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*Hate Speech in Western Press*  
*Case Study Of French Journalists*  
□ خطاب الكراهية في الصحافة الغربية  
□ دراسة حالة للصحفيين الفرنسيين

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**Abstract:**

The main objective of this study is to identify the content and characteristics of hate speech promoted by French media professionals, in their dealings and addressing Arabs and Muslims in particular, especially after we have noticed recently the increasing spread of this type of speech, which may lead to more hostility and hatred between Muslims and the Western World. In our analysis of these discourses, we focused on a sample of the videos that were transmitted and shared by the French journalist of Jewish origins Eric Zemmour on his Facebook page, which included a discourse of hate, racism and discrimination, and their number was in the end 23 videos. They were analyzed and the content analysis method applied. To a set of results: the spread of topics related to Islamic religious dress, the veil in particular, the focus of Zammour's discourses on propaganda methods, and the reliance on historical and religious backgrounds in talking about Arabs and Muslims, in addition to the reliance on the cause of the conflict element, and stereotyping and stigmatization in describing the relationship of Arabs and Muslims with the West.

**Keywords:** *Hate speech, Arabs, the West, content analysis.*

**المخلص:**

إن الهدف الرئيسي من هذه الدراسة هو تحديد محتوى وخصائص خطاب الكراهية الذي يروج له الإعلاميون الفرنسيون، في تعاملاتهم ومخاطبة العرب والمسلمين بشكل خاص، خاصة بعد أن لاحظنا مؤخرًا الانتشار المتزايد لهذا النوع من الخطاب، مما قد يؤدي إلى مزيد من العداء والكراهية بين المسلمين والعالم الغربي. في تحليلنا لهذه الخطابات، ركزنا على عينة من مقاطع الفيديو التي تم نقلها ومشاركتها من قبل الصحفي الفرنسي من أصول يهودية إريك زمور على صفحته على Facebook، والتي تضمنت خطابًا عن الكراهية والعنصرية والتمييز، وكان عددها في النهاية 23 مقطع فيديو. تم تحليلها بتطبيق منهج تحليل المحتوى. وتوصلنا في الأخير إلى مجموعة من النتائج: انتشار المواضيع المتعلقة بالزي الديني الإسلامي، الحجاب على وجه الخصوص، تركيز الخطابات في العينة على الأساليب الدعائية، والاعتماد على الخلفيات التاريخية والدينية في الحديث عن العرب والمسلمين، بالإضافة إلى الاعتماد على عنصر النزاع، والتنميط والوصم في وصف علاقة العرب والمسلمين بالغرب. الكلمات المفتاحية: خطاب الكراهية، العرب، الغرب، تحليل المضمون.

## I. INTRODUCTION

The year 2020 was marked by a clear explosion of hate speech and racial discrimination, especially after the increasing wave of hostility against Islam and Muslims, and the crisis inflamed further due to the electronic spaces that feed this type of discourse due to weak censorship, claiming the right to publish and receive

In October (06/10/2020) France witnessed the murder of the French high school teacher "Samuel Baty" by the 18-year-old Chechen refugee "Abdullah Anzorov", after he showed his students caricatures of the Prophet Muhammad, may God bless him and grant him peace. This case contributed significantly to the revival of violent and hate speeches through the French media, and brought to mind the details of the crisis created by the satirical newspaper Charlie Hebdo few years ago, which also published caricatures of the Prophet, may God bless him and grant him peace, in a sarcastic manner that angered Muslims all over the world.

This incident had its extensions and effects on the security situation in Europe and France in particular, this attack comes days after French President Macron presented a bill against Islamic separatism, which imposes greater control over the activity of Islamic religious institutions in the country, with the aim of combating those who use religion to question the values of the republic, which is considered a targeting of the Muslim community in particular.

In conjunction with his speech, in which he indicated that Islam is a religion that is currently experiencing a crisis everywhere in the world, which sparked anger in Arab and Islamic countries, and many countries announced a boycott of French products after this statement, which affected the state's economy.

The incident of the assassination of the French professor created a tense situation in France, and put Muslims once again under accusations, accountability and rejection, and increased discourses demanding stopping immigration towards France, expelling refugees and imposing strict laws on Muslims present there, under the pretext of "the secularization of the French state" and the denial of manifestations of religiosity.

