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ISLAMIC STATE AND TALIBAN: HOW GLOBALIZATION HAS AIDED THE SPREAD OF TERRORISM THROUGH SOCIAL MEDIA AND THE INTERNET

Bachelor Thesis

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ABSTRACT

The Syrian Crisis has become a vital source for the current extension of terrorism. Out of the crisis has emerged an extremist group, Islamic State, which has become not only a troubling actor in the region, but also in the West. The global aim of Islamic State has emerged into creating a worldwide caliphate through enforcing their versions of Islam by implementation of Sharia law – all others religions are unaccepted as well as other Islamic directions. The way in which they implement their aims is through spreading propaganda through social media and the Internet. The following thesis will seek to what extent has globalization made an impact on the spread of terrorism and what could be considered possible solutions to combat the spread of terrorism. The research is done through analyzing various methods used by Islamic State and Taliban to comprehend the differences created by globalization and to what extent have technological advancements made a difference in the spread of terrorism.

Keywords: Syria, Islamic State, Taliban, terrorism, social media, Internet, globalization.

INTRODUCTION

It is evident that as time moves forward, aspects such as science, economy, and technology also advance. Cultural globalization has been direct implication of the liberal development of the world. A part of this is also the way in which technology has advanced and developed in the last two decades and it cannot be said that we are not reaping the benefits of it. The Internet and social media have been technological advancements, which are incorporated into the daily procedures of individuals around the world, providing communication between individuals as well as convenient and fast spread of information and news. The benefits of these technological advancements have thus not been disregarded by groups of individuals who know how to use them to their advantage and the disadvantage of the global society. From the Syrian Crisis, which began in 2011, emerged a group of militants called the Islamic State.

Their initial aims through which they gained a great following was merely the defeat of Assad's regime, which brought great support from the Syrian citizens. As time progressed, Islamic State widened their ambitions to form a worldwide caliphate and gain authority over all Muslims of the world by enforcing the following of most fundamentalist branch of Sunni Islam and Sharia Law. Reasons behind Islamic States elevating ambitions can be linked to their ability to embrace cultural globalization, a weapon not available to many of their predecessors, more specifically the use of social media and the Internet to their advantage. Videos of beheadings, shootings, Western attacks on Muslims as well as rape of Muslim women by Westerners were materials that were first used by the Taliban already two decades ago, but the concern arose from the way Islamic State realized to use the Internet and social media in order to mass spread the materials. The Islamic State has advanced greatly from fundamentalist methods of the past and has thus become as an example for other conservative and fundamental organizations that have seen technological advancements as wrong. The reason behind the comparison of the Islamic State and Taliban lies behind an understanding of the two terrorist organizations. Their implementation of Islam, strict regulation of women, discrimination of other religious directions, conflict with official governments in the region as well as their tactics and propaganda used for spreading messages to widen their influence.

The similarities have therefore given a large base for comparing and distinguishing the differences created by globalization and how globalization has helped the structure of the organizations evolve.

The hypothesis of the following thesis is that globalization is the reason behind the spread of the Islamic State and that globalization itself can be used to resolve the Syrian Crisis, which will thus erase the necessity for Islamic State as a whole. For this, the following thesis aims to find out what role has globalization played in modern terrorism and what methods could be used to counteract the spread. Through comparison of two extremist groups during different eras, the progress in methods can be seen. In addition, possible solutions for the Syrian Crisis as well as the growing spread of terrorism are covered. More specifically, the thesis will focus on the following research questions:

1. How has the Syrian Crisis paved the way for Islamic State to emerge?
2. What means do Islamic State and Taliban use to spread their messages?
   a. When comparing Islamic State and Taliban, as a result of the difference of era, what are the differences in methods?
3. Is globalization linked to spread of terrorism?
   a. In terms of terrorism, is globalization good of bad?
4. What are possible solutions to the Syrian Crisis and can globalization be considered as a part of the solution?

The thesis will first give an insight into the theoretical viewpoint. Firstly, on how cultural globalization is behind the technological advancements used by Islamic State and how the Taliban's lack of technological knowledge left them a mere shadow of Islamic State. Secondly, a more in depth look into a structural framework of terrorist groups through the Social Movement Theory. The Social Movement Theory finds support for the necessary criteria in order for an extremist group such as Islamic State or Taliban to emerge in the first place. To continue, the thesis will give an observed overview of the history of the Syrian Crisis through which Islamic State thrived and what the current situation has come to. The paper will continue to give an overview into the usage of social media and the Internet after which proceeds an in-depth analysis of the way in which these methods are used by extremist groups such as Islamic State and the Taliban. The Bachelor thesis will end with a discussion into the theoretical approach and suggested solutions into the spread of terrorism by globalized means.

The research method for this Bachelor thesis uses a qualitative method and is done by analyzing official recruitment videos, social media accounts, statistics of Internet usage as well as translated documents, which have been published online.

1. THEORY

1.1. Cultural Globalization

The positive and negative impacts of globalization are always up for a debate, as it is possible to find agreements with both sides. In the case at hand, it will only remain topical to distinguish the importance of cultural globalization and implications it has upon terrorism through social media and the Internet. Having created an open window for sharing, technological advancements have been a large factor in cultural globalization. Through media outlets such as the Internet, television, radio, or telephone, cultural boundaries are being swept away. This has been a major way for various cultural values, norms, and habits to be spread through out the world. It is important to educate oneself through globalization about various cultures and languages of the world but at the same time, maintain ones cultural identity as well.

Movement of people and spread of culture are in a way intertwined and cannot exist without one another. Spread of liberal values and habits creates a much more tolerant and accepting community, which therefore leads to more active movement of people through allowing more open borders. This in exchange means that culture is shared and brought into new destinations, intensifying cultural globalization (Cultural Dimension of Globalization WHO). In contrast, many countries try to impair the global direction towards cultural globalization. Countries such as North Korea and Cuba ban citizens from leaving the country for either travel or business purposes for the fear of emigration. Due to severe poverty and maltreatment of the citizens, it comes as no surprise why emigration would occur frequently if borders were open. Nevertheless, through banning movement of people, North Korean and Cuban culture are very exceptional and remain concentrated in their country. Travelling to these countries has become more possible within the years, allowing people to catch a glimpse into the cultures and bringing emotions and fragments of the culture back to their native homes like it is accustomed in all other parts of the world. In a way, the pressure caused by globalization is allowing for greater rights and more liberal approaches from the

parts of governments. The countries mentioned above have in a sense been left untouched by technological globalization as well. Merely local and government approved media is allowed and information available to the rest of the world is cut off for them.

1.2. Social Movement Theory

Terrorism and political anxiety have never been as urgent as they are in the world today. This can be considered as a factor on why the topic has no real theoretical or methodological research to explain more thoroughly why and how terrorist organizations are able to spread, exist, and succeed. Although terrorist organizations cannot be considered as mere social movements, it is clear that the structural similarities allow for a much clearer understanding of how and why terrorist organizations are able to establish as strong and supported entities. Therefore, the closest interpretation of the nature of terrorist groups can be found in the nature of social movements characterized by the Social Movement Theory proposed by John D. McCarthy and Mayer N. Zald (1977). The origins of the theory proposed an explanation behind group organizations and their actions taken against existing state affairs. The theory finds shared grievances to be the main common ground between individuals who indulge into group organization. Another aspect outlined by McCarthy and Zald suggests factors such as resource mobility to be another great factor of impact on the overall aspect of group organizations against state affairs or governmental entities. Resource Mobility focuses on using human, financial as well as political resources (Simpson 2014) to gain and build up a following though building a collective image and creating a sense of motivation for a group identity. Through this, all members will feel proud to be a part of and will want to remain faithful.

The Social Movement Theory also identifies that in order to build up to these grievances and common ground, many conditions need to be met. In order for such a group to thrive, the political atmosphere must be in the correct conditions to allow it to succeed and grow. From there on, the establishment of leaders and the directive to remain faithful to these leaders becomes the leading pillar upon which group organizations work on. The establishment of a great leader will thus continue enforcing grievances, which will then continue on the life cycle of the group.

