



## مجلة البحوث الإعلامية

مجلة علمية محكمة تصدر عن جامعة الأزهر

### داخل العدد

- تأثير الإعلان التليفزيوني بالقنوات الفضائية العربية على السلوك الاستهلاكي للشباب الجامعي . د . محمود عبد العاطي مسلم
- الوسائل والأساليب الاتصالية المستخدمة في حملات الانتخابات النيابية البحرينية عام 2010م . د. شعيب الغباشي
- رؤية القائمين بالاتصال لتأثيرات التكنولوجيا الحديثة على العمل الإذاعي في المحطات الإذاعية المصرية العامة والمتخصصة . د. غادة حسام الدين محمد
- استخدام الأطفال ذوي الاحتياجات الخاصة للإنترنت والأشباعاء المتحققة منها . د. ناصر محمود عبد الفتاح
- صورة المرأه فى وسائل الإعلام العربية بعد ثورات الربيع العربي . د . هالة الطحاطى
- اتجاهات شباب جامعة الأزهر نحو استخدام مواقع التواصل الاجتماعي ودورها في ترويج الشائعات . د. سكرة علي حسن البريدي
- دوافع استخدام الشباب السعودي للإنترنت والإشباعاء التي تحققها دراسة ميدانية علي عينة من طلاب جامعة الحدود الشمالية . د. محمد عبد البديع السيد
- معالجة الصحف العربية لقيم التسامح ونشر ثقافة التواصل مع الآخر دراسة تحليلية فى الفترة من 2011 إلى 2012. د . مجدى الداغر
- قضايا مشاريح التخرج لطبابة الإعلام في جامعة صنعاء دراسة مسحية . د . عبد الباسط محمد الحطامي
- الخطاب الديني في الصحف الإسلامية في مصر بعد ثورة 25 يناير . د. عبد الحكم أبو حطب
- المسؤولية الاجتماعية للقائم بالاتصال تجاه قضايا المواطنة . د. منال محمد أبو الحسن
- Stereotyping Islam on You Tube:A User-Generated Perspective. DR.Marwa Basyouny
- إشكالية العلاقة بين الأدب والإصلاح السياسي- الاجتماعي في مجلة (الأستاذ) لعبد الله النديم 1892- 1893م . د. رامي عطا صديق
- Can Social Media Incite Political Mobilization? Dr. Eman Mosharaf

العدد  
الثامن  
والثلاثون  
يناير 2012

رقم الإيداع بدار الكتب  
المصرية  
6555

العدد الثامن والثلاثون  
أكتوبر 2012 م

مجلة  
البحوث الإعلامية

مجلة علمية محكمة تصدر عن جامعة الأزهر

رئيس مجلس الإدارة  
أ.د. أسامة العبد  
رئيس التحرير  
أ.د. عبد الصبور فاضل  
مديرا التحرير  
أ.د. عرفه عامر  
أ.د. محمود حماد  
الإشراف الفني  
أ.د. سامي الكومي  
سكرتير التحرير  
د. محمد أحمد هاشم

٠ ٥٢١

توجه المراسلات باسم الدكتور سكرتير التحرير على العنوان التالي  
: القاهرة - جامعة الأزهر - كلية الإعلام ت : 00225108256

المراسلات

داخل جمهورية مصر العربية  
50 جنيها مصريا

السعر  
للتسعة الواحدة

## هيئة المحكمين

أيد : فاروق أبو زيد  
أيد : على عجووة  
أيد : انشراح الشال  
أيد : ماجى الحلوانى  
أيد : منى الحديدى  
أيد : عدلى رضا  
أيد : سامى الشريف  
أيد : حسن عماد مكاوى  
أيد : أشرف صالح  
أيد : شريف درويش اللبان  
أيد : نجوى كامل  
أيد : شعبان شمس  
أيد : جمال النجار  
أيد : سليمان صالح  
أيد : عبد الصبور فاضل  
أيد : فوزى عبد الغنى  
أيد : محمود إسماعيل

جميع الآراء الواردة فى المجلة تعبر عن رأى أصحابها ولا تعبر عن  
رأى المجلة  
العدد الثامن والثلاثون - أكتوبر 2012 م

**Stereotyping Islam on You Tube:  
A User-Generated Perspective.**

BY;DR.Marwa Basyouny

**ABSTRACT:** Islam is an a Cliché word used to be attacked by youtubers in terms of media production, consumption and Pro-cumption<sup>1</sup>. This study is considered as preliminary effort in researching the audiovisual contents uploaded on YouTube in defending Islam after the uploading of "The Innocence of Muslims" film in 14th September, 2012. The main concern is to investigate how the users-generators are taking actions in their responses videos. This study is theorized in the light of social presence theory and counter-stereotypic model. Content analyses of 400 video clips were conducted in terms of forms and contents. Results indicated that Multiplication of views were facilitated, instead of exchanging views or engaging in rich dialogue. Counter stereotypic vision were effectively and spontaneously employed in the form of "Dawah" calling for Islam. Western Muslims more likely tended to counter stereotyping Islam and consciously engaging in fruitful dialogues. Finally, there was a lack of depth in terms of addressing the sophisticated frames which manipulate the negative stereotyping of Islam.

### **Keywords**

Innocence of Muslims, Islam, User-Generated Content, YouTube, The Counter-Stereotypic Model, Social Presence theory.

### **INTRODUCTION**

Islam has been crystallized pessimistically by western media, within violent and depressive frameworks (Mosemghvdlishvili & Jeroen, 2012). The representation of Islam more likely tend to be negatively represented online and offline. This attitude has been specifically examined in terms of traditional media, online media and user-generated media ( Hussain, 2007; Nacos And Torres-Reyna, 2003; Van Zoonen Et Al., 2011; Mosemghvdlishvili and Jeroen :2012 ).

---

<sup>1</sup> - The term " procumption " is a portmanteau of the words "producer" and "consumer" to Point out the users' activation in creating contents (Pauwels, Hellriegel, 2009).

The central point here is to investigate YouTubers' responses videos against 'The Innocence of Muslims'<sup>2</sup> film. Specifically approaching the Counter-Stereotypic strategies Of Users' responses Videos. Three central questions will be empirically answered as follows:

Firstly, Who's Tubing? (Producer Driven Approach)

Secondly, What Have Been Tubed? (Production Approach)

This question is posed through investigating the counter-stereotypic strategies, models, categories, frames, approaches and persuasive indicators.

Thirdly, What Are the General Tunes Of interactive text comments in ranks of positivity and negativity? (User Driven Approach)

The social presence theory will be theoretically framing Social network sites (SNS) in general and YouTube platform in particular. This theory will be used in a macro level perspective. However, counter-stereotypic model (Blair; 2002)\_will be activated as theoretical background in searching Youtuber's response videos within a micro level perspective.

---

<sup>2</sup> – In Fact "The Innocence of Muslims" is produced, directed, and acted by the youtuber Sam Bacile and funded by Jewish donors. This film has been filmed in a full length of two hours. However, it was uploaded in YouTube in 13 minutes length. it has been titled as "Muhammad Movie Trailer" and "The Real Life of Muhammad ". However, basically it was recorded in 2011 under the title of "Desert Warrior".

The clip was uploaded on YouTube in July 2012, at the early of September the duplicated film was dubbed into Arabic with an Egyptian accent. In the mid of September, the Youtube clip has been viewed by more than nine and half million users. The crucial moment was started up airing the clip via the Egyptian specialized religious channel called "Al Nass". "The Innocence of Muslims" uncontrollably, was uploaded on Youtube without gatekeepers to insure technical and ideologically standards. Evoking an extreme anger around the Muslim world, which has been fueled online and offline. Ending with the murder of the U.S Ambassador Chris Stevens and other three foreign service workers in Benghazi. Regarding this, users generated clips have been uploaded in order to visualize users' own opinions via You Tube.

This research paper will be structuralized according to the following perspectives:

Firstly: The Research Objectives and, Significances.

Secondly: The Theoretical Frameworks.

Thirdly: The Literatures Review.

Fourthly: The Methodological Criteria.

Fifthly: The Results, Discussions and Conclusions.

## **The First Part**

### **1-Research Objectives**

The focal objective in this study is to investigate the user generated counter-stereotypic responses against "The Innocence of Muslims" film in terms of taking actions in their responses videos.

### **2-Significance & Justification**

The present study draws its justification from the following interrelated perspectives:

Firstly, from the research topic perspective

Islam predominantly firmly step after music in terms of downloading and uploading on Youtube ( Paolillo: 2008; Heffernan: 2007).

Secondly, from the user-generated perspective,

This study explores the realities of contemporary user driven approach in communication in terms of empowering user online communities. This highlighting the importance of users driven approach as democratic facilitators within the framework of reaction takers. Moreover, YouTube is considered as huge platform of "‘Participatory Culture’ (Burgess and Green: 2009). To Give an extra importance to the current study, that the user-generated perspective is also manipulating the most recent research scope on You Tube. (Harp & Tremayne 2007; Pundell, 2012; Luc and Patricia: 2009).

Thirdly, from the theoretical perspective,

The potential of utilizing the counter-stereotypic model (Blair 2002) is crystallized as follows:

- 1- Counter-stereotypes is a process of moderating , controlling, disconfirming and shifting the negative stereotype by including elements that straightly contradict the negative stereotype (Montgomery, 1989; Power, Murphy, & Coover, 1996; Kang:2011)

- 2- Counter-stereotypes are offering new possibilities for new positive associated dimensions the automatic formulated link between the negative stereotype and negative attitudes (Pedulla, 2012).
- 3- Thus, it is quite crucial to activate this model in investigating the user-generated responses videos within a wider social presence platform in terms of personalization, warmth, and interaction.

## **The Second Part**

### **The Theoretical Framework**

The social presence theory and counter-stereotypic model were highlighted in order to frame the empirical study from both macro and micro level perspectives.

#### **1- The Social Presence Approach Of Youtube Platform**

The Social presence theory is originally developed from the essence of Aristotle vision of human as “social animals”(Biocca, and Harms, 2002). In another perspective social presence theory is "the sense of being with others" , Williams, and Christie (1976) had investigated the initial concern of Social presence theory in terms of explanation of the effects of telecommunications media on communication (Lowenthal, 2010).

Moreover, Shorthand has defined Social Presence as a “sense of being with another in a mediated environment”(Biocca, and Harms, 2002). The central issue here is the mediation and interaction with spaces and people, that are not existed in our physical environment ”(Biocca, and Harms, 2002) .

In this connection communication media differs in their degree of social presence consequently, they differ in terms of interaction. In another words, communication media pave the peoples ' social presence ways in terms of communication and interaction.