On the other hand, this issue and the resulting consequences have become a rich material for the various media, not only in France, but an issue that affects the whole of Europe. This is what some have taken advantage of to spread extremist ideas that have contributed to the escalation of hate speech and fueling violent movements and stereotyping against immigrants, Muslims and everything that is not French in the French public and non-public media, especially with the rise in the popularity of some media professionals such as Eric Zemmour, the far-right of Algerian origin, He is famous for his hostility to Islam and Muslims, and the prominent candidate for the upcoming French presidency, as he is hosted on many television programs on French channels other than those in which he operates, such as **CNews, Paris premiere, France 2...**

This study comes based on the foregoing in order to know the content and form of hate speech promoted by French media professionals through the Eric Zemmour model, and to answer the following sub-questions:

- What are the media implications that Eric Zemmour presents through his television speeches?
- What are the frameworks of the relationship with the Muslim other as viewed by the journalist and French presidential candidate Eric Zemmour?
- What methods does Eric Zemmour rely on in his promotion of hate speech and discrimination ?

## **II. Hate speech in France :**

### **2.1 Definition of Hate Speech:**

**Hate speech** is one of the modern concepts that have spread in political jurisprudence and were dealt by the international and Arab media with analysis and interpretation, this was a motive for many writers and researchers to root this concept, its goals and directions. The first definition of hate speech in the United States was issued in 1993, as speech that calls for acts of violence or hate crimes, and there is a climate of prejudice, which may turn into encouraging the commission of hate crimes, and the owners of that speech usually use multiple methods that make others feel unjust. Safety. They include violence, abuse, destruction of property, threats, unpleasant name-calling, sending suspicious mail, or belittling an individual or social group (الطائي, 2020).

Legal texts have taken care of defining the concept of hate speech; It should be noted that this concept has not been explicitly addressed in international charters except in terms of prohibiting its forms and stating its justifications. In this context, a problem has emerged regarding the facts that make hate speech a crime punishable by law. Perhaps the most prominent of the legal texts are the following: Article (20.2) of the International Covenant on Civil and Political Rights (1966); We can derive the following definition from the principle of prohibition of “hate speech”: “any advocacy of national, racial and religious hatred that constitutes incitement to discrimination, hostility or violence.” Moreover, this convention distinguishes between racial discrimination and racial hate speech; The latter is defined as “the dissemination of ideas of racial superiority or justification of racism or advocacy of racial hatred or racial discrimination.” In addition, the CERD Committee considers hate speech to be the true infringement of freedom of expression (نادر, 2021).

However, this type of speech was established and accompanied man in many stages of human history. Hate speech has always been used; To achieve political gains in public life by spreading hostile discourse directed against religious and ethnic components, immigrants, refugees, women, or the so-called “other”. As hate speech weakens and destroys societies, it also works to sow seeds of fear, hatred and mistrust in the souls of its members. If left unchecked, it can lead to violence and may help create the conditions for genocide. One of the most famous definitions of it is that it is the

defamation of a person or group of persons or their hatred and incitement to defame them, as well as any harassment, insult, negative stereotyping, stigmatization or threat with respect to this person or group of persons, and justification of all kinds of former expression, based on “race,” color, ancestry, national or ethnic origin, age, disability, language, religion or belief, sex, gender, gender identity, sexual orientation, and other personal or public characteristics. (CRI, 2016).

The United Nations has tried to find a unified concept of hate speech to be included in various international conventions, which lack a definition of hate speech, what it can include and the nature of the punishment that is imposed on the criminal in this, for example, the recommendation included by the Council of Europe to the Office of the High Commissioner for Human Rights, where it defined it It is all forms of expression that propagate, incite, encourage or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including nationalism, ethnic aggression, and discrimination against minorities, immigrants, and people of descent. As for the Algerian legislator, under Article 02 of Law 20/05, hate speech is defined as all forms of expression that disseminate, encourage or justify discrimination, as well as those that include a method of defamation, insult, hostility, hatred or violence directed at a person or group of persons. On the basis of gender, race, national or ethnic origin, language, geographic affiliation, disability, or health status(2021 قاسمي،)

