Culture and Religion – Vectors of Globalization

Does Isis's Way of Propaganda make it a Part of Global Islamophobia?

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Abstract: In the wake of the terrorist attacks on Twin Towers in the United States of America on 11 September 2001, a new question arose all over the world: "Does Islamic religion legalize or foster the terror?". This is because of the organization that carried out the horrible terrorist attack in question was a radical Islamic structure known as Al-Qaida. In the new process that started with the occupation of Iraq by the US army in 2003, Al-Qaida gave birth to a new organization called ISIS whose actions and prosecutions have so far caused all Muslims under suspicion as if they were all terrorists. Nowadays particularly in the Western World, it is clearly seen that Islam has gained an image as though it justifies or foster the terrorism. In other words, there has been is a common perception in the modern world that Islam is equal to the terrorism or Muslim is equal to the terrorist. So many intellectuals in the Islamic world have stated that ISIS's perception of Islam and the way of jihad have caused a lot of troubles for the image of Islam and Muslims, especially for the minorities who have been living in the Western countries. In this context, it seems that it has inflamed Islamophobia in the subconscious of the world public opinion. It should be noted at this point that the method of literature review was used to collect data as regards the issue. In the last section of the work, a scientific survey which aimed to measure how much ISIS's propaganda techniques based on its well-known actions and executions have been effective on the image of Islamic religion and Muslims was applied in the city centre of Konya that is known as the most religious city in Turkey between 25 December 2015 and 18 January 2016. Finally, the available data that had been collected through the survey at issue were evaluated and analysed one by one in terms of internationally acknowledged survey criteria called SPSS.

Keywords: communication; propaganda; religion; Islamophobia

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Introduction

This work was done through the method of literature review. The purpose of the work is to shed light on the question whether ISIS's way of propaganda predominantly based on violence makes it a part of global Islamophobia. That the field research done in this regard could be carried out throughout the country may be pointed out as the weak side of the work. But it was done consciously in Konya which is the most religious city in Turkey because it could be the best example so as to find out the replies of the main question above and some other relevant ones in this respect.

The structure called ISIS or ISIL which emerged during the Russian-Afghan War between 1979 and 1988 is generally known as an Islamic organization based on the doctrine of "jihad". It was designed and reinforced by Abdullah Azzam in terms of conceptual framework and designed by Osama Bin Laden on the organizational and actional level after American troops went into Iraqki territories. At this point, a Sunni resistance movement which was started by Ebu Mus'ab ez-Zerkavi linked to Al-Qaida drew attention to itself. This movement or organization gave birth to ISIS later on.

Despite the organization named ISIS is known as a hard-line Sunni structure, the common opinion is that it is bottomed on a selefi fundamentalism. The only thing that doesn't change in either case is that the way which the organization chose to dominate the Islamic religion in the world has uncompromisingly been based on violence.

ISIS has occupied and settled on a wide territory of which the half is from Syria and the other half is from Iraq. It declared its independence at the beginning and it says it rules the region under Sharia rules. Besides, it goes on fighting a battle so as to widen the borders of its territory. ISIS has occupied and settled on a wide territory on which as known Syria and Iraq territory. They have declared its independence from beginning and they said they would govern the region under Sharia rules. Besides, it has been going on fighting a battle so as to widen the borders of its territory.

The live videos of brutal executions made by ISIS on the borderline of Iraq and Damascus are regularly serviced to the world media. Al-Qaida which attacked on Twin Towers in America in the year of 2001 and its production so-called ISIS that

has issued brutal beheading and similar execution videos for the world mass media from the territory it controls between Iraq and Damascus for years has triggered a hard debate on whether Islamic religion allows or justify using violence towards the non-Muslims. The judgment that emerged from all those debates and also public opinion polls carried out in the U.S.A. and Europe in this process indicates that Islamic religion is any more seen as strictly connected to "terror" and therefore all Muslims are perceived as though they are "terrorists" or at least "potential terrorists. According to the new common way of thinking in the U.S.A. and Europe, the notion named "Islamophobia" that is known as "opposition or hostility to Islam" came up out of those two fundamental Islamic organizations. They played a major role in making the image of Islamic religion worse. However, it is very clearly known that the overwhelming majority of the intelligentsia of the Islamic World is really worried about this sort of perception and trend.

At the end of this work, a scientific field research was carried out in this respect in Konya that is known as the most religious city in Turkey. So it was intended to make clear the issue that how the people see the ISIS and its actions.

1. The History and Target of ISIS

The organization named ISIS that came out of the lands of two neighboring countries Iraq and Syria which suffers from deep social, cultural, administrative, economic and political problems and also faces the thread of division for a long time cropped out for the first time as a production of the reaction called "jihad" to the Soviet Russian occupation in Afghanistan. (Cordesman, 2015, p. 3)

After the occupation of Iraq in 2003, the notion of "jihad" was transferred to this country and it generated ISIS in that process because Ez-Zerkavi left Afghanistan after the Soviet troops had landed on the territories of this country and gone to Iraq. Soon after American troops had occupied the whole country swiftly, a great social and political chaos began. But also a hard resistance against the American forces started in the whole country, particularly in Sunni districts and attacks on American soldiers increased in a great extent. After Ebu Mus'ab ez-Zarkavi was killed, Ebu Hamza el-Muhacir took over his authority. Şiite groups that increased fast in number in that period of time became the major target of the organization because they were alleged to cooperate with American army against Sunnis. Ebu Hamza el-Muhacir proclamed the Islamic State at the end of 2006 in co-operation with some

groups such as Şûra el-Mucahidin fi al-Iraq, Cund El-Sahaba, Ceyş El-Fatihin, Ceyş El-Taife El-Mansura and a few more. Then Ebu Ömer el-Baghdadi became the leader of the state, a Caliph at the same time. Besides, El-Mücahir was elected as a defence the minister of the state. (Acun, 2014, pp. 1-2)