The way in which terrorist organization emerge and thrive is not very different from movements in the 1960s, upon which the theory was originally based upon. In the case of Islamic State, the political environment was at a perfect state for an extremist group to emerge. Through shared grievances against the current Syrian regime, following and approval began to increase. This followed by creating a common image and front which individuals wanted to become a part of. These starting factors can be found from the Islamic State's origins and thus the Social Movement Theory allows for a theoretical perspective and explanation for the reasons behind the success creation of Islamic State.

2. BACKGROUND

2.1. Syrian Crisis

In order to put into perspective the actions of various extremist groups, it is vital to further explain what are at the origins of such organizations. The Syrian Crisis can be considered as a pivotal starting point for the current worldwide crisis involving refugees, terrorists and cold relations between states. In 2011, unrests about the Syrian regime were finally realized through peaceful protests in multiple cities around the country after the arrest and torture of fourteen students becoming the trigger. The students were accused of writing slogans around city walls, which stated, "The people want the downfall of the regime" (BBC 2014). The arrests happened in a southern Syrian city called Deraa. Although many other cities were involved in protests, Deraa easily became the center of attention for the origins of the crisis. The nature of the demonstrations were peaceful, with citizens practicing their right to express their viewpoints and discontent with the current regime as well as the injustice over the capture and strict punishment of the students.

Syria is governed by a strict dictatorship of Bashar al-Assad, whose family has been in direct power for decades. Commonly in case of a dictatorship, freedom of speech is not exercised or might even be considered forbidden. Often individuals are scrutinized on a personal level – incarcerated, tortured or even executed. In the case of the protests occurring in Deraa, the number of participants would have overwhelmed any possibilities for individual prosecution, which lead to what we currently know as "Friday of Dignity" (Abouzeid 2014). "Friday of Dignity" involved Syrian national troops opening fire against protesters who tried destroying a statue of Hafez al-Assad, previous dictator and father of Bashar al-Assad. Although destruction of public property should be considered illegal and offenders should be charged, it can be said that publicly opening fire on the streets is too severe for any type of punishment. It is obvious that this only served as an excuse in order to come down on the whole community and show that President Bashar al-Assad's regime can not be opposed without consequences.

The aftermath of the violence resulted in 4 deaths and dozens injured. This should have been taken as a direct sign towards the governments issue involving the protests but out of respect and mourning, citizens of Deraa gathered once again to the streets – aftermath of which was another death added to the toll of the previous twenty-four hours. In attempt to suppress and intimidate the citizens, the outcome was quite the opposite. Considering that initially the protests were merely aimed at the desire for freedom and discord with the current methods of the government, after a violent retaliation, citizens had a much more distinct aim – to directly condemn the leadership of president Bashar al-Assad and to remove him from power (Clanet 2011). By that time, news of such dishonorable action on part of the Syrian government had spread all around Syria and protests had extended to cities such as Homs and Hama as well as various districts of Damascus, the capital of Syria. This sort of atmosphere creates an ideal opening for groups or organizations to emerge and manipulate their means. When considering a country where most of the ordeals are peaceful, extremist groups are considered a minority and are enclosed to their specific niche.

As of 2011, the territorial control has been changing with Syrian Armed forces, opposition forces, the Kurdish and Islamic State taking control over various parts of the country (BBC 2015). One of the largest issues currently has been said, according to the United Nations, is that the emerging international conflicts around the area including Islamic State are drawing away attention from the origin of the crisis. Although Islamic State is now seen as a part of the conflict, it has shifted from a fight to save the Syrian people, to a fight against Islamic State and the terror created by the extremists (UN News Centre 2015). When considering situations in main cities of Syria such as Homs, Damascus, Aleppo, and Kobane a few years into the crisis, peace was still nowhere in close proximity.

Damascus, the capital, has mainly been surrounded by the Syrian Armed Forces lead by Assad's regime. The Syrian government has managed to maintain control over its territories in the capital through airstrikes and negotiations between various armed forces. As seen from Appendix 1, the opposition has also been present near the capital due to the areas importance in control over the government and nation itself. Since the opposition is simply against the current leadership of the country lead by Bashar Al-Assad, conflict between the two continue to arise since neither is willing to give in. The city of Homs has been at the center of the conflict since the start due to the opposing forces acting up against the current regime. Since the opposition started its actions there, it was largely under the control of the opposition from

the beginning of 2011 until 2014, when Syrian Armed Forces managed to gain back vital territories to the conflict (Ibid).

Therefore it is seen that, the opposition had been forced to retreat from regions in Homs, which were in their control for three consecutive years since the beginning of the crisis. Damascus remains a more vital area for the opposition, and therefore their presence remains in focus in the region as well. The city of Aleppo sees constant changes in power due to the area being heavily surrounded by both Syrian Armed Forces as well as the opposition. It seems that the two regimes are at quite equal forces in the city due to the shifting of power. This constant shifting allows for harsher conditions and larger conflicts on the grounds resulting in a nearly destroyed city and unbearable living conditions for the citizens that are left after large amounts of casualties and emigration.

Compared to the cities of Homs and Damascus, Aleppo is located much more north and in closer proximity to the control areas of the Islamic State, adding on to the parties, which are in conflict. The Islamic State remains a minority in Aleppo, which cannot be said about the city of Kobane, located within the hotspot of control for the Islamic State. Kobane has a strong population of Kurdish militias due to its positioning near the Turkish border. The city was under the control of the Islamic State as of 2014 until January 2015, due to major fight backs from the Kurdish (Ibid). Although power has been seized back to the Kurdish, the area around the city still sees a strong Islamic State population, which can definitely undermine the current Kurdish power in Kobane. Compared to the situation in March 2011, circumstances have definitely continued to escalate into a more complicated standing. More and more areas are being seized by the Islamic State which complicates the situation in Syria even more, but not only is Syria affected, but the Islamic State has managed to affect the international feeling of security in the whole world.

2.1.1. Current Situation

In 2011, the Syrian population was close to reaching 22 million citizens (Syrian Arab Republic Data, TWB). Today, in April 2016, the population has dramatically dropped to 18 million citizens (Total Population, UN). 6 million of the population are officially displaced and have been forced to leave their homes in order to escape the war. This has lead to

immense poverty and job losses as well as leaving almost half of the Nations children without education (BBC 2016).

The reoccurring violence that has been going on since 2011 has made a big impact on the State and the numbers are very vividly showing just that. Since the conflict is between many parties, it is important to see the consequences to all of their actions. Besides the fact that the Islamic State and the opposition of Free Syrian Army combat each other as well, in a sense they fight for one common reason – to defeat Bashar al-Assad's regime. The mere reason that splits them, and voids them of forming a stronger and united front is the fact that Islamic State wishes to form a caliphate and a State of its own – Free Syrian Army wishes to merely reinstate a democratic reign into Syria and defeat Assad's decades long regime.

Fighting back from the other side is the current regime's forces and the support it receives from countries such as the Russian Federation. Russia has enforced airstrikes upon Syria in order to fight the rebels who aim to dismantle Assad's regime. This has lead to major destruction in the bombed areas as well as thousands of civilian deaths. The United States on the other hand has been using airstrikes in order to specifically fight the focal points of Islamic State. Overall, these military conflicts seem to not make that great of an impact on defeating the rebels of Islamic State, but bring along more destruction and chaos to civilians who are under direct distress and danger. Due to the large grasp of influence of Islamic State, the current situation is no longer only about Syria and the neighboring region. As retaliation for the airstrikes against Islamic State, terrorist attacks have been launched in many parts of Europe.

On November 13, 2015 Paris, France was attacked by six simultaneous organized terrorist attacks. On March 22, 2016, similarly coordinated attacks occurred in Brussels, Belgium. In both cases, many were injured as well as large numbers left dead. Although official statements behind the reasoning of these attacks cannot be known, it can be presumed that the Paris attacks were as retaliation for airstrikes in Syria and Iraq and the Brussels attacks for the capture of Paris attacks organizers. This shows that military actions have created a window for Islamic State to retaliate across the world.

From the documentary "Syria: Across The Lines" (Lambert 2014), true views of current situations are shown from two main sides of the rural frontlines. Towns are bombed multiple times a day, as well as hospitals and other areas where civilians are located. Locals who had

been regime employed police officers are forced to become fighters against neighboring rebels and Assad's regime in order to guarantee safety for their village.

