



**Committee for Information and Cultural Affairs  
Study Guide**

## **Welcome Letter**

Most esteemed delegates, it is our biggest pleasure to welcome you all to the COMIAC committee in KADIKOYMUN'20. We are genuinely glad to take part as Under-Secretary Generals in this conference.

We are sure that all of the delegates will be able to speak their minds and enjoy this conference. Please be brave to speak for your country and be cooperating and innovating.

We encourage all the first timers to be attending, don't be shy, we would say. Because remaining all silent is not your best performances and you know it. We expect your best, communicate, debate and have fun.

We are more than excited to be in this conference. If you need further information, you can always ask whatever you want to know, it's a pleasure for us to reply to them.

With Our Biggest Regards,

Bengisu akmak, Yaz zpalabıyıklar

## **INTRODUCTION OF OUR COMMITTEE**

COMIAC (Committee for Information and Cultural Affairs) is a committee that aims to show off the statement of OIC members all around the world and global media as well. COMIAC displays the data, the article and facts such as verified news worldwide, eliminating the Anti-Islamic mentality. Media needs to be objective, so responsibilities should be taken to change the one-sided media which discredits Islam and many other religions as well.

## **ORGANIZATION OF THE ISLAMIC COOPERATION (OIC)**

**Date of Establishment:**

25 September 1969

**Headquarters:**

Jeddah, Saudi Arabia

**Member States:** The OIC has 57 members.

Afghanistan, Albania, Algeria, Azerbaijan, Bahrain, Bangladesh, Benin, United Arab Emirates (UAE), Brunei Darussalam, Burkina Faso, Cameroon, Chad, Comoros, Cote d'Ivoire, Djibouti, Egypt, Indonesia, Gabon, Gambia, Guinea, Guinea-Bissau, Guyana, Iran, Iraq, Jordan, Kazakhstan, Kyrgyzstan, Kuwait, Libya, Lebanon, Maldives, Malaysia, Mali Mauritania, Morocco, Mozambique, Niger, Nigeria, Oman, Palestine, Pakistan, Qatar, Saudi Arabia, Senegal, Sierra Leone, Somalia, Sudan, Suriname, Syria\*, Tajikistan, Togo, Tunisia, Turkey, Turkmenistan, Uganda, Uzbekistan, Yemen.

*\*Syria's membership was suspended at the Fourth Extraordinary Islamic Summit held in Makkah on 12-14 August 2012.*

**Observer Countries:** The OIC has five observer members.

Cyprus (by the name of Turkish Cypriot State), Bosnia and Herzegovina, the Central African Republic, the Russian Federation and Thailand.

## **HISTORY OF OIC**

The Organisation of Islamic Cooperation (OIC) is the second largest intergovernmental organization after the United Nations with a membership of 57 states spread over four continents. The Organization is the collective voice of the Muslim world. It endeavors to safeguard and protect the interests of the Muslim world in the spirit of promoting international peace and harmony among various people of the world.

The Organization was established upon a decision of the historical summit which took place in Rabat, Kingdom of Morocco on 12th Rajab 1389 Hijra (25 September 1969) following the criminal arson of Al-Aqsa Mosque in occupied Jerusalem.

In 1970, the first ever meeting of Islamic Conference of Foreign Minister (ICFM) was held in Jeddah which decided to establish a permanent secretariat in Jeddah headed by the organization's secretary general. Dr. Yousef Ahmed Al-Othaimeen is the 11th Secretary General who assumed the office in November 2016.

The first OIC Charter was adopted by the 3rd ICFM Session held in 1972. The Charter laid down the objectives and principles of the organization and fundamental purposes to strengthen the solidarity and cooperation among the Member States. Over the last 40 years, the membership has grown from its founding members of 30 to 57 states. The Charter was amended to keep pace with the developments that have unraveled across the world. The present Charter of the OIC was adopted by the Eleventh Islamic Summit held in Dakar on 13-14 March 2008 to become the pillar of the OIC future Islamic action in line with the requirements of the 21st century.

The Organization has the singular honor to galvanize the Ummah into a unified body and have actively represented the Muslims by espousing all causes close to the hearts of over 1.5 billion Muslims of the world. The Organization has consultative and cooperative relations with the UN and other inter-governmental organizations to protect the vital interests of the Muslims and to work for the settlement of conflicts and disputes involving Member States. In safeguarding the true values of Islam and the Muslims, the organization has taken various steps to remove misperceptions and has strongly advocated elimination of discrimination against Muslims in all forms and manifestations.