Al-Qaeda, which had a social base in Iraq before, misused Sunni-Shiah disintegration in their favours that emerged after the overturning of the Sunni-dominated regime of Saddam Hussein by American occupation and it committed a series of suicide attacks against the Shiah. (Gerges, 2014, p. 340) Contrary to this, Al-Qaeda and ISIS (DAESH), which got ahead of Al-Qaeda in 2014 and became the most dangerous jihadists organ in the world with thousands of militants and foreign fighters from more than 80 countries (http://www.ikv.org.tr), focused on Iraq and Syria administrations that were their enemies recently, western oriented managements in Islamic world and also focused on Shiah communities. In the world public opinion, it seems that there was an accepted thought that Baghdadi, just like Zarqawi before him, had a blood-thirsty world-view which considered the Shiah as heretic. He believed that the Shiah was a fifth section within Islam and they must be either converted to Sunnism or destroyed. The fight against America or Europe was a further target; first the freedom fight in Islamic geography had to be won. In the summer of 2014 when the assaults of Israel against Gaza reached a peak, through social media Palestinian militants accused ISIS of killing the Muslims instead of helping Palestinians and ISIS declared later that the struggle against the Shiah must take priority. (Gerges, 2014, p. 340)

According to the statements of the leaders, starting from Zarkawi ISIS does not give up the desire to become a state and they want to move the war ahead of Iraq; however, the target of enlarging the front line that could not be performed by Zarkawi and Ebu Ömer El-Baghdadi was fulfilled by Ebubekir El-Baghdadi. The ultimate aim of ISIS is to rally the caliphate and they constantly enlarge the front line in accordance with this purpose. (Gürler & Özdemir, 2014, p. 61) When the organ is getting ahead in accordance with this target, it also talks about a kind of apocalyptic war mentioned in the holy scripture. For instance, in November 2014 El-Baghdadi expressed that Islamic State would continue getting bigger and he wanted western ground troops to fight against them. (Blancard & Humud, 2015, p. 18)

Describing the organizations like ISIS and Al-Qaeda as "neo-salafi" may not be so true although they are generally known so, in terms of their basic characteristics. Just like in Wahhabism, the politicization of Salafism and being into blood-shed, declaring the others as heretics, is not new.

In the same period in Egypt, Ikhwan Muslims (society of the Muslim brothers) came out as a movement of political Islam. In this period, Salafism was combined with a Islamic point of view and politicized again; on the other hand, it took an anti-imperialist form. When this dismissive structure, which also declares others as heretics, met Islamism it started to blunt the modern structure of tolerant Islam and it formed a mentality that could not be predicted even by the Islamists (Erdoğan & Emre, 2014, p. 11).

2. The Concept of Propaganda and Main Propaganda Techniques

The greatest conducive of the formidable humanitarian tragedy known as Second World War was Adolf Hitler; and it can be said that Joseph Goebbels, his minister of propaganda, was in the second place. In the period of propaganda, the organ or the system of thoughts will stay the same but the behaviours of the target population will be expected to change (Odabaşı, 2007, p. 2).

Basic propaganda techniques can be summarized as:

2.1. The technique of "the choice of majority" tries to persuade the individual that the choice or the work that the majority do is right;

2.2. "High-influence language" technique uses the words that contain extremely positive or negative meanings;

2.3. "Product placement" technique uses, for example, the names of the brands as the part of a scenery of a political party. The companies of the products can make payment to the people who make and design these unintended advertisements;

2.4. "Snob appeal" technique expresses that an individual will be personally special or a part of a special group when he agrees with an idea or agrees to buy a product;

2.5. "Symbols" technique identifies the power or a cultural symbol with a product or an idea;

2.6. "Opinion" technique uses famous or sophisticated people to support a product or an idea; (Standler, 2005, p. 5)

2.7. "Fear appeal" technique warns people against a danger and aims to cooptation them. It uses the messages of fear appeal and visual elements, so this increases the influence of the administration. The message must be remarkable, make sure the moment of the danger is thought of and this must certainly install fear while doing all these. For this reason, the use of the horror or terror images is important. On the other hand, the messages with fear factors must emphasize the necessary steps to get rid of the thread in question. (Kannaovakun, 1999, p. 37)

3. Leading Propaganda Techniques of ISIS

ISIS is an efficient fighting force officially; however, it is thought that they have a view tantamount to brutality and aggression because of the execution, head cutting and other bloodsheds that they have carried out. They have started to carry out religious and ethnic cleansing against the Yezidi and Kurdish as they did against the Shiah before. The cruel bloodshed methods performed by the organization may just mean a huge wildness to the other people; however, this method seems to be a rational choice for ISIS and influences the ones who have potential to join them although it terrifies and discourages the enemies. Ebu Mohammad's words are very meaningful: "The only law I feel I am subject to is the law of the jungle." Accordingly, it can be understood that the weakest link of the ISIS is the lack of ideas. (Gerges, 2014, p. 340) It seems that when the killing machine of Baghdadi is eliminated he won't leave any ideas, theory or intellectual heritage behind him. Yet, there may be something promising among all these black clouds of the organ: This structure won't be able to find any places to survive apart from the areas which are lost into the disturbance of the war, in a vacuum or completely hopeless. As the quality of life in the areas increases, the deep impacts occurred by the bloody attacks in the subconscious of Arabian and Muslim youth will remain there for a long time and the organization will eventually lose its old influence and appeal. (Gerges, 2014, p. 340) As it is seen clearly, ISIS has shared many videos that contain its wild and dishonorable executions. (Patel, 2015, p. 5) This highly common hegemony and the share of professional videos in the social network are considered as bringing new jihadists in the organization and an attack to their education. (Stalinsky & Sosnow, 2014, p. 3)

In this sense, it is widely accepted that, in accordance with its targets, the ISIS has a quite strong propaganda technique that contains many gory head cutting and

execution videos, terrifies the enemies and increases the energy level of the supporting grassroots in this way. In this sense, this fear manipulation and violence management carried out through the media probably function as the hardest propaganda instrument of the organization. (Eisenstadt, 2014, p. 4)

In this instance, another point owing to ISIS's propaganda technics has to be emphasized.

