exclusion often overlap and interact, leading to cumulative disadvantages that underlie the specific Islamophobia Muslims face in media, politics, and popular culture.

Additionally, in order to analyse the gendered islamophobia that is conveyed through articles published in the three media which have been monitored – all three of which were selected for their alignment with what is considered the mainstream of media within French and Flemish-speaking Belgium – it is important to distinguish between the illiberal islamophobia present in the above definition and the concept of “liberal islamophobia”: “[C]ontrary to illiberal and more extreme forms of Islamophobia, liberal Islamophobia is anchored in a pseudo-progressive narrative in the defence of the rule of law based on liberal equality, freedom and rights (e.g. liberal versions of freedom of speech, gender and sexual equality).”<sup>6</sup>

Liberal islamophobia, by its very nature as a mainstreamed articulation of Islamophobia, is therefore more often allowed by media outlets to permeate its articles, and the monitored Belgian articles are no exception. In particular, the reliance of liberal islamophobia on progressive narratives has led to a substantial proportion of the corpus of articles containing liberal Islamophobic tropes which draw their legitimacy from a defence of “women’s rights”. This thereby feeds the tone of the gendered Islamophobia present within the corpus, which is therefore majoritarily gendered liberal islamophobia.

### **Monitoring results over the total period**

The results of the monitoring over the complete 15-month period are a corpus of 371 articles: 122 articles in the first period, 82 in the second period, and 167 in the third. The breakdown by Media over the full 15 months can be seen in the following graph. (Graphic 1).

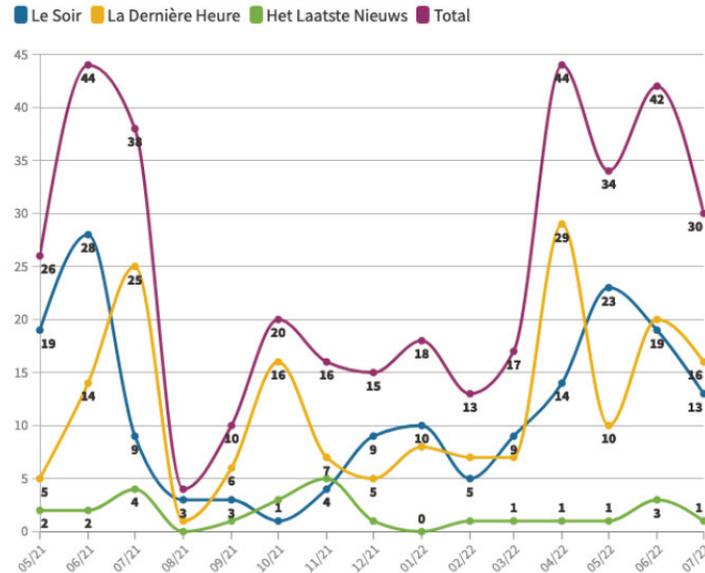
Firstly, as can be seen in the two peaks book-ending the monitored period, there is a phenomenon of “summer slump” which heavily decreased publication numbers in the month of August 2021. The comparatively low incidence in the months from August 2021 to March 2022 can be attributed to the absence of main themes in the monitoring (Detailed further in the next section).

<sup>4</sup> Jasmin Zine. Unveiled sentiments: gendered Islamophobia and experiences of veiling among Muslim girls in a Canadian Islamic school. *Equity Excell Educ* 2006;39:239–52.

<sup>5</sup> Chris Allen et al. (2013) *Understanding the Impact of Anti-Muslim Hate on Muslim Women*. Birmingham: University of Birmingham; Jonathan Githens-Mazer and Robert Lambert (2010) *Islamophobia and Anti-Muslim Hate Crime: A London Case Study*. London: European Muslim Research Centre.

<sup>6</sup> Aaron Winter, and Aurelien Mondon. 2019. Mapping and mainstreaming Islamophobia: between the illiberal and liberal. in: Zempi, Irene and Awan, Imran (ed.) *Routledge International Handbook of Islamophobia* Routledge. Mondon, Aurelien.

