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Tiivistelmä-Referat-Abstract <p>The global aspects of media stories bring with them changes in spatial consciousness. This means not only a greater involvement in events in other parts of the world, but also a reassessment of one's own position in the enlarged society. When the individual's subjective world of knowledge is widened from the immediate surroundings to a global perspective, the self-categorization needs to be redefined to obtain relevance in the new context. In this study, I examine the concepts that within the discourses of Islam as "the Other" represent the collective community by means of rhetorical analysis as outlined by Chaïm Perelman. My focus is on the articulated positions for collective identification – on the groupness constructed and reinforced in the dichotomic relationship. Nationalism is a central ideological aspect of boundary making – the nation, however, has a less important role as factor for identification in connection to global discourses on Islam. Instead the notions of Europe and the West function as the entities where the "own" and "right" values and traditions prevail. By excluding specific values, norms and cultural attributes from these concepts, denominators for collective identifications are constructed. Media rhetoric is from the constructionist perspective, as developed by Peter Berger and Thomas Luckmann, a central element in the societal knowledge production. An inquiry in how the notions of collective identification are rhetorically mediated provides insight in the premises and knowledge structures of these positions. The analyzed data consists of all opinion articles debating the caricatures of Prophet Muhammad from seven Swedish-language dailies in Finland from a six months period in 2006.</p>			
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