In fact, the use of the black flag by Muslim revolutionary movements is not new. Prophet Muhammad used the black flag as his military flag. However, it should be known that the Prophet's black flag was never a "symbol" of his movement; it was used merely for the purpose of identification, to differentiate between his army and the enemy's. It has also been reported that the Prophet used other colors in his military flag. Today, the black flag is not exclusively used by the ISIS. It is used for its symbolic value by a number of radical and militant groups such the Taliban in Afghanistan, Jabhah Al Nusrah/Al Nusra Front (a branch of Al Qaeda) in Syria, Al Qaeda central in Afghanistan/Federally Administered Tribal Areas (FATA), the Chechen jihadist fighters and the Hizb ut-Tahrir that is "Party of Liberation", an unarmed international Islamic political movement headquartered in Lebanon. (Bahari & Hassan, 2014, pp. 15-17) According to Rosiny, the Prophet Muhammad was supposedly also clothed in a black turban and cloak when he recaptured the city of Mecca in the year 630. (Rosiny, 2014, p. 5) ISIS has some similar explanations for its choice of color and flag.

However, everyone can guess that the colour of black symbolizes "darkness", "death", "evil", "sin", "nothingness", "wickedness" and so forth in nearly all cultures of the world. (De Bortoli & Maroto, 2001, p. 14) So it said to be a wrong choice for the image of a movement. When the brutally designed regular violence as a kind of propaganda technique is added to that image, the case gets much worse because it seems to be a reminiscent of that it was intentionally designed and planned by some outer powers to show those movements "evil" to the world public opinion. Whereas it is important for Muslims to understand that Truth is not defined or represented by symbols such as a flag, turban, colour or clothing style. Whereas, the truth in Islam is based primarily on evidence found in the Quran and Hadith which can be supported by reasoned arguments. It must also be manifested through right behavior according to the religion. Thus, no symbol or slogan, can justify acts of terror and extremism. (Bahari & Hassan, 2014, p. 20)

On the other hand, ISIS started to make its propaganda by means of Al-Hayat Media center that was founded in May 2014 and that has been used as media communication center. This TV channel especially shares the head cutting executions as a hard propaganda technique, so tries to influence people to join them by stirring their fears. These kinds of actions may be described as a kind of "fear appeal" technique. (Ali, 2015, pp. 10-11) The internet site of the organization that was founded for the same target shares some videos and magazines as well. The first video was shared in the 19th of June in 2014. Especially the videos with jihad call of western fighters are put online in high quality and in several languages. ISIS reaches the large masses through the internet and the reports called "Insight into the Islamic State" in an English magazine "Dabiq" where the propaganda of the organization is carried out. (From Vice News, Erdoğan & Deligöz, 2015, p. 16) Besides, the organization uses even its own smart phone applications and the personal information and coordinated group activities are shared by means of these programs. From (Lister Erdoğan & Deligöz, 2015, p. 16)

The command staff of the organization usually consists of experienced commanders of Saddam Regime and this provides a big advantage for the organization. The aim of the ISIS attacks against civilians performed by the ISIS militants, who function as cell structures in the cities, is to keep sectarian violence alive and give the impression that the organization is the only and real guardian of the Sunnis. As for military communication, it is asserted that the organization has U.S.A. origin radios obtained from Iraqi Army but it uses courier service for operational communication and keeps the confidentiality in this way. ISIS is one of the best subsidized organizations in the world and it uses technological applications and the internet effectively. It is considered that social network and the internet have a great role to increase the number of the members and especially to bring foreign fighters in the organization. (Erdoğan & Deligöz, 2015, p. 16) It seems that another important characteristic of the organization is that it is a contemporary terrorist group using modern communication technology like social media to achieve its aim. In this way, it has an advantage to give its messages to large masses by using developed propaganda techniques in contradistinction to the other terrorist groups which got stuck in certain geographic borders, like Al-Qaeda, and could not get ahead because of lack of interest in modern communication instruments. (Ali, 2015, p. 4)

It is seen that the ISIS terrorist group introduces itself as Islamic State and uses social network, intensively twitter, to make the propaganda of the group and to give its messages to the world opinion, so it incorporates people who are in tendency to become radical. (Berger ve Morgan, 2015, pp. 3-4) ISIS goes on using twitter effectively to interrogate its fans and to keep the statements of the group under control. For instance, just before it entered the lands of Iraq, it had already developed its digital strategies in Syria. When it entered Mosul it sent a series of tweets to declare that it was entering Baghdat and gave the impression that the operation would go on until Baghdad; then by sharing 32 tweets, it shared the pictures that showed it would go on its conquest suppressing all oppositions with mass executions in the route. (www.info.publicintelligence.net)

