



Facultad de Ciencias Humanas y Sociales
Grado en Relaciones Internacionales

Trabajo Fin de Grado

**“PROPAGANDA: THE
EFFECTIVE WEAPON
OF THE ISLAMIC
STATE”**

Estudiante: **Inés Lozano Fernández de Santaella**

Director: Prof. Clemente Hernández Sánchez

Madrid, mayo, 2021

INDEX

CHAPTER I: INTRODUCTION

- 1.1 Introduction & Justification
- 1.2 Motivation & Objectives

CHAPTER II: STATE OF THE ART & METHODOLOGY

CHAPTER III: THEORETICAL FRAMEWORK

- 3.1 International Terrorism
 - 3.1.1 The concept of terrorism
 - 3.1.2 The Islamic State (The Jihadist Phenomenon)
- 3.2 International communication
 - 3.2.1 Communication & Framing
 - 3.2.2 Propaganda & New technologies
- 3.3 The relation between communications and terrorism

CHAPTER IV: ANALYSIS & DISCUSSION

- 4.1 The axes of communication of the Islamic State
- 4.2 Jihadist propaganda on the Internet
- 4.3 The Islamic State in social networks
 - 4.3.1 Twitter
 - 4.3.2 Facebook
 - 4.3.3 Instagram
- 4.4 Islamic State print media
- 4.5 Audio-visual media of the Islamic State

CHAPTER V: CONCLUSION

CHAPTER VI: FUTURE RESEARCH LINES

BIBLIOGRAPHY

ANNEXES

INDEX OF ACRONYMS

- CNI** Centro Nacional de Inteligencia (National Intelligence Center)
- EU** European Union
- FBI** Federal Bureau of Investigation
- ISIL** Islamic State of Iraq and the Levant
- ISIS** Islamic State of Iraq and Syria

INDEX OF FIGURES

- Figure 1:** Defining Characteristics of the Four Waves of Modern Terrorism.
- Figure 2:** Main elements of Shannon and Weaver model communication.
- Figure 3:** ISIS monthly media output between 2017- 2018.
- Figure 4:** ISIS Twitter campaigns images.
- Figure 5:** ISIS merchandising products for sale on Facebook.
- Figure 6:** Islamic State posts on Instagram.
- Figure 7:** Dabiq magazine's first and second cover.
- Figure 8:** Several of the first covers of the magazine Rumiyyah.

CHAPTER I: INTRODUCTION

1.1- Introduction & Justification

In recent years, it has been possible to observe how Islamic terrorism has been gaining strength and has become a permanent international phenomenon. This phenomenon affects directly or indirectly not only Western states, but also it is present in North Africa and Southeast Asia. Therefore, terrorism has always been part of modern civilization, it became more important in the 1960s, it has increased in intensity and frequency and it has become a major international problem. Terrorism is a very broad concept of which there is no established definition today. What is clear to the different academics is that there are some ideas that all have in common. In 1988, Alex Schmidt created a table identifying the different concepts that are most frequently repeated in the different definitions we find of terrorism. This table consists of words such as violence, fear, publicity aspect, movement... Therefore, there are various concepts to consider when talking about terrorism. Throughout this work we intend to analyze and understand the jihadist phenomenon from a more communicative point of view. This analysis may be of interest when it comes to knowing and analyzing the communicative dynamics carried out by the Islamic State, the main global terrorist threat.

The constant technological evolution that has taken place in recent years has created an opportunity for the economic and social development of our society. In turn, the inadequacy of these same technologies offers opportunities for those people or organizations that want to harm the integrity of citizens and threaten coexistence and the rule of law. Organizations or individuals who intend to alter the public security of citizens and the rule of law can use new technologies to compromise and attack infrastructures and computer systems of different institutions and companies, generating situations of chaos and in turn vulnerability. The use of new technologies, information and communications in a malicious way can alter the interior of the most valuable, sensitive, and strategic elements of a society. These elements are aspects such as the minds and hearts of citizens. In such a case, social, political, and economic chaos and vulnerability would not be one-off circumstances, but would be transformed into systematic and chronic scenarios, making them much more harmful than they appear at first glance.

The new battlefield in the fight against terrorism that has been created with the emergence of new technologies generates an important debate about where and what are the limits of action that democratic states themselves are threatened by terrorism. Preventing and counteracting the public opinion communication strategy of a terrorist group has become a new necessity in the globalized world in which we live. These measures must be carried out in an effective manner, but always, without failing to respect the laws, rights, and freedoms of citizens. The intelligence services of the different countries, such as the CNI in Spain, are the ones that must take care of always guaranteeing this principle. This new battlefield of communication in terrorism sector, more specifically the propaganda used by the Islamic State, is a real problem that must be addressed.

The specific case of the Islamic State is interesting and relevant worldwide today. On the one hand, the Islamic State is considered one of the pioneer terrorist groups in many of the aspects concerning terrorism, and on the other hand, it is a pioneer in terrorist communication. Its communication capabilities are at their peak today thanks to the emergence of new technologies and globalization. The creation of the Internet and consequently the appearance of social networks (Twitter, Facebook, YouTube, Instagram...) has been a determining factor in the communicative evolution of the Islamic State. Anyway, within the communication of the Islamic state we must consider various aspects that together create what we know as the communication and propaganda of the Islamic state. “Officials and analysts outside the realm of communications obviously need to consider a wider range of real-world factors in assessing threats and policies.” (Berger, 2017)

Therefore, the intention of this work is to investigate the use ISIS makes of new technologies, such as social networks and the Internet, as forms of propaganda to carry out its plans and intentions. In this way, the already existing theory of the close relationship between communication and terrorism will be analyzed, and then how this relationship changes with the arrival of new technologies and globalization. The last section of the work is a detailed analysis of the use of social networks by the Islamic State and the effectiveness it has in achieving its objectives.

1.2- Motivation & Objectives

The current existence of threats due to terrorist groups or organizations directly affects international security. As the threat posed by these groups is so great, policies to combat terrorism are present in most countries and their governments, as well as in the different international organizations. The origin of groups such as ISIS, which arrived with its new strategies, led to a change in the international concept of the intentions and modus operandi of Islamic extremists. This is not only due to their new strategies, but also to their initiation of social networks and the internet to achieve their goals.

As for the reasons for carrying out this work, we find different reasons. First of all, this analysis is interesting because ISIS is a terrorist group that we can consider recent, so it allows us to analyze a relevant topic of which there are not as many studies and analysis as other topics. Therefore, it allows us to analyze the use that terrorist groups make of social networks and propaganda nowadays and thus be able to understand the evolutions that are taking place. It will also help us to understand why we must be aware of this factor as it can be considered a new weapon for them and as far as we can see of great magnitude. The second reason to highlight is the study of terrorism as a global threat. Today, in the world we live in, terrorism is in the global news almost every day, whether it is in areas such as the Middle East, Europe, Africa, or Southwest Asia. Therefore, it is an important reason because terrorism is a relevant phenomenon with a global impact that has to be analyzed and investigated in order to be able to confront it and reduce its impact until it can be eradicated. Finally, the third reason is the importance of propaganda and the media. In the globalized world in which we live, communication plays a very important role since everyone has access to the information.

Consequently, it is very interesting to analyze how something as positive as communication thanks to the advent of new technologies can have such an important impact within terrorism, to the point of becoming an advantage to achieve their goals. Hence, the main reason of the paper is the analysis of the union of two very relevant issues in the world in which we live nowadays which are propaganda, and international terrorism.

The importance of the various research studies dealing with jihadist propaganda stems from different aspects. On the one hand, the danger and threat posed by jihadist radicalism for today's societies and, on the other hand, due to the study of phenomena such as international extremist jihadism raises questions about the type of societies in which we live today as they can generate feelings such as hatred and inequalities. At the same time, this work is inserted in the studies on terrorist propaganda that are interested in the present, which is something that helps us to understand our present and to make interpretative decisions about it.

The content of the propaganda materials disseminated by the organization cannot be characterized only by violence, fear, and atrocities, but we also find propaganda that we can consider positive as it sells the supposed advantages of daily life in what they can offer to those who want to join them. This is done through a positive narrative that is accompanied by a series of images and videos showing the daily life that takes place. You can see things like for example the celebration of social or religious events, the economic well-being in which they live, the application of law and order and many more things that make people outside that circle interested in their lifestyle. That is why thanks to the new technology and propaganda that has facilitated, to some extent, the propagandist mission of the organization in its intention to create its own stereotypes about the ideal family, the relationship with enemies, and a lifestyle that can come to consider the ideal one.

The objectives of the work consist, in the first place, in analyzing the importance of communication for the terrorist objectives and for the terrorist organizations themselves. We can say that the objective is to analyze the media and propaganda that the Islamic State is implementing to achieve its purposes. That is why, as a second objective, it is intended to analyze the close relationship between the two concepts from an analysis of each of the concepts separately and then more in depth an analysis of the specific case of how ISIS uses new technologies to carry out its propaganda mission around the world. In other words, it will examine the specific case of the Islamic State (ISIS) as a terrorist organization that is increasingly using social networks as a means of propaganda.

CHAPTER II: STATE OF THE ART & METHODOLOGY

Conducting research into the various communications activities of a terrorist group is not an easy process. One must keep in mind that anyone is susceptible to it and can be influenced by the message, in whatever form. In this sense, there are many professionals in communication and advertising who continue to analyze the background and the way in which terrorist groups make use of propaganda. However, it is important to mention that the study of Islamic State propaganda is slowly beginning to be the target of study by many. What is sought is the interaction that exists today between marketing, propaganda, and terrorism. The intention is to show how the triumph of terrorist propaganda is not only the result of a good execution and an optimal script but is dependent on an analysis prior to making choices.

The Islamic State is currently one of the greatest threats both regionally, in the Middle East and in the Western world, because it has emerged as an unscrupulous displacement that is willing to do anything to achieve its goals. Consequently, Europe and, more than anything else, the USA are on the back foot in everything that has to do with cyber action as far as the Islamic State is concerned. This makes it interesting for intelligence services, defense ministries and terrorism academics to learn how it works and to be able to demonstrate how effective it is against other terrorist organizations.

It is due to the short life of the terrorist group and the novelty behind their actions that makes it clear the need to analyze and study two major concepts such as propaganda and terrorism. Therefore, the object of research is the information and the message of the propaganda, directed to different enemies and to all the people to whom they want to transmit and to whom they want their message to reach. The ISIS media network produces propaganda materials from all over the world and for different parts of the world. The historical approach to the ISIS phenomenon allows us to speak of several factors that contribute to its development, social, cultural or religious factors. The advanced level of propaganda technology, in particular audio-visual technology, leads us to believe that the propaganda people are part of a recent generation and have been trained in propaganda techniques and the use of technology. Within this analysis there are two main variables to be analyzed: tendency and influence. In this way, it will be shown that the media can have a favorable, unfavorable, or neutral tendency to disseminate ISIS communications.

The research is divided into different chapters so that a specific sequence can be followed, and the topics discussed can be easily understood. The first part introduces what international terrorism is in general, analyzes the different definitions that exist today and mentions David C. Rapoport's waves of terrorism. Then, in the second part, religious terrorism is discussed in depth through a review of the background that explains the current jihadist phenomenon, whose main exponent is the Islamic State. Finally, in the third part, after contextualizing the subject, the communication methods of the Islamic State will be analyzed around the four main aspects of the Internet, social networks, written media, and audiovisual media with the help of the Shannon and Weaver model of Communication. Therefore, the purpose is to raise the question of how this problem is created in the Islamic State's network community by configuring individuals in need of ideological identity. And how these networks grow online and increase their functionality. It allows nodes to be layered, organized, and directed at will, which is beneficial for terrorist cradles.