3. ANALYSIS

3.1. Methods

Both Islamic State and Taliban have various methods for recruiting, spreading their message and influencing their audiences. In order to fully comprehend the differences in methods and differences in eras we must elaborate on their distinctive methods and compare them to reach a conclusion. The Internet and social media have been the most efficient methods, thus being the major aim of the analysis in this thesis. Through elaborating on methods, it can be then placed into Islamic States methods and Taliban's to expand on their practices.

3.1.1. Internet

The Internet as an aspect of cultural globalization can be considered as one of the largest and most wide spread features. From the Western capitals of the world to rural areas of the Middle East, the Internet seems to have become available to everyone. As said by the United Nations Secretary-General Ban Ki-moon, "The Internet is a prime example of how terrorists can behave in a truly transnational way; in response, States need to think and function in an equally transnational manner" (UNODC 2012). This statement is an ideal example of how to fully understand the war on terrorism. No longer does war mean tanks and bombs alone. Cultural globalization has brought the Internet to us, which then brings the war to us. Although social media is the largest amplifier of terrorism at the moment, the Internet has many other directions through which to influence its audience as well.

By definition, the Internet is a worldwide computer network that can be accessed by a computer, mobile, a game console, or any other device with the required technological advancements. Internet access to these devices can be provided through wired or mobile networks – device specific access is thus required. An Internet user, by definition, is someone who has access to the Internet within their residence, by having working hardware (computer,

tablet, mobile, etc.), an active Internet subscription, and all time availability to it (Internet Users, Internet Live Stats 2016).

On March 31, 2016 at 16:30, there were 3,338,897,773 Internet users in the world (Ibid). This is calculated through the Worldometer's RTS algorithm that processes data elaborated through statistical analysis after being collected from the International Telecommunication Union, United Nations Population Division, the World Factbook by U.S. Central Intelligence Agency and many others. Around 40% of the worlds population is connected to the Internet – the amount compared to 20 years ago is an astonishing 1% as can be seen on Appendix 2. By a 2016 July 1 estimate, Syria has 5,502,250 Internet users, which makes 29.6% of the population (Internet Users by Country, 2016). When considering these estimates, it needs to be taken into account that 4.8 million (OCHA 2016) people have left the country due to the massive war between the governments, Islamic State and opposition.

In the case of Iraq, Internet users come to a total of 4,892,463 making 13% of the country's population. It can be said that Syria has greater access to the Internet and devices to use it. As of July 1, 2013 comparing regional statistics shows Asia as the largest user of Internet, Europe being the third largest after the Americas, which can be seen from chart in Appendix 3 (Ibid).

3.1.2. Social Media

Through the assertive globalization that occurs in technological advancements, it is no surprise that the Middle East is affected by it tremendously. According to a survey by Pay Fort, a company in the business of e-commerce, the last five years have been essentially the most vital years in social media development and are becoming more and more a deciding force to be considered. As seen from the statistics at hand, it can be seen that the Arab region has a very high number of users – a reason for this can definitely be the fact that "Populations in the Arab Region are relatively young, with majorities in many countries aged under 25 years. One-third of the Arab Region is under the age of 15 years and one-fifth are youth, aged 15-24 years" (Mirkin 2013).

The top three networks used in the Middle East are Facebook, Twitter, and Instagram (Payfort 2015). Facebook being the first social network introduced in the region and due to its versatile nature, it is imminent why it has become a leader in its field. Therefore it becomes

impending, that social media has become a part of ones everyday routine and affects not only the society but businesses and economy as well. Through understanding social media usage habits of the Middle East, we are able to more clearly identify how extremist groups are able to use social media to their advantage and through what is the spread of terrorism becoming easier.

The Arab Social Media Influencers Summit has produced the first social media study, which shows clearly the usage habits of individuals in the Middle East. The study was composed of a qualitative research module and a quantitative survey sampling more than 7000 users across 18 Arab countries. Therefore an equal understanding of social media coverage can be perceived from it and analyzed in order to understand its meaning in the sphere of terrorism.

The population in the Middle East is considered youthful having more than one-third of the population in each country of individuals aged 25 or younger. The considered youth represents the majority of social media users in the Arab world leaving the total users of ages between 16 and 34 years at 77%. According to the study, 55% percent of individuals mainly use social media to stay in touch and connect with people with 12% watching videos, listening to music and seeing posts what others share. When considering Syria, 97% of social media users are active on Facebook, 14% on Twitter and 12% on Youtube. Taking into consideration Iraq, 88% of users are active on Facebook, 22% are active on Twitters and 21% on Youtube. (Arab Social Media Influencers Summit 2015) All of these platforms are considered as sites, through which propaganda, posts encouraging radicalization, and recruitment videos are posted and shared. When comparing all 18 Arab countries analyzed, Syria has the highest percentage of Facebook users with 97%, having Lebanon come in second with 95% of users. The Arab society sees both positives and negatives in the impacts of social media and both sides are represented in the study as well.

Positive impacts on the Arab society are considered to be connecting people, instant sharing of news and information, help in learning, entertainment, and allowing a wider range of opportunity for job hunting. On the other hand, it has declined personal interaction, addictive, being exposed to improper material, inaccurate information, and incompatibility with the Arabic culture. According to the findings, 5 clusters have been established through distinguishing user habits. The clusters are considered achievers, social butterflies, pragmatics, escapists, and explorers. The most dangerous cluster for extremists to attract will

be the "escapists". According to the study, the individuals at hand wish to be sociable, but possibly lack the circles in which to do so. These individuals can be considered trusting and gullible. Social media allows for them to be social without feeling shy, allowing for protection that the Internet provides for them. Although the study focuses on the Middle East, it is obvious that this cluster can be considered the most dangerous around the whole world. Shy individuals with many issues in their real lives are gullible and can be reaching out to the Internet for communication and comfort. It is what they find on these social media platforms that can easily tilt them in either direction – towards extremism or not. The Arab world as a whole finds social media as a "life enhancer", through which it is possible to brighten up one's day and to add excitement to their lives – being connected through social media makes them feel alive. A quote from a 15-24 year old Iraqi female, "Social media makes me feel happy", shows that it is most definitely an inseparable part of the daily life of Middle Eastern youth.

Social media has been divided into three backbones, which support all other activities: communication, knowledge and entertainment. Communication is considered the main attraction through which individuals are being active on various platforms. "It improves connections among people by offering them a means to communicate clearly without any hassles. It reduces cross cultural and geographical boundaries across continents. The world with social media has no boundaries!" This opinion gives the impression that people feel closer to one another through social media and that travelling the distance is not such a big issue anymore. The second backbone is the ability to gain knowledge and the ability to learn about any topic one may wish to know about. The ease of communication combined with the want for knowledge, is thus the backbone for globalization and creating a more flat and intertwined world. Although it is possible to gain knowledge and information from other platforms than social media, social media still remains the platform through which particulars can be shared quick and easy. On the other hand, especially in the Syrian and Iraqi region, social media can be used for disrespectful contents and unregulated posts. According to Arab users in the Syrian and Iraqi region, illicit content can spread freely though social media – as a it is said that the lack of regulations and check on content is the main issue for opposition.

The fact that users find social media unregulated, it is possible to understand how the Islamic State has been able to freely spread messages in order to further their agenda. These are also many reasons behind why Arab users feel that social media is incompatible with their

culture, pushing social boundaries and allowing for meeting new people/strangers which is highly frowned upon in the Arab culture. As mentioned previously, users who are sensitive or more prone to information provided on social media are the most dangerous for them being completely gullible and open to what is thrown their way. Within the solutions proposed for the situation, a countering method will be provided, which will oppose Islamic State's method using the same manner as them.

Although many of the individuals have originated from Europe, to which these statistics do not apply to directly, the Muslim youth of the world are clearly similar – having similar issues worldwide and similar grievances upon which it is possible to build up a community. Culturally, the Muslim community has similar circumstances in their home country as they do in Europe or other parts of the world. That being said, the circumstances might be similar, but are intensified through grave differences between Muslim and non-Muslim's in their vicinity.

3.2. Extremist Groups

The reason for comparing Islamic State and Taliban is to comprehend more deeply the relations between similarities and differences of the two. Main similarities between the two organizations are that the reasons behind establishment and regulations are fairly strict and similar. Although their regulations were similar to begin with, what largely separates them is the attitude towards fellow Muslims. The differences relate to globalization - most of Taliban's army is present and they recruit locally – but Islamic state has an online army all around the world, which might not locally even be a part of Islamic State.