Graphic 1: Evolution of Articles by Paper over Full Period



Own production

Secondly, both *Le Soir* and *La Dernière Heure* produced a sizable number of articles which fit the monitoring criteria: 169 and 176 over the three periods respectively. It can also be noted that their output regularly matched each other very stably, except for peaks of one media or another in May and June 2021 (*Le Soir*), July and October 2021 (*La Dernière Heure*), April 2022 (*La Dernière Heure*), and May 2022. (*Le Soir*) With the lone exception of October 2021, each of these peaks corresponds with one media or another's more detailed reporting of a particular main theme of the monitoring (detailed further in the next section).

This similar pattern of coverage from the two French-speaking media, despite their vastly different tones and cultural positions in Belgium, leads the monitors to conclude that both media have the potential to be equally problematic with regard to gendered islamophobia, and that therefore no Belgian media should consider itself outside of the scope of this or a similar study's conclusions.

Finally, as can be noted in the above graph, the comparatively low incidence of *Het Laatste Nieuws* articles within the monitored corpus raises the question of the applicability of the report's conclusions to both French and Flemish-speaking media.

However, a view which was repeatedly expressed by Belgian experts in the national consultations – both by French and Flemish speakers, media workers and Muslim CSO leaders – was that the conclusions reached by the monitors after each of our monitoring

periods could be applied to both the French and Flemish-speaking media contexts, and furthermore that there was no notable difference in tone or islamophobia between them.

### **Main themes covered in the monitoring**

Over the 15-month period, 5 major themes emerged in the coverage of the monitored articles:

Firstly, the case of a woman who was discriminated against in her employment at the STIB because she wore a headscarf and the resulting judicial rulings and political discourse surrounding her discrimination, which came to light and was reported on over May and June 2021.

Secondly, the political backlash to the nomination on the 17th of May 2021 of a visibly Muslim woman to the position of governmental commissioner for the Institute for the Equality of Women and Men (IEFH), a post from which she quickly resigned after a wave of online attacks and attacks by politicians from across the political spectrum.

The third theme, the 2022 French Presidential Election, was the subject of periodic articles from October 2021 until its coverage reached a peak in April 2022. Due to islamophobic citations from French politicians these articles frequently contained a noteworthy degree of islamophobia, which was noticeably different in tone to a lot of Belgian domestic coverage.

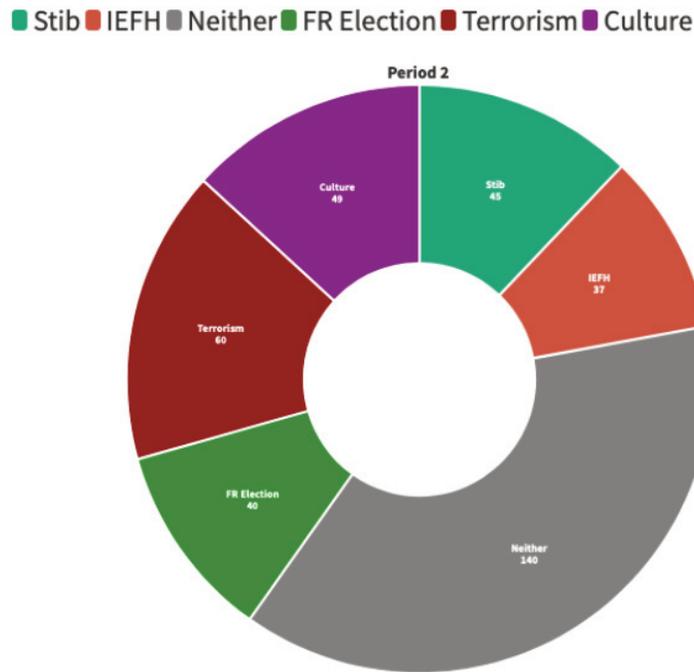
Another theme which received fairly widespread coverage in the latter periods was that of Terrorism; either through the coverage of attacks perpetrated in Europe, ex-ISIS member Belgian nationals in refugee camps in Syria, or most notably in June 2022 the coverage of the verdict of the Paris attacks trial and the progress of the Brussels attack trial. While this coverage was relatively diverse in theme, it was notable both for its continual recurrence across the period and the systematically negative portrayal of the Muslim community in these articles. (74% of all Terrorism articles portrayed the Muslim community negatively, more than twice the median of the five major themes)

And finally, the surprisingly high percentage of articles in the Culture sections of the monitored media which contained Islamophobic stereotypes, predominantly of a liberal Islamophobic tone. These appeared primarily in Le Soir articles and will be covered further in a later section. (Graphic 2).