In this regard some media have been perceived as the highest social presence mediators. However, other media have been perceived as the lowest. In fact the social interaction and personalization are curtail factors in tracking the highest degree of social presence (Lowenthal, ,2010: Mennecke, , Triplett, , Hassall, Conde, 2008)".

The sense of the accessibility in Social presence is conceptualized according to the following gradual dimensions”(Biocca, and Harms, 2002).

**Level 1:** which called 'the co-presence of the other's mediated body' in this regard, the sense of the accessibility to another interactant achieved in terms of perceptual awareness. This dimension is characterized as the lowest level of social presence.

**Level 2:** which called 'the Subjective level' in this regard, the sense of accessibility to another interactant achieved in terms of psychological and behavioral engagement. This dimension is characterized as the most moderate level of social presence.

Finally, Level 3 which called 'the Inter-subjective level of social interaction' in this regard, the sense of the accessibility to another interactant is highly achieved in terms of mutuality with being in others' attention, comprehension, emotional, and interdependent behaviors. This dimension is characterized as the highest level of social presence "(Biocca, and Harms, 2002).

Social presence theory is highly characterized in Social Networking Sites (SNS), where, users can build public or semi-public platforms.

Statistics refer that SNS reaches up to 45% of today's Web activities (Luc and Patricia, 2009 ;Pauwels and Hellriegel,2009).

In this regard Web 2.0 provides highly interactive, warm, and personal Social Networking Sites which require few technical skills and few financial resources (Pauwels and Hellriegel,2009). Among Web 2.0 platforms, YouTube has been effectively highly characterized within the social presence perspective.

In the light of the present study YouTube is considered one of the most predominant and extraordinary social network sites with special characteristics of video sharing, community formation, and user generated videos (Luc and Patricia, 2009). Moreover, A special mutual negotiations between YouTube controllers and prosumers using multi-model web structures are taken place.

YouTube is widely considered as multi-broad contexts which can be understood as a mass medium and as one of the most significant elements on Web 2.0 platforms. Alexa (2011) found that YouTube is the world's

third Most-navigated website (Dylko, Beam, Murrow, Landreville, Geidner, :2012).

Regarding this, Youtube is culturally framed within a matrix of spectacularization. Imposing new forms of social interaction, reception, cultural consumption and production of meaning. This process is rooted as specific cultural values from public to private and from private to public ( Julie,2011).

All these, shape the manners of handling YouTube in terms of understanding and using. Both professionally generated and user-generated videos are also available via this platform. However, user generated communication provide the internet progressions with information-exchange capacity, and user-generated videos market (Dylko, Beam, Murrow, Landreville, Geidner, 2012, Bimber, 2003; Dylko and McCluskey, inpress).

The user-centered approach is the main concern here, as scholars have mainly paid more attention to the users' empowerments in terms of content, technology development, and online interaction with their peers. (Harp & Tremayne, 2007; Luc and Patricia: 2009). In this connection, YouTube has been known as a portal of participatory culture. (Bennett and Iyengar, 2008; Burgess and Green, 2009; Dylko, Beam, Murrow, Landreville, Geidner, :2012 ).

Users' psychological empowerment can be achieved by a simple act of posting an online content (Leung, 2009; Dylko, Beam, Murrow, Landreville, Geidner, :2012) which engage the online hot debates, possibly leading to greater political participations online and offline. This approach crystallizes the role of YouTube as a Powerful democratic facilitator (Bimber, 2003; Chadwick, 2006; Dylko, Beam, Murrow, Landreville, Geidner, :2012). That may shift the power of the traditional gate watchers into the user-generated ones (Burns, 2005, 2008). Enriching individuals to express themselves and practicing their own civic rights.

Thus the public spheres can be changed by the user-generated productions e.g. the Arabian spring revolutions (Luc, and Patricia:2009). In this regard, Dahlgren (2009) has described the current interactive media matrix, as new space for democracy makers (Dahlgren, 2009). In the light of the present study, it is quite crucial to employ the social presence theory in investigating the user-generated responses videos within a wider platform in terms of personalization, warmth, and interaction.

## **2- The Counter Stereotypic Model**

Image is the process of formulating psychological consistency of a specific believable impression and specific judgment (Lawrence, Marr, & Prendergast, 1992; Anderson, 1985 Furbank, 1970; Kang:2011). In this connection, mass media play a crucial role in cultivating and identifying images (Lawrence, Marr, & Prendergast, 1992; Alvesson, 1990; Kang:2011). Scholars in mass communication and social psychology are commonly describing image as an accumulative, dynamic and subjective cognitive process ( Miller, 1970; Kang:2011; Winfield & Yoon, 2002).

"Stereotypic image" or "stereotyping" is conforming set of repeated images (Allport: 1965). In terms of sociology, stereotype configures as "a social set of inaccurate, simplistic generalizations about group that allows others to categorize and treat them accordingly"<sup>3</sup>.

In term of psychology, the cognitive processes play a fundamental role in formulating attitudes, behaviors and shaping stereotypic judgments (Quillian 2006; Quillian and Pager 2001; Ramasubramanian, 2007; Pundell, 2012).

In this connection, Mass Media provides plentiful stereotypic images, which consciously or unconsciously manipulate the internalizing process of the perceived messages. For example; media stereotypic image for black men as aggressive people and Muslim as barbaric groups (Pundell, 2012; Neckerman and Kirschenman 1991; Devine, 1989; Kang:2011).

---

<sup>3</sup> [www.thefreedictionary.com/stereotype](http://www.thefreedictionary.com/stereotype)

**Stereotyping is characterized in two Categories:**

**the first** one is the explicit stereotype, which is considered as a stereotype application. This category more likely tend to be consciously formulated and Deliberately activated.

The second category is the implicit stereotype, which can be considered as a stereotype activation. This category more likely tend to be unconsciously formulated and automatically activated (Devine, 1989: Jr and Srull,1989;Posner Pundell, 2012; Kang:2011).

Much attention has been paid in an automatic stereotype (implicit) in terms of its implications and research scopes (Bessenoff & Sherman, 2000; Kang:2011).

In this regard Blair (2002) recognized four crucial factors that figure an automatic stereotype which are as follows:

a) personality and social motivation, b) paying attention, c) the stimulus cues ' formations, and activating specific strategies for counter stereotyping.

From this perspective counter stereotyping has been centrally identified as one of the essential factors in formulating an automatic stereotype.

In this framework, counter-stereotype is the reverse stereotype, or anti-stereotype (Nnedi ,2004).

Gender, overweighting, and race have been attractively demonstrated in counter-stereotypes studies (Kang:2011; Bodenhausen, Schwarz, Bless, & Wanke, 1995; Pedulla, 2012). However, Counter-stereotypes studies were unlikely investigated in the same way as stereotypes studies.

Counter-stereotypes is a process of moderating , controlling, disconfirming and shifting the negative stereotype by including elements that straightly contradict the negative stereotype (Montgomery, 1989; Power, Murphy, & Coover, 1996; Kang:2011). In another words, counter-stereotypes are offering new possibilities for new positive associated dimensions in the automatic formulated link between the negative stereotype and negative attitudes (Pedulla, 2012).

For example, presenting information about Muslim as being civilized, positive and athletic groups, could moderate the negative, well established stereotype of Islam. In another example, the presidential election campaigns of Barack Obama have produced the highest degree of positive impact in terms of counter stereotyping the prime negative stereotyping of black people (Halse, 2012 ).

Rolf Halse (2012) highlighted the importance of adopting Counter-stereotypical view in representing people in different colors in the US TV series, by Challenging and threatening the coherent stereotype systems usually associated with them (Chisik, 2013;Halse, 2012).

Rolf Halse has stated that "In the last decade counter-stereotypes have gained prominence in Hollywood entertainment. Applying counter-stereotypes in popular media texts can be a strategy when representing people in different colors, as it can provide an efficacious display of diversity. Counter stereotypes are usually members of a stereotyped group with traits, that are the opposite of the stereotype they belong to, e.g.the middle or upper middle class, have prestigious jobs, and are often the main characters"(Halse, 2012 ).

Ramasubramanian (2007) approached a new vision in countering stereotype in race-related news stories of African Americans or Asian Indians. In this context, she experimentally investigated an audience-centered approach and a message-centered approach, in order to reduce stereotype accessibility , she discovered that the combination of both approaches may reduce racial stereotype accessibility within the new context.

Adopting Ramasubramanian's vision in countering stereotypic approaches, the present structure will be highlighted as follows.

#### 1- An audience centered approach:

This approach is accessed by activating the critical viewing skills, by empowering the use of media literacy. This has been recently, distinguished as the capability of accessing, understanding, critically evaluating various features of the media and creating various

communication contexts (European Commission, 2007). Strasburger, Wilson, & Jordan have also crystallized media literacy as the “ability to access, analyze, evaluate, and communicate messages in a wide variety of forms” (Strasburger, Wilson, & Jordan, 2009). In this connection countering and reducing the stereotypic views can be consciously expanded and easily accessed within the framework of the instructional sessions of media literacy (Ramasubramanian,2007)

## 2- A media message-centered approach:

Scholars in media effects and social psychology have provided two strategies in countering media context.

First strategy; by promoting counter–stereotypic visions, which means activating the counter-stereotypic process by including elements that directly contradict the negative stereotype.

Second strategy; by suppressing the Stereotypic vision, this is centrally disconfirming the negative stereotype by including elements that indirectly reducing the prime stereotype (Bessenoff, & Sherman, 2000; Blair, 2002; Blair & Banaji, 1996; Pedulla, 2012).

Regarding this, scholars have categorized counter-stereotypic perspective within three models.

At first, the Counter-stereotypical exemplars, which means, centrally presenting an ordinary example in order to associate a positive cognitive linkage instead of the negative one (Zillmann ,2002;Greenberg,988). This model may have an efficient effect in terms of working within the same signaling tune of the prime stereotyped vision (Power, Murphy, Coover, 1996).

On the contrary, Counter-stereotypical sub-typing presents the counter-stereotypic perspective with the exception of a positive model. This model was widely criticized by many scholars, who considered that creating the exception is working out for the signaling tune of the prime stereotyped vision (Allport, 1965; Richard & Hewstone, 2001; Kang:2011).In a similar, Counter-stereotypical Sub-grouping, which means, representing group members within a different form of the existing stereotypes (Richard & Hewstone, 2001).