3.2.1. Islamic State

In order to comprehend the lengths Islamic State can reach, it is important to analyze materials released to the public through the Internet and social media as well as the outcomes and the impacts they have had on individuals who consume such materials. Islamic State has developed through out the past decade, being empowered by various occurrences in the region. In the period up until 2013, Islamic State carried the name of Islamic State of Iraq and carried its weight in the light of the Iraq War. As of 2010, its leader was appointed as Abu

Bakr al-Baghdadi (Shadid, 2010). Since the neighboring Syrian Crisis brought much attention to violence against demonstrators and also the militarization of the conflict (Rodgers, Gritten, Offer, Asare 2015).

Islamic State of Iraq begun sending its experienced members over the borders into Syria in order to establish ground control in the neighboring country and to widen its grasp of control. The Islamic State's interests remain as the discovery of the empty spot that the nation had been demanding. The Free Syrian Army is not enough to step against the regime, and Islamic State saw a possibility to raise a large army against the regime. The spread of control begun with recruitment and division of cells throughout the region. The contact member within Syria was Abu Muhammad al-Julani (Ibid) who was the leader of the movement in August 2011. The period between August 2011 and April 2013 was a very active period for the establishment of Islamic State. As a local Syrian front, the group called itself Jabhat al-Nusra or al-Nusra Front (Ibid). Its timing was ideal due to its opposition to the Assad's government, and the way Assad was assaulting it's citizens. This was the method through which al-Nusra was able to gain popularity at such a high pace. Due to the vicinity and years of connectivity between Islamic State of Iraq and the al-Nusra Front, it was a matter of time before the forces were joined for a larger cause. The 8th of April 2013 marked as the official mergence of al-Nusra Front and Islamic State of Iraq, under the name of Islamic State of Iraq and Al-Sham (MEMRI 2013).

June of 2014 marked as a turning point for Islamic State, in the sense that it did no longer only reside in the areas of Syria or Iraq, but had spread its branches to other extremists who had become involved in the cause. The 29th of June 2014 signed the day that Islamic State of Iraq and Al-Sham claimed it's self a worldwide "caliphate" of the Muslim world (Lawrence, ABC AU) and establishing itself as simply the Islamic State. A caliphate by definition is an Islamic State, which is lead by a caliph (political and religious leader and successor to prophet Muhammad) and whose power is absolute over the whole Muslim community in the world. This was also the occurrence of the name change from Islamic State of Iraq and Al-Sham to the Islamic State (Kadi, Shahin 2013). By establishing a caliphate, Islamic State aims to restore the 7th century Sharia Law and combat the emerging Western principals of the world. According to Jürgen Todenhöfer, the first journalist to ever have access to the inner workings of Islamic State, the frequent ideologies that reached him during his ten day stay in their enclosed territory were, "All religions who agree with democracy

have to die." and that Islamic State aims to "conquer the world" (Withnall 2014). This sort of approach is why the topic of Islamic State has become more and more of an actual matter in the West, since as of recently, these threats have not merely remained as words. Islamic State not only targets the West, but the Muslim community that does not share the same interpretation of the Quran as they do, are to be abolished as well. This has lead to a spillover effect from the Syrian Crisis into the refugee crisis, which reached Europe in the summer of 2015. First aspects of the Islamic State actions that caught the West's attention were videos of their military fighters beheading journalists and capturing military personnel and posting it on social media to reach the rest of the world. An extract from the Koran states:

"So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds." (Quran 47:4)

The representation of Islam and the Quran is what Islamic State and their followers thrive upon. It is what attracts its followers and prospers its spread. Religion is a powerful tool and the leadership of Islamic State uses it to the fullest extent. For the extremis group, whom ever does not follow the same path of the Quran as them is considered as a disbeliever, this including fellow Muslims and not to mention other Western religions or non-religious ways of life. Terrorists use terror to strike fear and beheading a United States journalist John Foley in 2014, became a pillar that introduced Islamic State into a much larger technique of terror. As of then, dozens of videos of beheadings have surfaced the Internet created as warnings towards the West and retaliation towards anti Islamic State fighters.

The media and online networks have become one of the main sources of propaganda. Masterminds behind the movement have established a smart and functioning method to spread their perspective of Islam and in the recent years it has been highly successful. Thousands of cases have been confirmed about individuals from the West leaving their homes and values and joining the purposes of Islamic State in the Middle East. Although it might

seem that young adult males would be a target group for Islamic State to recruit, it has become evident, that females are as useful as males. When considering human rights by which the West lives by, it is important to bring out a few examples by which Islamic State does not reconcile. A few extracts from the Universal Declaration of Human Rights express clearly the liberal attitude towards religion especially, that being the pivotal point behind Islamic State's rationality. A few examples include:

> "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. " (Article 2 UDHR)

> "Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him." (Article 10 UDHR)

> "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance." (Article 18 UDHR)

Articles 2, 10 and 18 are merely examples, which create fundamental differences in the ideology of the West and the ideology of Islamic State. Islamic State interprets Islam in the way in which it is convenient for them, and in order to gain their end goal, human rights are left aside. For the organization, it is important to be able to gather numbers, and by increasing the numbers of fighters they have at their sides, they are able to expand their empire. Islamic State has spotted an ideal category of individuals who are especially vulnerable to what they are saying. Young Muslims in the West are at a difficult situation to begin with – although being born into the freedom and liberalism of the West, the family has still been raised with

local Muslim values. What occurs in the family life in comparison to what is occurring in the social lives of these young people creates a conflict and weakness to their sense of self. These people with a weakened sense of self are the main targets of Islamic State's propaganda.

A perfect example of how Islamic State influences the minds of the young audience is through recruitment videos. "Flames of War" is a 55-minute video released by Islamic State in 2014 that promoted and encouraged the start of a revolution. The video uses well-adjusted graphics, live footage, and night vision scenes, which highly resembles a Hollywood-style action movie (Ruble 2014). Many scenes are shot from a first-person point of view, adding to the effect of the whole thing being a video game, where the watcher is in control. Not only are the production effects appealing, but so is the message. The message in the videos encourages the young to join the revolution, which Islamic State is trying to start. As previously mentioned, Islamic young in the West are at a weakened state to begin with, which is why it is easy to tip the scale on what their beliefs are from simple videos and propaganda online. A large attractor for foreign Muslims is the fact that Islamic State claims to fight the war against Bashar al-Assad's regime – a war that the West blatantly watches from the sidelines. This sort of trashing of the West lights a small fire within the individuals whose minds are open for information as they have questions regarding the issues occurring in the Middle East. Islamic State also promotes, that in order to live a life of Islamic purity, these actions that they are taking are inevitable.

When a young Muslim is faced with a question of whether or not he or she wishes to fill the command of Allah and live a life of Islamic purity, the answer will simply be yes, since being against the will of Allah is against Islamic law and what she has grown up with. This becomes a critical point for the person, as she will be more inquisitive about following Allah in the correct manner and supporting fellow followers. As said previously, Islamic State aims at recruiting young viable individuals, whom are easy to persuade in their religious paths as well as whose capabilities are ideal for fighting in the Islamic State army. But these videos and posts are not only limited to fighting and criticizing the West – they also have gone out of their way to have the videos include extracts for a much softer audience – the female Muslim community. In order to widen the Caliphate and create an everlasting society, female recruits are just as essential. These social media posts and videos aimed at recruiting young women promote a few key factors, which have become an attraction point for them. Islamic State advocates, that by joining the frontier of the Caliphate, they are joining by allowing for the

Caliphate to thrive. When arriving in Islamic State, you will be found a husband and married, no rent or communal bills, monthly food and allowance is given per family member, medical check ups are free – these are the ways which the Islamic State appreciates your loyalty to Allah. The following extracts from the Quran depict a large difference between a key element in young individuals lives in Islamic faith and the Western world – dating and love life.