In order to chart the evolution of these themes throughout the three periods, the following graph has been created to show their comparative incidence per month. (Graphic 3).

It is believed by the monitors that the slow recovery of monitored article numbers in the months from August 2021 to March 2022 is the result of the main themes covered before the “summer slump” no longer being fresh news, as we can see with the dramatic reduction in coverage of either the French Election or the Paris/Brussels attacks terrorism trials in the month following the focus on those issues.

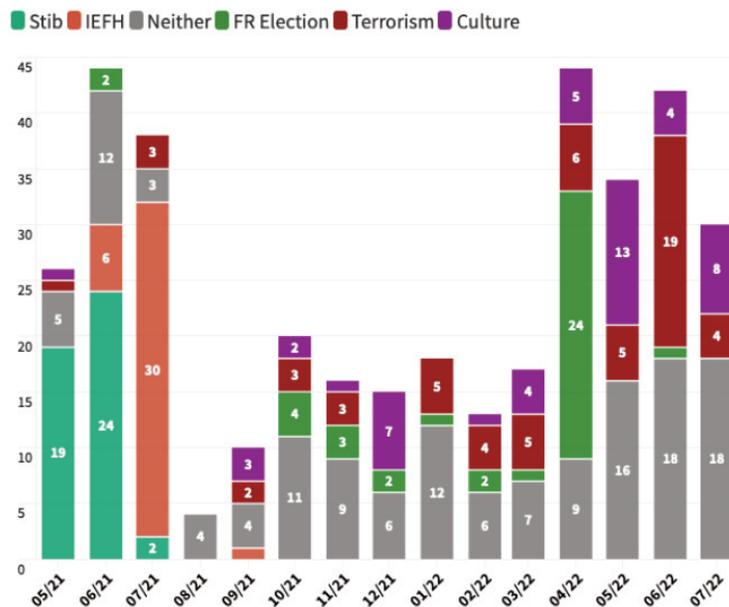
Graphic 2: Coverage of Major Themes over Full Period



Own production

By contrast, the “peaks” of coverage by one or the other French-speaking media noted in the previous section correspond rather well to the peaks in the coverage of individual main themes noted above: The May and June 2021 *Le Soir* peaks correspond to that media’s heavy coverage of the STIB case, while the *La Dernière Heure* peak in July corresponds to that media’s wide range of testimonies from politicians in reaction to the nomination of a Muslim woman as the governmental commissioner for the IEFH.

Graphic 3: Evolution of Main Themes over Full Monitoring Period



Own production

While the October peak in *La Dernière Heure* coverage does not correspond to any particular main theme, the April 2022 *La Dernière Heure* coverage is clearly the result of that media's daily "live update" pieces on the progress of the French Election.

And finally, the May 2022 *Le Soir* peak corresponds neatly to the larger volume of Culture articles monitored that month, which fits with that media's tone and intended readership.

In contrast, the June 2022 peak in coverage of Terrorism themes – primarily focusing on the trials for the Paris attacks, which finally reached their verdict that month – was evenly split between both French-speaking media, suggesting to the monitors that news concerning the terrorism trials is something that is deemed by editors to interest the readership of both publications.

This near-perfect correlation between volume of publications by media and main theme coverage would therefore suggest that this pattern generally maps to the year's much-decried "news cycle", a phenomenon wherein a topic seizes hold of the media for a time before dramatically dropping out of coverage.