The analysis that is intended to be carried out in this work is both descriptive and correlational research. It is descriptive because it intends to describe how the Islamic State propaganda is carried out at the international level. On the other hand, we say that this research is correlational because of the existing intention to relate ISIS propaganda with the advance of international terrorism. That is why in some way what is intended is to be able to answer different questions, such as: What is the propaganda strategy that the Islamic State has in the different communication channels? Can we consider propaganda as a weapon when it is used for the purpose of assisting terrorism? Is the Islamic State using social networks in a more effective way than other terrorist organizations in its communication strategy? Therefore, to be able to answer these various questions, several areas of research have been raised whose answers revolve around various objectives. The first thing we can say is to know and understand the evolution and current situation of international terrorism. The second thing to do is contextualize and place the Islamic State on the map of jihadist terrorism and international terrorism. The third thing is to identify the axes of the communication apparatus of the Islamic State and in turn be able to identify the communication channels and dissemination of content of the Islamic State. Finally, it is intended to identify how these communication channels are used for different purposes, such as radicalization and recruitment purposes.

Most of the research methods used in this work are qualitative. Because of the historical and political nature of this work, the intention is to obtain answers to both the causes and methods of this phenomenon. To be able to know and understand both the origin and the development and evolution of the self-proclaimed Islamic State. Therefore, the most appropriate and the most successful method is the qualitative method, to investigate the established objectives.

Through this type of research, non-numerical data is collected, such as meaning, concepts, definitions, characteristics, symbols, and descriptions of phenomena that take place and take place. Through qualitative data, detailed information, various descriptions, and explanations are obtained in order to analyze the evolution of the Islamic State. The qualitative research in this paper is basically based on literature research, especially the collection of published and verified information that already exists on the Islamic State. For this purpose, various academic resources will be used, such as books, various journals, a multitude of articles and many other academic papers, as well as the opinions of experts in the field have also been used. Finally, this study focuses on a critical analysis of all the information that has been obtained on the Islamic State, with the purpose of providing an in-depth analysis and a more critical view of the evolution of the Islamic State and where it stands today.

Furthermore, the continuation of qualitative methods, using digital data, strengthens the research contributions of literature, ideas and theories, and provides evidence for them. The combination of qualitative research and quantitative research can lead to a deeper, yet detailed and accurate analysis of the political evolution of the Islamic State to understand its origin, development and thus its current situation.

CHAPTER III: THEORETICAL FRAMEWORK

3.1 International Terrorism

3.1.1 *The concept of terrorism*

“Terrorism constitutes one of the main threats to our open and plural society, and attempts directly against the essential values and principles that govern our cohabitation.” (National Counter-terrorism Strategy, 2019). Terrorist acts include terrorist threats, assassinations, kidnappings and even bomb and explosive attacks. In addition, cyber and computer attacks are also used today, taking advantage of the evolution of new technologies and make use of chemical, biological, nuclear and even radiological weapons (Federal Emergency Management Agency).

Trying to define a concept as broad as terrorism is a very complex task. So much that experts are still trying to reach a consensus. The main idea of terrorism is the intention to create, through violent acts, a climate of terror and insecurity that generates a gap between the frightened people and a State incapable of guaranteeing their security. Therefore, what it should be agreed is that the purpose of terrorism would be to fragment social cohesion. When accepting this fact, there is a need to faced with a situation in which the protagonist is the feeling of insecurity and fear that society may feel. It should be noted that definitional inaccuracies have limited the validity of numerous reports, chronologies and databases used to develop a reliable understanding of international terrorism. Some examples of definitions of the word terrorism that we have today are:

- “The calculated use of violence or the threat of violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological.” (U.S. Department of Defense)
- “Terrorism constitutes the illegitimate use of force to achieve a political objective when innocent people are targeted.” (Walter Laqueur)
- “Terrorism refers on the one hand to a doctrine about the presumed effectiveness of a special form or tactic of fear-generating, coercive political violence and, on the other hand, to a conspiratorial practice of calculated, demonstrative, direct violent action without legal or moral restraints, targeting mainly civilians and non-combatants, performed for its propagandistic and psychological effects on various audiences and conflict parties”. (Schmid, 2011)

Having analyzed the word terrorism, it is necessary to go deeper into the idea of international and transnational terrorism. Transnational terrorism and international terrorism are often confused. International terrorism is similar in many respects to other forms of terrorism and is, by definition, transnational. However, not all transnational terrorism can be considered international. In this case, the terrorism of the Islamic State is considered international terrorism. International terrorism is practiced, first and foremost, with the deliberate intention of affecting the structure and distribution of power in entire areas of the world and even at the level of global society itself. The individuals and groups that carry it out have extended their activities to a significant number of countries and geopolitical regions, in accordance with their declared objectives. That is why the Federal Bureau of Investigation (FBI) defines international terrorism as a "violent, criminal acts committed by individuals and/or groups who are inspired by, or associated with, designated foreign terrorist organizations or nations (state-sponsored)".

We must bear in mind that Islamist terrorism is a phenomenon that is practically new, but despite that today we have antecedents of the existence of terrorism for approximately two centuries. If we analyze it from the point of view of David C. Rapoport (2004) we see that terrorism has undergone various phases throughout history. These phases to which we refer, Rapoport refers to them as "waves" in his work known as *The Four Waves of Modern Terrorism* (Rapoport, 2004). Therefore, to be able to understand the moment in which we find ourselves nowadays, it is necessary to take into account the four different waves established by Rapoport. The First Wave is known as "The Anarchist Wave", the Second Wave as "The Anticolonial Wave", the Third Wave as "The New Left Wave" and finally the Fourth Wave, "The Religious Wave".¹ Although terrorism is a phenomenon that is in a continuous process of evolution or reinvention, the lack of continuity between each generation of terrorists often implies a gap in ideology or rationale and modus operandi with the past. Using the four waves, Rapoport devised a method to identify the evolution, rise and fall of each period of terror, but in a flexible way. The most relevant wave for this analysis is the fourth wave. Religion and ethnicity are the distinctive elements of this wave, and Islam is at its center (Walls, 2017).

¹ For further information on the 4 types of waves see Annex 1 and *The Four Waves of Modern Terrorism* written by author David C. Rapoport (2004).

Figure 1: Defining Characteristics of the Four Waves of Modern Terrorism

Wave	Catalyst	Goals	Targets	Tactics	Reasons for Decline
Anarchist 1870s – 1910s	Slow political reform, declining legitimacies of monarchies	Revolution, eliminate government oppression	Heads of state	Assassinations using dynamite, bank robberies	Aggressive state opposition, beginning of World War I
Nationalist 1920s – 1960s	Versailles Peace Treaty, increased desire for self-determination	Eliminate colonial rule, create new states	Police and military	Guerilla style hit and run attacks	Achieved goals, colonial rulers withdrew from territories
New Left 1960s – 1980s	Vietnam War, Cold War tensions	Eliminate the capitalist system	Governments, increased focus on U.S.	Hijackings, kidnappings, assassinations	End of Cold War
Religious 1979 – 2020s (predicted)	Iranian Revolution, new Islamic century, Soviet invasion of Afghanistan	Creation of global Islamic Caliphate	U.S., Israel, Europe, mass transportation systems, public venues	Suicide bombings, aircrafts and vehicles as weapons	Unknown

Source: Author's chart based on information presented in David C. Rapoport, "The Four Waves of Modern Terrorism," 2004.

Source: Erin Walls, B.A. (2017)

3.1.2 *The Islamic State (The Jihadist Phenomenon)*

Since the end of the twentieth century, the world has not only been experiencing drastic changes in the social, economic, political, and cultural realities of globalization, but also unprecedented levels of terror. The relationship between the West and the Islamic world began in the Middle Ages, a time when the ambition for the discovery of new territories and the hasty evolution of societies generated a series of contacts between two models of society and cultures as different then as they are today (Cockburn, 2015). In this sense, the Islamic State, unknown until recently, has abruptly and violently entered the world geopolitical scene.

The self-proclaimed Islamic State has demonstrated be the biggest enemy of the global era; it has known how to absorb capabilities and read better than anyone else the aspects that came from the technology and social tendency. Behind ISIS's fanaticism the organization has created an strong and elastic infrastructure never before seen, a fact which shows one again the bill of mistakes around international council decisions (Jacobo Morillo Llovo, 2016).

The emergence of what we know today as the Islamic State² is often traced back to 2014. However, it should be made clear that the Islamic State is not a recent threat and arose, among other things, due to the power vacuums that had arisen after the wars in Iraq and Syria. It was born as a reaction to the American takeover, although the idea had already arisen in Iraq a few years ago. However, the deep roots of the emergence could be traced back to the war in Afghanistan which originated at the end of the 1970s (Priego Moreno, 2018). Although formally the Islamic State emerged as a terrorist organization close to Al-Qaeda in 2003, it was not until after disassociating itself that it began to assume greater strength. It was under the leadership of Abu Bakr al Baghdadi, between 2010 and 2011, that this group managed to intensify its violent activity and began to use the technique of suicide bombings. It was finally, in June 2014 when the leader al Baghdadi decided to take the step and definitively disassociate himself from Al-Qaeda, thus declaring his independence. It was at this moment when Islamic State began to have an unusual and different behavior from other international terrorist groups (Byman, 2016).

The Islamic State is not a simple terrorist organization, because as we can see it has an operational strategy, and with objectives and achievements that today are able to demonstrate that the organization pursues more than just influencing the political landscape in those territories where it is present. The main objectives of ISIS have evolved over the years. As time went by, it had more ambitious objectives and a greater impact at the international level (Priego Moreno, 2018). Therefore we can say that it has many ambitious objectives that can be summarized in the idea of the creation of a state of its own between Syria and Iraq and "(...) emphasizes that ISIL not only wants to establish a caliphate but also wants to be the organization to control the Islamic State." (Siebert, Detlof von Winterfeldt, S. John, 2016). In order to carry out its objectives it is making use of terrorism with an operational as well as innovative strategy at all levels. Its intention is to succeed in spreading terror and to ensure that no one opposes its objectives. Based on its main objectives, ISIS has outlined a strategy to follow based on two fundamental pillars: the capacity for self-financing and strategic operational innovation, in addition to adapting and making the most of the global environment (Brüggemann, 2016).

² The terrorist organization is known by different names: Islamic State, as they proclaimed themselves after the founding of the caliphate; Islamic State of Iraq and Levant (ISIL); Islamic State of Iraq and Syria (ISIS); Daesh (abbreviation of its Arabic name al-Dawla al-Islāmiya fī al-Īrāq wa-al-Šām). (Tomé, 2015)

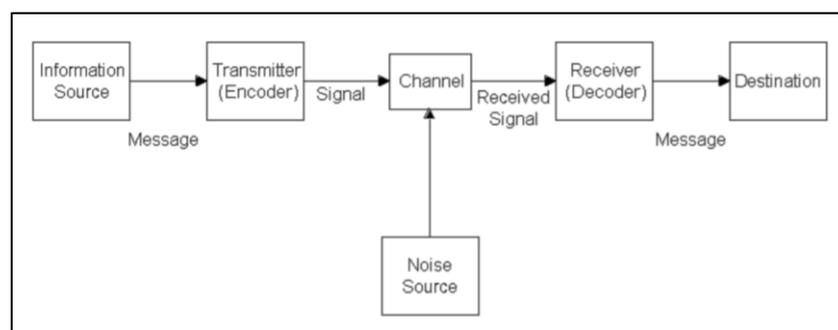
The Islamic State is a new player in the international community, is due to its intentions to expand and establish a jihadist "empire". It therefore uses the advantages of occupied territories to establish a typical state structure. The organization's efforts to achieve its goals have given rise to novel phenomena that are currently emerging, and analysis should be suspended. Specifically, the unprecedented increase in the number of foreigners mobilized to fight for the territory that is the core of the Islamic State's operations highlights the organization's successful experience in foreign countries, especially in Arab countries.