Power (1996), Richards & Hewstone, (2001) noted that the using of exemplification approach in media messages might decrease the stereotypical cognitive linkages and increase the counter-stereotypical cognitive linkages. However, other scholars have investigated that representing a counter-stereotypic perspective within sub-typing and sub-grouping models are considered quite effective in assessing the unfavorable stereotyping (Kawakami and others ;2000 )

Another study has found that Exemplars appear to have an impact in terms of stereotype activation, which means, Promoting counter-stereotype, and also stereotype reduction, in other words Stereotype suppression, (Ramasubramanian, 2007).

In the light, of the present study, Islam has been negatively associated within the framework of the negative stereotype of Muslims and Middle Easterners. The Representation Of Islam more Likely tend to be negatively represented online and offline with growing division of civilized “us” and barbaric “them.” (Ecklund, and Khan,2012). Accordingly, discrimination against Muslims has increased in recent years (Sheridan, 2006). Various Researches have been conducted in the field of "Islam phobia". However, a shortage of knowledge has been discovered in terms of counter-stereotypic Islam within the online media. Regarding this, the researcher has highlighted Mosemghvdlishvili and Jeroen' s (2012) visions in framing specific five reasons that manipulate the negative stereotypic vision of Islam, which have been literally investigated by Shadid and Van Koningsveld (2002) and characterized as follows:

Firstly; historical perspective which is conceptualized, in terms of Changing power of relationships within the framework of the crucial historical incidents such as the Crusades, and the existence of Israel.

Secondly; conflict perspective, which is characterized within the clash of civilizations.

Thirdly; political perspective, which is conceptualized in terms of the political Islam especially the rise of some extreme Muslim political actions.

Fourthly; perceptual perspective, which is framed according to the negative model of immigrant Muslim.

Fifthly; superficial and oversimplification perception in understanding Islam which has been crystallized pessimistically by western media, within a violent and depressive frameworks ( Karim, , 2006; Richardson, 2001; Mosemghvdlishvili and Jeroen :2012).

### **The Third Part**

#### **Literature Review**

In fact, there is a shortage of literature in this subject, however, investigating the YouTube platform has been questioned by academic researchers as follows:

Study No.1 Titled "Framing and praising Allah on You Tube: Exploring user created videos about Islam and the motivations for producing them". Mosemghvdlishvili, and Jeroen, (2012) analyzed user-created videos within the framework of valence farming theory. Uses and Gratifications framework was used. A content analysis of 120 videos and 15 in-depth interviews were conducted .A balanced coverage has been found in spite of the growing number of attacking videos (Mosemghvdlishvili, and Jeroen,2012).

Study No.2 Titled " How Funny Can Islam Controversies Be? Comedians Defending Their Faiths on YouTube". Hirzalla, van Zoonen, and Müller,( 2012 ) investigated whether humor can be articulated as a civic practice especially in a value of conflict . In this regard Dahlgren's civic cultures framework was highlighted. In this regard the tension of Islam controversies is Defending Islam on YouTube after the uploading of "Fitna" film . They examined the features of the humor performed in two comic vlogs on YouTube. They discovered that in the first vlog, the comedy calls for interreligious acceptance, while in the other vlog comedy is used to other" Muslims. However, The comments on both vlogs were often articulated in an antagonistic approach.

Study No.3 Titled " Filtering 2008 US Presidential Election News On You Tube By Elites And Nonelites: An Examination Of The Democratizing Potential Of The Internet". Dylko, Beam, Murrow, Landreville, Geidner, (2012) investigated user-driven communication environment during the 2008 US presidential election. The degree to which elites and non elites were able to contribute in conventional public

debate was examined. A new vision of the gate keeping theory into user-generated content (UGC) was both provided and updated. In this connection a quantitative content analysis of the most popular You-Tube political news videos were conducted. They concluded that elites controlled news sourcing and production which are considered as the first and the second filters, however, non-elites only controlled news distribution which was known as the third filter (Dylko, Beam, Murrow, Landreville, Geidner, :2012).

Study No.4 :Titled "Social Media Activism in Response to the Influence of Political Parody Videos on YouTube". Lim and Golan (2011) tested The hierarchical regression model by Examining the effects of the perceived impact of political parody videos on you tube in terms of self and others. Both perceptual and behavioral components were investigated. The objective perception of the video producer and level of exposure were highlighted within the framework of the third person effect theory. It showed that the perception of the third person effect was positively associated with the source in highly persuasive intention, and with users of both likelihood and willingness of participating (Lim and Golan, 2011).

Study No.5 Titled " YouTube interactions between agonism, antagonism and dialogue: Video responses to the anti-Islam film Fitna". Zoonen, Vis and Mihelj (2011) analyzed Video interactions to the anti-Islam film" Fitna" uploaded via internet. This analysis took place in the light of a cybermetric network analysis. Various theoretical models of democratic interaction, antagonism, 'agonism' and dialogue were activated. Isolated videos reactions were found in responding to "Fitna". Consequently, multiplication views were facilitated via You tubers ,instead of exchanging views or engaging in fruitful dialogues (Zoonen, Vis, Mihelj:2011).

Study No.6 Titled "YouTube -fiction of Political Talk; An Examination of Persuasion Appeals in Viral Video". English, Sweetser and Ancu, (2011) discovered the impact of YouTube videos in terms of political consumption and source credibility. An experimental design has taken place by investigating different persuasive appeals (source or ethos, logic or logos, and emotion or pathos). Results showed that the ethos appeal

graded as the most credible appeal, followed by logos and pathos, however, no relation was discovered regarding persuasive appeals and the effectiveness of political information (English, Sweetser and Ancu, :2011).

Study No.7 Titled " "Why YouTube? Applying the Uses and Gratifications Framework to Social Media Production Motives". Julie (2011) this study applied the traditional approach of uses and Gratifications theory in user generated performance via YouTube. Motives , types, perception, and reciprocity of a social network attribute were studied. Results proposed that the user generated platform is more functional in terms of watching motives than producing them (Julie:2011)

Study No.8 titled "This is citizen journalism at its finest': YouTube and the public sphere in the Oscar Grant shooting incident". Antony and Thomas (2010) highlighted the traditional function of the guard-dog media and the public sphere to citizen journalism on YouTube. This function has been re-conceptualized by employing a critical thematic analysis to examine users' responses to the act of the Oscar Grant shooting incident uploaded via You Tube( Antony and Thomas:2010) .

Study No.9 Titled " Running Head: Persuasive Impact Of Youtube Video Producers Peer Or Expert? The Persuasive Impact of YouTube Video Producers and Their Moderating Mechanism". The purpose of this study is to empirically test the persuasive impact of YouTube video, depending on who produced it. In this regard, cause related communication and behavioral intention are investigated. This study highlighted the importance of the user-generated content (UGC), To support pro social issues and call for social problems (Jin,Thomas, Ju, and Mikyoun:2010).

Study No.10 Titled " MyFaceTube Politics Social Networking Web Sites and Political Engagement of Young Adults ". Baumgartner and Morris( 2010) tested youth and politics in terms of uses and engaging of social networking during the early stages of the 2008 presidential election .A survey of over 3,500 18- to 24-years-old was contacted .They concluded that social media has been considered as principal source of

news. However, there was lack of depth in news, in terms of informing and engaging in a democratic discourse (Baumgartner and Morris: 2010).

Study No.11 Titled " The Revolution Will be Networked The Influence of Social Networking Sites on Political Attitudes and Behavior". Zhang, Johnson, Seltzer and Bichard. (2009) illustrated\_The influences of Facebook, MySpace and YouTube in political attitudes and participation. The role of interpersonal political discussion in citizen democratic participation was investigated, a telephone survey of Southwest residents was conducted.

The findings indicate that civic participation was increased significantly than political participation. Moreover, interpersonal discussion promotes both civic participation and political activity implications (Zhang, Johnson, Seltzer and Bichard:2009).

Study No.12 Titled " Strategic and tactical uses of internet design and infrastructure: the case of YouTube". Pauwels and Hellriegel (2009) approached the ongoing negotiation of the YouTube Social Networking Site between controllers and "prosumers" during the 2007 American pre-election campaign. This study was driven from Michel de Certeau's (1984) ideas of utilization of productive actions including strategic and tactical conduct . the "Hybrid Media Analysis Model" was used in frame time of four-weeks period . They highlighted the notion of user empowerment in pre-modeling their personal space( Pauwels and Hellriegel:2009).

Study No.13 Titled " 'We/YouTube': exploring sign-making in video-interaction ". Ami (2009) has explored the concept of interest, in regard to the 'video responses' which was related to the initial video. a social semiotic multimodal analysis was used in the purpose of investigating how video-thread relates to the initial video and how the initial responses were changed by video-summary. In This connection a new vision was highlighted in terms of reshaping the traditional notions of relevancy in terms of response relations (Ami :2009).

Study No.14 Titled " A Critical Cultural Analysis of 'YouTube'; Power and Control in a Web 2.0 interface". Luc, and Patricia (2009) provided a

Critical Cultural Analysis of 'YouTube'. In terms of controllers and prosumers empowerment in a Web 2.0 interfaces. This was driven from Michel de Certeau's (1984) ideas of utilization of productive actions including strategic and tactical conduct. The "Hybrid Media Analysis Model" was used in framing new forms of analysis. In this connection new vision is presented in terms of new model of analysis, socially significance, decoding, analyzing of the multi-model structure were explored (Luc, and Patricia :2009).

Study No.15 Titled " Voters, MySpace, and YouTube The Impact of Alternative Communication Channels on the 2006 Election". Gueorguieva, and Beyond (2007)illustrated the benefits of YouTube and MySpace during the 2006 Election and future campaigns in terms of discussing challenges and influences on young people user driven approach (Gueorguieva, and Beyond :2007)

Study No.16 Titled " Analysis of Spectacularization as Social Interaction in You Tube: Broadcast Yourself". This study has investigated the matrix of the spectacularization as a social interaction via YouTube in terms of procurement were explored. In this connection theory of spectacle is activated. New approaches and mechanisms of social interaction, technological interactions, textual conversation and near-mediatic interaction" are investigated (Jacob:2008).

As can be seen, the previous literatures have strongly employed the users-generated contents (UGC) with The YouTube platform. However there is an obvious shortage in employing the counter-stereotypic perspective within an Islamic online perspective. In conclusion, various types of platforms were excessively navigated including: research approaches, theoretical models, research designs, techniques, and methodologies. Accordingly the current study is beneficially employing specific research techniques including; research questions, methodology and sample selection criteria in terms of the users-generated contents (UGC) within The YouTube platform.

