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Theoretical frameworks for constructing a model for analysis of Islamic discourse on YouTube: one view from Serbia

Abstract

The starting point of this paper is an assumption that videos on the YouTube Internet portal relating to Islam produce intolerant and radical discourse that may be a factor of radicalization through their contents, the ways of the shaping of the content, and by their presentation modes. Thus, the aim of the study is to present theoretical frameworks and possible research tools needed to construct a model for the analysis of the Islamic discourse on YouTube. This paper draws on various theoretical approaches, indicates a large number of potential analytical concepts, sub-models, instruments and criteria. It argues in favour of theoretical pluralism, as well as a pluralistic approach and models, openness to accepting diverse methodological instruments, and stresses the need of multidisciplinary in the analysis. Consideration of the relationship between the concepts of politics, discourse and Islamic discourse led to a conclusion about the need of a particular emphasis on the use of critical discourse analysis (CDA) and political discourse analysis (PDA) settings. The results of the research indicate that Islamic discourse on YouTube in a large number of videos, with more or

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less open manipulative content (visible to the average viewer), aims at consolidating an unquestionable framework of understanding and knowledge of reality – as well as comprehending of the history. Designing a framework for understanding reality and through associated eschatology, the rules of everyday action, principles and limits of tolerance, and identity – especially through discursive strategies and argumentation and beliefs that establish enemies – Islamic discourse on YouTube interprets reality, constructs and impose the only possible reality, and the necessity of achieving the ideal universal Islamic perfection.

Key words: critical discourse analysis (CDA), political discourse analysis (PDA), politics, narrative(s), violent extremism, radicalization

Introduction

The theoretical framework of discourse analysis proposed in this paper, implies the need to explore the situational context of the discourse, that is, the concrete situation in which speech event occurs (in the videos posted on YouTube). However, the goal is to define the theoretical basis for researching cultural context – that frames the cognitive, value and orientation patterns strictly defined by doctrine, ethical norms, religious rules and principles of Islam. Also, bearing in mind the importance of violent extremism and processes of radicalizations. Cameron (2001) “emphasizes that there is a distinction between “an analysis of discourse that is itself a goal and an analysis of discourses as a way to reach another goal“...” (Živkovic 2014: 84). Hence this study concurs that: “The analysis of discourse, therefore, should focus on the process of understanding and production of discourse, and beyond, the role that discourse has in the creation and adoption of social knowledge, attitudes and ideology... analyzing the text in its social function“ (Vuković 2014b: 105). Therefore, this study focuses on the relationship between the concepts of politics, discourse and Islamic discourse.

Discourse is defined as the “specialized form of language” as a social process of creating meaning by the use of symbolic forms,

the form of expression / ideology or the way of exercising power, or as a speech act that seeks to gain a privileged approach to the spread of ideas (Prajs 2011: 71, 120-121, 274). Discourse is also grasped as the choice and way of designing the original material (Prajs 2011: 399) – in that case the analysis of discourse, we note, points to the level of the prudence of narrator and the emphasis on certain aspects of the story, as well as the effectiveness of achieving the goal of narration. Also, considering the hierarchy of discourse (in film), a discourse can refer to a group of beliefs / values / attitudes expressed by a combination of language, picture and sound, and which can create a hierarchy (Prajs 2011: 421). Also: “Reisigl and Wodak (2009, p. 87) define “discourse” as: • a cluster of context-dependent semiotic practices that are situated within specific fields of social action; • socially constituted and socially constitutive; • related to a macrotopic; • linked to the argumentation about validity claims—for example to truth and normative validity, which involves several social actors with different points of view” (Wodak 2015:5)¹.

In this paper the discourse denotes the content frameworks, principles and forms of thought and speech, expressed within and / or about the certain sphere of social reality, shaped in the processes of social communication and in the interactions that create and define the boundaries, rules and directions of the engaging of individuals and social groups.

Politics is the sphere of reality, which includes activities aimed at regulating social processes through defining the scale of priority of development goals and ways to achieve them, as determined by the influence of actors involved in decision-making (their

1) Also: “Thus Reisigl and Wodak regard macrotopic relatedness, pluriperspectivity, and argumentativity as constitutive elements of a discourse... The boundaries of a “discourse”... are partly fluid. As an analytical construct, a “discourse” always depends on the discourse analyst’s perspective. As an object of investigation, a discourse is not a closed unit, but a dynamic semiotic entity that is open to reinterpretation and continuation. Furthermore, Reisigl and Wodak (2009, p. 89) distinguish between “discourse” and “text”: Texts are parts of discourses. They make speech acts durable over time and thus bridge two dilated speech situations: the situation of speech production and the situation of speech reception. In other words, texts—be they visualized (and written) or oral—objectify linguistic actions. Texts are always assigned to genres. A “genre” may be characterized as a socially ratified way of using language in connection with particular types of social activity” (Wodak 2015: 5).