3.2 International communication

3.2.1 *Communication & Framing*

In 1948, Shannon and Weaver launched a mathematical theory of communication that deals with a model of communication or, more precisely, with a theory of information designed in terms of cybernetics that helps us to understand the communication process (Wells, 2011). Shannon and Weaver's model therefore applies to any message, regardless of its significance. This theory allows above all to study the amount of information in a message as a function of the capacity of the medium (Sabah Al-Fedaghi, 2012). Therefore, it is very useful to be able to analyze and understand the communication process followed by the Islamic state.

Figure 2: Main elements of Shannon and Weaver model communication



Source: Claude E. Shannon and Warren Weaver (1964)

Clearly, the content of ISIS organization's promotional information is characterized by an excessive use of violence; however, the sender uses the same tools that are used in modern propaganda to produce an impact that can modify the recipient's behavior. These methods include persuasion, manipulation, and the use of language appropriate for the intended recipient, as well as forms of arguments to justify their actions.

3.2.2 Propaganda & New technologies

Propaganda in communication studies has turned into a popular topic of study. It is intimately related to language, since in the whole propagandistic process, the language used is the one that guarantees to reach the persuasion of the receiving public. If the appropriate argumentation techniques are not used, the propaganda process cannot be carried out as an interesting exchange, these techniques have the basic function of persuading the addressee of the propagandistic message. "Propaganda is the deliberate, systematic attempt to shape perceptions, manipulate cognitions, and direct behavior to achieve a response that furthers the desired intent of the propagandist." (Jowett & O'Donnell, 2005)

This is the main tool that terrorist organizations can use to induce others to join their cause because they cannot advertise as usual. Advertising occupies nowadays a relevant place in publicity, where we observe an increase in its use by the political spheres, apart from the classical use with commercial ends. "Online propaganda messages serve as facilitators of the radicalization process, by capturing and retaining the individual's interest, and by constituting "proof" for radical beliefs." (K. Cohen & L. Kaati, 2018). In this sense, propaganda is used to create or express the meaning of ideology, so it is related to political marketing in marketing. Due to the use of large-scale propaganda campaigns, this relates to the complex resources used to process popular opinions.

In addition, it should be noted that as technology evolves and access to it becomes easier, therefore the communication of terrorist groups such as ISIS increases. The use of the Internet as their own communication tool by terrorist groups was not the only noteworthy development in the late 20th and early 21st centuries. The popularization of electronic devices for recording and distributing images and videos were relevant elements in the evolution of the terrorist group's communication strategy (Lesaca, 2017). Nowadays it is no longer enough to place a camera in any way in front of a hostage or the gang leader to transmit his statement. You have to go a step further; it is not enough to make a homemade-looking video or simply read out Koranic verses. At this point in history, the videos produced by terrorist organizations are of high quality, have sound effects, as well as very careful and detailed image modification.

Today, cyberspace has become the battleground and terrorist propaganda is gaining momentum. Both terrorist organizations and organized crime are beginning to appear on communication channels in which they can interact directly with their followers. This gives terrorist groups more presence and power among civilians. “Nearly 60 percent of the world’s population is already online, and the latest trends suggest that more than half of the world’s total population will use social media by the middle of this year.” (Kemp, 2020). Therefore, the power of social networks to carry out effective communication has not gone unnoticed by the Islamic State. The presence of ISIS on the Internet today consists not only of profiles on the most consumed social networks such as Twitter, Facebook, Instagram, or YouTube, but also, we can find that they are also present on sites such as forums, blogs and online storage sites where they can upload all the files they want and thus make them available to anyone who wants to download them anywhere in the world (Peele, 2015). Among the many advantages offered by the Internet, direct and rapid communication seems to be one of the greatest assets possessed by the Islamic State. It has been proven on social networks that the Islamic State is the greatest possible ally for the large-scale dissemination of its information.

3.3 The relation between communications and terrorism

The number of positive features of the Internet are innumerable. But as well as being a platform that has several advantages, it also provides a means to carry out illegal activities such as terrorism. In the 1990s, the main fear and threat was that terrorist organizations could commit web-based attacks, also known as cyberterrorism. After the 2001 U.S. attack, this view of terrorists using the Internet began to change. Although the 9/11 attacks were not cyber-attacks, criminals used the Internet extensively to plan and raise funds and communicate with both leaders and whomever they needed to. It was from that moment that they first realized the power of new communications in the terrorist arena (CTITF, 2011).

Thus terrorism has become not merely a political act, but a carefully designed and rhetorically sophisticated attempt at communication. Increasingly, terrorists have eschewed simple killing and destruction of property in favor of acts which capture the attention, Imagination, and possibly the support of an audience (Decker, Warren, 1980).

As described in this study, technological progress has led to a change in the concept of terrorism and has led to an increase in these attacks. Thanks to new technologies and new media, terrorists have the ability to widely publicize their ideology, explain the reasons that led them to commit the different attacks and publicize their culture and lifestyle (Weimann, 2014). For this type of people this is a great advantage, because there will be people who support them, and this is a very smart way to make themselves known. Thanks to this they will manage to indoctrinate followers through training and teaching. On the other hand, as technology advances, these organizations have furthermore been able to access information on how to acquire or design devices that they will use in attacks in the future (Archetti, 2015).

Therefore, it would be inappropriate today to argue that there is no relationship between terrorism and communication, since we only must access the Internet to realize that it is a reality. Terrorism is news and has been for many years, many terrorist groups have sought to publicize their acts and objectives through the media. The fourth wave of terrorists was the first to use the Internet. A platform that causes the audience to grow and in turn the speed of information increases exponentially. The Internet provides a relatively unregulated place with few restrictions where terrorists can build and disseminate propaganda on websites. The amount of propaganda seems limitless (Chiluwa, 2019). Website content and social networking platforms can target thousands of potential recruits. In particular, ISIS has more technologically advanced propaganda to other existing terrorist groups.

Terrorists use these media to advertise, recruit, and send messages around the world without complication (Lieberman, 2017). Therefore, if there is one thing that has made the Islamic State the latest evolution of terrorism, it is its use of communication as a group and its propaganda. The architect of this very effective and necessary work for the group is Abu Mohammed al-Adnani³. “His symbolic and strategic importance as a propagandist and as an overseer of the caliphate's external terror operations cannot be doubted.” (Celso, 2016). Abu Mohammed al-Adnani was considered one of the forerunners of ISIS, as well as its most important spokesman.

³“ The chief strategist of the Islamic State group, whose calls for attacks against the West and during Ramadan led to mass bloodshed, has been killed in Syria, IS-affiliated media say”. (BBC, 2016)

CHAPTER IV: ANALYSIS & DISCUSSION

4.1 The axes of communication of the Islamic State

Media is of vital importance in the field of terrorism since it is necessary for it to be carried out today. We start from the premise that terrorism has the need to show the world the acts it commits either on the front pages of newspapers, on television, on the radio and, nowadays, on social networks. That is why terrorism can be considered the most cruel and violent aspect of propaganda.

The word propaganda has since evolved to mean mass “suggestion” or “influence” through the manipulation of symbols and the psychology of the individual. Propaganda involves the dextrous use of images, slogans, and symbols that play on our prejudices and emotions; it is the communication of a point of view with the ultimate goal of having the recipient of the appeal to come to “voluntarily” accept this position as if it were his or her own” (Pratkanis and Aronson 2001).

The different means of communication that exist today are used with the main objective of sowing fear and propaganda. Propaganda is considered necessary because, without them the atrocities committed by them would not be known and therefore, ISIS would not be able to achieve its goals in full. "Propaganda is used to create and sustain the emotionally laden foundational myths of the organization." (Simons 2018). That is why we can consider a fundamental relationship that exists between terrorism and propaganda, since propaganda is a pillar for the dissemination and achievement of the objectives of the Islamic State.

The objective of the Islamic state propaganda can be based on several pillars, the first of which is to terrorize the adversary, the second is to recruit followers, the third one is to disseminate information about what they are doing and their planning, and last but not least for their financing (Weimann, 2014). That is why communication plays a very important role for ISIS, as many of its main objectives would not be achievable without the support and help that the group receives thanks to its worldwide presence due to its positioning in the various media currently active. “Each and every one of these mediums was deployed with a view not just to recruit new supporters, but to ‘shape perceptions’, ‘manipulate cognitions’ and ‘direct behaviours’” (Winter, 2020).

In this sense, terrorism in its different violent manifestations frequently broadcasted in the media, has made society aware of the atrocities and cruelties they are capable of committing. Currently, a new concept of terrorism has been established in modern society, which makes use of all the different communication tools that the evolution of technology puts within its reach (Winter, 2017). It is evident that the spectacles of terrorism are a reality and this reality is information about what is happening in today's world. However, due to the free access to all kinds of videos and images and the diffusion by the mass media, it is clear that the spectacles of terrorism are reality and this reality is information about what is happening in the world today.

Even so, there is a relationship between propaganda and violence, it is necessary to understand that violence is not only physical aggression, but also symbolic violence⁴. This type of violence that we refer to as symbolic includes the use of language and its different forms. In this way, such violence acts in a more invisible and less direct way, and serves as a support for the violence that is carried out in a more direct way (Colaguri, 2010). Therefore, the Islamic State's performance in symbolic violence is relevant because it has had a plausible success in the use of the media machinery and the new methodologies of modern propaganda. These new methodologies have given rise to spectacular audiovisual productions in which they show a great technical and discursive quality, showing at the same time their brutal and bloodthirsty way of acting (Gerstel, 2016).

Obviously, the jihadists' media investment in social networks is unprecedented in the history of the jihadists. However, this did not cause the organization to abandon the use of traditional media as a means of propaganda; among other functions, these media were also used to refute enemy propaganda and defend their actions. "The sophisticated use of varied media and social networks is one of the characteristic traits of IS and one of the starting points for most of the published analysis of the group." (Kolowski, 2014). It is a reality that the range of propaganda dissemination channels available to the Islamic State is quite wide.

⁴ "For Gerbner, the representation of physical violence in any medium, though his own concern is television, where such representations are seen as influencing the assumptions of heavy viewers about social reality: *see* cultivation theory. 'Symbolic violence... is a show of force and demonstration of power' showing 'who can get away with what against whom.' It functions as an instrument of social control that tends to maintain the existing social order: *see also* violence debate. (Oxford Reference, 2021).

This range covers a wide variety of media such as conventional media such as radio, television, magazines, press agencies, brochures, social networks, even video games, beheading and execution rituals performed in the presence of crowds, military parades, celebrations of different triumphs and religious celebrations. “It should be pointed out that all sources are available in different free Web hosting or uploading sites. They are released in multilingual versions in order to attract wide audience, especially young militants from Western countries.” (Styszynski, 2016). Therefore, we will now proceed to analyze the main channels used in the Islamic State's propaganda. We will study how the different media are used and the role played by each of them in the dissemination of propaganda and the achievement of its objectives.