ISIS has a large fan base and it performs communication and propaganda tactics in iron discipline. It sparks off individual terrorist attacks against western powers by means of live execution footages that are shared systematically. Also, it tries to bring new members in the group from the social network and decides how the world must consider the organization by means of really successful perception management. The success of the organization in the social media is attributed to a small and hyperactive group with 500 and 2000 members. (Berger & Morgan, 2015, pp. 3-4) For example, one of them is 20 year-old woman called Aqsa Mahmood who takes on important tasks in women branches and she is originally English. She was just 10 years old and while she was living in England she read online messages and declarations of the group in her room and she gradually started to become radical. Her parents were completely unaware that their daughter was reaching a very radical point and they used to describe their child as a sweet and clever girl. Before her blog was suspended it was full of hundreds of messages related to the life style within the organization and she was seriously open to dispute about the participation of many girls from the west in the group. One of these girls was Umm Layth who also had a blog account and got into many arguments with people in twitter. Likewise, it was determined that this girl played an important role as a guide to persuade and encourage many young girls from the west to join ISIS in Iraq and Syria and to determine the logistic assistances. As it is seen, another difference of ISIS from the similar radical groups is that it also uses women for propaganda. It is estimated that nearly 500 European Muslim girls have left their countries to join ISIS. It is another matter of debate why this organization seems attractive to these western women; however, it is possible to talk about a general attraction factor both men and women: an expectation of an adventurous

life that satisfies the excitements in a geography dominated by religious life and redounds a sacred meaning to the life. In this way, ISIS presents a supreme and magnificent picture to the world and as a natural result of this, both men and women rush into the lands dominated by ISIS in Iraq and Syria to lead that idealized life. It can be said that many young girls were influenced by agreeable lifestyles and the pictures and stories about happy families within the borders of the Islamic State shared in Twitter by the women who joined the group before. In these sharing, a miserable viewpoint is shown about the women in the west on the grounds that the current situation that the women have been pushed into is a kind of slavery because of the rules of the capitalist system in the west and in other parts of the world. In this way, many girls who are impressed by the information they see in social media keep on leaving their families and countries to go to that region. (Ali, 2015, p. 5)

Besides, it must be stated that it is forbidden for the journalists to enter the regions dominated by the group, so the usage of e-mails and videos becomes the most effective method to transmit the information and the developments to larger mass faster and what's more, it gets easier to check the details of the news unilaterally. (Ali, 2015, p. 5)

It is thought that the applications mentioned in this part are carried out in a special plan to increase the participation in the organization. As a matter of fact, the researches performed without considering the socio-cultural background of the group members show that their mental and psychological pathology play an important role when they join the organization. The ultra-brutal execution images shared by the organization function as a high dose alert in the brains of the people who are prone to violence. (Berger & Morgan, 2015, p. 59)

When all these things are considered, it is easily understood that the organization has used "symbols" technique, "loaded language", "polarization by producing enemy" and "fear attraction" techniques; however, in addition to these, it is necessary to underline that there is no doubt that it performs "fear management" as a method invented largely by itself.

4. Islamophobia

Although an antipathy to a limited extent against Islam has always existed in the certain gathering-places of Western World, it is necessary to remember that this discontent returned to a common hatred surrounding the European continent and the whole America after the terrorist attacks to Twin Towers in the United States by Al-Qaeda in 11 September 2001, and ISIS is its continuation. Since that incident, the Muslim community living in the European countries and the United States have faced with hostile attitudes filled with deep suspicion and prejudice ever-mounting and turning towards themselves from the people of these countries; moreover, from time to time they have been subjected to verbal and physical violence in the society. (Ramberg, 2004, p. 21; Allen, 2010, p. 125)

As of this period, within the general framework, Islamophobia which can be defined as a fear or hate of Muslims appears as a discrimination and hatred against Black, Arab and South Asian in Britain, against Muslims who had come from North Africa, the oldest colonies of the country, in France, against the workers coming from Turkey, Morocco, Tunisia, Indonesia and Suriname in The Netherlands, against Turks, since Islam is associated with Turks, in Germany, against black and Arabs, because Islam is associated with African-Americans and Arabs, in the United States. (Grosfoguel, 2012, p. 14)

The concerns about the alienation and radicalization processes along with the rise in Islamophobic events seem to have triggered an intense debate about the need for social cohesion and integration policy within the European Union. Consecutive series of events such as the September 11 attacks carried out against the United States, the murder of Theo van Gogh committed in the Netherlands, bombings that took place in Madrid and London and the debates over Prophet Mohammed cartoons have thoroughly unrolled the population of Muslims who live in these areas. Now Muslims living in Europe and America have faced a general suspicion of terrorism, and have begun to become a growing target in front of hostile feelings of the society (EUMC Report, 2006, pp. 3-21). This means that religion in the new cultural racism in the Western world plays a major role in recent years. Many people often come up with the expressions like "undeveloped", "uncivilized", "barbaric", "brutal", "primitive" or "oppressive" and "terrorists" about the religion of others. (Grosfoguel, 2012, p. 13)

Indeed, especially in the Western world and media today, "Islam" and "fanaticism" is perceived as if they were synonyms that can be replaced with one another.

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Fanaticism directs the person inevitably to terrorist acts and practices, a number of logical equivalents emerge from the aforementioned matching: Islam indoctrinates and inspires most Muslims a fanatical belief=fanatics can easily transform into terrorists=Muslims are already devotees and ready to turn into terrorists at any moment=Terrorists can change places with each other. It is believed that the roots of the present situation partly arise from the Muslims' general worldview. In most Muslims' mind the concept of "religion" is not distinct from the concepts of "state" or "politics". It is necessary to add that their interpretation of the order in Muslims' holy book that they should fight with non-Muslims (the disbelievers) until only Allah has the religion and its judgment is fairly dominant in those radical circles. Thus, it is no wonder that Muslims are more likely to participate in the organizations that announce their political and administrative demands. (Horowitz & Spencer, 2011, p. 3)

Once the identification between the concepts of "Islam" and "fanaticism" is established in people's mind, anyone who is stigmatized as "terrorist" by the state or society can find himself in that violence network at any moment. Considering the underlying radical logic, all terrorists are the same in profile as: "Muslim" or "Arab". So, the problem is solved and clearly defined. When continued with the same logic or fantasy, these words can easily be said: "As long as the Muslims or the Arabs are in our society, it means that the terrorists roam around us". (Joseph & to D'Harlingu, 2012, p. 142)

At this point, it would be appropriate to give examples of some national public opinion surveys conducted in order to reveal if there is a transformation in the perception of the public in various European countries about Muslims in the process following the incidents where initially Al-Qaeda played the leading role.