> "Tell the believing men to reduce some of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do." (Quran 24:30)

> "And tell the believing women to reduce some of their vision and guard their private parts and not expose their adornment except that which necessarily appears thereof and to wrap their head covers over their chests and not expose their adornment except to their husbands, their fathers, their husbands fathers, their sons, their husbands' sons, their brothers, their brother's sons, their sister's sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women." (Quran 24:31)

Dating in the Western world implies that women are to meet men who are prior to the meeting, strangers to them and often also strangers to their family. It also therefore requires for interaction between man and woman, including looking each other in the eyes. According to the Quran, when facing a stranger of the opposite sex, one must not directly have eye contact with them. This can be considered as a means towards further attraction. As it can be seen, these sorts of principles create an issue for young Muslims who wish to marry, either due to pressure from parents or pressure from the faith. Islamic State offers an easy solution – when joining Islamic State, marriage will be easily arranged when the recruit wishes to be wed. The following quote is from another propaganda video published in order to show how life in Islamic State is anything a follower of pure Islamic faith would want.

"Praise to god - I couldn't find anyone in the UK who was, you know, willing to just sacrifice their life in this world for the life in the hereafter, for best in the hereafter in fact." (This World: Britain's Jihadi Brides 2015)

The previous quote is stated by Khadijah Dare, a British woman who travelled to Syria to join the Islamic State and the revolution. This sort of statement allows for an alliance to form between young people who face the same issues in the Western countries in which they live. These videos make lives in Syria and Iraq under Islamic State seem ideal – marriage, children, housing as well as making a mark in history for the sake of Allah.

Although videos were one of the largest starting blocks for the propaganda, due to their eye-catching nature, social media has risen to a very efficient method as well. By using social media accounts such as Facebook, Twitter, and Tumblr, propaganda can be forwarded into to every single computer in the world with Internet access within minutes. No heavy production or cost to them what so ever. So along the army of fighters, around 45 000 media accounts (Bora 2015) can be linked to Islamic State activities. This does not constitute random posts of pro Islamic State chatter, but is a combination of strategic conversation between recruiters and possible recruits. Social media posts are not simply religious extremism – this would not appeal to their target audience. The mentioned religious extremism is intertwined with insignificant teenager chat, leaving the extremism message hidden. Content of these posts include fashion tips, pictures of cats, pictures of food, political orientation, family matters – common topics for individuals and young people all over the world. This sort of assimilation diminishes the barrier between Syria and Western countries. Social media propaganda machines who run the online accounts know that acting similarly to their audience, will build a line of trust and thus distance from any parental structure will be widened. If messages were just plain extremist talk, it would sound like you parent or teacher preaching to you – and psychologically teenagers repulse that through what is called teenage rebellion – developing and identity independent from their parents (Pickhardt 2009) and living for an independent cause in their lives.

By using such methods, Islamic State has been able to fascinate a much younger audience than its predecessors in Taliban, who sent messages through plain videos of an older generation preaching. This no longer seems to appeal to the audience, and Islamic State has very cleverly adjusted to the new era in which they are operating. Islamic State also uses

Islamic unity as a weapon for recruitment – by simply stating how Bashar al-Assad's regime kills Muslims in his country, they justify its activities in killing Assad's regime and his army. Therefore, if you do not join in the fight against Assad, you are going against the will of Allah. By becoming inquisitive, by becoming interested in what is going on in Syria, is when the person becomes the most vulnerable to the available information. Recruiters ask the right questions in order to manufacture forward thinking and by this, elaborate even more attention to the subject. According to a former recruiter who speaks openly about their techniques in the BBC documentary "Jihadi Brides", uses questions such as:

1) Do you ever have any doubts about your purpose in life?
2) Do you have questions about how long you are going to be here?
3) Is this life eternal?
4) What are you doing in this life?

These questions create the perfect opportunity for thinking and for young minds to be molded into whatever Islamic State wants. This also relates closely to the weakened mental state of the Muslim young in the West, since for non-religious counterparts, these questions usually would not raise any attention.

By just becoming interested and using web searches on "What is going on in Syria?" individuals can be so vulnerable to the information that is out there and to be radicalized into an extreme ideology. According to statements from the Islamic State, they are the only credible force to combat the Syrian regime. Unfortunately, the fight is no longer solely a fight against the Syrian government, but against all non-believers, which obviously includes the Western variety of religions as well as other perceptions of Islam like Shia Islam. After the establishment of the caliphate, it has become obvious that power has gotten into the heads of the Islamic State leaders and that they are no longer satisfied with merely peace in the region or conquest of Assad's regime. Along with restoration of the region of the caliphate, the rules and laws from that time must be respected and reinstated as soon as possible (Foxley 2007).

3.2.2. Taliban

Similarly to why Islamic State emerged to begin with, the Taliban emerged as a force in order to fight against foreign powers invading their country. These sort of insurgent groups emerge when there is unrest within the nation and the official means of aggression are not

complied with by a smaller part of the inhabitants of the nation. Therefore, another branch of opposition is able to emerge, with rising support towards anything publicized that would resolve the matters at hand. Taliban, is a grouping formed at the end of the 1980s in a defiance towards the Soviet occupation of Afghanistan. The 1990s were a period throughout when the Taliban immersed its reign and spread its impact throughout the country in order to then remain as the official form of power from 1996 until 2001 (Hayes, Brunner, Rowen Infoplease), when the United States seized back control over Afghan territory from Taliban. The availability for the emergence of Taliban is linked to a few factors such as unity towards the common enemy as well as practicing of Muslim values. It can be seen, that the emergence of Taliban and Islamic State are fairly similar and that these sorts of complications in the region are the foundation of extremist groups. The main reasons for the ongoing persistence of Taliban's insurgency are:

1. Historically strong tribal gun culture and rejection of external control;
2. Large base of residual "folk" experience of guerilla fighting against Soviets;
3. Unifying motivation in Islam;
4. A "Safe haven" in Pakistan's tribal areas;
5. Pool of recruits from Pashtun and refugee groups on both sides of the Afghan-Pakistani border;
6. Inspiration and knowledge gained from the Iraqi insurgency;
7. Practical geographical, financial, and infrastructural difficulties encountered by the new Afghan regime, despite the assistance received from the international community.

(Ibid)

Listed above, are some of the major reasons behind the efficacy and continuing support behind Taliban. When considering the views of the Taliban, limitations are an active part of their views. By limiting the media, education, ideas of governance, conflict resolution, access to other countries and tolerance of people of religious or cultural backgrounds, they are ensuring their power of reign and popularity through their audience. (Ibid) It is known, that lack of education and knowledge drive individuals to not search for information or options, but are gullible to what they are told. As mentioned previously, the Taliban's regime lasted officially from 1996 until 2001. During that period, not only was the Taliban not interested in creating a centralized mechanism of governance, they also found it to not be necessary. The

belief, that Islam is the almighty power that will take care of everything in the way it is supposed to go, was and still is the leading force at the head of the Taliban.

The way in which the Taliban's propaganda methods work, were through a single pillar outreach. Due to their position on modern media and usage of globalized methods, they also refrained themselves from using them. In time they also realized, that although it is possible to limit their audiences views of the Western media, they are still able to spread their message within the region by using these globalized methods. After December 2001, the Taliban was appointed one media spokesman: Abdul Latif Hakimi. This shows that for all of Taliban's media outlets or messages there was just one individual in charge of everything they put out into the world. After Hakimi's arrest in 2005, three successors were appointed, showing that as time proceeded, it was important to involve a few more individuals to deal with the wide spread of information they would want to reach.

The main outlets for Taliban propaganda worked through Afghanistan, Pakistan or the international press: radio, telephone or newspaper. Obviously the Taliban also advanced in time and started using more modern techniques such as DVD's, Internet and "night letters". This can be a direct reasoning behind Taliban's insurgency and the reason behind them not being completely obsolete in time. Over the years, not only have they advanced on technological techniques, they have also understood, that in order to stay relevant they must gradually move forwards themselves through allowing photography, television, and modern media outlets. Through these media outlets, they are thus able to spread the propaganda and messages they wish to be seen such as battering the Western culture as well as international forces.

Although the Taliban is trying to advance in their media usage, they seem to lack the efficiency and ability to perform effortlessly. Tom Foxley from the Stockholm International Peace Research Institute noted that for as long as until 2007, the official website for Taliban and its message was mainly in Arabic or very faulty English which was hard to comprehend. Since the main aim of the Taliban was to eject foreign forces and to reestablish the Islamic Emirate of Afghanistan, their directions are specified to the now two pillars only. This means that the key areas through which they promote themselves are:

1. Victories in the battlefield;
2. Values and beliefs;
3. Information and instructions to the Afghan population and;

4. Refuting claims of the Afghan Government. (Ibid)

It can be said that these main areas are very narrow and can appeal to only an already extremist minded individual. The reports on victories, preaching values as well as giving instructions is all a very dictator-like method and a few decades ago this might have been enough to attract numbers.