## 2.2 Hate speech among French Journalists :

The transformation in the relationship of the French media with Muslims in general began with two events that indicate a profound transformation in France towards Islam and Muslims. The first, chronologically, was the publication of the book “The Satanic Verses” by Salman Rushdie in 1988, and the subsequent reactions, which were employed to express that Islam or Muslims disdain freedom of opinion and resort to violence. The second incident is the story of two girls, of Moroccan origin, who were studying In the high school in the village of Creel, they refused to remove the veil in the classroom, and the general trend considered that this was contrary to the principles of secularism, and France was divided over the issue. Hostility is the civil war that raged in Algeria in the 1990s, and its effects spread to France, given the historical and human relations between France and Algeria, and the movement of activists and immigrants to France, with the ensuing transfer of debate and clash to France. However, the most prominent event in the ambiguous relationship Between France and Islam, is when a French plane was diverted from Algeria to Marseille and threatened to blow it up in the sky of Paris, in December 1994, and the strong Minister of the Interior Charles Pasqua, who had a strict security approach towards Muslims, emerged. and immigrant (الإسلاموفوبيا، 2021).

In general, we can said that the events of September 11, 2001 were a prominent turning point in which media Islamophobia revealed its hostile face to Islam and Muslims and the details of the mental map on which the vision is based, as it does not differ in much or little from the language of exclusion that excludes the other from every dialogue. Claude presented Ampere, from the French weekly Le Pen, in one of his editorials, read

about Islam, revealing a deficient and condescending vision characterized by puritanism and racism, saying: "How can we punish the lunatics of God without provoking the troubled masses in their reverence for God? [...] Islam does not separate between Religious and secular, as we do. It pushes individuals and peoples to pray and abide by a Quranic law that stifles secularism. Its religious teaching combines civil and legal. Let us note the absence of democracy in the regions in which it exists, and then it tends to preach by word or sword. (رابع، 2008)

### III. Literature review :

The current study relied on a number of previous studies, and they served as the basis on which most of the details of the research were built, given their direct relationship to the variables of my study. These studies can be monitored as follows:

#### 3.1 The first study: Mechanisms for framing hate speech and excluding the other in Arab religious satellite channels: Qanata/Fadak and Wisal (سبع و عز الدين، 2019، ص 365-394)

The researcher in this study proceeded from the importance and spread of hate speech in various media in recent years, trying to research and extrapolate hate speech broadcasted by Shiite and Sunni channels, which present themselves as windows for dialogue with the other while they are full of hostile and inflammatory speeches.

The research problem was limited to the following question: What are the mechanisms for framing hate speech and excluding the other in religious Arab satellite channels? This question is divided into the following sub-questions: What is the lexical map and the semantic features that characterize hate speech in religious satellite channels, the research sample? What are the symbols and allusions on which hate speech is based on religious satellite channels, the sample of the research? What is the explicit and implicit absolute on which hate speech and the exclusion of others are based in the research sample channels?

The study relied on the critical analysis method, and it was built in the light of the theory of framework analysis, while the study community was represented in the Fadak and Wisal channels, and the researcher chose the intentional sample in choosing the religious programs that were analyzed. Finally, the study reached results, the most important of which are: The religious programs (the research sample) were distinguished by the use of the language of disapproval and explicit sectarian tone in their anti-other discourse. The language that views members of a religious group as apostates or false Muslims, naughty terrorists, is becoming more and more prevalent not only among the clergy, but also among ordinary citizens. Which generates continuous conflicts that lead to the non-acceptance of the other and the rejection of the idea of peaceful coexistence. The mechanism of misinformation in the two channels uses two mechanisms, namely concealing what is essential and revealing what is not essential, which means changing its legislative understanding of domination over minds and people's awareness of maximizing holiness and glorifying leaders and leaders and even beliefs, ideas, legacies and history.

### 3.2 The Second study: The impact of the use of the Internet on the marketing of hate speech from the point of view of analysts (قرشي والعفشيات، 2022، ص 8-22):

The researcher started by asking the following main question: Is there an effect of using the Internet in terms of (degree of confidentiality, ease of use, cost, service provision, safety) on the marketing of hate speech (content, clarity, language, speed of spread, response speed, credibility) in Jordanian society? This question is divided into the following sub-questions: Is there an impact of using the Internet on the marketing of hate speech in terms of speech content in Jordanian society? Is there an impact of using the Internet on marketing hate speech in terms of clarity of speech in Jordanian society? Is there an impact of using the Internet on marketing hate speech in terms of the language of discourse in Jordanian society? Is there an effect of using the Internet on the marketing of hate speech in terms of the speed of speech spread in Jordanian society?