In this context, for example, with the results of another poll conducted by a MORI survey company operating on behalf of the BBC, 32% of the participants were understood to consider that increasing multicultural life in the UK threatens the British way of life (www.news.bbc.co.uk).

Another study done by York University in England in April 2005 revealed that 43% of the young generation living in the cities and towns are Islamophobic. According to the same study, 10% of the 13-24 age range support BNP, approximately 15% are disturbed by Muslim women wearing headscarves. (www.blink.org.uk)

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In a survey made by a research foundation named Onderzoeksbureau Labyrinth focusing on the thoughts of people about the minority of Moroccan origin upon Theo van Gogh's murder in Europe, it was understood that one third of the participants stated that they no longer feel safe as they used to in the Netherlands, about one-fourth feel themselves threatened, almost three-fourth are the indigenous peoples of the country and they lean towards the harsh attitude against the Muslims maintained by the Flemish citizens whose rates are 90%. (www.stogodataservice.nl)

A public opinion survey conducted by the Danish Rambøll Management in 2004 revealed that one fourth of the Danish think Muslims would become the majority of the country's population in the future. (EUMC Report, 2006, pp. 37-38)

In two public opinion surveys published by Frankfurter Allgemeine Zeitung (FAZ) in Germany in 2004, common concepts distinguishing in the answers given by the participants to the question of "What does Islam evoke you?" were "women's oppression" (93%) and "terrorism" (83%), whereas only 6% of participants used the phrase "attractive". (Noelle, 2004, p. 5)

Yet, in another study conducted in Germany, 29% of those surveyed gave a positive answer to the question whether it is possible for Christian and Islamic beliefs to live together in peace, while 55% of those responded that these two religions are very different, and they believe that the violent clashes will continue between them. (Köchin, 2004, p. 5)

UCM (Unione delle Comunità Ebraich Italiana), a research firm, in Italy requested a group of experts working at the La Sapienza University to do research about the intolerance among young people living in Rome. In the survey, 2200 samples in the range of 14 to 18 years of age were selected from more than a hundred different towns in Italy, more than 50% of the participants stated that they regard Muslims as "brutal" and "barbaric" and believe that they support the international terrorism (www.ucei.it/uceinfor up).

In Sweden, The Intolerance Report prepared on the basis of the data analysis obtained from a comprehensive survey of 10.600 students in final year of compulsory primary and secondary education by the organization called Living History Forum in cooperation with National Council for Crime Prevention showed that 7.7% of the students are intolerant against the Muslims to a certain extent,

while 14% of those show a fairly high level of intolerance. (Living History Forum and the Swedish National Council for Crime Prevention, 2004, p. 9)

In Spain, in a research with the title of "Islamic terrorism and religious fanaticism" conducted by a research firm named the Elcano Royal Institute in 2004, 80% of the participants stated to think that the people who apply the orders and the provisions of Islam have "authoritarian" characters, 57% of those think that they are "stern and prone to violence". (www.realinstitutoelcano.org)

According to the results of a study of Denzer research firm in Austria carried out in different years, the rate of those who do not want a Muslim neighbour was 19% in 1994, while it was 15% in 1999, it revealed that the rate increased to 25% in 2002. (Denzin, 2003, p. 328)

In a study conducted by the research organization named Church Research Institute in Finland in 2003, it was observed that 50% of the participants were in a negative attitude towards Islam, only 10% of them adopted a positive attitude. (Church Research Centre, 2004, p. 89)

In one of the public opinion researches done just after the murder of Theo van Gogh in Netherlands, more than 80% of the participants stated that additional measures should be taken to struggle with Islamist activists. (EUMC Report, 2006, p. 37)

When the results of all the field studies conducted in the process after September 11 attacks are examined, the causality relationship between the wave of being against Islam which can be defined as "Islamophobia" in the Western World, and actions and propaganda tactics of al-Qaeda and later Isis which has taken a more professional and effective initiatives in the same direction can be seen clearly.

Of course, there is a widespread consensus that racism or racial discrimination in the world are unacceptable forms of human rights violations. These are also the biggest concerns of the Council of Europe. Today, these two problems have started to take a multi-dimensional state and to become a serious concern with their stubborn appearances, desperate consequences and humiliating attitudes. To put it another way, the problem has gained a religious dimension in the process following the September 11 attacks, even it is in a state of incline to produce some connotations and associations such as "clash of civilizations" from hatred among religions. (Ramberg, 2004, p. 5)

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On the other hand, the determinations of many scientist and scholars who try a lot to address the facts related to the nature and the essence of Islamic Religion should be listened carefully.

Because of the murders and the brutal punishment methods applied by the organizations like ISIS, Islamophobic discourses that emerge in the view of Muslim religion and its members being a problem for all the world with the feelings of hatred and disgust that aroused everywhere have made the fact that this religion intrinsically focuses on peace, love, compassion and tolerance invisible. Islam has built gleaming civilizations which have represented and kept all the noble human values and lofty virtues alive for fourteen hundred years. It wouldn't be a wise approach to generalize the murders committed by a handful of criminal networks saying to act on behalf of Islam. The population of Islamic geography exceeds one billion. (Ihsanoglu, 2010, p. 11)

5. A Research on ISIS

Up to now, there have been a lot of academic studies about Isis and these studies have been mentioned in the framework of the citations above; but unlike the others, in this study, having integrity of overall framework of the results revealed in light of the above literature review, it will be tried to find answers to the questions listed below in the context of the answers given to the survey questions designed to learn what the society think whether ISIS itself and its propaganda techniques based violence are the reason or accelerating factor of Islamophobia which is ever-mounting in the world.

Research Questions 1. What are the religiousness levels of the participants?