social and institutional position, as well as a measure of respect for the principle of power, tradition and the prevailing value patterns in society), then the fulfillment of the objectives of harmonization of conflicts arising from the diversity of actors' interests that are publicly and/or secretly implemented within, under the influence and in interaction with the broader (economic, social, cultural, religious) determinants, further changes of regulations and institutional frameworks for operationalization of decisions and the formulation of conceptual structures that require new solutions about the use and distribution of social resources in response to changes in social relations and/or the nature and extent of the influence of external factors (Pavličević 2014: 90).

Having in mind the character of Islam and Islamic discourse, above quoted definition is of significance for understanding the relationship between the concepts of politics, discourse and Islamic discourse.

One of the theoretician considers that “political communication can advance the agenda of PDA in at least three most essential aspects: deliberation, justice, and legitimacy” (Wang 2016: 2773). Concepts or topoi of justice and legitimacy certainly can be of help in discourse analysis that encompasses the subject frames of this paper². Theoreticians emphasize that the core characteristic of political texts is practical argumentation – especially deliberation as argumentative genre (Fairclough and Fairclough 2015: 3)³, also

2) “... justice in PDA is framed as one of the topoi (a unit in argumentation) in Wodak (2009), as value... PDA needs political theories on justice... to “demystify” its current practice of description, or interpretation at best. That is, justice should not be seen only as abstract topos or value in PDA”. Also: “Legitimacy has its semiotic counterpart in CDA: legitimation. van Leeuwen (2007), for example, discusses four resources of legitimation: authorization (legitimation by referring to authorities), moral evaluation (legitimation by referring to morality), rationalization (legitimation by referring to certain rhetoric strategies), and mythopoesis (legitimation conveyed through narratives on past successful experiences)” (Wang 2016: 2775-2776).

3) “What distinguishes political discourse from other types of discourse is that it involves deliberation over what ought to be done, in contexts of divergent interests and values, scarcity of resources, uncertainty and risk. Deliberation is an argumentative genre in which practical argumentation (argumentation about what ought to be done...) is the main argument scheme. Deliberation is oriented towards arriving at normative-practical judgments about what to do, and on this basis making decisions about what to do, which may lead to action based upon these decisions... This is not a reduction of political discourse to practical argumentation and deliberation.

writes that “political discourse is primarily a form of action, and representations are best analyzed as elements of actions (e.g. as premises of practical arguments). People do not represent social groups or processes for the sake of it (nor do they narrate or explain events as an end in itself), but do so in the course of producing an argument, or justifying or criticizing a standpoint, as a possible basis for decision and action” (Fairclough and Fairclough 2015: 4).

Discourse of Islam has the characteristics of political discourse if we recall: “... Searle’s view (2010: 164) of political power as ‘deontic power’, a matter of rights, obligations, duties, permissions, authorizations, prohibitions, conferred on individuals in the process whereby people create institutional reality” (Fairclough, Fairclough 2015: 4). Theoretical setting that practical arguments “have the following elements: a Value premise, a Goal premise, a Circumstantial premise and a Means-Goal premise, attempting to support a Practical Claim (or Conclusion)” (Fairclough, Fairclough 2015: 6-7) can certainly be an instrument for analyzing Islamic discourse⁴.

Political texts manifest other argument schemes and other non-argumentative genres, for example narrative and explanation. What tends to happen, however, is that other argument schemes and other genres are generally embedded within or in other ways connected to practical arguments within deliberative practice” (Fairclough, Fairclough 2015: 3).

- 4) “The approach to practical argumentation developed in Fairclough and Fairclough (2012) is a normative one: arguments are evaluated as well as analysed. Following Walton (2007b), we distinguish three ways in which practical (policy) arguments can be critically evaluated: (a) criticism of the conclusion of the argument, which seeks to reject it (and the policy proposal) by arguing that pursuing the line of action advocated will have consequences which will undermine the stated goals or other goals which cannot be compromised; (b) criticism of the validity of the argument on the grounds that there are other better means than those advocated for achieving the goals, or other facts about the context action in view of which the conclusion no longer follows; (c) criticism of the rational acceptability (or truth) of premises, for example of the way in which existing states of affairs are represented, interpreted or ‘problematized’ (the circumstantial premise), criticism of the goal or value premise, or of the means-goal premise. The conclusion of the practical argument from goals, values and circumstances... can be tested by a pragmatic argument from consequence” (Fairclough, Fairclough 2015: 7).