In his study, the researcher relied on the following hypothesis: There are no statistically significant effects at the function level ( $\alpha \geq 05.0$ ). As for the results, the most important of them are as follows: The use of the Internet in all its dimensions (the degree of confidentiality, ease of use, cost, service provision, security) had a high impact on the marketing of hate speech and all its elements (content, clarity, language, spread speed, response speed, credibility) according to the survey of the survey units. The study also showed that the effect of the dimension (degree of confidentiality) was high and ranked first among the dimensions of Internet use in influencing the marketing of hate speech. The study also showed that the elements of hate speech marketing combined were highly affected by the use of the Internet.

### 3.3 . The third study: Racism, hate speech and social media: a systematic review and criticism Racism, Hate Speech, and Social Media)Ozel Say, 2017):

This study started from the idea that racist discourses and practices on social media represent a vital area of research despite the difficulty of monitoring and combating them. To review the publications on this topic and discuss hate speech and discrimination as an important area of research across these media. This study provided a critical analysis of academic materials on racism and hate speech on social media from 2014 to 2018, discussing recent developments in this field of research, paying particular attention to the studies and theoretical frameworks used as well as methodological and ethical challenges, while attempting to answer three research questions: What geographic contexts, platforms, and social media do researchers deal with in studies of racism and hate speech on social media? The most important results of the study were as follows: With regard to the methods used in this field, the overwhelming focus is on the written text in both quantitative and qualitative studies while neglecting the important factors involved in racism on social media, such as the ways in which discrimination is increasingly mediated through visual content. Only a few studies draw on critical racial perspectives to study racism and hate speech on social media, with apparent neglect to explain the physical effects in relation to racism and social media.

#### IV. Method:

When carrying out any scientific study, it is necessary to follow organized and rational intellectual steps aimed at achieving a result, by following a specific approach commensurate with the nature of the study that will be addressed. The method is defined as: the realistic method or method that the researcher uses to confront the problem of his research or in studying the problem of the subject of the research. In the French language, the word method is *methode*, which expresses the organized and rational intellectual steps aimed at achieving a result. (الفضلي، 1995).

This study is one of the descriptive studies, which aims to describe the frameworks of the French journalists' handling of hate speech and the exclusion of the other in the Iric Zemmour Discourses (Shown on TV). Descriptive studies are concerned with describing, observing, collecting and reporting the facts as they are. It is also concerned with diagnosing what the studied phenomenon should look like and suggesting a possible picture of it, ie, normative evaluation research.

Descriptive research accurately depicts the characteristics of an individual, group, or situation, and may or may not need to formulate hypotheses, among its purposes is also to determine the times of occurrence of a particular thing or its association with the emergence of another thing, and to explain the phenomenon, if possible, this research needs to be unbiased and provide accuracy, honesty and consistency in its tools in order to be able to generalize, that is, similar results can be reached if this data is collected repeatedly.

Based on the problematic of the research, which raised a number of questions that require research, we have relied on two approaches: the descriptive approach and the content analysis approach, , the descriptive approach is defined as an approach that is based on describing a phenomenon to reach its causes and the factors that control it and to draw conclusions and generalizations in order to collect, organize and analyze data. This approach helps to study the facts related to the nature of a phenomenon, a situation, a group of people, a group of events, or a group of situations.

Content analysis method: Holsti defines content analysis as a systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding, content categories based on explicit rules of coding ,Holsti (1969) offers a broad definition of content analysis as, "any technique for making inferences by objectively and systematically identifying specified characteristics of messages" , Under Holsti's definition, the technique of content analysis is not restricted to the domain of textual analysis, but may be applied to other areas such as coding student drawing, or coding of actions observed in videotaped studies in order to allow for replication, however, the technique can only be applied to data that are durable in nature.