4.2 Jihadist propaganda on the Internet

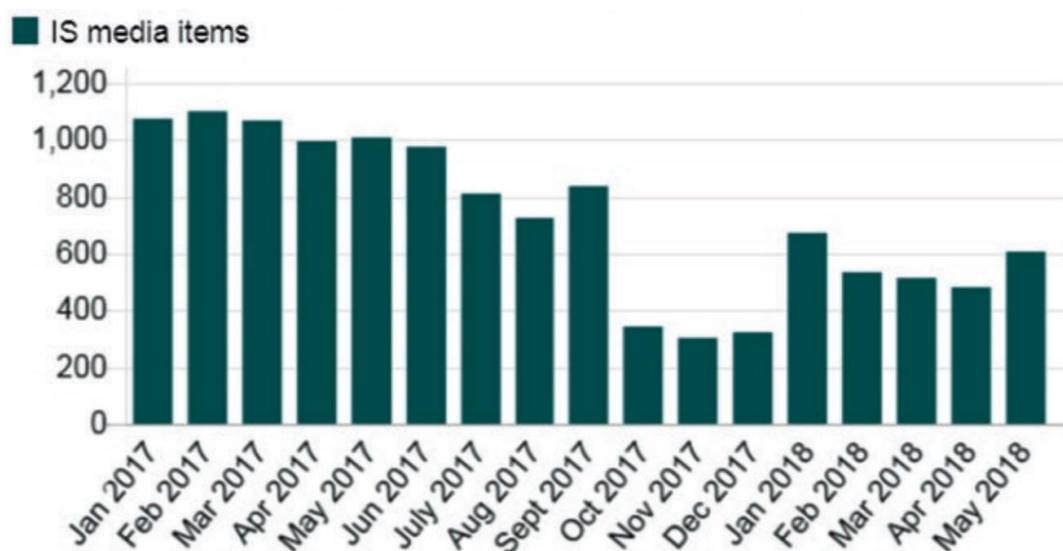
The fact that the use of the Internet by terrorist organizations has become their main method of propaganda may be a consequence of several reasons. It is a reality that the Internet is very cheap, therefore it lowers the price at the time of communication compared to other means of communication such as those that are more conventional as is the case of television, radio or even the written press. In addition to being cheaper, with the Internet it is easier to reach everyone, it has a great capacity of geographical diffusion (Berger, 2017). Nowadays, simply by having a cell phone with internet access, anyone can get the information provided by the Islamic State through the internet. Due to the easy access to both the creation of content and to obtain it, it makes it very difficult to control everything that ends up on the network. Because of this, ISIS is able to get its content uncensored and controlled with the same speed as if the internet were a hard-to-access resource. As a result of its ease of access, it allows them to communicate with immediacy what they want without encountering any difficulty (Gerstel, 2016).

Therefore, taking into account that the Internet has revolutionized the way we consume information and the speed at which it can reach millions of users, we can get an idea of the value of these digital platforms for the dissemination of jihadist propaganda. However, this propaganda is subject to the different characteristics of the formats in which it is distributed, so it is important to adapt it to make it more edible for the user, transforming it into audios, images, magazines, documentaries, video games, etc. (Lieberman, 2017).

According to Professor Weimann (2004), the main functions of Islamist communication on the Internet can be grouped into five main axes or ideas. The first of these is psychological warfare, which goes hand in hand with advertising and propaganda. The second axis goes more along the lines of data mining and intelligence gathering, while the third focuses on the more economic side, on fundraising, especially through the Deep Web. The fourth axis is networking, planning and coordination which is very important to carry out all the objectives and finally we have what is the axis of recruitment and training of future members⁵.

The height of ISIS's media activities was in 2014 and 2015. During that time, that is when ISIS was established and separated from al-Qaeda, the organization's morale soared and its military and financial situation improved, reaching its peak. Starting in 2016 and throughout 2017, the Islamic State suffered blow after blow on the battlefield⁶, which was causing changes in the Mass-Media producing a significant decrease in the quantity and quality of ISIS publications. But despite this decline in publications, it has an average of about 900 publications per month (Al-Lami, 2019).

Figure 3: ISIS monthly media output between 2017- 2018.



Source: Mina al-Lami (2019)

⁵ For more detailed information on Islamic State's online propaganda consult: "Trends in Islamic State's Online Propaganda: Shorter Longevity, Wider Dissemination of Content" by Laurence Bindner and Raphael Gluck on 5 Dec 2018.

⁶ "(...) the group's media operation is now a shadow of its former self, with output dropping to a numerical low point within hours of the group losing its de facto capital of Raqqa in Syria. Since the fall of Raqqa IS's daily output has dropped from an average of 29 items per day to just 10 items daily." (BBC Monitorig, 2017)

The importance that the internet has acquired for the Islamic State is even greater than it was for other groups such as Al-Qaeda. This fact may be due to the current technological context and is highly related to how we consume the internet and social networks. The use of the Internet as their own communication tool by terrorist groups was not the only noteworthy development at the end of the 20th century and the beginning of the 21st century. The popularization of electronic devices for recording and distributing video images was another transcendental element in the evolution of the terrorists' communication strategy. A technological evolution that was perfectly complemented by such an effective content distribution platform as the Internet itself. The power of social networks to communicate has not gone unnoticed by the Islamic State since its presence on the Internet is not only limited to its activity in forums, blogs and online storage websites where it can host its files and download them from anywhere in the world, but we can also find profiles on the most popular social networks Instagram, Facebook, Telegram and Twitter. (Lesaca, 2017).

4.3 The Islamic State in social networks

Among all the advantages offered by the Internet, direct and fast communication, seems to be one of the greatest assets that the Islamic State possesses. "Social media has quickly become an information platform that is used by millions around the world." (Kaplan & Haenlein, 2010). It has been proven in social networks that the Islamic State has become the greatest possible ally for the large-scale dissemination of its information. ISIS started to appear on social networks such as Facebook, Instagram, Twitter, Telegram, Skype and even Kik.

Despite its presence on various platforms, the creation and deletion of profiles is very fast so they are constantly changing. This is because they are often intercepted by the government or the social network itself, will proceed to immediately delete the account⁷ and thus manage to prevent the spread of news of the Islamic State. "The posts, tweets, images, and videos posted to these sites show a bit of the world from many varied perspectives" (Shirky, 2011). To gain more time and avoid being found easily these create accounts with hidden names in order to go more unnoticed and avoid being discovered by the platforms.

⁷ "Twitter has deleted more than 125,000 accounts linked to terrorists since mid-2015, the company announced, offering some of the most detailed insight yet of how Silicon Valley is collaborating with western governments in its fight against Islamic State." (Yadron, 2016)

“social media enables terrorists to communicate radicalizing messages to a far wider circle of potential adherents than they could have reached with traditional media. Previously, radicalization required personal contact with someone who could provide materials, ideological grooming, and connections to wider jihadist networks” (Kean & Hamilton, 2018)

In cyberspace, the organization has enjoyed an effective organization, excelling in the use of social networks to achieve its objectives as a group. As mentioned above, the Islamic State has a wide variety of accounts on different social networks. The choice of one network or another, for the issuance of propaganda by the propaganda by the ISIS media team depends to a large extent on the popularity of the network in the area to be used. Given the impossibility of analyzing all the social networks that the Islamic State has, we have chosen to analyze the three largest social networks taking into account the number of users in the West. These three platforms are: Facebook, Twitter and Instagram.

4.3.1 Twitter

The first social network to be analysed is Twitter. This platform, which entered the world of new technologies in 2006, allows its users to write a maximum of 140 characters for each post⁸. Since its appearance, the application has allowed the interconnection of millions of users around the world (Arceneaux and Schmitz Weiss, 2010). The speed of dissemination of information and the number of users has made this platform very important for the Islamic State. Twitter is used both by the organization itself and by sympathizers and members of this terrorist group, who share as well as publish information about the organization.

Although we can currently use hashtags in all social networks, they are specific to Twitter, where they acquire greater meaning because a community is established among all users who mention them. When emphasizing the more general aspects, the Islamic State has created different campaigns of great diffusion on Twitter. All of them have a common element that has helped them to be successful and that key element are the hashtags (Siboni, Cohen, Koren, 2015).

⁸ “Twitter has been a free service with no defined business model since its inception, though the company has announced various methods for raising revenue in the future, including advertising, the creation of paid accounts for businesses and licensing tweets to search engines” For more information see "Seems stupid until you try it: press coverage of Twitter, 2006-9" written by Noah Arceneaux and Amy Schmitz Weiss in 2010.

Hashtags, therefore, are the protagonists of the Islamic State's activity on Twitter. They allow users to disseminate messages and group them by topic, they can put a hashtag⁹ for each one. In this sense, one of the techniques used by the terrorist group is to create a production of tweets on the same topic being supported by hashtags to have a greater impact (Caleffi, 2015).

As for the most relevant occasions in the use of a hashtag by ISIS we have several. First we have one of the most successful campaigns which is the one that was accompanied by the hashtags #AllEyesOnISIS and #مس_صرة_ن_ل_ة_دول_ال_ية_سالم_ال_إل. ¹⁰ The campaign aimed to share images in support of the terrorist organization in different locations around the world. There were many who joined this call, thousands of citizens from various countries, including European countries. The images shared on Twitter by the users who decided to participate included both posters and messages of support. On the other hand, and in order to achieve greater diffusion, another of the most recurrent techniques of the Islamic State is to camouflage its tweets with other hashtags that have little to do with the group. The Islamic State's offensive took place in June 2014, while the World Cup was being held in Brazil, a sporting event followed by millions of people around the world; a golden opportunity for the group. The Islamic State began to upload content on Twitter along with hashtags related to the sporting event, such as a #WorldCup2014 , so that when users searched for information about a particular match or player, they would find the Islamic State message (Barrancos, 2014). The Islamic State takes full advantage of all the opportunities that Twitter offers to get its message across the world.

Figure 4: ISIS Twitter campaigns images



Source: Barrancos (2014)

⁹ “The use of hashtags was introduced on Twitter as a way to classify messages (tweets) according to the topic, thus allowing users to easily search for specific content and share information related to it.” (Caleffi, 2015).

¹⁰ The translation of the hashtag: "billion Muslims in support of the Islamic State of Iraq and Shaam."

4.3.2 Facebook

Facebook¹¹ appeared in February 2004 as a social network for students at Harvard University in the United States, but its influence quickly began to grow and in September 2005 the platform began to be exported to different parts of the world (Croft, 2007). Facebook allows communication with its followers through direct messages or public messages in users' biographies and the fact that it works with a format based on posts with multiple options such as text, video, image, location, link to web channels, among others. Facebook makes it possible to send the same message in a different format, making it more persuasive (Awan, 2017).

Therefore, as happened with Twitter, the Islamic State and its members quickly integrated this social network into their communication strategy. It is the social network par excellence, used by millions of users around the world on a daily basis, so the presence of the Islamic State could be considered indispensable. ISIS uses Facebook to reinforce the radicalization of fighters and to set an example to young people who defend their ideas in Western countries. (Barrancos, 2014).

During the last years, and influenced by the trend in the West of online shopping, the Islamic State has launched a new online store, which serves not only to know where their supporters come from but, although it means little compared to other forms of fundraising, it is a new source of income for them. The online store sells merchandising of the group such as T-shirts, sweatshirts, toys or figures emulating fighters (Awan, 2017). In terms of textiles, all products incorporate messages or prayers taken from the Koran, but they also incorporate slogans or claims of the group, such as "we are all Islamic State".

Figure 5: ISIS merchandising products for sale on Facebook.