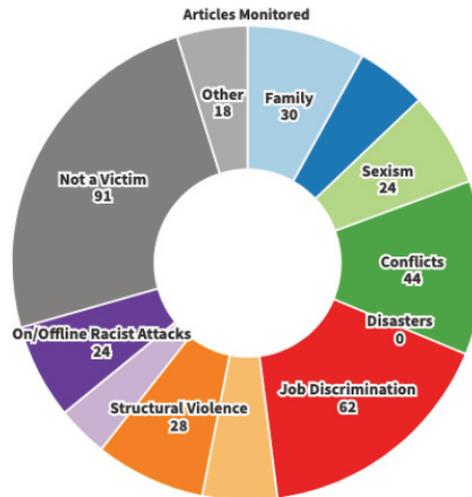
### **Job Discrimination & Disempowerment**

The focus on Muslim women in predominantly public-facing professions in the articles identified in the first and second monitoring period have provided interesting insights. First, it reaffirms how Muslim women have been affected by gendered Islamophobia in the form of job discrimination and exclusion. Secondly, despite the obvious case of job discrimination, the news outlets monitored have mostly portrayed the women, not as victims, but as threats to Belgian culture and/or the 'neutrality principle'. Furthermore, these articles often perpetuate the Islamophobic narrative that the veil ('hijab') is incompatible with Western values. The paradoxical nature of these comments is that they are raised as Muslim women integrate into Belgian society.

The problem with such skewed reporting is that it becomes even more challenging for visibly Muslim women to take on public facing roles. For instance, the visibly Muslim woman who was appointed as the governmental commissioner for the *Institute for the Equality of Women and Men* (IEFH), resigned from her position almost immediately after the wave of online attacks, negative media portrayals and political backlash.

Despite these occurrences, the data shows that most of the time, Muslim women are not portrayed as victims of structural problems (see graph below). The majority of articles that do discuss the victimhood of Muslim women often concern Job Discrimination (16.71% of the monitored articles). While this would immediately seem to be positive - implying that Belgian media is particularly aware of the difficulties Muslim women experience in the workplace - care should be taken not to misinterpret the findings. The source of victimhood is often traced back to Islam and the solution often sought in the removal of the hijab by the women facing job discrimination, and much less in systemic reform.

Graphic 4: The Woman is portrayed as a Victim of...



Own production

It is worth reiterating, emphasising, and problematizing how Muslim women's participation in public life tends to come under fire in the media when they assume public facing roles including in government. It is thus important to note here the role the media play in maintaining, if not creating systemic barriers for these women's professional growth. This phenomenon contributes to the invisibilization of Muslim women and allows stereotypes depicting (veiled) Muslim women as powerless victims of their own religious tradition to persist.

### Lack of Female Voices

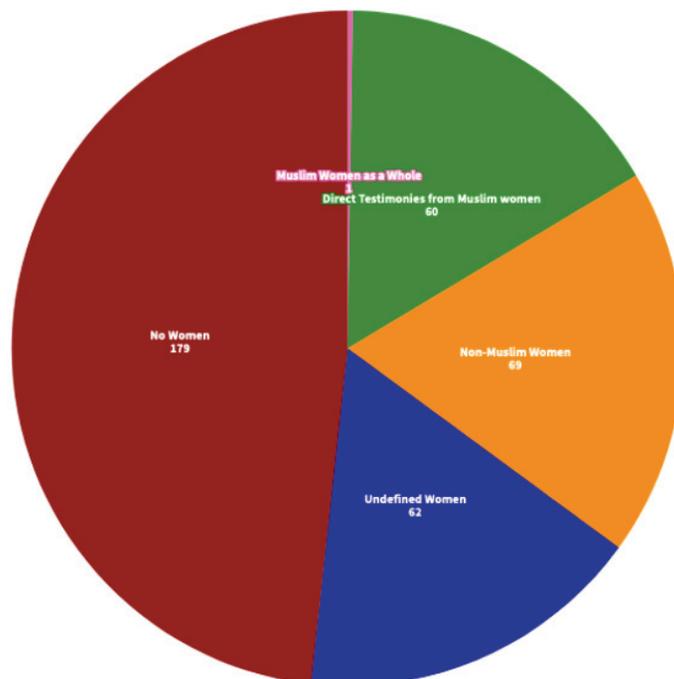
By far one of the most problematic factors in the coverage of Muslim women in the corpus of articles is the lack of women's voices – both Muslim and Non-Muslim women, as well as those who are not identified in the text – in these articles which nevertheless discuss those same women.

As we can see in the graph below, only 60 out of 371 total articles for the monitored period (16.17%) feature the testimonies - either directly quoted or paraphrased - of women identified as Muslim. (Graphic 5).