#### **4.1 Data Collection:**

Scientific studies are based on a set of tools that transfer research from ambiguous and distorted problems and variables to clear and proven facts. The study is to arrive at an explanation of some of the points and obstacles that they face in relation to the study. In our study, we have relied on: Content analysis form: it is known as a method of scientific research that seeks to describe the apparent content and explicit content of the media material to be analyzed in terms of form and content in order to meet the research needs formulated in the research questions according to the objective classifications determined by the researcher, with the aim of using These data are then either described in these communicative materials that reflect the public communicative behavior of the communicators, or to discover the intellectual, cultural, political or ideological background from which the communicative message stems, or to identify the intentions of the communicators. The Content analysis is used during the process of observation and monitoring or recording of data and units that are counted and measured. This form is in itself an integrated framework for the quantitative codes in each sample document of the analysis. Our aim behind using the content analysis form in this study was to reveal the content of the media treatment of Islam and immigration issues in France, by selecting a set of videos of Eric Zemmour shared in his facebook then we link the variables and find logical explanations and scientific of the issue under study.

For this reason, we designed the content analysis tool of collecting data for the study in line with the research objectives and questions. Research community and sample selection: It means a group of elements that have one or more common properties that distinguish them from other elements and on which research or investigation is conducted. Or as other researchers define it as “all the apparent vocabulary that the researcher studies” As for the research community in our study, it is represented in the videos that spread through the social networking sites of the French journalist Eric Zemmour, through which statements and discourses hostile to Islam and Muslims are made. To be honestly and equitably represented with the original community, and its results can be generalized to it.

#### **4.2 Sample :**

In our study, we relied on the Purposive sample, due to the fact that this method provides the researcher a lot of time and effort in choosing the sample, and after reviewing the content of the videos that were circulated on YouTube during the period from August 15 to October 15, a period during which the intensity of the discourses that increased It highlights the hostile discourse of the French journalist Eric Zemmour, and the total of the letters obtained is 23 hostile and inflammatory videos against Arabs, Islam and Muslims in general out of a total of 42 videos published by the journalist Eric Zemmour on his Facebook page((Eric Zemmour | Facebook), their contents and hostile discourses varied. It will also be explained in the results. The content analysis form was designed so that it included a group of content categories only, without relying on the categories of form, because the study aims primarily to identify the content of hate



speech that French media professionals market in their relationship with Arabs and Muslims, through the following categories:

- Category of the topic: In it we find: illegal immigration, Islamic terrorism, veiling, social problems, and political problems.
- Presentation style of ideas: media style, rational style, propaganda style, misleading style, mixing several styles.
- Category type of relationship with Muslims and Arabs: conflict, peaceful coexistence, integrated relations, unclear The nature of the conflict with the Arab and Muslim other category: historical, political, ideological, religious, multiple.
- The category of method of presenting the personality of the Arab and Muslim Other: stigmatization, shorthand, stereotyping

## V. Results :

The current study reached a set of results regarding hate speech promoted by the French journalist Eric Zemmour about Arabs and Muslims :

**Table 1. The category of presentation of ideas in Eric Zemmour speech**

Categories	Illegal immigration	political	Islamic terrorism	hijab	social problems	political problems	Results
Num	22	19	28	44	41	39	193
%	9	6.9	13.5	25.5	23.3	21.8	100

Table No. 01 shows us the 23 videos that were spread by the French journalist Eric Zemmour, all taken from his Facebook page and YouTube. They dealt with a different group of topics related to Arabs and Muslims and the other Muslim in general, foremost of which was the issue of the veil, with a percentage of 25.5 %, and in one of the videos he shared on his Facebook page, Zammour commented: "Madam, with this veil, you are not free: there is no personal freedom in Islam." The aforementioned video came after Eric Zemmour, the controversial right-wing French writer, who is among the candidates in the upcoming presidential elections; In the first episode of the new TV program "Facing the Street" broadcast by the French channel C-News; He roamed the streets of the Parisian suburb of Drancy to meet and discuss with residents. During his visit, Zammour met a veiled woman named Rashida, and they discussed Islam. The Muslim woman asked the far-right writer to respect her freedom to wear the veil, while the latter made it clear to her his opposition to wearing the veil in public.