Source: Barrancos (2014)

¹¹For further about Facebook, its history and its creation, please consult the text “A Brief History of The Facebook” written by Charlene Croft in December 18, 2007.

Over the years, those in charge of social networks, especially Facebook, have been evolving and developing ideas to make the most of everything the platform has to offer. “Overall, this series of Facebook campaigns made clear that it is possible to reach the target audiences who already endorse ISIS, to engage viewers to watch the entire video and to share, save, like and comment on the videos.” (Speckhard and Ellenberg, 2020).

4.3.3 Instagram

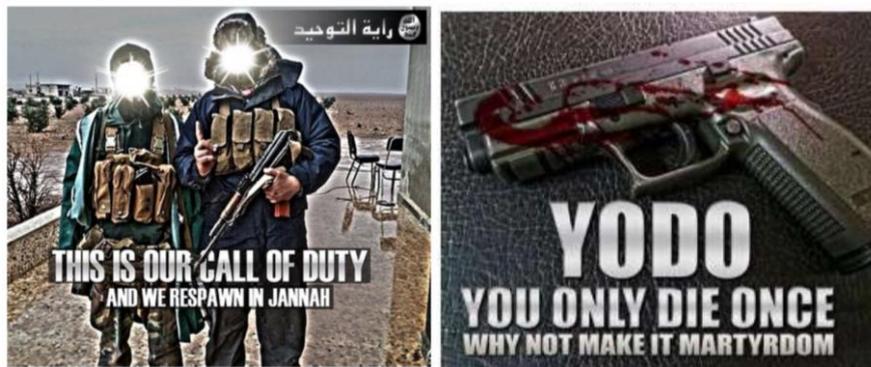
Instagram¹² is a social network that, like the previous ones, the Islamic State has not hesitated to use. When we try to analyze the use that ISIS makes of Instagram we find quite a few differences in relation to the previously mentioned social networks. In both Twitter and Facebook we have been able to observe that they have a strategy focused on launching messages to reach a large number of people, but in the case of Instagram the strategy is different. On this platform they focus more on providing their followers with content that catches their attention and entertains them so that it is the followers who go looking for them. In addition, the images they disseminate leave a little aside the fear and brutality and those issues cease to be the protagonists of what ISIS decides to publish on Instagram. (Frischlich, 2020)

Since Instagram is a relatively new application and is mainly used by young people, it is understood that an unintentional audience segmentation work is done before creating a profile. Therefore, the images published by the Islamic State on Instagram, according to Barrancos (2014), have to comply with two main ideas: the first one is that the images published have to be attractive by themselves and manage to capture the attention of the followers, and the second is that the publications have to be able to incite the user to join the group. The images that appear most frequently include arsenals of weapons, luxury homes and high-end cars, selfies of fighters surrounded by money or videos of battlefield training. What they want in this way is to be able to build on what we see in video games or action movies as it is the easiest way to catch the attention of followers and get their interest to join them.

¹² “Instagram is a location-based social network mobile application for sharing photos and videos. This service allows users to apply digital filters and share their photos and videos on other social networks and social media platforms. The service was founded by Kevin Systrom and Mike Krieger in San Francisco, California, and officially launched exclusively for the iPhone on October 6, 2010.” (Amaral, 2015)

On Instagram, the Islamic State makes use of what is popularly known as memes¹³. This type of posts allows to describe an idea, a concept, a situation, an expression. In this publications we can not only see the image or video but also comes included a text that refers to jokes, video games, or puns known internationally. (Lesaca, 2017). As we can see in one of the examples below, ISIS talks about jihad as "our Call of Duty" in one of their Instagram memes referring to the famous Call of Duty¹⁴ video game. With the meme these signs that after dying, instead of reappearing somewhere else as happens in the video game, they say they will go to *jannah*, which implies going to paradise. In other of the images that we find below we can see an image of a gun with the initials YODO (You only die once) written on it. This comes from the internationally known acronym YOLO (You only live once). It is a very interesting strategy to use a well known acronym used by young people to give them a twist and take them to their own territory to attract the attention of their followers. (Barrancos, 2014).

Figure 6: Islamic State posts on Instagram.



Source: Barrancos (2014)

Islamic State has shown to have very clear ideas and has created a communicative action organized, especially, around social media platforms as it adapts to the different social networks to get the best out of them. On Instagram they show how they want to reach everyone, including the younger audience by making use and allusions to everyday things and of great interest to them.

¹³ Meme: "an image, a video, a piece of text, etc. that is passed very quickly from one internet user to another, often with slight changes that make it humorous." (Oxford Dictionary, 2021)

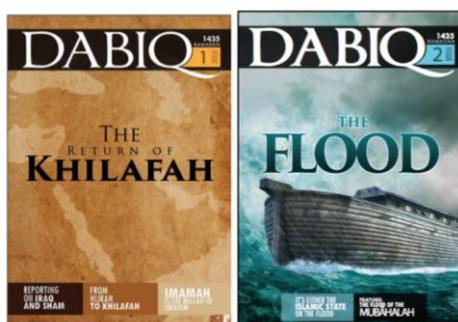
¹⁴ Call of Duty, electronic game that brought new advances to the first-person shooter genre, (...). Call of Duty used World War II as a setting, allowing players to see the war through the eyes of American, Soviet, and British soldiers. (Britannica, 2021)

4.4 Islamic State print media

For terrorism it is key to be able to maintain permanent contact with their followers. That is why in addition to sympathizers who are dedicated to spreading their message on social networks, they also have online publications in various magazines. It has become essential to be part of all media whether to report on their exploits, their opinions on specific issues or to persuade through radical messages that incite the recruitment of new members. Online publications are of great value for radicalization, because through some of the most important magazines of the Islamic state such as Dabiq or Al Rumiya¹⁵, its ideology has generated more and more followers. “Dabiq provides a corpus of 860 pages over 15 issues, with Rumiya not far behind at 590 pages across 12 issues.” (Capece, 2018)

First we will analyze the periodical Dabiq, which has become their method of written communication par excellence. "Dabiq has shown an increasing emphasis on the expansion of the caliphate beyond Syria and Iraq to reaffirm IS image as a global caliphate." (Azman, 2016). It is an online publication of about 50 pages or so in which they address five of the major issues surrounding the Islamic State; tawhid (unity), manhaj (search for truth), hijrah (migration), jihad (holy war) and jama'ah (Islamic community). Although it is divided into sections, these are usually not the same in every issue as each issue focuses on a particular topic and its content plans on it in different ways. Among the sections that appear most frequently, we can find sections on the latest news, current events, interviews, diplomacy, history and even sections dedicated to common problems (Gambhir, 2014).

Figure 7: Dabiq magazine’s first and second cover.



Source: Gambhir (2014)

¹⁵ For further information on each of the journals published, their titles and dates see “Table 2. Timeline of Dabiq and Rumiya Publication Dates” from the text “A TERRORIST STORY IN THREE ACTS: DABIQ, RUMIYAH, AND THE HERO’S JOURNEY” written by Alexander G. Capece in September 2018.

The first edition Dabiq launched was in July 2014 and follows the sequence of months and years of the Islamic calendar so its periodicity is not monthly but usually published every month and a half or two months. The first edition uses classical Islamic scriptures to explain and prove the nature, intentions, legitimacy, and political and religious authority of all Muslims. The illustrations and text that appear in the various editions are cleverly designed as they are dedicated to telling the ISIS success story. They tell of such things as the support provided by the Syrian tribe, report on their recent military operations have been successful and graphically depict the atrocities. Thanks to this magazine they manage to transmit in a more complete way everything they carry out so that in this way their followers know everything and can be more up to date and therefore feel closer and more connected to the organization (Gambhir, 2014).

Secondly, Rumiya magazine will be analyzed. Since its creation in September 2016, Al Rumiya has become a reference magazine for the Islamic State. Considering that "Dabiq" magazine is no longer published since July 2016, it can be considered to have replaced its predecessor. "Rumiya's articles pray for the conquest of Constantinople and Rome, seek to fortify the faith of IS followers, promote IS' global caliphate and call for 'lone wolf' attacks." (Aziemah Azman , 2016).

The term Al Rumiya refers to the city of Rome in Arabic, so the name of the magazine implies several meanings and changes from previous publications. On the one hand, unlike the title of Dabiq, which means apocalypse, it uses Western cities as the title of the magazine, it focuses on possible specific points rather than metaphors. Rome is not only a European city that gained political value for the Islamic State, but the West symbolizes the continuation of the Roman Empire, especially the Vatican, the Holy See of the Catholic Church. In addition to the symbolism of the title, Rumiya also offers other new features related to the previous one, for example, the publication in eight different languages. These include English, Arabic, French, German, Turkish, Russian, Indonesian and Portuguese. This reflects the Islamic State's desire to expand its audience to new territories such as Russia or Southeast Asia, thus broadening its audience and spreading its message geographically. (Bunker and Ligouri Bunker, 2019)

Figure 8: Several of the first covers of the magazine Rumiya.



Source: Bunker and Ligouri Bunker (2019)

In a formal way, Rumiya is reminiscent of its predecessor magazine since the images of war, of its members, their weapons, as well as possible Western targets are present in all the pages of the publication. In this sense, Rumiya picks up the baton from Dabiq to continue with the calls to violence and the recruitment of its followers through manipulated religious propaganda that serves them to justify their position and actions and to celebrate their terrorist exploits. In length, Rumiya is about thirty-five pages long while Dabiq was somewhat longer, about fifty pages. Structurally, it is again divided into sections, similar to the previous one: interviews, articles, news, Western threats, etc (Bunker and Ligouri Bunker, 2019). We can therefore see an evolution on the part of the Islamic state as the years go by. They tend to adapt to new circumstances, as we have seen in the evolution from Dabiq to Rumiya, to go as far as possible to achieve their goals.

4.5 Audio-visual media of the Islamic State

Over the years, the Islamic State has carved out a niche for itself and has managed to become part of the agenda setting¹⁶ of the West. This has been possible through numerous audiovisual pieces that have been disseminated through the media to generate that impact. Thanks to the publication of these videos, society has a greater knowledge about the terrorist group. It allows citizens not only to know about the group but also to know how they carry out their missions and their violent way of acting. One of the clearest characteristics of ISIS is undoubtedly the brutality when attacking their enemies and this is perfectly captured by their audiovisual media which in turn reaches the citizens. Thanks to this type of publications they achieve one of their main objectives of the organization, which is to cause terror and fear to the opponent (Lakomy, 2017).

¹⁶ “Barbara Sinclair provides a concise definition of agenda setting: “the process through which issues attain the status of being seriously debated by politically relevant actors” (Sinclair, 1986).

However, their propaganda methods also use audiovisual media to generate the opposite emotions, such as sympathy for their struggle. The message is a narrative discourse for their current and potential followers, and is intended to invite them to fight. It is clear that sowing fear is one of their missions, but in order to do so they also have to win over followers who want to be on their side. These videos, which are used to create terror and attract people, are mainly published by many production companies. Quantifying the number of production companies related to the Islamic State will be a very complicated task, because in the current technological context, communication platforms are constantly evolving and developing. In terms of communication, the role of these organizations is crucial, and they are becoming disseminators of pro-Islamic State content (de la Fuente, 2016). The audiovisual production companies of the Islamic State act in the same way as Western ones do; they plan the content, record it and edit it. It could be said that most of the videos of the Islamic State that we see in the media, and especially on the Internet, have been worked down to the last detail by specific production companies specialized in war and action content. Among all the production companies Al Hayat Media Center¹⁷ stands out. “Al Hayat Media Center is one of the most important keys to the dissemination of Daesh ideology. It is a media group that, through the net, has promoted many of the propaganda contents of the organisation” (Aragó, 2016).