Research questions 2. Do the participants believe Isis is an indigenous project?

Research questions 3. Do the participants regard Isis's understanding of Islam as right and healthy?

Research questions 4. Do the participants think the actions and executions applied by ISIS are in accordance with religion?

Research Question 5. Do the participants think that those kinds of actions of ISIS harm the image of Islamic religion and contribute to inflaming the Islamophobia in the eye of the world public opinion?

Research questions 6. Are the participants concerned about the future of Islam because of Isis?

6. Methods

In this study, the method of the literature review was utilized in the theoretical chapters. In the last chapter of the study, a comprehensive field research was carried out in the city center of Konya which is known as the most religious city in Turkey. The data obtained during the research were evaluated and analyzed through the programme of SPSS and the results were set forth clearly.

6.a) Application of the Research and Sampling

A field survey was carried out on 300 participants of different ages, genders, education levels and vocations in three central districts of Konya (Selçuklu, Karatay & Meram) to reveal the participants' views related to ISIS and whether this organization is a part of Islamophobia or not. This research was carried out by grounding on the data obtained from the studies and researches made up to now. By examining the data obtained from the study, due to the fact that it is especially necessary to determine the religious people's point of view, in order to reach healthy results, questions to determine the participants' religiousness index were asked. The data fundamental to the field study was obtained by face-to-face survey technique conducted with 353 people selected by the random sampling method by observing the possible widest range of religious diversity. As a result of preliminary analysis of these questionnaires, 300 questionnaires were subjected to analysis.

6.b) Data Collection Instruments

A questionnaire consisting of 15 questions was prepared in order to determine the participants' thoughts about religion and the religiousness levels, Isis and whether this organization is a part of Islamophobia or not. The scale is arranged in the 5-point Likert-type to determine the thoughts of the participants at these points. (1 = strongly disagree, 2 = disagree, 3 = Undecided Disagree Agree, 4 = Agree, 5 = Strongly Agree)

The scale was designed by partly utilizing the similar scale used in the field studies applied earlier by US and European academic circles as regards to the topic. The reliability of the scale used in this study (Cronbach's α) was calculated as 0.94.

The second part of the survey consisted of the questions to reveal the social-demographic characteristics of the participants such as the levels of education, average monthly income, marital status, gender and age.

The questionnaire created was examined by two experts for the surface validity before being applied in the field and it was arranged according to their recommendations. It was also pretested on 50 people in terms of observing the clarity of the questionnaire and seeing the problems that may be faced in the field in advance and after the final checks were finished, it was made ready for the application.

6.c) Analysis of Data and Tests Used

The field research was conducted in the central districts of Konya (Meram, Karata & Selçuklu) between the period of 25th December 2015 -to January 18, 2015 through face to face interviews with the participants. The obtained data were processed electronically by using SPSS 15. 0 statistical software.

During the analysis of data, respectively the Chi-square tests were made in order to determine the relationship between the religiousness level of the participants and the opinions about the activities of the organization named ISIS which emerged in relation to the religion and also the frequency analysis tests were made in order to reveal the relationship between demographic characteristics and the answers of all the questions.

Finally, the results whose significance levels are equal to p = 0.05 and less were subjected to the evaluation.

7. The Scientific Field Research Based on the Question of "Does ISIS's Way of Propaganda make it a Part of Global Islamophobia?"

The answers of the first two questions in the research are given below. The answers of each following question starting with 3 are crossed with these two articles.

First, here are the tables of the first two questions:

Table 1.

I define myself as a religious person	Number (N)	Percentage (%)
Strongly Disagree	7	2,3
Disagree	10	3,3
Undecided	49	16,3
Agree	169	56,3
Strongly Agree	65	21,7
Total	300	100,0

Table 2.

I fulfill the conditions of my religion	Number (N)	Percentage (%)
Strongly Disagree	4	1,3
Disagree	10	3,3
Undecided	60	20,0
Agree	164	54,7
Strongly Disagree	62	20,7
Total	300	100,0

Some of the crossed tables of the research are as follows:

Table 3.

I define myself as a religious person		God allows Muslims to kill the infidels who refuse Islamic religion					
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Strongly Disagree	Number	5	0	0	0	2	7
	Percentage	71,4%	,0%	,0%	,0%	28,6%	100,0%
Disagree	Number	8	2	0	0	0	10
	Percentage	80,0%	20,0%	,0%	,0%	,0%	100,0%
Undecided	Number	40	5	2	1	1	49
	Percentage	81,6%	10,2%	4,1%	2,0%	2,0%	100,0%
Agree	Number	121	28	15	3	2	169
	Percentage	71,6%	16,6%	8,9%	1,8%	1,2%	100,0%
Strongly Agree	Number	47	6	6	1	2	62
	Percentage	75,8%	9,7%	9,7%	1,6%	3,2%	100,0%
Total	Number	221	41	23	5	7	297
	Percentage	74,4%	13,8%	7,7%	1,7%	2,4%	100,0%

Chi-square value=28,924 P Value=,024

A meaningful relationship was found between the answers given to the questions "I define myself as a religious person" and "God allows Muslims to kill the infidels who refuse Islamic religion" (P value = 0.024 <0.05). As seen on the table, 79 % of respondents who gave the answers "I agree" and "I strongly agree' to the statement "I define myself as a religious person" rejected the statement "God allows Muslims to kill the infidels who refuse Islamic religion" at at high rate (% 88.2).