In order to give a greater comparison, it is important to outline more thoroughly the methods, which Taliban uses in order to communicate its values and aims. Radio, night letters and passing of leaflets have been he major directions used for local activities. Radio was one of the most wide spread methods to reach a regional audience since most still did not have access to television or the Internet. Many channels such as Al Jazeera, Reuters, Free Europe, Afghan Islamic Press and Dawn allowed for agreed upon transmissions by the Taliban for anyone who would listen. As time progressed, the Taliban worked upon establishing their own mobile radio station aiming for a continuous transmission – unfortunately only two hour-long transmissions were ever reported, implying that Taliban's technological power and advancements were never going along with the world. Night letters are quite a distinct method of terror used by the Taliban. Night letters by definition are leaflets of photocopied messages posted on doors or walls during the night to inform or threaten. As seen from Appendix 4 (Refworld 2015), the notes are handwritten and written in specific manner for who ever they are directed to. They were effective in regions where access to the media is limited. As an example, a night letter posted to exile the Western ways shows that if you do not compile with their wishes, things will not end well. As an example, the translation of an original night letter, which can be found in Appendix 4, posted on a specific individuals door:

"You [name removed] teaching at [name removed] School which is a girl's school. You should be afraid of God. We warn you to leave your job as a teacher as soon as possible otherwise we will cut the heads off your children and will set light to your daughter. We will create a situation that you will regret.
This is the first and last warning." (Ebadi 2010)

As a more intense progression of night letters, the Taliban began a more direct approach with personal contact with the population. This has been an effective method with locals, since face-to-face threats are taken much more seriously. Nevertheless the aim and

message remains the same. It can be seen that, the Taliban manages to analyze its own methods and see what works or not. Though they advancements are not in any way related to globalization or technological advancements of the world.

In order to reach a more international scope, CD's, DVD's, and the Internet are used. As time progressed, leaflets were replaced with DVD's and CD's. The content included taped clips of insurgent attacks, executions of those who had wronged the Taliban, tapes and lessons by Taliban preachers and scholars and were distributed in a similar manner as to delivery by hand. A visual approach is certainly more appealing than leaflets and will remain in the minds of the viewers for longer. Word of mouth was certainly a method of spreading the message as well and thanks to people receiving the DVD's others were shown the content as well. Nevertheless, no scope compares to the scope of reach of the Internet. As a significant move towards embracing the necessary involvement of the media, the Taliban began using the Internet to spread its message. Websites included videos of exaggerated attacks and links to other jihadist sites. The websites merely stuck to spreading views of jihad and instructions on how to follow Taliban and how not to come into disagreement with them.

The Taliban attempted progressing along with technological advancements, and the fact that they were able to accept the allowance of media over all was a great step for them. Obviously, they saw that by restricting media and media outlets, they were not able to spread messages to their audience in the most effective way.

3.3. Comparison

The way, in which the Islamic State and Taliban have emerged, are in their nature similar. This can be clearly seen from the Social Movement Theory and by what are the necessary criteria to emerge. Occurrences in politics and warfare have left gaps in the system for extremist views to thrive. Relatively, the Taliban emerged in the circumstances of the Afghan Civil War due to the government's inability to establish oneself after the withdrawal of the Soviet forces and with a wish to establish Islamic Emirate of Afghanistan. The Islamic State on the other hand emerged during the Syrian Crisis in order to defeat the current regime and has evolved into a more extravagant wish to form a worldwide Islamic caliphate – The Islamic State.

The great difference in their methods and success stories comes down to the difference in timing in which they emerged. Technology was not as advanced during the emergence of Taliban and it shows in the way in which their messages spread. "Many pragmatic Pashtun tribal leaders and even warlords from other ethnic groups chose to be swept up in this popular movement, judging it safer to join the Taliban rather than fight them (Ibid)." This can be considered as a similarity between Taliban and Islamic State and the reasons on why they are supported or joined. Another reason for which extremists groups are joined, is because in the list of many aims, the citizens agree with at least one of them and it remains as their only opportunity to gain what they want. This means that the public often has no choice but to support in order to gain a greater cause. In their aims and objectives, they are similar in the way that the Western views are frowned upon. For example, in the case of Islamic State, other religions are severely disapproved and in the case of Taliban, females are not allowed to work or go to school. These sort of archaic rules create similarities between the extremist groups. For Islamic State, not only are other religions not tolerated, but other threads of Islam are also not approved. This is a reason on which Taliban and Islamic State do not see eye to eye. The content in Islamic State and Taliban propaganda media is also quite similar – recordings of insurgent attacks and videos of beheadings that are exaggerated to be shown in the light in which is beneficial for the extremist groups.

Internet has become a way through which old people can connect with young people – relatives and family. This is one of the reasons that the usage of Internet has raised in the older generation too. Taliban used newspapers – young audiences have no appeal to that, only older generations. Newspapers are harder to share as well – one may tell its family member to read the article but its extent could have never been as widely reached as for example the "share" button or "like" button on social media and the Internet. This shows that the way in which Islamic State uses its tactics is appealing to both younger audiences as well as older generations. This can also be considered as a means created by globalization. Taliban had a "media committee" - everything was very formal and controlled, whereas Islamic State approaches with much more liberal tactics by employing many actors that will appeal many different audiences. It is important to just be able to spread propaganda through all means possible.

It can be said that Taliban's shortsightedness on media usage, might also one the reason behind their lack of large aims (Islamic State aims to have world caliphate, whereas Talban

only wanted power in Afghanistan). This shows that the top of the reign is old people who do not know how to use media in their best interest to gain what they want. Islamic State has been able to implement young people not only into its military troops but also into social media and the Internet. Since the young have grown up with these technological advancements, they are more aware and capable of imagining on methods to use it to the fullest. As said before about Taliban's rigid media methods, it is seen that they are very concrete and don't realize that in order to promote its agenda they need to add appealing concepts as well, otherwise the youth will not become attracted. This also shows that Taliban's messages are only appealing to people who are already tipping towards an extremist view whereas Islamic State's methods are more applicable towards a larger and diverse audience. Islamic State advertises a lifestyle, in which one, as a Muslim, must live by. They have realized that in order to gain a following, more Western commodities have to be allowed since the way in which Taliban's advertisement of a dictatorship had not been a working method. Night letters and leaflets remain an archaic method, as almost everyone has access to either a computer or a mobile phone. The way in which globalization is heading towards, it will probable raise numbers even more. The current usage of social media and Internet by means of establishing a common relationship with young people shows that this sort of technique is much more appealing. Taliban's methods are easily compared to one's parent or teacher preaching and telling one what to do – it is in young peoples nature to not agree and compile with their parents and therefore wish not to go along with this. Islamic State's way of using young adults as examples and as role models, the appeal is much larger since the similarities are also greater.

The main difference in attitude in comparison of Islamic State and the Taliban remains fear over charm. The Taliban uses its means to frighten and raise fear in its audience, through which people are complied to follow their leadership. In the case of Islamic State, their tactics use a much softer reign of mesmerizing its audiences into becoming more indulged in the group that is Islamic State. Overall, Islamic State's methods differ greatly from Taliban's and there are many reasons behind it. The most important being the difference in era from which they emerged. Taliban was not subject to such technological advancements in the 1990s and used what was available to them. Then again, they seemed to lack the vision, in which they could see what is possible with the emerging new media outlets and how they could use them to their benefit.

3.4. Discussion

When considering the theoretical perspective, cultural globalization allows for the explanation of how methods for propaganda by terrorist groups have advanced. From using personal flyers or "night letters" which were distributed quite locally to videos, social media accounts, which are completely globally available. If the world had not advanced culturally and technologically by means of globalization, the extremist groups would still be using methods used by the Taliban. The media sphere of influence would thus not be as wide without technological influences and therefore it can be said that in the case of Islamic State and terrorism, globalization is a dangerous commodity whose direct impact cannot be seen in a short period of time. This is why the comparison between Islamic State and Taliban is the clearest example through which the severity of globalization can be expressed.