Al Hayat (life, in Arabic) was created in mid-2014 with the aim of responding to the group's demand for content to Western countries. In fact, its creation coincides with the consolidation of Al Furqan and its expansion towards the West. Al Hayat Media Center, broadcasts in English, German and French in any medium: photography, video or audio, in addition to maintaining profiles on various social networks. Al Hayat is not only an audiovisual production company, but behind this label are the publications Dabiq and Rumiya, the printed media we talked about before, and other less known publications such as Insight into the Islamic State¹⁸ magazine as a brochure with interviews and opinion content or the radio station called Al- Bayan which broadcasts news bulletins in Arabic, Russian and English covering the activities of the Islamic State from Iraq or Syria (Lesaca, 2017).

¹⁷ “ Other "production companies" sponsored by the leadership include Al Furqan Media Foundation, al-Itisam Media, and Ajnad Media Foundation, the latter producing the chants. (De la Fuente, 2016).

In this way, it is necessary to analyze the categories of the audiovisual productions they make. We can say that there are 6 genres which are: documentary, allegations, nashid, reportage, mujatweets and executions. Not all of them are produced with the same frequency, but all of them occupy an important part of its media production. It is the ensemble of all genres that gives rise to a complete and impressive audiovisual production, since the production of different elements for different purposes can reach a wider range of people (Lakomy, 2017).

The first genre we are going to talk about are the allegories. These works differ from others in that they are usually filmed outdoors, so they are more casual and everyday. This fact is very important for the final objective of these videos, because with a simple, naturalistic or even neutral background, it can make the viewer more focused because there are no distracting elements. The verbal message is the protagonist, since the actor, who usually goes out in the company of a group, usually engages in a direct dialogue with the receiver in which the face of the interlocutor takes on greater dramatic value. The most recurrent themes of these accusations are usually: direct calls to jihad, hatred towards Sunnis, and those who produce attacks through the interpretation of the Koran. Secondly, we have the Nashids. These are images of war, battles, gunshots or explosions, the battlefield being the scenario that can be in motion or static. These videos appeal to both reason and emotion as they mix texts of struggle, combat and war with texts of freedom, historical and heroic stories. These videos, and especially their songs, have become very popular in the West and have become another hallmark of the Islamic State. Thanks to this type of videos they manage to reach their audience in a simpler way thanks to the help of the catchy songs. Both genres, allegories and Nashids, are the types most used by the production company when carrying out projects (de la Fuente, 2016).

The next most used genre are the Mujatweets¹⁹, short pieces, they are between 30 and 90 seconds. This is normal since, as we have seen above, ISIS has a strong presence on Twitter, so it was to be expected that they would apply visual production techniques on this social network. In the same way as the reports, the Mujatweets show everyday scenes that take place in the territory under the power of the Islamic State, which are intended to be spontaneous (de la Fuente, 2016).

¹⁹ “Their name is a combination of two words: the first, mujahidin, which means “Allah’s warrior” in Islamic terminology; and the second tweet, from the social network Twitter.” (Aragó, 2016).

The next two genres in terms of level of use are reports and documentaries. On the one hand, reports are longer works than those mentioned above, where the objective is to try to remove the negative adjectives that people associate with the Islamic State in order to show a safe, well-managed state, inhabited by a peaceful, calm and Muslim society. For this message to be more persuasive, the pieces must appear objective and journalistic, giving the piece impartiality. On the other hand, we have documentaries. The pieces are longer, between 30 and 60 minutes, and this allows, unlike the other genres, to deal with a subject in greater depth. The main objective of these documentaries is to prove the existence, actions and expansion of the Islamic State by appealing to historical, cultural and Muslim traditions that have always been manipulated (de la Fuente, 2016).

Finally we have the executions that although they are not the most produced genre, they are the ones that have the greatest impact once they are released to society. This is mainly because the people who are executed in the video in most cases are journalists, foreign aid workers or soldiers of other enemy armies of the Islamic State and their news value is higher. Also due to the brutality of the images in the videos they do not make them easy to overlook. On the other hand, the orange jumpsuit worn by the prisoners as opposed to the black jumpsuit worn by the terrorists has become a key image of Islamic State executions (de la Fuente, 2016). The media success of ISIS propaganda in the United States is due in large part to the audiovisual production companies and their wide variety of genres. Therefore, thanks to the combination of the use of different genres, the production company is able to reach a wider range of audiences because each type of publication attracts the attention of a specific group.

CHAPTER V: CONCLUSION

Terrorism since what we can consider its birth has undergone different stages as David C. Rapoport (2004) argues. Within the different periods that terrorism has had, it is true that the religious terrorism with which we currently coexist can be considered the most aggressive due to its particularly groundbreaking and disconcerting character. The Islamist terrorist groups that have emerged in the wave of religious terrorism have, over the years, shown a great capacity for adaptation that has led them to evolve as a group and become, as in the case of the Islamic State, the leading jihadist terrorist group on the world map of terrorism.

The Islamic State has been a shock to many countries and a tough fight against terrorism. This is due to the fact that every year, thousands of young people of all kinds of nationalities decide to join the Islamic State both actively in their territories in the Middle East and from their countries of origin. The recruitment and radicalization process followed by the new followers who decide to join the organization is a long and slow process that goes from the first contact until they decide to join the group. This whole process is based on a highly persuasive and clearly effective communication previously studied and meditated by the terrorist group.

Clearly, due to globalization and the evolution of new technologies, the terrorist struggle that the terrorist group is carrying out today is not exclusively military, since, as we have seen, it is also present in the media platforms that have been emerging over the years. The means of communication and tools available to ISIS, as we have seen, are surprising both for their team of experts and for their organization and technology. From a process of wanting to reach everyone with its message, the Islamic State begins to distribute its content on different online platforms making available to followers all kinds of content. The audiovisual production companies and local television stations that are behind the layout, news selection, shots, recording, broadcasting, etc., have nothing to envy to Western production companies. In addition, the followers have magazines, monthly bulletins, documentaries, interviews, nashids... a whole arsenal of communicative material. We can say that the communication carried out by the Islamic State is impeccable and complete due to the fact that they have not hesitated to evolve with society from a purely military terrorism to a mixture of both, a communicative and military terrorism.

The propaganda campaign being carried out by ISIS in the different communication platforms in which they are present represents an important advance for jihadism. In short, the use of terrorist propaganda is necessary for these groups to achieve their objectives. Most of this propaganda is carried out through the Internet and social networks. On these platforms, terrorists have found the best distribution channels for their propaganda. For a brand to succeed in the media, it is necessary that it brings credibility to the user. In this case, ISIS is a good company, it meets the expectations of its audience and that makes its followers very loyal, active and thus makes the organization grow.

On the one hand, as we have been able to analyze, the quality of its content has managed to reach a professional level. Over the years and thanks to its propaganda, dozens of young people have joined the organization, leaving the West to join the Islamic State. Many of them have knowledge of design and film production that, by joining the organization, they put at the service of terrorism. On the other hand, the Islamic State has shown to have a concrete and meditated strategy and it is clear that within this strategy the media aspect represents a fundamental role in it since, as we have analyzed, they put a lot of effort in being in all possible media without any exception.

To obtain the greatest possible effectiveness from the media, on the one hand, the Islamic State generates a large volume of content that is continuously distributed among its followers in order to be able to gain a larger active following. On the other hand, the organization offers its supporters material that is so well researched, laid out or produced that it attracts new users to consume its content and thus its ideologies. The Islamic State has been well aware of the changes in the way we Westerners consume the Internet and has not missed the opportunity to adapt and take full advantage of the changes. It has been able to carry out an impeccable strategy. They have been able to analyze how market trends evolved and have managed to adapt most of their content to them, as in the case of memes and references to Western pop culture. That is why the media, being in the hands of terrorist organizations such as the Islamic State, can be considered as a weapon, since it has a great impact on society. The presence of terrorists in international propaganda affects the stability and security of all the citizens of the world who are exposed to the content produced by ISIS.

Communication will always exist, as will the channels and media to carry messages around the world. It is clear that these will undergo changes like those brought about by the technological revolution at the time. What happens is that these changes are not noticeable to be able to anticipate them. And that is why, without a doubt, the influence exerted by the media on the spread of terrorism is essential. We could almost say that without communication there would be no terrorism. Far from being catastrophist, we should make an exercise of reflection and evaluation with the help of the analysis carried out throughout essay, on the importance that communication agencies have developed in today's world. Evidently, as we have been able to appreciate, in the Islamic State there is a network of professionals, not only in the art of inflicting fear and pain, but who are becoming true communication gurus. They are behind profiles in the different communication platforms that exist around the world, with clear purposes and objectives, which for the moment, as we have seen, are giving successful results.

CHAPTER VI: FUTURE RESEARCH LINES

Having analysed the propaganda of the Islamic State and having realized the power it has to achieve the objectives of the terrorist group, as future lines of research it would be very useful to study what kind of measures are taken by the different international institutions and governments of different countries to prevent the radicalization that occurs due to Islamic propaganda. “(...) in order for ISIS to survive, the movement is likely to focus more and more on attacks abroad and on the ideological recruitment of new adherents. In other words, the goal is now ideological survival as a terrorist movement (...)” (Brzuszkiewicz, 2018).

More specifically, the mechanisms used to protect the countries of the European Union could be studied, since Europe has suffered several jihadist terrorist attacks upon the end of the last century. The fact of having received numerous attacks in a short period of time suggests that terrorism with a jihadist ideology is on the way to become a structural phenomenon in European societies. Especially when in many cases, the terrorists who carried out the attack on European soil had been radicalized within Europe. As a consequence of these attacks, both the European Union and several member countries have decided to adopt different measures in order to be able to prevent violent jihadist radicalization. (Bakker, 2015)

Jihadist-inspired terrorism is high on the list of threats to the security of European societies. Gradually, the Union and some of its member countries have included in their respective counter-terrorism strategies a special section dedicated to the prevention of violent radicalization. This growing attention has been justified by the need to cut off the sources that feed terrorist networks and to deprive them of a social support base. This is why prevention initiatives in several countries are also aimed at avoiding polarization that could weaken social cohesion and the proper functioning of the democratic system (Precht, 2007).

Over the years, the EU has adopted a series of mechanisms to deal with the prevention and repression of terrorism in its various manifestations throughout the territory. It has also promoted the international response to a global phenomenon that is following a worrying evolution with fatal consequences for the security of citizens and, consequently, of the Member States. “In 2019, 1 004 individuals were arrested on suspicion of terrorism-related offences in 19 EU Member States, with Belgium, France, Italy, Spain and the UK reporting the highest numbers.” (Europol, 2020). There are real colonies of Europeans who have been radicalized in many European countries because thanks to the Schengen area, European citizens can cross borders throughout the territory with total freedom of movement.

The vast majority of prevention policies include lines of action to tackle jihadist ideology and propaganda. The value assigned to the objective has increased depending on the progressive recognition of the importance of the ideological component as an ingredient of radicalization processes. (Githens-Mazer, 2008). In addition, there are several functions that have become essential in carrying out policies to achieve the established objectives. The idea of prevention is the first to be mentioned. It focuses on the conditions conducive to violent radicalization. On the other hand, hand in hand with the first one, we have the rapid location of the focal point or activities related to radicalization and its promotion. And finally the intervention in the cases mentioned above, the focal point and activities to curb and even break the radicalization process that they carried out. These functions are essential because : “Their involvement in terrorism is usually the result of a gradual process – typically occurring over a period of years” (Silke, 2008). Therefore, having clear what we want to achieve, we only need some policies to be able to implement it.