As was frequently expressed by experts in the National Consultations, one result of this deplatforming phenomenon is that Muslim women are choosing not to engage with mainstream media outlets after negative and insensitive coverage and questioning. In the second and third consultations, participants expressed both their own personal experience

and the lived experiences of contacts of theirs who are Muslim women (or women assumed to be Muslims): These testimonies indicated that many Muslim women felt as if they were being contacted repeatedly with simplistic and stereotypical questions, and always on the subject of Islam and Muslims, rather than on these women's individual professional specialties. Additionally, many of these women expressed not being taken seriously when they express opinions which do not fit the stereotypes journalists held about Muslims in Belgium. Finally, the fear that their voices would be co-opted or that their comments might be misrepresented was attributed to many of these women.

**Graphic 5: Women's Voices collected in the Articles**



Own production

One common result of Muslim disengagement from mainstream media is the subsequent creation of independent media outlets – referred to by participants of the second consultation as “media safe spaces” – as platforms for self-expression by Muslims who feel disregarded by mainstream media. These “safe spaces” were a subject of intense debate during our consultations, reflecting points of view which the monitors have noticed elsewhere in marginalised communities: On the one hand, it is argued by some that Muslims should not limit themselves to the creation of these safe spaces, and seek instead to engage as much as possible with the mainstream media, in order to not contribute to their own marginalisation. On the other hand, others welcome the creation of such platforms as a way to encourage more accurate and nuanced representation of their perspectives.

### **Use of stereotypes across subject areas**

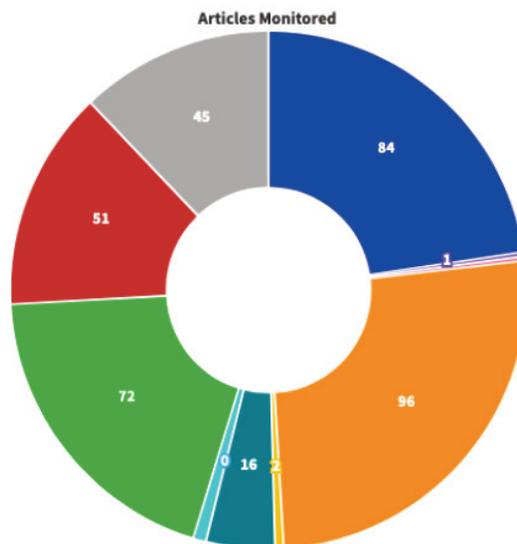
Throughout the entire corpus of articles, we can see a recurrent use of Islamophobic and/or misogynistic stereotypes. In particular, much of this use of stereotypes is often in the context of a “shorthand”: A way of quickly suggesting a situation or characteristics of a person to communicate a context to readers. While it would often seem from the phrases surrounding these “shorthand”

stereotypes that there is no explicitly Islamophobic intention in the use of these stereotypes, it cannot be denied that the effect of these stereotypes is to reinforce Islamophobic narratives and perceptions already present in society.

Interestingly, while the use of Islamophobic stereotypes is present across almost all sections, they are surprisingly important in articles in the Culture (13.74% of articles monitored) and Society (25.87% of articles monitored) sections.

Graphic 6: Articles found by Section of the Media

■ Politics and Government ■ Economics and Business ■ Migration  
■ Society ■ Wars, Conflicts ■ Terrorism ■ Science and Technology  
■ Sports ■ Religion/Philosophy ■ International ■ Culture ■ Other



Own production

From largest to smallest of the 4 non-Other sections above which represent over 10% of the corpus of monitored articles (more than 38 articles), here are the reasons why many of them contain the types of gendered islamophobia detected by the monitoring:

Firstly, the Society section is actually wider than one would imagine. This is partly the product of a monitoring criterion requesting that the type of short-form crime reporting known in French-language media as “Faits Divers” be included in this section. Additionally, the Belgian media regularly labelled monitored articles in sections based on the different regions of Belgium, which the monitors included in this section. Therefore, many articles concerning the themes of the STIB case and Terrorism were present in this section.