Methodology

“Discourse analysis investigates whether—in statements or texts—it is possible to establish any regularity in not only the objects that are discussed, the subjects designated as actors, and the causal relations claimed to exist between objects (explanans) and subjects (explanandum) but also the expected outcome of subjects trying to influence objects, the goal of their action, and finally the time dimension by which these relations are framed. Discourses thus comprise the underlying conditions for a statement to be interpreted as meaningful and rational. At the same time, discourse analysis is the study of rationality and how it is expressed in a particular historical context” (Pedersen 2011: 672).

One can estimate that an emphasis should be placed on the applications of critical discourse analysis (CDA)⁵ and political discourse analysis (PDA). In this regard, one can supported: “1 The approach is interdisciplinary. Interdisciplinarity involves theory, methods, methodology, research practice, and practical application. 2 The approach is problem-oriented. 3 Various theories and methods are combined wherever integration leads to inadequate understanding and explanation of the research object... 5 The research necessarily moves recursively between theory and empirical data ... 8 Categories and tools are not fixed once and for all. They must be elaborated for each analysis according to the specific problem under investigation. 9 “Grand theories” often serve as a foundation. In the specific analyses, however, “middle-range theories” frequently supply a better theoretical basis. 10 The application of results is an important target” (Wodak 2015: 2)⁶. One

5) Huckin (2002) formulated ten characteristics, and it is of particular importance that a critical analysis of discourse: “1. deals with contemporary social issues, in an effort to uncover the manipulation of powerful groups through public discourse; 2. Special attention is paid to the factors of ideology, power and resistance; 3. Linking research of text, social practices and social context... by analyzing what is not explicitly given in the text, the implicatures, the presupposition, the ambiguity, and other similar features of discourse; 8. The analysis also takes place at the level of research on the interpersonal aspects of discourse, such as politeness, identity and ethos; 9.... the research is based on a detailed textual analysis (Vuković 2014b: 98)”.

6) “The DHA considers intertextual and interdiscursive relationships between utterances, texts, genres, and discourses as well as extralinguistic social or sociological variables, the history of an organization or institution, and situational frames. While

can accept the approach which, starting from eight-stage program in discourse-historical analysis, have a following settings: “There are several strategies that deserve special attention when analyzing a specific discourse and related texts in relation to the discursive construction and representation of “us” and “them”. Heuristically, one could orient to five questions: 1 How are persons, objects, phenomena/events, processes, and actions named and referred to linguistically? 2 What characteristics, qualities, and features are attributed to social actors, objects, phenomena/events, and processes? 3 What arguments are employed in the discourse in question? 4 From what perspective are these nominations, attributions, and arguments expressed? 5 Are the respective utterances articulated overtly? Are they intensified or mitigated? According to these five questions, five types of discursive strategies can be distinguished” (Wodak 2015: 12-13).

We also fully support the viewpoint: “Critical discourse analysis emphasizes the necessity of establishing methods for empirical investigation of relations between discursive and non-discursive practices... Discourses not only constitute social phenomena but are also constituted by social phenomena in the form of social (or political) practice. Any use of language (a communicative action) therefore consists of a discursive practice where discourses are produced or consumed and a social practice or an institutional context of which a communicative action is a part” (Pedersen 2011: 674). Also, having in mind the character, the specific form and the contents for which we present the theoretical basis for forming a model for discourse analysis, we support the following approach: “We understand ‘texts’ here in a broad way, to include written texts... – texts in the most obvious and commonplace sense – but also ‘multimodal’ texts which combine written language and other ‘semiotic modalities’ (including visual images), as well as texts in which the language is spoken, not written” (Fairclough, Fairclough 2015: 1).

One of researchers (Fairclough 1996) made a difference between the linguistic analysis of the text – essentially descriptive

focusing on all these levels and layers of meaning, researchers explore how discourses, genres, and texts change in relation to sociopolitical change. Intertextuality means that texts are linked to other texts, both in the past and in the present” (Wodak 2015:5).

and intertextual analysis – which is interpretative and uses and interprets the evidence provided by linguistic analysis, and places the text in discursive practice. Thus, linguistic analysis gives objectivity. The problem is to achieve the balance of linguistic analysis and analysis of the social context. In addition follow the next correct statement: “Any text analysis may impose a different approach, depending on what the text offers. Likewise, one and the same text can be analyzed in several different ways“ (Lakić 2014: 72-73). Another researcher emphasizes close issues: “From the plurality of analytical concepts that are available in a critical approach to the text... critical analysis is characterized by a diverse methodology that varies from author to author and text to text” (Vuković 2014b: 101). Namely, the same researcher gives a critical overview of critical discourse analysis, pointing out that this approach is “a collective name for a set of close approaches”, and that “the general criticism is a lack of objectivity and methodological precision”, as well as “selectivity and the subjectivity of the selection of the linguistic elements analyzed”⁷. On the other side, “adapting the methodology... to the subject of research is a large advantage of this approach” – as one of the theoreticians (De Beaugrande 2006) correctly points out: “the analysis must be based on an authentic discourse and that the methodology must be inspired by the type of data being studied” (Vuković 2014b: 107-110).