In summary, although taking into account that we are dealing with a global threat, the specific analysis would be based and focused on the counter-radicalization policies to be promoted by the Member States of the European Union. This is why this analysis would be based, more specifically, on the study of the policies implemented by the European Union to combat jihadist radicalization in the European territory. Measures such as those adopted by the European Council, the ones approved by the European Parliament and, finally, those implemented by the European Commission.

BIBLIOGRAPHY

1. Al-Fedaghi, S. (2012). A conceptual foundation for the Shannon-Weaver model of communication. *International journal of soft computing*, 7(1), 12-19. Retrieved from: https://www.researchgate.net/profile/Sabah-Al-Fedaghi/publication/272964534_A_Conceptual_Foundation_for_the_Shannon-Weaver_Model_of_Communication/links/5644461708aef646e6ca787b/A-Conceptual-Foundation-for-the-Shannon-Weaver-Model-of-Communication.pdf
2. Al-Lami M. (2019) The Rise, Fall and Rise of ISIS Media, 2017–2018. In: Jayakumar S. (eds) *Terrorism, Radicalisation & Countering Violent Extremism*. Palgrave Pivot, Singapore. https://doi.org/10.1007/978-981-13-1999-0_9
3. Aragó, B. (2017). Media Jihad. Retrieved from: https://www.iemed.org/observatori/arees-danalisi/arxiu-adjunts/quaderns-de-la-mediterrania/qm24/Media_Jihad_Bernat_Arago_QM24.pdf
4. Archetti, C. (2015). Terrorism, Communication and New Media: Explaining Radicalization in the Digital Age. Retrieved from: <http://www.terrorismanalysts.com/pt/index.php/pot/article/view/401/html>
5. Arceneaux, N., & Schmitz Weiss, A. (2010). Seems stupid until you try it: press coverage of Twitter, 2006-9. *New Media & Society*, 12(8), 1262–1279. <https://doi.org/10.1177/1461444809360773>
6. Awan, I. Cyber-Extremism: Isis and the Power of Social Media. *Soc* **54**, 138–149 (2017). <https://doi.org/10.1007/s12115-017-0114-0>
7. Azman, N. A. (2016). Islamic State’(IS) propaganda: Dabiq and future directions of ‘Islamic State. *Counter Terrorist Trends and Analyses*, 8(10), 3-8. Retrieved from:
8. Barrancos, D. (2014). *Los community managers del terror: La propaganda online del Isis y su ofensiva sobre Irak*. Madrid : Instituto Español de Estudios Estratégicos . Retrieved from: http://www.ieee.es/Galerias/fichero/docs_opinion/2014/DIEEEE082bis-2014_ISS_DavidBarrancos.pdf
9. Bakker (2015) EU Counter-radicalization Policies: A Comprehensive and Consistent Approach?, *Intelligence and National Security*, 30:2-3, 281-305, Retrieved form: <https://doi.org/10.1080/02684527.2014.988442>
10. BBC Monitoring – Essential Media Insight. (2017). Retrieved 26 April 2021, from <https://monitoring.bbc.co.uk/product/c1dnnj2k>

11. Berger, J. M. (2017). Countering Islamic State Messaging Through "linkage-based" Analysis. ICCT. Retrieved from: <https://icct.nl/app/uploads/2017/08/ICCT-Berger-Countering-IS-Messaging-Aug-2017-1.pdf>
12. Britannica, T. Editors of Encyclopaedia (2021, April 1). Call of Duty. Encyclopedia Britannica. <https://www.britannica.com/topic/Call-of-Duty>
13. Brüggemann, U. (2016). (Rep.). Federal Academy for Security Policy. Retrieved April 26, 2021, from <http://www.jstor.org/stable/resrep22199>
14. Bunker, R., & Ligouri, P. (2019). The Islamic State English-Language English-Language Online Magazine Online Magazine Rumiya (Rome) Rumiya (Rome). Retrieved from: http://www.terrorism.org/wp-content/uploads/2019/08/Rumiya_eBook_web.pdf
15. Byman, D. (2016). Understanding the Islamic state—a review essay. *International Security*, 40(4), 127-165. Retrieved from: <https://direct.mit.edu/isec/article/40/4/127/12132/Understanding-the-Islamic-State-A-Review-Essay>
16. Brzuszkiewicz, S. (2018). Radicalisation in Europe after the fall of Islamic State: Trends and risks. *European View*, 17(2), 145–154. <https://doi.org/10.1177/1781685818805677>
17. Caleffi, P. M. (2015). The 'hashtag': A new word or a new rule?. *SKASE Journal of Theoretical Linguistics*, 12(2). Retrieved from: http://www.skase.sk/Volumes/JTL28/pdf_doc/05.pdf
18. Capece, A. G. (2018). A Terrorist Story In Three Acts: Dabiq, Rumiya, And The Hero's Journey. Naval Postgraduate School Monterey United States. Retrieved from: <https://apps.dtic.mil/sti/pdfs/AD1065574.pdf>
19. Celso, A. (2016). More than the Voice of the Caliphate: The Destructive Legacy of Abu Muhammad al-Adnani. *International Journal of Political Science* 2: 4 PP 86, 94. Retrieved from: https://www.researchgate.net/profile/Anthony-Celso/publication/311452800_More_than_the_Voice_of_the_Caliphate_The_Destructive_Legacy_of_Abu_Muhammad_Al-Adnani/links/584710a608ae8e63e6308a0d/More-than-the-Voice-of-the-Caliphate-The-Destructive-Legacy-of-Abu-Muhammad-Al-Adnani.pdf
20. Chilwa, I. E. (2019). Deception in Online Terrorist Propaganda: A Study of ISIS and Boko Haram. In *Handbook of Research on Deception, Fake News, and Misinformation Online* (pp. 520-537). IGI Global.

21. Cockburn, P. (2015). El retorno de la Yihad. Retrieved from https://books.google.es/books/about/ISIS_el_retorno_de_la_yihad.html?id=MdN4BgAAQBAJ&redir_esc=y
22. Colaguori, C. (2010). Symbolic violence and the violation of human rights: Continuing the sociological critique of domination. *International Journal of Criminology and Sociological Theory*, 3(2). Retrieved from: <https://ijcst.journals.yorku.ca/index.php/ijcst/article/view/32143/29370>
23. Countering the Use of the Internet for Terrorist Purposes — Legal and Technical Aspects. (2011). Retrieved from: https://www.un.org/es/terrorism/ctitf/pdfs/ctitf_interagency_wg_compendium_legal_technical_aspects_web.pdf
24. Croft, C. (2007). A brief history of the Facebook. Retrieved from. http://www.meerutcollege.org/mcm_admin/upload/1587223450.pdf
25. De la Fuente, P. (2016). La propaganda de reclutamiento del Daesh a través de sus vídeos. Documento de opinión 20/2016. Retrieved from: http://www.ieee.es/Galerias/fichero/docs_opinion/2016/DIEEEO20-2016_Propaganda_Reclutamiento_Daesh_PalomadelaFuente.pdf
26. Decker, W., & Rainey, D. (1980). *Terrorism as Communication*. Retrieved from: <https://eric.ed.gov/?id=ED196091>
27. Definition of "meme". (2021). Retrieved from: <https://www.oxfordlearnersdictionaries.com/definition/english/meme>
28. Definition of "symbolic violence". (2021). Retrieve from: <https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100546777>
29. De la Corte Ibáñez, L. (2016). ¿ Qué pueden hacer los Estados europeos para frenar la radicalización yihadista?. *Cuadernos de estrategia*, (180), 125-166. Retrieved from: <https://dialnet.unirioja.es/servlet/articulo?codigo=5673510>
30. Europol. (2020). *European Union Terrorism Situation and Trend report (TE-SAT) 2020*. Retrieved from: <https://www.europol.europa.eu/activities-services/main-reports/european-union-terrorism-situation-and-trend-report-te-sat-2020>
31. Frischlich, Lena. (2020). #Dark Inspiration-Eudaimonic Entertainment in Extremist Instagram Posts. *New Media & Society*. 23. 10.1177/1461444819899625

32. Gambhir, H. K. (2014). Dabiq: The strategic messaging of the Islamic State. Institute for the Study of War, 15(4). Retrieved from: https://islamspring2012.voices.wooster.edu/wp-content/uploads/sites/192/2018/09/Gambhir_Dabiq-Backgrounder.pdf
33. Gerstel, D. (2016). ISIS and Innovative Propaganda: Confronting Extremism in the Digital Age. Swarthmore International Relations Journal, 1(1), 1-9. Retrieved from: <https://works.swarthmore.edu/cgi/viewcontent.cgi?article=1004&context=swarthmoreirjournal>
34. Githens-Mazer, J. (2008). Variations on a Theme: Radical Violent Islamism and European North African Radicalization. PS: Political Science and Politics, 41(1), 19-24. Retrieved from <http://www.jstor.org/stable/20452104>
35. Jowett, G. (2008). Propaganda, Visual Communication of. The International Encyclopedia of Communication. Retrieved from: <https://doi.org/10.1002/9781405186407.wbiecp110>
36. Katie Cohen, Fredrik Johansson, Lisa Kaati & Jonas Clausen Mork (2014) Detecting Linguistic Markers for Radical Violence in Social Media, Terrorism and Political Violence, 26:1, 246-256, DOI: 10.1080/09546553.2014.849948
37. Kaplan, A. & Haenlein, M. (2010). Users of the world, unite! The challenges and opportunities of Social Media. Business Horizons, 53(1), p.59-68. Retrieved from: <https://doi.org/10.1016/j.bushor.2009.09.003>
38. Kean, T. H., and L. H. Hamilton. 2018. Digital Counterterrorism: Fighting Jihadists Online. Washington DC: Bipartisan Policy Centre. Retrieved from: <https://bipartisanpolicy.org/wp-content/uploads/2019/03/BPC-National-Security-Digital-Counterterrorism.pdf>
39. Kemp, S. (2020). Digital 2020: 3.8 billion people use social media - We Are Social. Retrieved 12 February 2021, from <https://wearesocial.com/blog/2020/01/digital-2020-3-8-billion-people-use-social-media>
40. Kolowski, P. (2014). The real danger of the islamic state. Revista" Cuadernos Manuel Giménez Abad", (8), 130-140. Retrieved from: <https://dialnet.unirioja.es/servlet/articulo?codigo=5499552>
41. Lakomy, M. (2017). Cracks in the Online “Caliphate” How the Islamic State is Losing Ground in the Battle for Cyberspace. Perspectives on terrorism, 11(3), 40-53. Retrieved from: https://www.jstor.org/stable/26297840?seq=1#metadata_info_tab_contents