## **The Fourth Part**

### **The Methodological Criteria**

#### 1: Methods, Procedures and Techniques of the Study

This section explores the actual methodology used in this study for data collection and analysis. The present study investigates the structure and the content of 400 users-generated responses videos. So "a content analysis coding sheet" is structured including the following categories

#### Firstly, Who's Tubing?

This part include: (Title, Gender, Country of Reference, Religion, The Type of Denomination, Education, Age, Interests and photos availability).

#### Secondly-What Have Been Tubbed?

This part is driven form the following aspects:

##### 1- In terms of Structures:

This part includes (video characteristics, duration, language, video's formats, video's visual, audible, Textual Aids).

##### 2-In terms of contents:

Counter-stereotypic model will be activated in terms of models, types, strategies, approaches, frames and signaling the embodied stereotype. Moreover the persuasive indicators are investigating with a set of five indicators; emotional expression, verbal expression, visual expression, quotes and rational argument.

These indicators are implemented from the work of Schuck and De Vreese (2006). Moreover, the persuasive indicators were tuned in ranks of a five-level scale, ranging from very negative to very positive (Mosemghvdlishvili, and Jeroen: 2012).

#### Thirdly, what are the general tunes of interactive text comments in ranks of positivity and negativity?

This part includes (a five-level scale, ranging from very negative to very positive, the numbers of positive and negative text comments, engaging in discussion groups and Language).

## 2: Research Hypotheses:

In view of the pervious literatures and research questions, the following hypotheses are highlighted as follows:

### **HYPOTHESIS ONE**

"There Is a Significant Relationship between Using Exemplification as a Counter-Stereotypic Model And attracting High Number of Positive Text Comments with a High Positive Tunes".

### **HYPOTHESIS TWO**

"There Is A Significant Relationship Between Using Sub Typing As Counter-Stereotypic Model And Attracting High Number Of Negative Text Comments".

### **HYPOTHESIS THREE**

"There Is A Significant Relationship Between Signaling The Negative Stereotypes Which Were Embodied in "The Innocence Of Muslims Film", And Countering them".

### **HYPOTHESIS FOUR**

"There Is A Significant Relationship Between Using Counter -Stereotypic Frames and attracting a High negative Tunes of Text Comments ".

### **HYPOTHESIS FIVE**

"There Is a Significant Relationship between the General Tunes of the Counter -Stereotypic Frames and Using The Persuasive Indicators".

### **HYPOTHESIS SIX**

"There Is A Significant Positive Correlation between The General Tune Of Counter -Stereotypic Frames and High Positive Tunes of Text Comments".

## HYPOTHESIS SEVEN

"There Is A Significant Relation Between Employing Ideas As A Central Point In Counter-Stereotyping And Attracting High Positive Tunes Of Texts Comments".

**Table (1): Dependent and Independent Variables**

DEPENDENT VARIABLE	RESEARCH HYPOTHESES	INDEPENDENT VARIABLE
Positive Text Comments Positive Tunes Comments	H1	Using Exemplification
Positive Text Comments Positive Tunes Comments	H2	Sub Typing
Countering the Negative Stereotype	H3	Signaling the Negative Stereotype
Positive Text Comments Positive Tunes Comments	H4	Counter –Stereotypic Frames
The Persuasive Indicators	H5	Counter –Stereotypic Frames
High Positive Tunes of Text Comments	H6	The General Tune Of Counter - Stereotypic Frames
High Positive Tunes Of Texts Comments	H7	Employing Ideas As A Central Point In Counter-Stereotyping

### **3: Research sample**

Random systematic sampling of 450 users- generated responses videos was drawn based on the following criteria:

1-In term of event-based: "The Innocence of Muslims" film uploaded on You Tube in the mid of September was the study event based.

2-In term of time-based: The period between 2 and 28 of January 2013 was the studying time-frame.

3-In terms of participant based: user generated videos' responses were investigated.

The sample has been selected in term of the popular criteria in searching the YouTube platform (Mosemghvdlishvili and Jeroen :2012), Hence The

selected sample was quite representative, according to the following frames:

1-Relevancy, in this regard, the top 100 videos shown in the relevance list were included. 300 videos selected through random systematic sampling from the random list (corpus of clips).

2-Dating, in this connection the date was uploading during the period between 2 and 28 of January 2013

3-Users' activations (highly visited links) are considered as a central criteria in searching YouTube , in this connection large number of viewing ,large numbers of comments and tags were constructed as framework of selection.

4- Linguistic approach, in this regard Arabic and English videos' Languages were only included in this study.

Thus, the total majority of this sample was 430 videos' responses, 10 videos were deleted from the YouTube platform (in terms of infringing the required general standard of YouTube) and 20 were repeated videos. Accordingly, the actual sample of coded cases were 400 videos (with 25% were included from the relevance list, however, 75% videos were selected from the random list).

In order to test the validity of the tools, a pilot study was carried out in 40 responses videos. In the light of the results obtained from the pilot version, the final version of content analysis check list was formulated.

Over fifty checklists were examined by another researcher<sup>4</sup> in order to measure the internal validity of the content analysis checklist. In this regard, Holsti test was concluded at 00.90 which was quite considerable. T-Test was significantly reliable at 10%. Moreover, the content analysis checklist was checked and revised by experts in a various platforms for instance; social media, Television and Radio, Public Relations, and statistics<sup>5</sup>.

---

1-Pofessor Dr. Muhammed Abd Al Hameed (Helwan University, Faculty Of Specific Education, Media Department).

2-Pofessor Dr Sayed Bahnacy (Modern University For Technology And Information, Faculty of Mass Com., Public Relation)

3-Pofessor Dr Amin Saeed (Modern University For Technology And Information, Faculty of Mass Com., Radio & TV

#### **4: The Dictionary of codes**

##### **1- Counter-Stereotypic models:**

A-Exemplification: is centrally providing the counter stereotypic perspective with examples.

B-Sub Typing: is centrally providing the counter stereotypic perspective with the exception of positive model in an individual perspective.

C- Group Typing: is centrally providing the counter stereotypic perspective with the exception positive model within a group perspective.

##### **2- Stereotypic Categories**

A-Implicit: which tend more likely to be consciously formulated and voluntarily activated.

B -Explicit: which tend more likely to be unconsciously, formulated and automatically activated.

##### **3-Counter-Stereotypic Strategies:**

A-Promote counter–stereotype: which means activating the counter-stereotypic process by including elements that directly contradict the negative stereotype

B-Stereotype suppression: which means suppressing the Stereotypic vision, by including elements that indirectly reducing the prime stereotype

##### **4-Counter-Stereotypic Approach:**

1-Audience Centered Approach: centrally approaching audience in an instructional educational form.

2-Media Centered Approach: centrally approaching the message by using specific strategies, models, frames, categories, in order to reduce the prime stereotype.

---

**4\_** Pofessor Dr Hassan Ali (University of Bany Swaf, Faculty of Mass Com., Radio & TV.

**5\_** Dr. Mahamad zaid, Lecturer, The National Institute of Statistics Science, Cairo University.

**5-Counter-stereotypic** frames: \_\_Historical Perspective, Conflict Perspective, Political Perspective, Perceptual Perspective Of Immigrant Muslim, Superficial And Oversimplification Perspective.

**6-The Persuasive Indicators:** Set Of Five Indicators; Emotional Expression, Verbal Expression, Visual Expression, Quotes and Rational Argument.

**7-Signaling Stereotype:** Giving any references for the negative stereotype which was embodied in "the innocence of Muslims film".

## **Fifth Part**

### **Results, Discussions and Conclusions**

In this section, the research questions will be developed and answered. Findings are classified into three parts, which relate to frequency and degree of importance. Part one explores the User Generated contents. Part two concerns hypotheses-testing and statistical evidences. Part three explores conclusions.

#### **1: User-Generated content (UGC)**

##### **a- Sample characteristics**

In an attempt to answer the question of "Whose Tubing?", this part will illustrate sample characteristics within the framework of the available data.

In a gender base , it was found that the majority of the surveyed users who reported their gender were males, while 10.5% were females (See Table: 2).

**Table (2): Users' Gender**

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Male	160	40.0	40.0	40.0
Female	42	10.5	10.5	50.5
Not Available	198	49.5	49.5	100.0
Total	400	100.0	100.0	

Nearly 20% of users reported their specified age-groups. It was shown in Table (3) that age group ranged From 40 To 50 was found at (%8.5) and From 30 To 40 was detected at (4.3%). Only 40% of users who reported their educational levels on their channel pages, 20.5% of them showed their own postgraduate education and 13.8% were undergraduate (See Table: 4).

**Table (3): Users' Age-Groups**

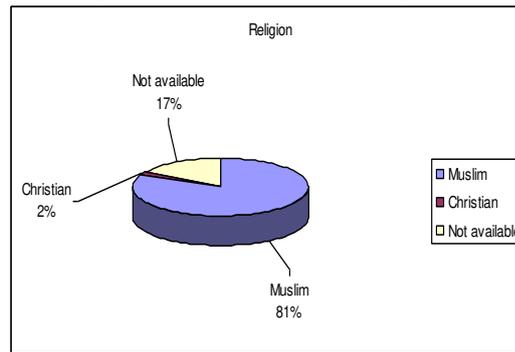
Age group	Frequency	Percent	Valid Percent	Cumulative Percent
Under20	7	1.8	1.8	1.8
From 20 To 30	9	2.3	2.3	4.0
From 30 To40	17	4.3	4.3	8.3
From 40 To 50	34	8.5	8.5	16.8
Not Available	333	83.3	83.3	100.0
Total	400	100.0	100.0	

**Table (4): Users' Educational Levels**

Level in Education	Frequency	Percent	Valid Percent	Cumulative Percent
Undergraduate	13	3.3	3.3	3.3
Graduate	55	13.8	13.8	17.0
Not Available	240	60.0	60.0	77.0
Post Graduate	82	20.5	20.5	97.5
Uneducated	10	2.5	2.5	100.0
Total	400	100.0	100.0	

Users' Religions have shown that (81.75%) were Muslim, however, 10% did not report that in their channel page (see Figure: 1). with no references were given for religious denomination for those users whose religions were coded.

Figure (1): Users' Religions



In terms of the country of reference, it was found that more than half of the users do not mentioned their country of references. However, other countries were respectively shown as follows; UK (16%), Kuwait (8.5%), Sweden (6.5 %), Saudi Arabian (3.75%), Egypt (4.25%), Israel (1.25%) and Poland (0.3) (See Table: 5).