This section made frequent use of stereotypes in both its short-form crime reporting and its regional reporting. We believe this may be due in part to a clear policy of editorial constraints on the length and turnaround deadlines of those types of articles, leading to lower-quality reporting. This, however, should not be seen as an excuse for lazy journalism, as with one possible aim of a “Society” section being to cover a wider variety of communities in their reporting, the importance of nuanced and

accurate reporting on issues of diversity is even more important in this section. Indeed, this section was the most often criticised by experts in the national consultations and represents the section in which we believe the most progress remains to be made.

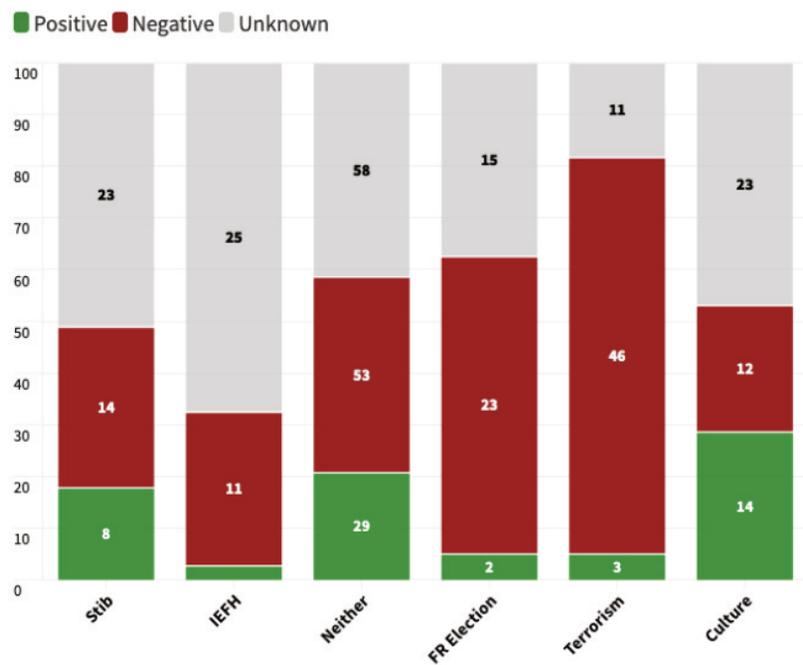
Secondly, the Politics and Government section is rather blatant in its islamophobia; primarily as pertains to 3 main events covered during the monitoring: the STIB discrimination case, the political backlash to the IEFH commissioner nomination, and the coverage of the French presidential election. The first two took place during the first period, but had some coverage continue into the second period, while the election was covered in the second and third periods. There was also some political comment on Terrorism in this section.

While this section was notable for its islamophobia, it did not make use of the same lazy stereotypes in the texts written by journalists. In fact, journalists in this section were more often neutral and circumspect in their writing, and the islamophobia more often came from quotes from their sources, as will be discussed later in this report.

Thirdly, the international section is notable not only for its coverage of the French Election, but also of terrorism trials for the Paris and Brussels attacks. Just like the “Politics and Government” section, journalists in this section often wrote with rather studied neutrality, with the majority of the islamophobia in this section coming from citations of foreign sources. (Covered in greater detail in the next section.)

As an example of the pitfalls of coverage of these last three sections, please consider the following graph, which measures the positive or negative opinion of the Muslim community conveyed according to which main theme (if any) the article discusses.

Graphic 7: Muslim Community Opinion by Main Theme



Own production

While it will come as no surprise to many that Terrorism is a theme which conveys a negative attitude towards the Muslim community, the degree of overrepresentation of this perception is staggering when compared to the other themes and to the non-thematic coverage.

And finally, the Culture section represents a comparatively large percentage of Islamophobic coverage over the monitored periods.

While it was originally surprising to see theatre reviews, book critiques, and fashion history articles so tinted by islamophobia, it became very quickly clear that these articles employ a large variety of lazy islamophobic and misogynistic stereotypes. These are often either used to save space in articles full of 2-3 line theatre reviews, or otherwise used for dubious “humour” value to entertain or recommend the artistic products they are covering.