Table 4

I define myself as a religious person		I believe that ISIS was founded by some sincere Muslim groups who understands Islamic religion in a right way and serves it.					
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Strongly Disagree	Number	7	0	0	0	0	7
	Percentage	100,0%	,0%	,0%	,0%	,0%	100,0%
Disagree	Number	9	0	0	0	1	10
	Percentage	90,0%	,0%	,0%	,0%	10,0%	100,0%
Undecided	Number	47	0	0	2	0	49
	Percentage	95,9%	,0%	,0%	4,1%	,0%	100,0%
Agree	Number	150	14	1	0	4	169
	Percentage	88,8%	8,3%	,6%	,0%	2,4%	100,0%
Strongly Agree	Number	54	6	1	1	3	65
	Percentage	83,1%	9,2%	1,5%	1,5%	4,6%	100,0%
Total	Number	267	20	2	3	8	300
	Percentage	89,0%	6,7%	,7%	1,0%	2,7%	100,0%

Chi-square value=18,711 P value=,284

A meaningful relationship was not found between the answers given to the statements "I define myself as a religious person" and "I believe that ISIS was founded by some sincere Muslim groups who understands Islamic religion in a right way and serves it" (P value=0,284>0,05). As seen on the table, 97.1 % of respondents who confirmed the statement "I define myself as a religious person" rejected the statement "I believe that ISIS was founded by some sincere Muslim groups who understands Islamic religion in a right way and serves it".

Table 5

I define myself as a religious person		ISIS is a terrorist organization					
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Strongly Disagree	Number	0	0	0	0	7	7
	Percentage	,0%	,0%	,0%	,0%	100,0%	100,0%
Disagree	Number	0	0	2	3	5	10
	Percentage	,0%	,0%	20,0%	30,0%	50,0%	100,0%
Undecided	Number	1	0	3	3	42	49
	Percentage	2,0%	,0%	6,1%	6,1%	85,7%	100,0%
Agree	Number	3	0	5	26	135	169
	Percentage	1,8%	,0%	3,0%	15,4%	79,9%	100,0%
Strongly Agree	Number	2	2	1	3	57	65
	Percentage	3,1%	3,1%	1,5%	4,6%	87,7%	100,0%
Total	Number	6	2	11	35	246	300
	Percentage	2,0%	,7%	3,7%	11,7%	82,0%	100,0%

Chi-square value=29,081 P value=,023

A meaningful relationship was found between the answers given to the statements "I define myself as a religious person" and "ISIS is a terrorist organization" (P value = 0,023 <0,05). As seen on the table, 87.7 % of respondents who confirmed the statement "I define myself as a religious person" agreed with the idea that ISIS is a terrorist organization.

Table 6

I define myself as a religious person		ISIS harms the image of Islamic religion all around the world because of its wild actions and executions.					
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Strongly Disgree	Number	0	0	0	0	7	7
	Percentage	,0%	,0%	,0%	,0%	100,0%	100,0%
Disagree	Number	0	0	0	5	5	10
	Percentage	,0%	,0%	,0%	50,0%	50,0%	100,0%
Undecided	Number	1	0	0	7	41	49
	Percentage	2,0%	,0%	,0%	14,3%	83,7%	100,0%
Agree	Number	5	1	4	27	132	169
	Percentage	3,0%	,6%	2,4%	16,0%	78,1%	100,0%
Strongly Agree	Number	1	5	3	4	51	64
	Percentage	1,6%	7,8%	4,7%	6,3%	79,7%	100,0%
Total	.Number	7	6	7	43	236	299
	Percentage	2,3%	2,0%	2,3%	14,4%	78,9%	100,0%

Chi-square value=32,353 P value=,009

A meaningful relationship was found between the answers given to the statements "I define myself as a religious person" and "ISIS harms the image of Islamic religion all around the world" (P value=0,009<0,05). As seen on the table, an average of 79 % of respondents who confirmed the statement "I define myself as a religious person" agreed with the idea that ISIS harms the image of Islamic religion all around the world because of its wild actions and executions.

Table 7

I define myself as a religious person		The executions that ISIS carry out and publish regularly serve Islamophobia that is known as hostility to Islamic religion					
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Strongly Disagree	Number	3	0	0	0	4	7
	Percentage	42,9%	,0%	,0%	,0%	57,1%	100,0%
Disagree	Number	0	0	0	5	5	10
	Percentage	,0%	,0%	,0%	50,0%	50,0%	100,0%
Undecided	Number	1	0	3	8	37	49
	Percentage	2,0%	,0%	6,1%	16,3%	75,5%	100,0%
Agree	Number	7	0	23	20	119	169
	Percentage	4,1%	,0%	13,6%	11,8%	70,4%	100,0%
Strongly Agree	Number	7	2	11	1	43	64
	Percentage	10,9%	3,1%	17,2%	1,6%	67,2%	100,0%
Total	Number	18	2	37	34	208	299
	Percentage	6,0%	,7%	12,4%	11,4%	69,6%	100,0%

Chi-square value=55,079 P value=,000

A meaningful relationship was found between the answers given to the statements "I define myself as a religious person" and "The executions that ISIS carry out and publish regularly serve Islamophobia that is known as hostility to Islamic religion" (P Value=0,000<0,05).

Table 8

I fulfill the conditions of my religion		ISIS is right to kill, behead and burn the people who do deeds against Islamic religion					
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Strongly Disagree	Number	4	0	0	0	0	4
	Percentage	100,0%	,0%	,0%	,0%	,0%	100,0%
Disagree	Number	10	0	0	0	0	10
	Percentage	100,0%	,0%	,0%	,0%	,0%	100,0%
Undecided	Number	55	3	0	2	0	60
	Percentage	91,7%	5,0%	,0%	3,3%	,0%	100,0%
Agree	Number	151	8	2	0	1	162
	Percentage	93,2%	4,9%	1,2%	,0%	,6%	100,0%
Strongly Agree	Number	48	8	4	0	2	62
	Percentage	77,4%	12,9%	6,5%	,0%	3,2%	100,0%
Total	Number	268	19	6	2	3	298
	Percentage	89,9%	6,4%	2,0%	,7%	1,0%	100,0%

Chi-square value=27,188 P value=,039

A meaningful relationship was found between the answers given to the statements "I fulfill the conditions of my religion" and "ISIS is right to kill, behead and burn the people who do deeds against Islamic religion" (P value=0,039<0,05).