The Member States of the OIC face many challenges in the 21st century and to address those challenges, the Third Extraordinary Session of the Islamic Summit held in Makkah in December 2005, laid down the blueprint called the Ten-Year Program of Action. It successfully concluded with the close of 2015. A successor programme for the next decade (2016-2025) has since then been adopted.

The new programme OIC-2025 is anchored in the provisions of the OIC Charter and focuses on 18 priority areas with 107 goals. The priority areas include issues of Peace and Security, Palestine and Al-Quds, Poverty Alleviation, Counter-terrorism, Investment and Finance, Food Security, Science and Technology, Climate Change and Sustainability, Moderation, Culture and Interfaith Harmony,

Empowerment of Women, Joint Islamic Humanitarian Action, Human Rights and Good Governance, among others.

Among the OIC's key bodies: the Islamic Summit, the Council of Foreign Ministers (CFM), the General Secretariat, in addition to the Al-Quds Committee and three permanent committees concerned with science and technology, economy and trade, and information and culture. There are also specialized organs under the banner of the OIC including the Islamic Development Bank and the Islamic Educational, Scientific and Cultural Organization, as well as subsidiary and affiliate organs that play a vital role in boosting cooperation in various fields among the OIC member states.

## **THE SITUATION OF ISLAMIC COUNTRIES IN GLOBAL MEDIA**

There is a great example of the situation of these countries in the global media and their criticism about the Islamic countries being "Islamic enough". And it's an article of Scheherazade S. Rehman and Hossein Askari, which states their ideas by the words;

"In the recent past, the religion under the microscope is Islam. But we must be careful how we assess Islam, by the behavior of those that are labeled as Muslim or by Muslim teachings? To what extent do self-declared Islamic countries actually behave as Islamic countries i.e. following Islamic teachings from the Quran and the life and sayings of the Prophet? In other words, are these countries truly Islamic or are they Islamic in name only? We believe that only once this question is addressed can one begin to measure and/or claim empirically that Islam either deters or enhances human development, human solidarity and economic performance. When asking the question of "how Islamic are the Islamic countries?" it is to be expected that the question could be seen as complex and controversial, but perhaps unreasonable, if not outright immeasurable. However, given that the Western mass media has generically portrayed that any, or at least most, shortcomings of self-declared Islamic countries and their governments stem from, or are a sign of, some deficiency in Islam-despite the understandable controversy- -the necessity of such research can be underscored for this reason alone. Even, Barack Obama, installed as the President of the United States in 2009, went to great lengths and expense to distance himself from any association with Islam during his political campaign. Moreover, our examination of Islamic

teachings shows that Islam's guidelines for economic, social, legal, and political practices are in line with today's best practices and recommended institutional structures. Moreover, it is our belief that the conception of human and economic development in Islam is similar to the "modern" conception in the West. These nations underscore the necessity for further investigation, how Islamic (i.e. their "Islamicity") are Islamic countries so that shortcomings are appropriately partitioned. Some may argue that if countries identify themselves primarily as a republic built on the tenets of a specific religion then some accountability may be in order, using traditional methods of political, economic and social performance. This seems especially appropriate for those countries whose initial and/or current existence was based on religion, for example, Iran, Pakistan and Saudi Arabia. But even this is problematic as what constitutes a religious state is open to debate--a government's adoption of religious laws as its legal system, the establishment of an official state religion, or more than 50 percent of the population declaring their devotion to a particular religion? There are only seven declared Islamic countries (Afghanistan, Bahrain, Iran, Mauritania, Oman, Pakistan, Yemen) and only twelve countries that have declared Islam as the state religion (Algeria, Bangladesh, Egypt, Iraq, Kuwait, Libya, Malaysia, Maldives, Morocco, Qatar, Tunisia, United Arab Emirates). In developing our Islamicity Index we have chosen an all-encompassing approach which is to include all countries whose governments profess Islamic teaching as the guiding, or one of the primary, principle for governance. To this end we decided that the Organization of Islamic Countries (OIC) provides a good representation of countries that profess Islam at the national level. The fifty-seven countries that are members of the OIC have either (a) governments that has adopted Islam as the official state religion, or (b) Islam as their primary religion, or (c) a significant Muslim population, or (d) simply declared themselves as an Islamic republic . In our Islamicity Index we look at two-hundred-and-eight countries and compare them to a subset of the OIC countries. We attempt to measure the economic, social, legal, and political development of OIC countries, not only by Western standards, which is well documented in various well-known index rankings, but by what we believe to be Islamic standards."

As clearly seen from the article above, there are lots of questions other countries have about Islamic countries and whether they are Islamic enough or not, pretty objectively sometimes. But it does not always remain that way worldwide, since the world today faces problems such as Islamophobia.