Table (5): The Country of Reference

The Country of Reference	Frequency	Percent	Valid Percent	Cumulative Percent
Not Mentioned	238	59.5	59.5	59.5
Sweden	26	6.5	6.5	66.0
Saudi Arabian	15	3.8	3.8	69.8
UK	64	16.0	16.0	85.8
Poland	1	.3	.3	86.0
Egypt	17	4.3	4.3	90.3
Kuwait	34	8.5	8.5	98.8
Israel	5	1.3	1.3	100.0
Total	400	100.0	100.0	

It was found that the users' areas of interests and photos were not available in their channel pages. The most notable aspect here is the growing sense of ambiguity which is quit considerable within anonymous user generated communications.

As can be concluded, little feminine participations were performed. Moreover, a higher age group is quite considerable more than predicted. According to the research sample, it was noticed that Muslim who live in western countries were more likely tend to visualize their opinions within the YouTube platform than their counterparts in the Arab world.

#### B-Videos characteristics:

With reference to videos characteristics, From "5 to 10 minutes" was shown as the highest duration range at (78.5 %), then "less than 5 minutes" was found at ( 26.5%) and "more than 10 minutes" was timed at (21.5%)(see Table:6).

**Table (6): Duration Range**

Duration		
	Frequency	Percent
Less than 5 minutes	106	26.5
From 5 to 10 minutes	208	52
More than 10 minutes	86	21.5
Total	400	100

In terms of the linguistic approach, English language was highly used at (58%) followed by Arabic at (39.3%) (See Table:7). This result confirmed that Muslim in western countries are considered as heavy users-generated, with special reference to be given for an obvious lack of dialogue accessibility as translated texts were achieved at (3%).

**Table (7): Videos' language**

Videos' language	Frequency	Percent	Valid Percent	Cumulative Percent
Arabic	157	39.3	39.3	39.3
English	232	58.0	58.0	97.3
Arabic Translated To English	11	2.8	3	100.0
Total	400	100.0	100.0	

Videos characteristics were also approached in terms of formats audible, visual and textual aids (See Table: 8,9,10,11 respectively). As can be

seen in Table (8), direct speech was highly used. With a special reference to be given for using second hand TV materials at (25.25 %). Religious songs was excessively employed as an Audible aids at (53 %), voice over, was found at (44.3%), music, was found at (2.8%) (See Table:9)

**Table (8): Videos formats**

Videos formats		
	Frequency	Percent
Direct Speech	183	45.75
Second Hand Tv Material	101	25.25
Interview	37	9.25
Text Only	30	7.5
A Speech Recorded On A Webcam	24	6
Photos	21	5.25
Round Table Discussion	4	1
Total	400	100

This result goes in line with using presentations within slides as the highest visual aids were heavily used in (60.8%) (See Table: 10). In terms of textual description that accompany the visual content (Textual Aids), it was shown that Caption Comments available at (46.8 %) followed by Title at (33.5 %) (See Table: 11).

This can shed the light on the nature of user generated responses videos in terms of providing a highly interactive, warm, and personal Social Networking Sites (SNS) which require few technical skills and few financial resources (Pauwels and Hellriegel,2009).In sum, user generated content is highly formulated as spontaneous, random and self-motivated participations.

**Table (9): Audible Aids**

Textual Aids	Frequency	Percent	Valid Percent	Cumulative Percent
With Music	11	2.8	2.8	2.8
A Voice Over	177	44.3	44.3	47.0
Religious Songs	212	53.0	53.0	100.0
Total	400	100.0	100.0	

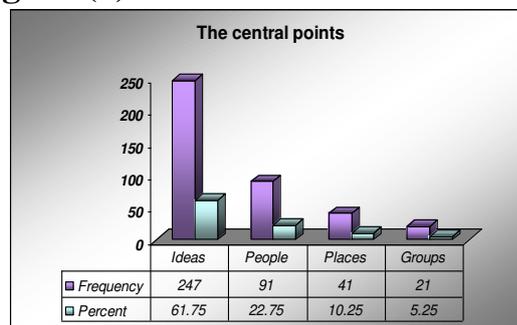
**Table (10): Visual Aids**

Visual Aids	Frequency	Percent	Valid Percent	Cumulative Percent
Other	1	.3	.3	.3
Animation	14	3.5	3.5	3.8
Photos	142	35.5	35.5	39.3
Presentation	243	60.8	60.8	100.0
Total	400	100.0	100.0	

**Table (11): Textual Aids**

Audible Aids	Frequency	Percent	Valid Percent	Cumulative Percent
Title	134	33.5	33.5	33.5
Caption Comments	187	46.8	46.8	80.3
Not Available	79	19.8	19.8	100.0
Total	400	100.0	100.0	

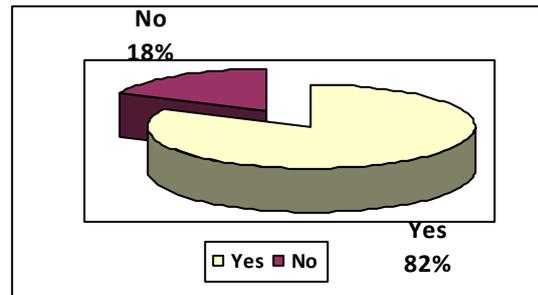
With reference to videos' contents, It was found that information and ideas are considered as the highest central points used in user-generated videos responses at (62.5 %), (see Figure:2). However, view points were employed in a quite third of the research sample. This can give an indication that youtubers are highly motivated to express realities in defending Islam. This approach crystallizes the role of YouTube as a Powerful democratic facilitator, enriching individuals to express themselves and practicing their own civic rights (Burns, 2005, 2008; Bimber, 2003; Chadwick, 2006; Dylko, Beam, Murrow, Landreville, Geidner, :2012).

**Figure (2): The Videos Central Points**

### C: Counter Stereotypic Perspective

With a reference to counter stereotypic perspective, It was shown that signaling of the negative stereotype which was embodied in "the innocence of Muslims film", was highly employed at (82.25%), (see Figure: 3).

**Figure (3): Signaling Stereotyping**



This result is quite logic in sense, as they have been highly motivated to defend Islam using the same embodied signaling tune. Regarding this (74.5%) of users generated videos responses heavily stemmed from the counter stereotypic perspective within the framework of Media Centered Approach. According to these results, it was investigated that audience centered approach was not included in approaching Islam within users generated videos responses. As giving special instructions for audience are considered an advanced, critical level to be approached in a user driven perspective (See Table: 12).

**Table (12): Counter Stereotypic Approaches**

Approaches	Frequency	Percent	Valid Percent	Cumulative Percent
Audience Centered Approach	23	5.8	5.8	5.8
Media Centered Approach	377	94.3	94.3	100.0
Total	400	100.0	100.0	

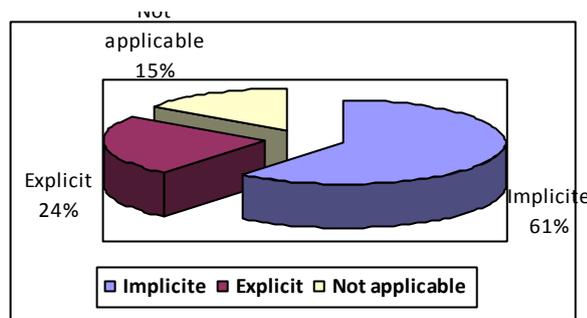
Regarding the counter-stereotypic models, it was recorded that exemplification was centrally employed as a counter stereotypic model at (52.3%). However, using sub-typing, group-typing were used

prospectively, (25.3 %), (22.5 %) (See Table: 13). A special reference to implicit category at (61%) however, explicit category was used at the point of (24%). (See Figure: 4).

**Table (13): Counter Stereotypic Models**

Counter Stereotypic Models	Frequency	Percent	Valid Percent	Cumulative Percent
Exemplification	209	52.3	52.3	52.3
Sub-typing	101	25.3	25.3	77.5
Group Typing	90	22.5	22.5	100.0
Total	400	100.0	100.0	

**Figure (4): Counter Stereotyping Categories**



In this particular concern, it was concluded that using exemplification was highly facilitated areas in accessing the counter stereotypic visions in general and Islam in particular. This highlights the notion of users' empowerments in modeling their personal spaces by approaching new visions in supporting pro social issues. This can be employed within the frameworks of textual conversation, social, technological and near-mediatic interactions (Jacob: 2008; Pauwels and Hellriegel: 2009; Jin,Thomas, Ju, and Mikyoun:2010). In terms of the Counter-stereotypic frames, it was found that; Call for Islam" Dawah" (22%), Superficial And Oversimplification Perspective (19.5%) and Historical Perspective, (19.5%), (see Table: 14).

**Table (14): The Counter-Stereotypic Frames**

Counter stereotypic frames		
	Frequency	Percent
Call for Islam" Dawah"	88	22
Historical perspective	78	19.5
Superficial and oversimplification perspective	78	19.5
Political perspective	58	14.5
Christian perspective	54	13.5
Conflict perspective	44	11
Total	400	100

Calling for Islam was characterized as the highest perceptual frame. However, historical, superficial and oversimplification perspectives framed tuber counter-stereotypic perspectives at the same points.

The crucial point here is employing a Christian perspective in defending Islam at (13.5%). In this regard, it was found that investigating specific verses from Bibles to counter stereotypic the negative image of Islam was considered a creative frame in approaching Islam. However, the overall tone of the Counter-Stereotypic Frames was a lack of depth in terms of thoroughly addressing the sophisticated frames and consciously engaging in fruitful discourses. This was supported within different contexts in the study of Baumgartner and Morris (2010).

In terms of addressees, It was found that more than (60%) were Muslims however, (30%) were non Muslim, but 10% were the film makers

Regarding this, such an approach in users' responses videos was considered as isolated reactions to "The Innocence of Muslims". This finding is supported by Zoonen, Vis, Mihelj (2011) who discovered that multiplication of views were facilitated by Youtubers, instead of exchanging views or engaging in fruitful dialogue.

In terms of the counter-stereotypic strategies in users generated videos' responses, It was found that stereotype suppression was concluded at (57.25%), However, counter-stereotypic promotion was found at (17.25%). It was notable that eliminating the negative stereotype was used for more than half of the user-generated videos. While nearly one fifth of the researched sample was counting the negative stereotype directly. This result confirms the pervious result of the high usage of the implicit

category and the high employments of information in order to defend Islam. Both results were considered as Stereotypic Suppression of the negative stereotyping.

In terms of the persuasive indicators, It was shown that rational argument was found at (41.3 %), then quotes (37.8%), verbal expression (11%), non-verbal expression (10%). These were tuned as very negative at (64%), negative at (18%)(See Table:15).