At Zammour's request, Rashida agreed to remove or remove her veil to prove to him - as she says - that she was free to choose whether or not to wear the veil, after Zammour agreed in return to take off his tie; In a scene that sparked widespread controversy, and a torrent of comments on social media platforms, it also brought to mind the issue of

Western hostility to the veil and the Arab and Muslim women who wear it in Europe. While the percentage of social and political problems presented in the selected videos was similar at 23.3%, and 21.8%, while the issue of Islamic terrorism came at a significant rate of 13.5%, both social problems and political problems caused by Arabs and Muslims come in an important position in the order of the topics that Eric Zemmour addressed in his various speeches, where he focused on mentioning the issues of violence and murder as incidents in the name of religion and in the name of the country from which the perpetrators came, regardless of their trends and ideas, and the impact of these issues on the security and stability of France on the one hand and on its relationship in the Arab and Muslim countries on the other hand, and within the same context, the discussion is intensifying against the issue of immigration and immigrants in France, where this topic ranked third in terms of the number of recurrences, as Eric Zemmour says that there is one equation to describe the situation in France, which is: immigration, Islamism, Islam = terrorism.

Historically, the issue of immigration is one of the topics that enjoy a French media and political discussion because of the problems that result from the presence of Arab, Muslim and African immigrants in general, as they are accused of causing many social problems resulting from unemployment, and the deviant behavior of some immigrants, and the matter turns due to media coverage. On the French media, he led to a political debate between the extreme right and politicians, between those who oppose the policies of integrating immigrants and reject their presence on French soil, and those who call for the integration of these people into French society, in a way that guarantees coexistence between them and the French. As for the issue of Islamic terrorism in Eric Zemmour's speeches, it is explained by the increasing hostility and tension towards everything that is Islamic. In many of the videos on his Facebook page, we notice how he deals with Islamic terrorism or Islamism, considering that Islam destroys and destroys the concept of a secular republic, which is consistent with what he said. mechanism.

**Table 2. The category of presentation of ideas in Eric Zemmour speech**

Categories	Briefing	Rational	Propaganda	misinformation	Mixed methods	Results
Num	19	51	31	11	41	158
%	10.2%	35.2%	19.5%	3.9%	27.3%	100

Table No. (02) shows that the propaganda method of displaying hate content in the videos analyzed is the most used method in the speeches of the French journalist Eric Zemmour, with a rate of 35.2%, i.e. a recurrence of 45 times out of 128 times, followed by the mixed method with a rate of 27.3 %, as for the propaganda method, it was 19.5%. Through the quantitative analysis above, we note that the French Eric Zemmour relied, in most of the speeches he delivered on his Facebook page, which contain ideas that incite hatred against Arabs and Muslims, on the propaganda method, as he relies -

since he is a strong candidate for the upcoming French presidency - on promoting right-wing ideology and propaganda. To him in various ways, as Zammour defines himself as French, neither more nor less, his religion - according to his description - did not prevent him from loving the French Republic, its ancient history and its struggle for the liberation of man and his transfer from backwardness and reaction to progress and civilization, and thus he says: "I am a Jew by religion and a Catholic the culture". The Zemmour family migrated from its original homeland Algeria to France in the late nineteenth century AD, and after they were granted French citizenship, the Zemmour family quickly assimilated and accepted the partial abandonment of its religious authority in exchange for full compliance with the secular laws of the French Republic. For him, the French occupation of Algeria was a blessing from heaven on the Algerians before anything else, after France mobilized all its cultural, enlightenment, civilizational and military arsenal to get them out of a life of poverty, backwardness and disease, before it decided to withdraw in 1962 because of the resistance of the Algerian people to preserve their religious and cultural pillars Especially Islam and the Arabic language. But the greatest benefit to France's entry into Algeria was for the "Zemmours", who left the Arab countries in 1870, and as Eric says: "This migration constituted a golden opportunity for this Jewish family to belong to a civilization rooted in Iraq such as the French civilization with its great history and rich culture" (Al-Zaydawi, 2020 ).