## **THE CAUSES OF THE CURRENT SITUATION OF OIC MEMBERS IN GLOBAL MEDIA**

### **Islamophobia**

Islamophobia is the fear, hatred of, or prejudice against the Islamic religion or Muslims generally, especially when seen as a geopolitical force or the source of terrorism.

Islamophobia is considered to be a form of xenophobia or racism, although the legitimacy of this definition is disputed. Some scholars view Islamophobia and racism as partially overlapping phenomena, while others dispute the relationship, primarily on the grounds that religion is not a race. The causes and characteristics of Islamophobia are also subjects of debate. Some commentators have posited an increase in Islamophobia resulting from the September 11 attacks, the rise of Islamic State of Iraq and the Levant, and other terror attacks in Europe and the United States by Islamic extremists. Some have associated it with the increased presence of Muslims in the United States and in the European Union, while others view it as a response to the emergence of a global Muslim identity.

### **Fear**

As opposed to being a psychological or individualistic phobia, according to professors of religion Peter Gottschalk and Gabriel Greenberg, "Islamophobia" connotes a social anxiety about Islam and Muslims. Some social scientists have adopted this definition and developed instruments to measure Islamophobia in form of fearful attitudes towards, and avoidance of, Muslims and Islam, arguing that Islamophobia should "essentially be understood as an

affective part of social stigma towards Islam and Muslims, namely fear."

## Racism

Several scholars consider Islamophobia to be a form of xenophobia or racism. A 2007 article in *Journal of Sociology* defines Islamophobia as anti-Muslim racism and a continuation of anti-Asian, anti-Turkic and anti-Arab racism. In their books Deepa Kumar and Junaid Rana have argued that formation of Islamophobic discourses has paralleled the development of other forms of racial bigotry.

Some scholars view Islamophobia and racism as partially overlapping phenomena. Diane Frost defines Islamophobia as anti-Muslim feeling and violence based on "race" or religion. Islamophobia may also target people who have Muslim names, or have a look that is associated with Muslims. According to Alan Johnson, Islamophobia sometimes can be nothing more than xenophobia or racism "wrapped in religious terms."

The European Commission against Racism and Intolerance (ECRI) defines Islamophobia as "the fear of or prejudiced viewpoint towards Islam, Muslims and matters pertaining to them", adding that whether "it takes the shape of daily forms of racism and discrimination or more violent forms, Islamophobia is a violation of human rights and a threat to social cohesion".

## Anti-Islamic hate crimes data in the United States

Data on types of hate crimes have been collected by the U.S. FBI since 1992, to carry out the dictates of the 1990 Hate Crime Statistics Act. Hate crime offenses include crimes against persons (such as assaults) and against property (such as arson), and are classified by various race-based, religion-based, and other motivations.

The data show that recorded anti-Islamic hate crimes in the United States jumped dramatically in 2001. Anti-Islamic hate crimes then subsided, but continued at a significantly higher pace than in pre-2001 years. The step up is in contrast to decreases in total hate crimes and to the decline in overall crime in the U.S. since the 1990s.

Specifically, the FBI's annual hate crimes statistics reports from 1996 to 2013 document average numbers of anti-Islamic offenses at 31 per year before 2001, then a leap to 546 in 2001 (the year of 9-11 attacks), and averaging 159 per since. Among those offenses are anti-Islamic arson incidents which have a similar pattern: arson incidents averaged .4 per year pre-2001, jumped to 18 in 2001, and averaged 1.5 annually since.

### Anti-Islamic hate crimes in the European countries

There have also been reports of hate crimes targeting Muslims across Europe. These incidents have increased after terrorist attacks by extremist groups such as ISIL. Far-right and right-wing populist political parties and organizations have also been accused of fueling fear and hatred towards Muslims. Hate crimes such as physical violence have been attempted or have occurred in Norway, Poland, Sweden, France, Spain, Denmark, Germany and Great Britain. Politicians have also made anti-Muslim comments when discussing European migrant crisis.

Islamophobia in Poland has emerged following the migrant crisis. The wSieci magazine ran a cover with a white women assaulted by dark males under the title "The Islamic rape of Europe" which evoked outrage, and has been compared to WWII propaganda with the same imagery.

### Islamic Terrorism

Islamic terrorism, Islamist terrorism or radical Islamic terrorism are terrorist acts against civilians committed by violent Islamists who claim a religious motivation.