However, it is necessary to draw attention to the following:

The study of the conversation from the philosophical point of view also gives a pragmatic approach that “examines the meaning of the statements or of the speaker / author and the way in which listeners / readers interpret those predications or statements”⁸. But:

7) The problem is “that analysts first identify the purpose of the text, and then select all those properties that confirm the initial assumption for the analysis, while possible opposed evidences “minimize or overtake them tacitly“ (Widdowson, 2004: 107)“ (Vuković 2014b: 109). We should certainly appreciate the significance of the previously quoted conclusion during the realization of the research. Of significance is also to indicate: “In the critical analysis of discourses, the individualism of the participants of communication is not sufficiently taken into account, so the whole communication process is viewed from the point of view of their social roles. A step towards correcting this failure of a critical discourse analysis was undertaken by Wodak (2007), which propagates the synthesis of critical and pragmatic methods” (Vuković 2014b: 109).

8) “Yule (1996: 3) cites four aspects that pragmatic deals with. First, pragmatic stud-

“... the pragmatic starts with determining the meaning of sentences that are placed in a particular context, and the discourse goes from the opposite direction, starting from the text and decomposing it into its constituent parts, to the level of the sentence, but also to the level of the clause, phrase, and word” (Lakić 2014: 63). It seems, however, that the aforementioned does not have to be an obstacle to the use of the some research instruments of the pragmatic approach, in the analysis of Islamic discourse. Thus, the principles that contribute to a coherent conversation can be a productive instrument for the analysis of Islamic discourse⁹.

Sociolinguistic approach includes “analysis of language in the social context and the way in which language varies according to contextual and cultural factors (Thornbury and Slade, 2006: 29)”, in other words, “ethnography of communication is a method by which the rules of communication, that are specific to certain communities, are investigated (Cameron, 2001: 55)” (Živković 2014: 79-80)¹⁰.

The socio-semiotic approach “focuses on research move from language to all types of representations that implement certain texts, either in spoken or written language (Kress, Leite-Garcia and van Leeuwen, 1997). Attention is dedicated to examining the semiotic resources used to transfer certain ideas in the context of

ies the meaning, and the meaning is closely connected with another factor, i.e. the context and the way the context influences on its interpretation. Thirdly, pragmatic also analyze the meaning of something is not said, but meant, or why has recognized something that is not said as an integral part of communication, therefore, something what pragmatists call implicatures. And the fourth field that this approach deals with is the notion of distance, whether social or physical, on which is based the assumption that on the degree of distance, or nearness, depends the number of statements that the speaker wants to share with the audience” (Živković 2014: 83).

- 9) Refers to Grice (1975) who considers that the conversation is based on the following principles of communication: 1. The Maxim of quantity: be short 2. Maxim of quality: Be honest 3. Maxim of relation: Be relevant 4. Maximize of manner: Be clear (Živković 2014: 83; Vuković 2014a: 227).
- 10) The subject matter of this approach are speech situation, speech event (the factors that determine speech event: “the place or environment, the participants, the goal of the speech event, the tone or manner of performance, serious or joking, genres or type of speech activity (Thornbury and Slade, 2006: 29)” and speech act. The mentioned factors are presented in the literature in linguistics in English with the initial letters of the word *speaking* - and form a descriptive framework which designates the components of the rules of communication (Živković 2014: 79-81).

certain social situations”. The key is to explore in this approach the “semiotic potential of semiotic resources from the point of view of how semiotic means are used in communication. One semiotic means can have many meanings, which depends on the context” (Živković 2014: 92).¹¹

Furthermore, it should be noted that: “The term political discourse is potentially ambiguous. On the one hand, this term is understood as a discourse that is political in itself, and on the other, as a type of discourse belonging to one area of social activity (Wilson, 2003: 398)... Rare are authors who under the term political discourse comprehend all forms of discourse in which power and control are present”; “Political discourse includes an epideictic, i.e. ceremonial, and deliberative, i.e. debate appeal, which means that his role is to convince and achieve consensus”; “Political discourse is characterized by a number of lexical, grammatical, pragmatic and rhetorical specifics, as well as the special use of argumentative macro strategies” (Vuković 2014a: 213-214, 217).¹²