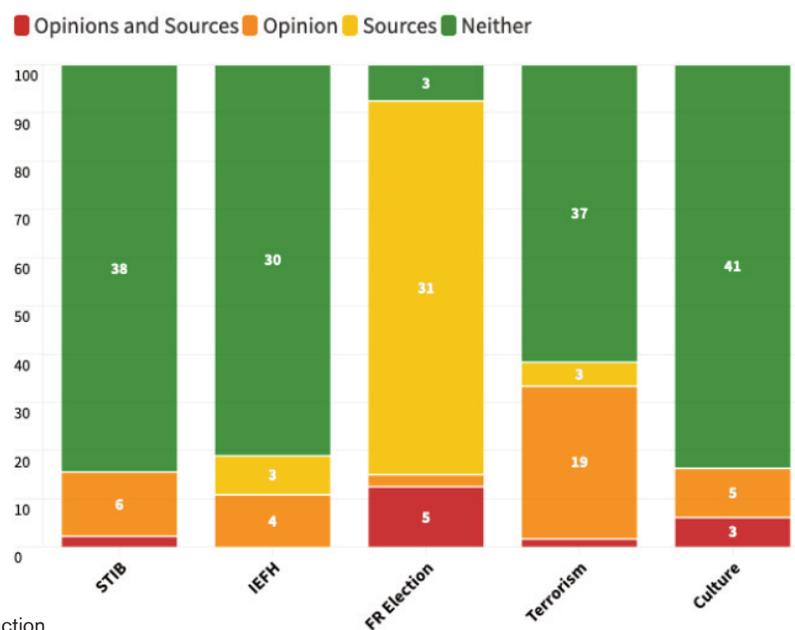
This was also a surprise to the experts of the third national consultation, but after discussion of these articles’ porousness with regard to liberal islamophobia, it was agreed that this would be a logical place for that form of islamophobia to fester and merits further scrutiny.

### High Profile International News and Islamophobic Quotations

Another key element connecting a large amount of the monitored articles is the connection to high-profile international news stories. Two of the most notable of these – the 2022 French presidential election and the trials for the November 13th Paris Attacks – generated sufficient coverage to warrant inclusion in our five main themes for analysis.

The graphic below analyses these five themes for the presence or absence of either Islamophobic Opinions expressed by the journalist, interviews of overtly Islamophobic sources, or both.

Graphic 8: Is overt Islamophobia present in the Journalist's. Opinions or Sources?



As is plainly visible, citations containing Islamophobic language or ideas were overwhelmingly present in the coverage of the French election, most often coming from French right-wing presidential candidates and commentators. It comes as particularly surprising when one considers these quotations in light of the Belgian media's policy of a "*cordon sanitaire*" against the far-right: A tacit policy to not platform, interview, or give voice to far-right political figures. While the efficacy of this policy is debatable, it is the view of the monitors that it has held for long enough, for enough of Belgium's media, to have had a significant effect on Belgium's political landscape: The N-VA's chosen difference in discourse that separates it from the pariah Vlaams Belang, and the lack of any real Francophone far-right parties can both be seen as being influenced by this policy.

In contrast to the purported efficacy of the "*cordon sanitaire*" with regards to the Belgian far-right, the articles monitored regularly featured direct quotes from French far-right figures. The monitors believe that – while understandable if considered only through the lens of foreign reporting – this has the unfortunate effect of importing and normalising racist discourse from France. Worse still, it could be argued that by importing these ideas into a forum which normally intentionally kept free of them, Belgian media are proliferating xenophobic ideas imported from French politicians and pundits into a discursive space where their readers' critical resistance to such ideas might be artificially weakened by lack of prior exposure.

This "*cordon sanitaire*" – while being a significant factor in how Belgium's far-right have evolved – does, however, not protect Belgium's media from liberal islamophobia. Indeed, it is the monitors' position that this liberal islamophobia rather has a pernicious inter-relation with the Belgian media's "*cordon sanitaire*". This is due to liberal islamophobia's articulation with relation to illiberal islamophobia: "The acceptance of liberal Islamophobia within the mainstream rests on that of illiberal Islamophobia being both easily identified, contrasted and denounced."<sup>7</sup>

We purport, therefore, that – while laudable in its deplatforming of far-right islamophobia – the "*cordon sanitaire*" can create the illusion that any figures platformed by the mainstream media cannot be islamophobic, as they are by definition part of the liberal consensus. This can serve to further mainstream liberal Islamophobia present in these media, and we would recommend that these media engage in specialised editorial and proof-reading processes with an eye to stamping out this more common form of islamophobia.