The largest numbers of incidents and fatalities caused by Islamic terrorism have occurred in Iraq, Afghanistan, Nigeria, Pakistan and Syria. In 2015 four Islamic extremist groups were responsible for 74% of all deaths from Islamic terrorism: ISIS, Boko Haram, the

Taliban and Al-Qaeda, according to the Global Terrorism Index 2016. Since approximately 2000, these incidents have occurred on a global scale, affecting not only Muslim-majority states in Africa and Asia, but also Russia, Australia, Canada, Israel, India, the United States and countries within the European Union. Such attacks have targeted Muslims and non-Muslims. In a number of the worst-affected Muslim-majority regions, these terrorists have been met by armed, independent resistance groups, state actors and their proxies, and elsewhere by condemnation coming from prominent Islamic figures.

Justifications given for attacks on civilians by Islamic extremist groups come from extreme interpretations of the Quran and Hadith, and sharia law. These include retribution by armed jihad for the perceived injustices of unbelievers against Muslims (especially by Al-Qaeda); the belief that the killing of many self-proclaimed Muslims is required because they have violated Islamic law and actually unbelievers (kafir); the need to restore and purify Islam by establishing sharia law, especially by restoring the Caliphate as a pan-Islamic state (especially ISIS); the glory and heavenly rewards of martyrdom; the supremacy of Islam over all other religions.

### **Examples of organizations and acts:**

France, 1995 France bombings - A series of attacks on public transport systems in Paris and Lyon, and a school in Lyon. They were carried out by the Armed Islamic Group.

Pakistan, December 25 2010 - A female suicide bomber blows herself up in the middle of a crowd at a United Nations food center in the Bajaur region.

United States, April 15 2013, Boston Marathon bombing - Two brothers, Tamerlan and Dzhokhar Tsarnaev, planted two bombs near the finish line of the Boston Marathon.

Nigeria, December 22 2014 - Boko Haram insurgents bombed a bus station in the city of Gombe

Turkey, June 5 2015 Diyarbakır rally bombings - Twin bombing of a Peoples' Democratic Party (HDP) rally. 4 dead, over 100 injured.

Turkey, July 20 2015, Suruç bombing - Suicide bombing killed 33 people and injured 104 in Kurdish majority city of Suruç. ISIL claims responsibility.

Pakistan, November 12 2016 - Forty-seven people were killed and 100 injured by a bomb at the Shah Noorani shrine in Balochistan. More people were killed and injured during the stampede that resulted from people fleeing the bomb blast. ISIL claimed responsibility.

Sri Lanka, April 21 2019, Sri Lanka Easter bombings - on Easter Sunday, three churches across Sri Lanka and three luxury hotels in the commercial capital Colombo were bombed. Later that day, there were smaller explosions at a housing complex and a guest house. Several cities in Sri Lanka were targeted. At least 253 people were killed, including at least 35 foreign nationals and three police officers, and at least 500 were injured in the bombings. Health Minister Rajitha Senarathne confirmed that all of the bombers were Sri Lankan citizens associated with National Thowheed Jama'ath (NTJ), a local militant radical Islamist group, but foreign links are suspected.

## Organizations

Abu Sayyaf, Philippines

Al-Gama'a al-Islamiyya, Egypt

Al-Qaeda, Worldwide

Al-Shabaab, Somalia

Ansar al-Islam, Iraq

Ansar al-sharia, Libya

Armed Islamic Group (GIA), Algeria

Boko Haram, Nigeria

Caucasus Emirate (IK), Russia

East Turkestan Islamic Movement (ETIM), China

Egyptian Islamic Jihad, Egypt

Great Eastern Islamic Raiders' Front (IBDA-C), Turkey

Harkat-ul-Mujahideen al-Alami, Pakistan

Islamic Movement of Central Asia, Central Asia

Islamic Movement of Uzbekistan, Uzbekistan

Islamic State of Iraq and the Levant, worldwide

Jaish-e-Mohammed, Pakistan and Kashmir

Jamaat Ansar al-Sunna, Iraq

Jemaah Islamiyah, Indonesia

Lashkar-e-Taiba, Pakistan and Kashmir

Lashkar-e-Jhangvi, Pakistan

Maute group, Philippines

Moroccan Islamic Combatant Group, Morocco and Europe

National Thowheeth Jama'ath, Sri Lanka

Tawhid and Jihad, Iraq



## Resources

<https://en.m.wikipedia.org/wiki/Islamophobia>

[https://en.m.wikipedia.org/wiki/Islamic\\_terrorism](https://en.m.wikipedia.org/wiki/Islamic_terrorism)

[https://www.oic-oci.org/page/?p\\_id=52&p\\_ref=26&lan=en](https://www.oic-oci.org/page/?p_id=52&p_ref=26&lan=en)