Table 9

I fulfill the conditions of my religion		ISIS is a terrorist organization					
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Strongly Disagree	Number	0	0	0	0	4	4
	Percentage	,0%	,0%	,0%	,0%	100,0%	100,0%
Disagree	Number	0	0	1	3	6	10
	Percentage	,0%	,0%	10,0%	30,0%	60,0%	100,0%
Undecided	Number	3	0	4	2	51	60
	Percentage	5,0%	,0%	6,7%	3,3%	85,0%	100,0%
Agree	Number	1	0	5	24	134	164
	Percentage	,6%	,0%	3,0%	14,6%	81,7%	100,0%
Strongly Agree	Number	2	2	1	6	51	62
	Percentage	3,2%	3,2%	1,6%	9,7%	82,3%	100,0%
Total	Number	6	2	11	35	246	300
	Percentage	2,0%	,7%	3,7%	11,7%	82,0%	100,0%

Chi-square value=25,489 P value=,062

A meaningful relationship was found between the answers given to the statements "I fulfill the conditions of my religion" and "ISIS is a terrorist organization" (P value=0,062>0,05).

Table 10

I fulfill the conditions of my religion		ISIS harms the image of Islamic religion all around the world because of its wild actions and executions					
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Strongly Disagree	Number	0	0	0	0	4	4
	Percentage	,0%	,0%	,0%	,0%	100,0%	100,0%
Disagree	Number	0	0	0	4	6	10
	Percentage	,0%	,0%	,0%	40,0%	60,0%	100,0%
Undecided	Number	2	0	1	8	49	60
	Percentage	3,3%	,0%	1,7%	13,3%	81,7%	100,0%
Agree	Number	4	1	4	26	129	164
	Percentage	2,4%	,6%	2,4%	15,9%	78,7%	100,0%
Strongly Agree	Number	1	5	2	5	48	61
	Percentage	1,6%	8,2%	3,3%	8,2%	78,7%	100,0%
Total	Number	7	6	7	43	236	299
	Percentage	2,3%	2,0%	2,3%	14,4%	78,9%	100,0%

Chi-square value=23,915 P value=,091

A meaningful relationship was found between the answers given to the statements "I fulfill the conditions of my religion" and "ISIS harms the image of Islamic religion all around the world because of its wild actions and executions" (P value= 0,091>0,05)

Table 11

I fulfill the conditions of my religion		The executions that ISIS carry out and publish regularly serve Islamophobia that is known as hostility to Islamic religion					
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Strongly Disagree	Number	3	0	0	0	1	4
	Percentage	75,0%	,0%	,0%	,0%	25,0%	100,0%
Disagree	Number	0	0	0	6	4	10
	Percentage	,0%	,0%	,0%	60,0%	40,0%	100,0%
Undecided	Number	2	0	3	6	49	60
	Percentage	3,3%	,0%	5,0%	10,0%	81,7%	100,0%
Agree	Number	7	1	16	19	121	164
	Percentage	4,3%	,6%	9,8%	11,6%	73,8%	100,0%
Strongly Agree	Number	6	1	18	3	33	61
	Percentage	9,8%	1,6%	29,5%	4,9%	54,1%	100,0%
Total	Number	18	2	37	34	208	299
	Percentage	6,0%	,7%	12,4%	11,4%	69,6%	100,0%

Chi-Square value=86,129 P value=,000

A meaningful relationship was found between the answers given to the statements "I fulfill the conditions of my religion" and "The executions that ISIS carry out and publish regularly serve Islamophobia that is known as hostility to Islamic religion" (P value=0,000<0,05).

8. Results and Discussion

ISIS is a very controversial Islamic organization. What is more, it has directly brought the Islamic religion and its outlook at the world on the agenda of the world. To put it in another way, just after the fact of ISIS comes out in the world, people have begun to ask the questions such as "Does Islam justify or reinforce the violence and terrorism?" and "Are Muslims really so much prone to violence and terrorism?" This field research was carried out in the centre of Konya which is said to be the most religious city in Turkey so as to find out the answers of those questions on a scientific level.

After the application of the questionnaire, the data obtained from the research were analyzed on the programme called SPSS. Then they were interpreted and evaluated with a great care. Besides, some of the tables are given at the end of the work. The general conclusions derived from the whole tables are as follows:

First of all, most of the participants who define themselves as "religious" and also the ones who says that they regularly implement their religious duties in daily life think almost the same things owing to all questions. In this context, most of the participants who define themselves as "religious" and also the ones who says that they regularly implement their religious duties in daily life say that they do not approve the radical Islamic movements despite they accept the notion of "Islamic state" in their religion.

Most of the participants do not accept that the people who refuse the Islamic religion should be killed just because of that reason and an overwhelming majority of them reject the argument that ISIS was found by sincere Muslims who have a good and beneficial purpose. Likewise, they say that ISIS is a terrorist organization with more or less the same rate.

Most of the participants think that the ways of propaganda of ISIS such as beheading and some other similar violent executions and serve them to the world media regularly shade the positive contents and bright image of Islamic religion. They also think that those sorts of propaganda based on violent actions inflame the Islamophobia in the world to a great extent.

Another important factor that attracts attention of the whole world and so has to be mentioned at this point is that ISIS especially prefers the color of black for clothes and flags in spite of the fact that the color of black symbolizes "evil" in all cultures in the world. To some people, this case implies that the organization was edited by some power centers out of the Islamic world or at least make it open to their manipulations.

In conclusion, it is understood that most of the people in Konya that is supposed to be the most religious city in Turkey are not prone to accept the ideas and actions of the ISIS and they also believe that it is a western-originated organization.

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