42. Lesaca, J. (2017). *Armas de seducción masiva*. Barcelona: Península.
43. Lieberman, A. V. (2017). Terrorism, the internet, and propaganda: A deadly combination. *J. Nat'l Sec. L. & Pol'y*, 9, 95. Retrieved from: <https://heinonline.org/HOL/LandingPage?handle=hein.journals/jnatselp9&div=9&id=&page=>
44. Llovo, J. M. (2016). ISIS: la última evolución del terrorismo. *bie3: Boletín IEEE*, (4), 587-607. Retrieved from: http://www.ieee.es/Galerias/fichero/docs_opinion/2016/DIEEEO116-2016_ISIS_EvolucionTerrorismo_JacoboMorillo.pdf
45. National Counter-terrorism Strategy 2019. (2019). Retrieved from: <https://www.google.com/url?sa=t&ret=j&q=&esrc=s&source=web&cd=&ved=2ahUKEwjPyo3a4JzwAhWoAmMBHYIQDZwQFjAKegQIBxAD&url=https%3A%2F%2Fwww.dsn.gob.es%2Fes%2Ffile%2F4271%2Fdownload%3Ftoken%3D-K6uOf-C&usg=AOvVaw2xSmEr4-qdsn4vBCLA0Y2U>
46. Pratkanis, A., and E. Aronson. 2001. *Age of Propaganda: The Every Day Use and Abuse of Persuasion*. Revised Edition. New York: W. H. Freeman and Company.
47. Peele, E. (2015). *Forming Your Terrorist Network: ISIS, Twitter, and the Terrorist Propaganda Campaign*. Retrieved from: <https://doi.org/10.17615/dnph-vm42>
48. Pettinger, T. (2017). De-radicalization and counter-radicalization: Valuable tools combating violent extremism, or harmful methods of subjugation?. *Journal for Deradicalization*, (12), 1-59. Retrieved from: <https://journals.sfu.ca/jd/index.php/jd/article/view/109/91>
49. Precht, T. (2007). Home grown terrorism and Islamist radicalisation in Europe. Retrieved from: https://www.justitsministeriet.dk/sites/default/files/media/Arbejdsomraader/Forskning/Forskningspuljen/2011/2007/Home_grown_terrorism_and_Islamist_radicalisation_in_Europe_-_an_assessment_of_influencing_factors_2_.pdf
50. Priego Moreno, A. (2019). *La Evolución del Terrorismo de Al Qaeda al ISIS: Organización, Metodología y Perfiles*. Retrieved from: <https://repositorio.comillas.edu/xmlui/bitstream/handle/11531/34980/terro.pdf?sequence=-1&isAllowed=y>
51. Rapoport, D. C. (2004). *The four waves of modern terrorism. Attacking Terrorism: Elements of a Grand Strategy* (Washington, DC: Georgetown University Press 2004) p, 54, 3-11.

52. Schmid, A. (2011). The Revised Academic Consensus Definition of Terrorism. Retrieved, from:
<http://www.terrorismanalysts.com/pt/index.php/pot/article/view/schmid-terrorism-definition/html>
53. Shannon, C. E., & Weaver, W. (1949). The mathematical theory of communication, 117 pp. Urbana: University of Illinois Press. Retrieved from:
https://pure.mpg.de/rest/items/item_2383164/component/file_2383163/content
54. Shirky, C. (2011). The Political Power of Social Media: Technology, the Public Sphere, and Political Change. *Foreign Affairs*, 90(1), 28-41. Retrieved from:
<https://www.cc.gatech.edu/~beki/cs4001/Shirky.pdf>
55. Siboni, G., Cohen, D., & Koren, T. (2015). The Islamic State's strategy in cyberspace. *Military and Strategic Affairs*, 7(1), 127-144.
56. Siebert, J., von Winterfeldt, D., & John, R. S. (2016). Identifying and structuring the objectives of the Islamic State of Iraq and the Levant (ISIL) and its followers. *Decision Analysis*, 13(1), 26-50. Retrieved from: <https://doi.org/10.1287/deca.2015.0324>
57. Silke, A. (2008). Holy Warriors: Exploring the Psychological Processes of Jihadi Radicalization. *European Journal of Criminology*, 5(1), 99–123. <https://doi.org/10.1177/1477370807084226>
58. Simons (2018) Brand ISIS: Interactions of the Tangible and Intangible Environments, *Journal of Political Marketing*, 17:4, 322-353, retrieved from: <https://doi.org/10.1080/15377857.2018.1501928>
59. Sinclair, B. (1986). The Role of Committees in Agenda Setting in the U. S. Congress. *Legislative Studies Quarterly*, 11(1), 35-45. doi:10.2307/439907
60. Speckhard, A., & Ellenberg, M. (2020). Breaking the ISIS Brand Counter Narrative Facebook Campaigns in Europe. *Journal of Strategic Security*, 13(3), 120-148. Retrieved from <https://www.jstor.org/stable/26936548>
61. Styszynski, Marcin. (2016). ISIS communication strategy. *Przegląd Strategiczny*. 9. 171-180. 10.14746/ps.2016.1.13.
62. Tomé, L. (2015). THE “ISLAMIC STATE”: TRAJECTORY AND REACH A YEAR AFTER ITS SELF-PROCLAMATION AS A “CALIPHATE. *JANUS. NET*, e-journal of International Relations, 6(1), 116-139. Retrieved from: <https://www.redalyc.org/pdf/4135/413541154008.pdf>

63. Walls, E. (2017). Waves of Modern Terrorism: Examining the Past and Predicting the Future (Doctoral dissertation, Georgetown University). Retrieved from: https://repository.library.georgetown.edu/bitstream/handle/10822/1043900/Walls_georgetown_0076M_13610.pdf?sequence=1&isAllowed=y
64. Weimann, G. (2014). New terrorism and new media (Vol. 2). Washington, DC: Commons Lab of the Woodrow Wilson International Center for Scholars. Retrieved from: <https://preventviolenceextremism.info/sites/default/files/New%20Terrorism%20and%20New%20Media.pdf>
65. Weimann, G. (2010). Terror on Facebook, Twitter, and Youtube. *The Brown Journal of World Affairs*, 16(2), 45-54. Retrieved from <http://www.jstor.org/stable/24590908>
66. Wells, R. B. (2011). Weaver's model of communication and its implications. Retrieved from: <https://webpages.uidaho.edu/rwells/techdocs/Weavers%20Model%20of%20Communication%20and%20Its%20Implications.pdf>
67. Winter, C. (2017). Media Jihad: Islamic State's Doctrine for Information Warfare. London, UK: International Centre for the Study of Radicalisation and Political Violence. Retrieved from: https://icsr.info/wp-content/uploads/2017/02/Media-jihad_web.pdf
68. Winter (2020): Redefining 'Propaganda': The Media Strategy of the Islamic State, *The RUSI Journal*, Retrieved from: <https://doi.org/10.1080/03071847.2020.1734321>
69. Yadron, D. (2016). Twitter deletes 125,000 Isis accounts and expands anti-terror teams. Retrieved from: <https://www.theguardian.com/technology/2016/feb/05/twitter-deletes-isis-accounts-terrorism-online>

ANNEXES

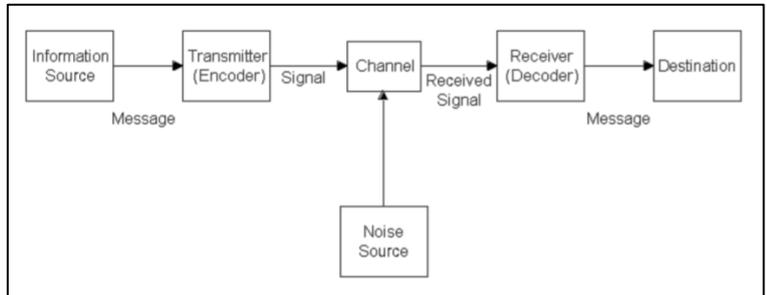
Figure 1: Defining Characteristics of the Four Waves of Modern Terrorism

Wave	Catalyst	Goals	Targets	Tactics	Reasons for Decline
Anarchist 1870s – 1910s	Slow political reform, declining legitimacies of monarchies	Revolution, eliminate government oppression	Heads of state	Assassinations using dynamite, bank robberies	Aggressive state opposition, beginning of World War I
Nationalist 1920s – 1960s	Versailles Peace Treaty, increased desire for self-determination	Eliminate colonial rule, create new states	Police and military	Guerilla style hit and run attacks	Achieved goals, colonial rulers withdrew from territories
New Left 1960s – 1980s	Vietnam War, Cold War tensions	Eliminate the capitalist system	Governments, increased focus on U.S.	Hijackings, kidnappings, assassinations	End of Cold War
Religious 1979 – 2020s (predicted)	Iranian Revolution, new Islamic century, Soviet invasion of Afghanistan	Creation of global Islamic Caliphate	U.S., Israel, Europe, mass transportation systems, public venues	Suicide bombings, aircrafts and vehicles as weapons	Unknown

Source: Author's chart based on information presented in David C. Rapoport, "The Four Waves of Modern Terrorism," 2004.

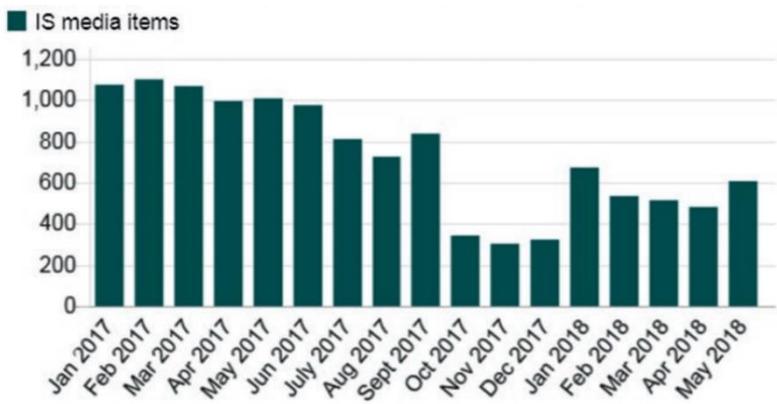
Source: Erin Walls, B.A., 2017

Figure 2: Main elements of Shannon and Weaver model communication



Source: Claude E. Shannon and Warren Weaver, 1964

Figure 3: ISIS monthly media output between 2017- 2018.



Source: Mina al-Lami, 2019

Figure 4: ISIS Twitter campaigns images



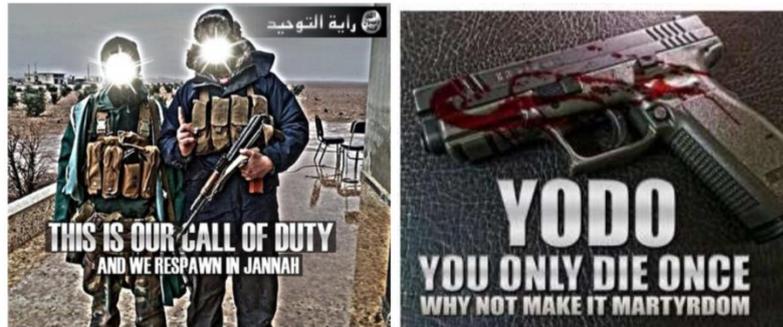
Source: Barrancos, 2014

Figure 5: ISIS merchandising products for sale on Facebook.



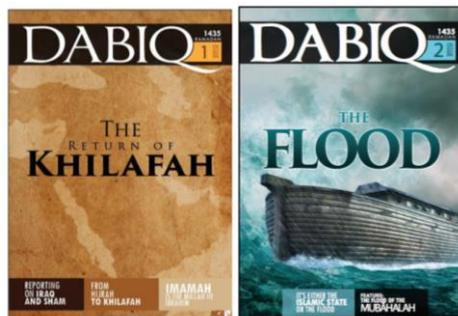
Source: Barrancos, 2014

Figure 6: Islamic State posts on Instagram.



Source: Barrancos, 2014

Figure 7: Dabiq magazine's first and second cover.



Source: Gambhir, 2014

Figure 8: Several of the first covers of the magazine Rumiayah



Source: Bunker and Ligouri Bunker, 2019