The Social Movement theory on the other hand explains how the specific group of extremist nature is allowed to emerge to begin with. Without the possibility for a group to emerge, the cultural globalization of technology would play no role in the spread of terrorism and thus becomes an important aspect in understanding of the formation of extremist groups. In order for a successful group of individuals, many aspects need to be met simultaneously.

1. Political opportunity – large unrest towards the power source, missing commander for specific mindset, instability;
2. Shared criticism towards power;
3. Ability to mobilize resources – forming networks, creating motivation, making connecting easy;

When gaining knowledge of the Syrian Crisis, it can be said that the Social Movement Theory explains the requirements for extremist groups to emerge, as well as allowing for a link between the patterns in history.

3.5. Possible Solutions

When considering solutions to the spread of terrorism, it could be regarded that same aspects, which have been causing the spread of terrorism, could counteract it. In order to achieve the most effective results in combating the spread of terrorism, non-military methods

seem as the most successful. Non-military methods can be used on an international level in any region and do not leave behind mass destruction, as does military intervention. It is important to read into the messages terrorists spread to their audiences in order to fully analyze the best methods, which can create suspicion instead of support for the information. When considering social media, Islamic States uses most platforms in order to reach the widest audiences possible. Facebook, Twitter, YouTube are strongly active in the topics of Islamic State either through patriotism for Islamic faith or discrediting the Western world.

Solutions are difficult to come by in the case of Islamic State, since when it comes down to fundamental ideology, our procedures could not be more different. When considering actions and solutions towards the spread of terrorism and Islamic State we must consider various aspects such as political, military, online and local.

The political aspect reaches down to the Syrian and Iraqi governmental politics. Through fixing the two issues faced, the numbers joining the Islamic State's cause would decrease enormously. Since large thriving points for Islamic State have been the Iraq war and Syrian civil war, it is imperative to see that in order to lesser Islamic State's power, we must fix the problems that have originated it. In both cases of Iraq and Syria, the conflicts and dissatisfaction has come down to governmental actions. Chronologically speaking, Iraq has a minority population of Sunni Muslims who ruled under the power of Saddam Hussein. (BBC 2013) After the U.S. invasion and defeat of Hussein, Shia Muslim government rose and gained control over various aspects of life (The Associated Press 2012).

The large discrimination against Sunni Muslims was the reason Islamic State of Iraq ever formed. In this case, Islamic State takes advantage of the Sunni-Shia separatism and finds similar thinkers who wish to overthrow and equalize a pure Shia government. Obviously, this sort of movement has a large following, since Sunnis are discriminated as a whole. The key to resolving the Iraq government problem is to create equality between Sunni and Shia parties. Since previously Sunni's were closed off from any governmental procedure and also banned from many jobs and educational facilities, by establishing a more equivalent way of rule, it will be a start to paving a way towards trust and peace between the two. Obviously these sorts of emotional oppressions will take years to overcome but the earlier steps are made in this direction, the earlier a truce will be created.

The most recent case of Syria, Islamic State now acts up against the government of Bashar al-Assad, since this regime uses violence against Muslims as a whole. Therefore, a

peace deal between Syrian rebels and Syrian regime should be established. When this peace is recognized it will be possible to focus on combating Islamic State – possible recruits will no longer feel the need to join Islamic State in the fight against Assad since there will no longer be a fight against Assad. Most individuals who join do not join in order to be a part of the terrorist group – they join in order to change something in their country and government, which needs to be changed. Therefore in order to diminish Islamic State's intention, we must eliminate the main cause that it uses to promote its reasoning. Since the issues are created through regional distress, a large factor in solving it is also what the Middle East can do in order to ease the situation.

Military aspects currently in November 2015 include major air strikes from governments of Russia and France. Reasoning behind Russian bombings is showing support for the Syrian regime (Malsin 2015) and retaliation for Islamic State shooting down a Russian tourist airplane. France shows resistance and vengeance after the acclaimed Islamic State attacks in Paris on the 13th November 2015 (BBC 2015). The issue with these direct acts is that by aggravating Islamic State even more, we will leave ourselves even more open to terrorist attacks in the near future. Although bombing large areas of Islamic State regions, the casualties are way too high in order to claim it a success in defeating Islamic State. One of the major issues with the current plan to bomb Islamic State is that the West is offering no plan of reconstruction after the country has been diminished to shreds. As can be seen from the war in Iraq, this will create an even larger aversion against the West (Tulloch 2015), again allowing for Islamic State to thrive. To ensure the effectiveness of military action, a plan to deal with the consequences needs to be presented. Either humanitarian aid or volunteer help to rebuild the society could be possible starting pillars to begin resolving the problems of the aftermath caused by military intervention.

Since Islamic State uses online media, social media, YouTube videos and any other means in order to reach the largest following possible, retaliation on the same levels. When they reach the young audiences through these teen-oriented Hollywood style videos and appealing texts, we should be using the same methods in order to counteract their doings. Islamic State claims to be the only righteous way in order to follow Islam and that they are fighting for the right of all Muslims in the region. By using social media in the same way, creating videos with past recruiters, escaped civilians and former fighters, we would be able to give the young media consumer an opposing side to consider as well. Information would

include the propaganda methods, real living conditions, and the actual irresponsibility in which Islamic State also kills Muslims who do not follow their intended path of Islam. Currently the web is filled with accounts, which only show advantages of Islamic State. As mentioned before, the inquisitive state for a young individual is the most critical moment of his time online, and countering Islamic State's claims would help largely in decreasing the number of recruits from the West. This is why shutting down or blocking Internet frequencies in the region would not work as a method to counter act Islamic State's techniques. If Islamic State media accounts were to be individually blocked through a specific countries orders, it would claim the wrath of Islamic State soon after.

Since the Paris attacks of November, the international hacker group called Anonymous has taken it into their hands to close down many accounts linked to the spread of Islamic State's message (Clarke, Elgood 2015). They have suspended, closed down and reported thousands of sites, which has resulted in largely blocking the spread of all of the channels that Islamic State has continuously used. In the case of Anonymous, they are a worldwide group, which does not claim official residence in any nation. Therefore it will be difficult for Islamic State to take any specific action against them directly. Another important methods, which could counteract Islamic State's propaganda methods, would be to have interviews with previous members of Islamic State. Previous members who have been exposed to the realities behind Islamic State can spread contradicting messages, which could be more credible to the audience listening. These interviews and videos should be spread similarly across various social media platforms in order to reach the targeted audiences. By shutting down websites and Islamic State propaganda machines we merely create a place for new ones to emerge instead of filling those spaces with countering messages. Therefore it is important to push counteractive messages into the field of media to allow for audiences to see both sides of the story. This sort of option could possibly refrain from at least a small percentage of individuals on the verge, to reconsider the advantages of Islamic State. Another method that could be used would be to fund research into these propaganda methods at a more international level. This would mean, agencies would spend time searching online sources to find causes for concern. Whether arranged meetings between extremists or other possible activities which could lead to radicalization. It would be in everyone's interest to catch these in advance and to not them evolve into the drastic conclusions they could become.

CONCLUSION

Overall, it can be said that globalization has changed the way in which terrorism spreads in an immense way. Without globalization, the spread of terrorism would have never escalated to the level it has reached now and it can be said that in the case of terrorism, globalization has undesirable consequences. Decades ago, terrorism did not spread at such rates and one of the reasons behind this can be that globalization was not an actual matter. By seeing the difference between spheres of influence of Taliban and the Islamic State, it is possible to see how much of an impact globalization can have on the spread of terrorism. When considering the origins of the Islamic State and of Taliban, their emergence confirms the legitimacy of the Social Movement Theory and how conditions have to me bet in order to form a large organization to step against any official form of power. Although Taliban and the Islamic State have similar aims against Western principles and disapproval of other religions, the tactics and strategy of Taliban were never effective enough to reach the lengths it could have. The Islamic State has managed to much more effectively recruit the modern troops than Taliban ever did, and this is due to the difference in era in which they emerged in. As for individuals in in the West, cultural globalization has made communication and spread of knowledge and information much easier and it has become an inseparable part of the everyday lives of individuals. Obviously, the extremist groups have not ignored this either and the consequences are imminent. Extremist groups such as the Islamic State have been able to take the best of globalization and use it to their fullest advantage.