**Table (15): The Persuasive Indicators**

The Persuasive Indicators	Frequency	Percent	Valid Percent	Cumulative Percent
Non verbal Expression	40	10.0	10.0	10.0
Verbal Expression	44	11.0	11.0	21.0
Quates	151	37.8	37.8	58.8
Rational Argument	165	41.3	41.3	100.0
Total	400	100.0	100.0	

This finding indicates users generated concern of using rational arguments and quotations from the Quran, Hadith and Sunnah (prophet's speeches and acts) to verifying their arguments, however, using these defendable perspectives were negatively tuned in general. This finding is articulated an antagonistic perspective in counter stereotyping Islam. This result was supported Hirzalla, van Zoonen, and Müller, (2012).

#### D: Text comments

In terms of Text comments availability, it was discovered that (95%) of text comments were socially presented. However, no response videos were available. In this regard, results projected that YouTube has been effectively used as functional platform, which is interactively portrayed within the social presence perspective. This was proofed in pointing out (75%) of negative text comments ranged at (More than 50) ,with general tunes of (51%), (34%) and (14%) for very negative, negative, and neutral respectively(see Table:16). However, (Less than 20 videos) of positive text comments was found at (63.75 %) with positive tune at (52.25%), and very positive tune at (24.27%),(see Table:17).

**Table (16): Number Of Negative Text Comments**

Number	Frequency	Percent	Valid Percent	Cumulative Percent
less than 20	97	24.3	24.3	24.3
More than 50	303	75.8	75.8	100.0
Total	400	100.0	100.0	

**Table (17): Number Of Positive Text Comments**

Number	Frequency	Percent	Valid Percent	Cumulative Percent
Less than 20	255	63.8	63.8	63.8
20 to 50	75	18.8	18.8	82.5
More than 50	70	17.5	17.5	100.0
Total	400	100.0	100.0	

Accordingly, these results proposed that the user generated activations are relatively functional approach (Julie: 2011). This functionality is conceptualized within two platforms:

The first one, paves tubers" social presence ways in terms of interaction, mutual negotiations, community formation, and user generated videos. This finding is consistent with Luc and Patricia (2009) and Julie(2011). The second one, highlights the notion of user empowerment in pre-modeling their personal space in terms of supporting pro-social issues and calling for social problems ( Pauwels and Hellriegel:2009; Jin, Thomas, Ju, and Mikyoung:2010).

## **2: Hypotheses Testing:**

In an attempting to verify the research questions, seven hypotheses were formulated. In this regard, the chi-square and Phi tests were used.

### **HYPOTHESIS ONE**

"There Is a Significant Relationship between Using Exemplification as a Counter-Stereotypic Model And attracting High Number of Positive Text Comments with a High Positive Tunes".

**Table (18): Hypothesis One, Counter Stereotypic models and Number of Positive Text Comments**

Counter Stereotypic models	Number Of Positive Reactions						Total		Chi square value	P value
	Less 20		20 to 50		More 50		F	%		
	F	%	F	%	F	%				
Exemplification	166	41.5	43	10.8	-	-	209	52.3	166.931	0.000
Group Typing	41	10.3	-	-	54	13.5	95	23.8		
Sub Typing	48	12	32	8	16	4	96	24		
Total	255	63.8	75	18.8	70	17.5	400	100		

**Table (19): Hypothesis One, Counter Stereotypic models and the General Tunes Of Positive Text Comments**

Counter Stereotypic models	The General Tune Of Positive Interaction						Total		Chi square	P value
	Very Positive		Positive		Neutral		F	%		
	F	%	F	%	F	%				
Exemplification	162	40.5	47	11.8	-	-	209	52.3	149.61	0.000
Group Typing	15	3.8	54	13.5	26	6.5	95	23.8		
Sub Typing	28	7	35	8.8	33	8.3	96	24		
Total	205	51.3	136	34	59	14.8	400	100		

As can be noticed in Table (18) the exemplification model attracts the highest range of text comments at (52.3%) with the highest positive tunes at (40.5%) (See Table: 19). In this regard it was noted that using exemplification is considered as an efficient model in counter stereotyping. This result was confirmed by Zillmann (2002), Greenberg (1988), Power, Murphy, Coover, (1996), Power (1996) and Richards & Hewstone,(2001).

As seen in Table (18) and Table (19), Chi-square tests showed at ( $\chi=166.93$ ,  $p<0.0001$ ) and ( $\chi=149.61$ ,  $p<0.0001$ ) respectively. Hence, a statistically significant positive result was found at level of  $p<0.0001$ . Accordingly, there is high support to confirm hypothesis one and reject the null hypothesis. Therefore, there is a significant relationship between using exemplification as a counter-stereotypic model and attracting high number of positive text comments with high positive tunes".

## HYPOTHESIS TWO

"There Is A Significant Relationship Between Using Sub Typing As Counter-Stereotypic Model And Attracting a High Number Of Negative Text Comments".

**Table (20): Hypothesis Two, Counter Stereotypic Models and Number of Negative Text Comments**

Counter Stereotypic Models	Number Of Negative Reactions				Total		Chi Square	P value
	Less 20		More 50		F	%		
	F	%	F	%				
Exemplification	-	-	209	100			255.1a	0.000
Group typing	80	84.2	15	15.8				
Sub typing	17	17.7	79	82.3				
Total	97	24.3	303	75.75				

As can be noticed, in terms of Sub typing model, the highest number of negative text Comments was detected at (82.3%). Moreover, a high statistically significant result at ( $\chi=255.1a$   $p<0.0001$ ) was shown in Table (20). This result was supported by Allport, (1965), Richard & Hewstone, (2001) and Gray (1989), who widely criticized sub-typing counter stereotypic model. Consequently, there is a high support to confirm hypothesis two and reject the null hypothesis. Therefore, there is a significant relationship between using sub typing as counter-stereotypic model and attracting a high number of negative text comments.

### **HYPOTHESIS THREE**

"There Is A Significant Relationship Between Signaling The Negative Stereotypes Which Were Embodied in "The Innocence Of Muslims Film", And Countering them".

**Table (21): Hypothesis Three, Signaling Negative Stereotypes and Countering Them**

Signaling Stereotypes	Countering Stereotypes				Total		Phi value	P value
	Yes		No		F	%		
	F	%	F	%				
Yes	269	67.3	60	15	329	82.3	0.359	0.000
No	29	7.3	42	10.5	71	17.8		
Total	298	74.5	102	25.5	400	100		

In Table (21) The Phi test shows a high statistically significant result at ( $\Phi=0.359$ ,  $p<0.0001$ ). Thus, there is a high support to confirm hypothesis three and reject the null hypothesis. Therefore, there is a

significant relationship between signaling the negative stereotypes which were embodied in "the innocence of Muslims film", and countering them.

#### **HYPOTHESIS FOUR**

"There Is A Significant Relationship Between Using Counter -Stereotypic Frames and attracting a High negative Tunes of Text Comments ".

**Table (22): Hypothesis Four, Counter Stereotypic Frames and the General Tunes Of Negative Text Comments**

Counter Stereotypic Frames	The General Tune Of Negative Interaction						Total		Chi square value	P value
	Very Negative		Negative		Neutral		F	%		
	F	%	F	%	F	%				
Historical Perspective	24	6	54	13.5	-	-	78	19.5	384.21	0.000
Conflict Perspective	29	7.3	15	3.9	-	-	44	11		
Political Perspective	11	2.8	47	11.8	-	-	58	14.5		
Superficial And Oversimplification Perspective	58	14.5	20	5	-	-	78	19.5		
Christian Perspective	54	13.5	-	-	-	-	54	13.5		
Call For Islam Dawah	29	7.3	-	-	59	14.8	88	22		
Total	205	51.3	136	34	59	14.8	400	100		

As displayed in Table (22) Superficial, Oversimplification and Historical perspectives predominantly attracted the highest negative Tunes of Text Comments at (19.5 %). The chi-square shows a statistically significant result at ( $\chi=384.21$ ,  $p<0.0001$ ). Consequently there is a high support to confirm hypothesis four and reject the null hypothesis. Therefore, there is a significant relationship between using counter-stereotypic frames and attracting the highest negative tunes of text comments.

#### **HYPOTHESIS FIVE**

"There Is a Significant Relationship between the General Tunes of the Counter -Stereotypic Frames and Using The Persuasive Indicators".

**Table (23): Hypothesis Five, the General Tunes of the Counter –Stereotypic Frames and Using the Persuasive Indicators".**

The General Tunes of the Counter Stereotypic Frames	The Persuasive Indicators								Total		Chi square value	P value
	Emotional Expression		Verbal Expression		Quotes		Rational Argument		F	%		
	F	%	F	%	F	%	F	%				
Very Positive	17	4.3	18	4.5	56	14	165	41.3	256	64	275.39	0.000
Positive	23	5.8	26	6.5	25	6.3	-	-	74	18.5		
Negative	-	-	-	-	54	13.5	-	-	54	13.5		
Very Negative	-	-	-	-	16	4	-	-	16	4		
Total	40	10	44	11	151	37.8	165	41.3	400	100		

As can be highlighted in Table (23) rational Arguments attracted the highest positive tunes of text comments at (41.3%). In terms of hypothesis verification, the chi-square showed in Table (23) a high statistically significant result at ( $\chi=275.39$ ,  $p<0.0001$ ). Thus, the null hypothesis was rejected. Therefore, there is a significant relationship between the general tunes of the counter -stereotypic frames and using the persuasive indicators.

### HYPOTHESIS SIX

"There Is A Significant Positive Correlation between The General Tune Of Counter -Stereotypic Frames and High Positive Tunes of Text Comments".

**Table (24): Hypothesis Six, The General Tune Of Counter - Stereotypic Frames and High Positive Tunes of Text Comments".**

The General Tunes of the Counter Stereotypic Frames	The General Tune Of Positive Interaction						Total		Chi square value	P value
	Very Positive		Positive		Neutral		F	%		
	F	%	F	%	F	%				
Historical perspective	24	6	54	13.5			78	19.5	384.21	0.001
Conflict perspective	29	7.3	15	3.8			44	11		
Political perspective	11	2.8	47	11.8			58	14.5		
Superficial and oversimplification	58	14.5	20	5			78	19.5		
Christian perspective	54	13.5					54	13.5		
Call for Islam Dawah	29	7.3			59	14.8	88	22		
Total	205	51.3	136	34	59	14.8	400	100		

Pearson's Correlation shows a significant correlation at ( $\chi=256.4$ ,  $p<0.0001$ ) See Table (24), Accordingly, there is a high support to confirm hypothesis six and reject the null hypothesis. Therefore, it can be concluded that "There is a significant positive correlation between the general tunes of counter -stereotypic frames and high positive tunes of text comments".