It is equally the view of the monitors that this liberal islamophobia may also be responsible for the rampant stereotypes in the Culture sections of the monitored media, as mentioned above. This is purported to be due to the liberal-leaning readership of such articles, and therefore the tone taken by journalists in writing them. As a result, we further recommend that the media apply their efforts at preventing liberal islamophobia across all sections of their media, without exceptions, so that they do not take root in such initially unlikely places.

<sup>7</sup> Ibid p. 13

## Observations & Recommendations

Results from the three monitoring reports were presented at national consultations that were held online on November 24, 2021, March 25, 2022, and September 22, 2022, with participation from a range of Belgian experts, both working in the media field and Muslim CSO leaders, underlining the work that still needs to be done to combat gendered islamophobia.

The experts consulted over the three consultations include: Julie Pascoet (ENAR & MAGIC Advisory Board), Sarra Riahi (ENORB), Saïla Ouald-Chaib (Human Rights and Migration Law Clinic UGent), Sarra El Massaoudi (Journalist), Zainab El Yahyaoui (Collectif les 100 diplômées), Fatima Zibouh (Actiris Inclusive), Sarah El Massaoudi (Kif Kif), Billy Dopchie (Karamah EU), Layla Oumourgh (Actions & Citoyenneté), Mouad Salhi (Fedasil), Helena Cazaerck (Belga), Arthemis Snijders (PhD Researcher at UGent), Jehanne Bergé (Freelance journalist), Pamela Morinière (International Federation of Journalists), Ahmed Abdi (Fédération de la Jeunesse Musulmane), and Nora Belhadi (Marketing & Communications Expert).

Drawn from the experts' valuable input and the monitoring outcomes, the following four observations and five recommendations can be distilled. The widespread consideration of these findings and the enactment of the recommendations by a wide range of stakeholders, including media professionals, policymakers, members of civil society, readers, and many others, can help tackle the effects, and manifestation, of gendered islamophobia in media and beyond.

### Observations

1. Gendered Islamophobia has been detected in a significant portion of the articles published by the monitored media outlets.
2. The discriminatory belief that all Muslim women lack the agency to express their own views and experiences is further exacerbated by the frequent exclusion of Muslim women's voices from articles about them.
3. As a result of one-dimensional media coverage, Muslim women who are critical of the media have become increasingly wary of participating in or sharing their stories with journalists.
4. Islamophobic stereotypes, especially of a liberal Islamophobic kind, were also present in the Culture sections of the monitored media.

### Recommendations

1. Media accountability and stronger institutional media policies and practices are warranted to prevent the harmful impact of gendered Islamophobia on Muslim women in Belgium.

2. Muslim women's voices should be included in publications concerning them, such as those that discuss the social issues they encounter.
3. It is important to include Muslim women's perspectives on a variety of daily and widely relatable topics like environment, climate change, society, and health to counter symbolic annihilation.
4. The use of database images, quotes, and sensationalist headlines about Muslim women should be scrutinised as they can contribute in subtle but harmful ways to gendered Islamophobia.
5. Taking stronger and proactive actions against media's commercial incentives that encourage harmful narratives for the sake of appealing to their audiences is essential in tackling gendered islamophobia.

About the project:

**MAGIC** is a project which aims to prevent gendered Islamophobia in Spain and in Belgium, in particular in media outlets, and to draw lessons useful for other European countries. It is funded by the European Commission, within the framework of the Rights, Equality and Citizenship (REC) Programme.

In the span of two years MAGIC will work to map gender islamophobia in Belgian and Spanish newspapers with a twofold objective: to provide Muslim communities' leaders, Muslim women, and CSOs working on diversity with skills and tools to recognise and stand against stereotypes against Muslim women in public narratives and to promote inclusiveness of Muslim voices in the media.

MAGIC will do so not only through training of journalists & capacity enhancement and promoting awareness campaigns but also by fostering knowledge, dialogue, and mutual cooperation among Muslim communities' representatives, Muslim women, and CSOs and media practitioners.

Follow us at <https://magic.iemed.org/>

*An information elaborated by Media Diversity Institute.*

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