**Table 3.Types of relationship with Muslims and Arabs, as described by Zammour**

Categories	Conflict	peaceful coexistence	integrated relations	Results
Num	56	42	22	120
%	60%	36.7%	3.3%	100

The data of Table No. (03) show that the nature of the relationship between France and Westerners on the one hand, and between the Arab and Muslim other on the other hand, was mostly a conflict relationship, as the percentage amounted to 60%, while coexistence reached 36.7%, and the framework of relations Based on integration, the percentage was very small, as it was estimated at 3.3%. The frameworks of the relationship in the videos analyzed are mostly based on the relationship of conflict between the ego and the other, between France and Islam, and between France and immigrants.

The reason for the conflict is mostly based on several considerations, the most important of which is the difference of religion and civilization, as most of the French consider that immigrants and Muslims have no right to be part of the culture and civilization of French society, because they are only the cause of the destruction and terror of society, and that they cannot be considered as rights holders unless They harmonized and abandoned all external manifestations of religion such as the veil, beard, shirt, and even the mother tongue. The discourse adopted by Eric Zemmour is characterized by a lot of bias and reductionism, and the failure of policies to improve

their conditions and integrate them into French society; Muslim traditions are presented in the French media as the biggest obstacle to adaptation and integration into French society, due to their strong adherence to it. French screens display the Muslim immigrant who was able to integrate as the one who adopted some of the values of French society, and this model represents the girls of Muslim immigrants from the second generation, and the tax for this integration is the antagonism with the father and religion.

**Table 4. The nature of the conflict with the Arab and Muslim**

Categories	historical	Political	Ideological	Religious	Multiple	Results
Num	18	11	16	25	11	81
%	25%	5.6 %	19.4%	44.4	5.6	100

The data of Table No. (04) translate that Zammour's discourses and representations of the foundations of the Western conflict with the Muslim and Arab other in what is marketed to him on Facebook were mostly on a religious basis, as the issue of Islam is always raised in France and is linked to the Islamic religion, as it describes its adherents as Islamism, or advocates Radical Islam, in the direction of generalizing the idea that this religion is not like other religions, it is a religion of violence and terrorism that cannot be integrated into French society. Not only Muslims were exposed to this type of conflict, but even immigrants from other religions were subjected to criticism based on skin color (Africans, Asians...) or the countries from which they immigrated, which caused a clash of cultures between France and immigrants, as analysts believe that immigrants constitute A burden on the French state from the economic, political and even social aspect, they are the most inclined to violence and sabotage due to the environment in which they grew up. The conflict with the other went beyond the religious and ethnic conflict only to the political conflict, where Eric Zemmour criticizes the right of political asylum and considers it a form of immigration, and the political conflicts with some Arab and non-Arab countries such as the conflict with Iran and Turkey were generally because of religion.

**Table 5. Methods of presenting the personality of the Arab and Muslim**

Categories	Stigmatization	shorthand	Stereotyping	Results
ك	55	37	59	151
%	37.2%	22.3%	40.5%	100

Through the data of the above table No. (05), it is clear that the videos that were circulated and published on the page of the French journalist Eric Zemmour during the period from August 15 to October 15, 2021, specifically those videos that include speeches of hate and discrimination against Arabs and Muslims, are mostly speeches

based on profiling ( 40.5%), stigma (37.2%), and in many of the passages that were circulated, descriptions indicative of Muslims and described them in a stereotypical manner: such as terrorists, extremists, barbarians, jihadists, and radical Islam... While immigrants are described as uncivilized, backward, and intolerant And violence... No one mentions the two topics in the program's episodes unless one of these descriptions is mentioned to express them. Zammour did not contradict the well-known stereotype about Islam and Muslims since September 11, 2001, or the Charlie Hebdo incident in 2015, but after the recent killing of the teacher, that image was created, away from the context of events, so that all Muslims without exception became terrorists and a danger to French society, and promote the idea that they are not integrated into their societies.

## **VI. Conclusion**

Through the above results, it is clear to us that the French media, through Eric Zemmour's model and his visual speeches included on his Facebook page, promote a discourse that mixes hatred and racial discrimination against Arabs and Muslims on several levels, where the focus is particularly on issues related to the veil and religious dress in particular. In addition to the social problems raised by Arab and Muslim immigrants in France, propaganda and misleading methods are also spread to describe the relationship that binds Muslims to the countries to which they immigrated. Immigrants represent a real danger to the identity of French society, as the political, economic and especially social crises that are happening in France are attributed to the immigrants who are there.

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