It can thus be argued, that in the case of terrorism, globalization cannot be considered a good thing. All the aspects of technological globalization such as devices, the Internet, communication platforms, and media are used by the West in order to simplify their life and to accommodate a more comfortable lifestyle. Extremist groups such as the Islamic State have not let these advancements pass them by, especially since many recruits actually come from the West. Before Western recruits joined Islamic States frontier, the propaganda machine was working well with the local recourses as well. This can be explained through the effect globalization has had on Middle East as a whole and the statistics showing Internet and social media usage in the region. The average age of citizens in much younger than before and has

grown up with the globalized world, thus being able to take advantage of all of its aspects to their benefit. In support for the impact of globalization on spread of terrorism, the statistic of Internet usage has risen from 1% in the end of the 20th Century to the current 40%.

Considering possible solutions for the spread of terrorism, it can be said that the most effective means for battling the spread of terrorism caused by globalization are non-military approaches. In order to decrease the rate of radicalization through social media and the Internet, we must fill the Internet with countering messages whilst using the same appealing tactics. Military involvement has lead to large casualties, retaliation and even larger unrest towards the Western powers. These actions have also created another window for Islamic State to create propaganda stating that the Western forces aim to destroy Islam through military attacks. Whether or not the propaganda messages are true, the emotionality behind propaganda can lead to the truth being hard to pin point.

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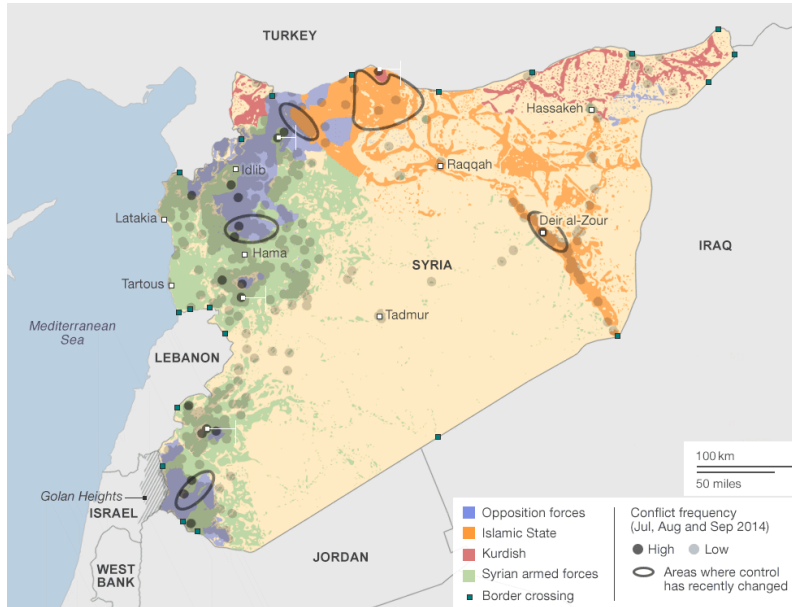http://quran.com/47/4 (22.11.2015)

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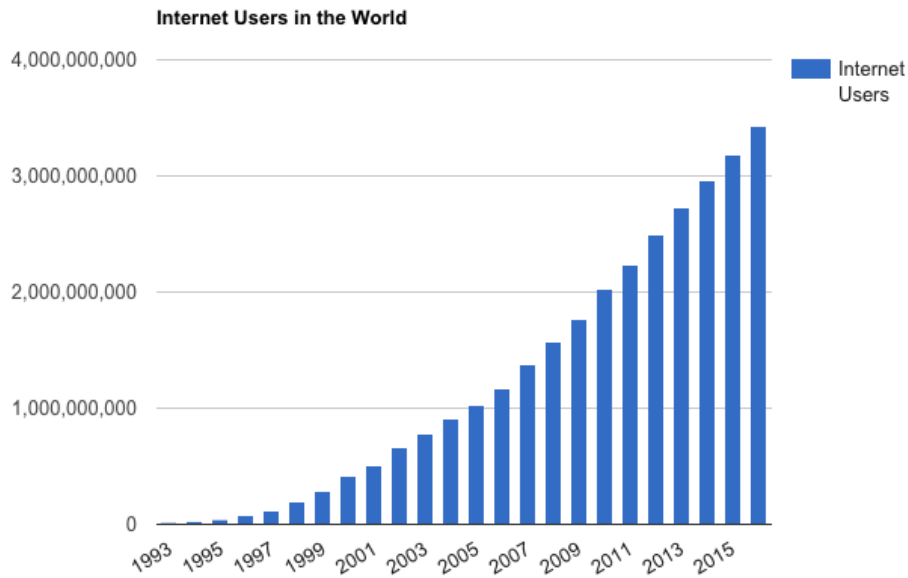http://quran.com/24/31/ (22.11.2015)

APPENDICES
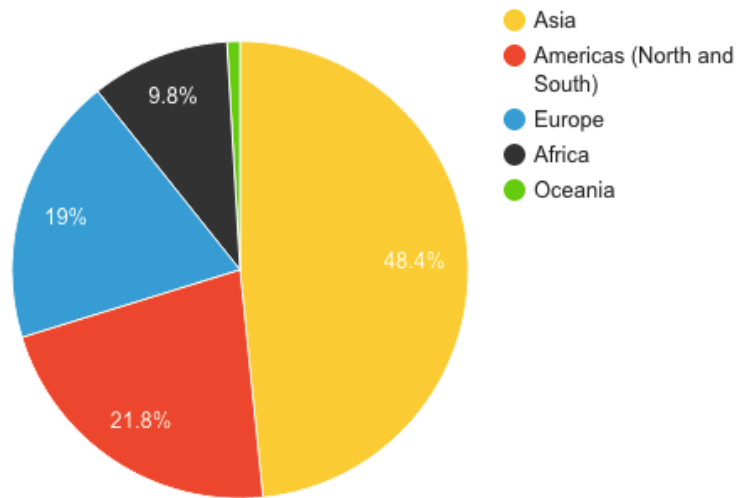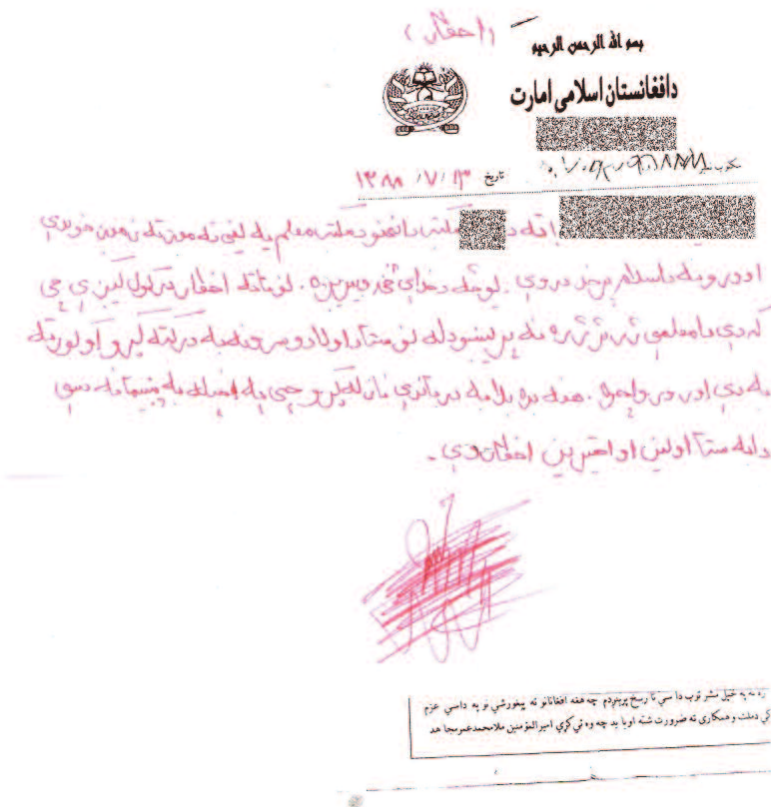

Appendix 1. Division of power in Syria (BBC. 2013)

Appendix 2. Internet users in the world 1993-2015 (Internet Live Stats, 2016)

Appendix 3. Internet users by region 1 July 2013 (Internet Live Stats, 2016)

Appendix 4. Example of night letter used by Taliban.