### **HYPOTHESIS SEVEN**

"There Is A Significant Relation Between Employing Ideas As A Central Point In Counter-Stereotyping And Attracting High Positive Tunes Of Texts Comments".

**Table (25): Hypothesis Seven, Employing Ideas As A Central Point In Counter-Stereotyping And Attracting High Positive Tunes Of Texts Comments".**

The Central point	The General Tune Of Positive Interaction						Total		Chi square value	P value
	Very Positive		Positive		Neutral		F	%		
	F	%	F	%	F	%				
People			33	8	59	14.8	91	22.8	285.009	0.000
Groups	21	5.3					21	5.3		
Places	17	4.3	24	6			41	10.3		
Ideas	167	41.8	80	20			247	61.8		
Total	205	51.3	136	34	59	14.8	400	100		

As can be displayed in Table (25) ideas attracted very positive tunes of text comments highly at (41.8 %). A high significant result was shown at ( $\chi=285.01$ ,  $p<0.0001$ ). Consequently, there is a high support to confirm hypothesis seven and reject the null hypothesis. Therefore, there is a significant relation between employing ideas as a central point in counter-stereotyping and attracting high positive tunes of texts comments".

### **3:Conclusion**

The purpose of this study is to empirically investigate the users-generated contents (UGC), in terms of taking actions in their response videos against "The Innocence of Muslims Film". This study used "The Social Presence Theory" and "Counter-Stereotypic Model" as theoretical frameworks' within a macro and micro levels. Content analysis of 400 video clips was conducted in term of forms and contents.

In terms of answering the core research questions, findings can be framed as follows:

Firstly, Who's Tubing? (Producer Driven Approach):

Regarding this, the growing sense of ambiguity is quite considerable within anonymous user generated communications. The vast majority of the surveyed users were males; however, a little feminine participation was performed at (10.5%). A higher age group of users was available. No references were given for users' interests and religious denomination for those users whose religions were coded. Only 40% of users reported their educational levels on their channel pages, 20.5% of them showed their own postgraduate education and 13.8% were undergraduate. Finally, it was noticed that Muslims who live in western countries, more likely tend to visualize their opinions within the YouTube platform than their counterparts in the Arab world.

Secondly, What Have Been Tubed? (Production Approach)

Videos characteristics were approached in terms of forms and contents. Regarding forms, "direct speech" was highly used. With a special reference to be given for using second hand TV materials at (25.25 %). Using presentations and slides as the highest visual aids was heavily used. Religious songs were excessively employed as audible aids. In terms of textual description that accompany the visual content (Textual Aids), it was found that Caption Comments available at (46.8 %) followed by Title at (33.5 %).

These results confirmed that Muslims in western countries are considered heavy users-generated, with special reference to be given for an obvious lack of dialogue accessibility as translated texts were achieved at (3%). These results can shed the light on the nature of user generated response videos in terms of providing a highly interactive, warm, and personal Social Networking Sites (SNS) which require few technical skills and few financial resources.

Regarding contents, users are highly motivated to express realities in defending Islam. This approach crystallizes the role of YouTube as a Powerful democratic facilitator, enriching individuals to express themselves and practicing their own civic rights (Burns, 2005, 2008; Bimber, 2003; Chadwick, 2006 Dylko, Beam, Murrow, Landreville,

Geidner, 2012). In this regard, expressing realities about Islam was centrally employed.

With reference to videos' contents, it was found that information is considered as the highest central point used in user-generated response videos.

With a reference to counter stereotypic perspective: Signaling of the negative stereotype which was embodied in "the innocence of Muslims film", was highly employed at (74.5%). Moreover, users generated response videos were heavily stemmed from the counter stereotypic perspective within the framework of Media Centered Approach. In counter stereotypic perspective, it was concluded that using exemplification was highly facilitated area in accessing the counter stereotypic visions in general and Islam in particular.

The implicit category was highly used within a macro level strategy of Stereotypic Suppression of the negative stereotyping.

This finding heavily indicates the users' high concern for indirectly defending Islam within their own specific tune and vision. In this concern it was found that rational arguments and quotations from the Quran, Hadith and Sunnah (prophet's speeches and acts) were heavily employed to verify their arguments.

There was a lack of depth in terms of thoroughly addressing the sophisticated frames and consciously engaging in a fruitful dialogue. The Superficial and oversimplification Perspectives were framing tuber counter-stereotypic perspectives followed by conflict perspective.

However, it was noticed that conflict perspective is articulated as an antagonistic perspective in counter stereotyping Islam. Up to this point, we can conclude that there was a lack of depth in terms of thoroughly addressing the sophisticated perspectives frames in counter stereotyping Islam. Moreover, it was proposed that users' response videos were considered as isolated reactions.

Thirdly, What Are the General Tunes Of text comments in ranks of positivity and negativity? User Driven Approach

In this regard, it was concluded that the user generated activations are relatively functional approach.

It was founded that (95%) of text comments were socially presented

This was proofed in pointing out (75%) of negative text comments ranged at (More than 50) ,with general tunes of (51%), (34%) and (14%) for very negative, negative, and neutral respectively. However, (Less than 20 videos) of positive text comments was found at (63.75 %) with positive tune at (52.25%), and very positive tune at (24.27%). Engagements in discussion groups were detected for nearly half of the researched sample (49.2%).

In terms of hypotheses verifications, findings were reported as following:

- "There Is a Significant Relationship between Using Exemplification as a Counter-Stereotypic Model And attracting High Number of Positive Text Comments with a High Positive Tunes".
- "There Is A Significant Relationship Between Using Sub Typing As Counter-Stereotypic Model And Attracting High Number Of Negative Text Comments".
- "There Is A Significant Relationship Between Signaling The Negative Stereotypes Which Were Embodied in "The Innocence Of Muslims Film", And Countering them".
- "There Is A Significant Relationship Between Using Counter -Stereotypic Frames and attracting a High negative Tunes of Text Comments ".
- "There Is a Significant Relationship between the General Tunes of the Counter -Stereotypic Frames and Using The Persuasive Indicators".
- "There Is A Significant Positive Correlation between The General Tune Of Counter -Stereotypic Frames and High Positive Tunes of Text Comments".
- "There Is A Significant Relation Between Employing Ideas As A Central Point In Counter-Stereotyping And Attracting High Positive Tunes Of Texts Comments".

#### **In sum;**

The growing sense of ambiguity was formulating the users' generated identities. However, they were socially presented by mutual negotiations, community formation, and user generated sharing videos. Multiplication of views was facilitated instead of exchanging views or engaging in rich dialogues. Counter stereotypic vision was effectively and spontaneously facilitated in the form of "Dawah" calling for Islam. Western Muslims more likely tend to counter stereotyping Islam and consciously engage in fruitful dialogues.

#### **There was a lack of depth in terms of:**

1-Addressing the sophisticated frames which manipulate the negative stereotyping of Islam.

2-Providing low quality visual productions with few technical skills

3-Dialogue accessibility as translated texts was quite few.

## **References**

Alexa Internet (2011). Top sites: The top 500 sites on the web. Available at: <http://www.alexa.com/topsites> (consulted June 17, 2011).

Ami, E. (2009), "'We/YouTube': exploring sign-making in video-interaction". *Visual Communication*, 2009, 8: 379 , Retrieved from: <http://vcj.sagepub.com/content/8/4/379>

Antony, M & Thomas, R. (2010), "This is citizen journalism at its finest: YouTube and the public sphere in the Oscar Grant shooting incident", *New Media Society*, 2010, 12:1280. Retrieved from: <http://nms.sagepub.com/content/12/8/1280>

Bessenoff, G. R. & Sherman, J. W. (2000). Automatic and controlled components of prejudice toward fat people: evaluation versus stereotype activation. *Social Cognition*, 18(4), 329–353.

Baumgartner, J., and Morris, J (2010), "MyFaceTube: Politics, Social Networking Web Sites and Political Engagement of Young Adults", *Social Science Computer Review*, 2010, 28: 24.,Retrieved from, <http://ssc.sagepub.com/content/28/1/24>.

Blair, Irene V. (2002). "The Malleability of Automatic Stereotypes and Prejudice". *Personality and Social Psychology Review*, 6(3):242-261.

Blair, Irene V., Jennifer E. Ma, & Alison P. Lenton. (2001). "Imagining Stereotypes Away: The Moderation of Implicit Stereotypes through Mental Imagery." *Journal of Personality and Social Psychology*, 81(5):828-841.

Bimber B (2003) *Information and American Democracy: Technology in the Evolution of Political Power*. New York: Cambridge University Press. In" Filtering 2008 US presidential election news on YouTube by elites and nonelites: An examination of the democratizing potential of the internet", *New Media Society* 2012 14: 832 originally published online 26 December 2011.

Biocca, F., Harms, C. (2002), "Defining and measuring social presence: Contribution to the Networked Minds Theory and Measure", *Proceedings*

of the 5th International Workshop on Presence, Media Interface and Network Design, Retrieved from: <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.84..>

Bennett WL. & Iyengar S. (2008), A new era of minimal effects? the changing foundations of political communication. *Journal of Communication*, 58: 707–731.

Burgess J. & Green J. (2009), *YouTube: Online Video and Participatory Culture*. Cambridge: Polity Press. *Digital Media & Society*. Polity Press, Cambridge.

Chadwick A (2006) *Internet Politics: States, Citizens, and New Communication Technologies*. New York: Oxford University Press. In "Filtering 2008 US presidential election news on YouTube by elites and nonelites: An examination of the democratizing potential of the internet", *New Media Society* 2012 14: 832 originally published online 26 December 2011

Chisik, R. (2013), "Job Market Signaling, Stereotype Threat, and Counter-Stereotypical Behaviour". A Paper provided by Ryerson University, Department of Economics in its series Working Papers with number 024. Retrieved from: <http://economics.ryerson.ca/workingpapers/wp024>.

D'Haenens L & Bink S. (2007) Islam in the Dutch press: with special attention to the *Algemeen Dagblad*. *Media Culture & Society*, 29(1): 135–149.

Dylko, I., Beam, M., Murrow, E., Landreville, K., Geidner, N. (2012), "Filtering 2008 US presidential election news on YouTube by elites and nonelites: An examination of the democratizing potential of the internet", *New Media & Society*, 2012 14: 832, published online 26 December 2011, Retrieved from: <http://nms.sagepub.com/content/14/5/832>

Devine, P. G. (1989). Stereotypes and prejudice: Their automatic and controlled components. *Journal of Personality and Social Psychology*, 56(1),680-690.

Dahlgren, P. 2009. *Media and Political Engagement. Citizens, Communication and Democracy*. Cambridge: Cambridge University Press. In," How Funny Can Islam Controversies Be? Comedians Defending Their Faiths on", *Television New Media* published online 7 September 2012

Cambridge: Cambridge University Press. In," How Funny Can Islam Controversies Be? Comedians Defending Their Faiths on", *Television New Media* published online 7 September 2012

Ecklund,k & Khan,M (2012), "Attitudes Toward Muslim Americans Post-9/11". *Journal of Muslim Mental Health*, Volume VII, Issue 1, 2012  
Retrieved from: <http://hdl.handle.net/2027/spo.10381607.0007.101>

English, K., Sweetser, K., Ancu, M. (2011),"YouTube-ification of Political Talk: An Examination of Persuasion Appeals in Viral Video", *American Behavioral Scientist*, 55, (6), 733–748,

Retrieved from: <http://www.sagepub.com/journalsPermissions.navDOI:10.1177/0002764211398090>.

Gueorguieva, V., Beyond, C. (2007)," Voters, MySpace, and YouTube The Impact of Alternative Communication Channels on the 2006 Election", *Social Science Computer Review*, 2008, 26: 288, published online 3 December 2007, Retrieved from:  
<http://ssc.sagepub.com/content/26/3/288>

Halse,R. (2012),"Images of Whiteness and the Counter-stereotype: 24's Representation of Muslims from the Middle East with White Masks", *The 2nd Global Conference Images of whiteness*, 7th July 2012 – to 9th July 2012, Mansfield College, Oxford, United Kingdom,

Retrieved from: [www.intellectbooks.co.uk/journals/view-Article,id=14434](http://www.intellectbooks.co.uk/journals/view-Article,id=14434).

Harp, D. M. & Tremayne, M. (2007). Programmed by the people: The intersection of political communication and the YouTube™ generation. Paper presented at 57th Annual Conference of the International Communication Association, San Francisco, CA, p. 20

Heeter, C. (1992). Being There: The subjective experience of presence. *Presence*, 1(2), 262-271.

Hussain AJ (2007) The media's role in a clash of misconceptions: the case of the Danish Muhammad cartoons. *Harvard International Journal of Press-Politics* 12(4): 112–130.

Hirzalla, F., Van Zoonen, L., and Müller, F. (2012)," How Funny Can Islam Controversies Be? Comedians Defending Their Faiths on", *Television New Media*. published online 7 September 2012, Retrieved from:  
<http://tvn.sagepub.com/content/early/2012/09/05/1527476412453948>.

Jacob, B., (2008)," Analysis of Spectacularization as Social Interaction in You Tube: Broadcast Yourself", Paper presented at the annual meeting of the International Communication Association, TBA, Montreal, Quebec, Canada, May 21, 2008 Online, Retrieved from: .  
[http://www.allacademic.com/meta/p232508\\_index.html](http://www.allacademic.com/meta/p232508_index.html)

Jin P., Thomas. H, Ju. J, & Mikyoung, K,( 2010),"Running Head: Persuasive Impact Of Youtube Video Producers Peer Or Expert? The Persuasive Impact of Youube Video Producers and Their Moderating Mechanism", Paper presented at the annual meeting of the International Communication Association, Suntec Singapore International Convention & Exhibition Centre, Suntec City, Singapore, Jun 22, 2010, Retrieved from: [http://www.allacademic.com/meta/p404729\\_index.html](http://www.allacademic.com/meta/p404729_index.html)

Julie, J. (2011), "Why Tube? Applying the Uses and Gratifications Framework to Social Media Production Motives", Paper presented at the annual meeting of the International Communication Association, TBA,

Boston, MA, May 25, Retrieved from:

[http://www.allacademic.com/meta/p491083\\_index.html](http://www.allacademic.com/meta/p491083_index.html).

Kang, H. (2011), Application Of Counter-Stereotype Strategy for National Image Management: A Comparative Study of U.S. And South Korean College Students' National stereotypes of China". published Ph.D. Thesis, Faculty of the Louisiana State

Karim K. H. (2006), American media's coverage of Muslims: the historical roots of contemporary portrayals. In: Poole E and Richardson JE (eds.) Muslims and the News Media. London: IB Tauris, pp. 116–127.

Kawakami, K., Dovidio, J. F., Moll, J., Hermsen, S., & Russin, A. (2000). Just say no to stereotyping: Effects of training in the negation of stereotypic association on stereotypic activation. *Journal of Personality and Social Psychology*, 78(5), 871-888.

Lim,J. Golan, G. (2011), "Social Media Activism in Response to the Influence of Political Parody Videos on YouTube", *Communication Research* 2011 38: 710 originally published online 24 May, Retrieved from: <http://crx.sagepub.com/content/38/5/710>.

Lim,J. Golan, G. (2011), "Titled "Social Media Activism in Response to the Influence of Political Parody Videos on YouTube", *Communication Research* 2011 38: 710 originally published online 24 May, Retrieved from [http 2011,http://crx.sagepub.com/content/38/5/710](http://crx.sagepub.com/content/38/5/710).

Lawrence, C., Marr, N. E., & Prendergast, G. P. (1992). Country-of-origin stereotyping: A case study in the New Zealand motor vehicle industry. *European Journal of Marketing*, 26(3), 37-51. .

Leung L (2009) User-generated content on the internet: An examination of gratifications, civic engagement and psychological empowerment. *New Media & Society* 11(8): 1327–1347.

Lowenthal, P., (2010),"The Evolution and Influence of Social Presence Theory on Online Learning", To appear in T. T. Kidd (Ed.), *Online*

education and adult learning: New frontiers for teaching practices. Lowenthal, P. R. (in Press) Hershey Pre print. CU Online.

Retrieved from:

[www.academia.edu/363656/The evolution and influence](http://www.academia.edu/363656/The_evolution_and_influence)

Luc, P. & Patricia,H. ( 2009 ),"A Critical Cultural Analysis of YouTube'; Power and Control in a Web 2.0 interface", Paper presented at the annual meeting of the International Communication Association, Marriott, Chicago, IL Online,2012-06-20,

Retrieved from: [http://www.allacademic.com/meta/p299694\\_index.html](http://www.allacademic.com/meta/p299694_index.html)

Mennecke, B., Triplett, J., Hassall, L., Conde, Z. (2008), "Embodied Social Presence Theory". 43rd Hawaiian International Conference on System Sciences, January 5-8, 2010,

Retrieved from:

[http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=1286281](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1286281)

Mosemghvdlishvili, Lela. and Jansz, Jeroen (2012), Framing and praising Allah on You Tube: Exploring user created videos about Islam and the motivations for producing them", *New Media & Society*,55 September, 2012

Retrieved from:

<http://nms.sagepub.com/content/early/2012/09/05/1461444812457326>.

Montgomery, K. C. (1989). *Target prime time: Advocacy groups and the struggle over entertainment television*. New York: Oxford University Press.pp:231.

Nacos BL & Torres-Reyna O. (2003), Framing Muslim-Americans before and after 9/11. In: Norris P, Kern M & Just MR (eds.), *Framing Terrorism: The News Media, the Government and the Public*. New York: Routledge, pp. 133–158.

Neckerman, Kathryn M., and Joleen Kirschenman. 1991. "Hiring Strategies, Racial Bias, and Inner-City Workers." *Social Problems* 38(4):433-447.

Pauwels, L. and Hellriegel, P. (2009), "A Critical Cultural Analysis of YouTube: Power and Control in a Web 2.0 Interface" Paper presented at the annual meeting of the International Communication Association, Marriott, Chicago, 2009-05-20.

Pauwels, L., Hellriegel, P. (2009),"Strategic and tactical uses of internet design and infrastructure: the case of YouTube", *Journal of Visual Literacy*, Volume 28, Number 1, 51-69.

Pedulla, D.,(2012),"The Positive Consequences of Negative Stereotypes: Race, Sexual Orientation, and the Job Application Process", Center Of Study Of Social Organization,

Retrieved from: [www.princeton.edu/csso/working-papers/WP7](http://www.princeton.edu/csso/working-papers/WP7)

Power. New York: Cambridge University Press. In" Filtering 2008 US presidential election news on YouTube by elites and nonelites: An examination of the democratizing potential of the internet", *New Media Society* 2012 14: 832.

Power, J. G., Murphy, S. T., & Coover, G. (1996). Priming prejudice: How stereotypes and counter-stereotypes influence attribution of responsibility and credibility among 157 in groups and out groups. *Human Communication Research*, 23(1), 36-58.

Quillian, Lincoln. 2006. "New Approaches to Understanding Racial Prejudice and Discrimination." *Annual Review of Sociology* 32:299-328.

Quillian, Lincoln, and Devah Pager. 2001. "Black Neighbors, Higher Crime? The Role of Racial Stereotypes in Evaluations of Neighborhood Crime." *The American Journal of Sociology*, 107(3):717-767.

Ramasubramanian,S.(2007),"Media-Based Strategies To Reduce Racial Stereotypes activated By News Stories" *J&MC Quarterly*,Vol. 84, No. 2,Summer 2007 ,249-264.

Richards, Z., & Hewstone, M. (2001). Subtyping and subgrouping: Processes for the prevention and promotion of stereotype change. *Personality and Social Psychology Review*, 5(1), 52-73.

Shadid, W. & P.S.van Koningsveld: (2002): *Religious Freedom and the Neutrality of the State: The Position of Islam in the European Union*. Leuven, Peeters, pp.174-196.

Richardson, J. (2001) British Muslims in the broadsheet press: a challenge to cultural hegemony? *Journalism Studies* 2(2): 221–242.

Sheridan, L. P. (2006). Islamophobia Pre-and Post-September 11th, 2001. *Journal of Interpersonal Violence*, 21, 317–336.

Van Zoonen L, Vis F and Mihelj S (2011) You Tube interactions between agonism, antagonism and dialogue: video responses to the anti-Islam film Fitna. *New Media & Society* 13: 1283–1300.

Zhang, W., Johnson, T., Seltzer, T., Bichard, S. (2009)"The Revolution Will be Networked The Influence of Social Networking Sites on Political Attitudes and Behavior", *Social Science Computer Review*, 2010, 28: 75 published online 12 June 2009. Retrieved from:  
<http://ssc.sagepub.com/content/28/1/75>.

Zoonen, L., Vis, F., Mihelj, S (2011)," YouTube interactions between agonism, antagoernism and dialogue: Video responses to the anti-Islam film Fitna", *New Media & Society*, 2011, 13: 1283, published online 16 June 2011, Retrieved from: <http://nms.sagepub.com/content/13/8/1283>.