Violent extremism

In the study “How does the Internet facilitate radicalization” (2017:3) “radicalization into violent extremism, or violent radicalization, is defined as a process of gradually adopting extreme views and ideas inducing a growing “willingness to directly support or engage in violent acts” (Dalgaard-Nielsen 2010, 798) to solve social and political conflicts”. In the context of this paper the more appropriate approach is “conceptualise violent radicalization as the

11) “So, here is the emphasis on pluralism of meaning. Van Leeuwen (2005: 120)... suggests that speech acts are called communicative acts, and that their analysis is accessed from a multi-modal standpoint, i.e. to take into consideration not only linguistic characteristics, but also non-linguistic, that is, for example, visual elements such as gaze or gesture, in order to achieve a certain communicative intention” (Živković 2014: 93).

12) “The study of political cognition refers to various aspects of the processing of “political information”... This is, in fact, the least studied in the analysis of political discourse, namely, the effect that different linguistic structures and strategies leave on the recipient of a political message... Van Dijk argues that a major role in the adoption of ideologies play discourse, and since ideologies organize attitudes (van Dijk, 2002: 223), it is of crucial importance to study the role of language in that process, i.e. linguistic strategies and structures” (Vuković 2014a: 216).

dynamic and complementary coexistence of at least three levels observable both in the real world and in cyberspace: * The individual person's search for fundamental meaning, origin and return to a root ideology; * The individual as part of a group's adoption of a violent form of expansion of root ideologies and related oppositionist objectives; * The polarization of the social space and the collective construction of a threatened ideal "us" against "them", where the others are dehumanized by a process of scapegoating" (Alava, Frau-Meigs, Hassan 2017: 8).

Theoretical frameworks for the investigation (inclusive of the causes) of violent extremism can be the basis for the analysis of Islamic discourse, for ascertaining of topoi, for the systematization of argumentation, even for the evaluating of attitudes in videos, contents with various characteristic which Islamic theorists and preachers, (Islamic) associations and organizations, and other supporters of Islamic posts on the YouTube portal¹³.

Study "How does the Internet facilitate radicalization" (2017: 4-6) classifies radicalization into violent extremism into three main affairs: (1) Background factors and 'activators,' (2) Issues of identity, and (3) Social network mechanisms. Study (2017:12) introduces an explanatory 'three-circles model' for Internet-facilitated radicalization into violent extremism (IF-RVE), set at the individual and level of the extremist group, where the Internet includes the following clusters:

I identity formation and social identification; insulation / filter bubble de-individuation¹⁴;

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- 13) For example, one can use the following hypothetical frames, let's say the following hypotheses: "Hypothesis 8: People with shared experiences of discrimination and exclusion are more susceptible to a legitimising 'single narrative' which binds together multiple sources of resentment and proposes a simple solution... Hypothesis 10: Failure of the state to provide security and justice, and people's experience of predatory and oppressive security sector institutions... 15: Where inequality and institutionalised discrimination coincide with religious or ethnic fault-lines, there is an increased likelihood of radicalisation and mobilization... Hypothesis 17: Events in Palestine, Iraq, etc, a perceived global attack on Islam, and a belief that Muslim nations are less prosperous than they should be (as a result of Western policies), give rise to widespread indignation and resentment which encourage support for extremist action" (Glazzard, Jespersion, Reddy-Tumu, Winterbotham. 2015: 4-8).
- 14) "Events which can trigger the radicalisation process are often related to identity issues (King and Taylor 2011, 611) and religious seeking (Wiktorowicz 2004b).

II targeted / broadened exposure (with links to the factors which influences at the individual level, and these are particularly deprivation, grievances, personal crisis and identity seeking) and

III virtual radical community (with links to the factors which influences on the level of the extremist group: group polarization and group-think).

Study “*Youth and violent extremism on social media: Mapping the research*” deal with “incitement to radicalization towards violent extremism” with approach that respect the International Covenant of Civil and Political Rights (ICCPR), as well as the Rabat Plan Plan of Action (Alava, Frau-Meigs, Hassan 2017).¹⁵ It’s important that “The Quilliam Report (2014) publishes a comprehensive analysis of the content of Islamist violent extremist videos published on YouTube. It describes how the content targets a sympathetic audience, and focuses on education and the praising of martyrs, with less overt violent content such as suicide bombings... Several researchers have conducted content analyses of YouTube and Facebook extremist discourses and video contents”

In the search for identity and community amongst the Muslim diaspora youth in Europe (Cilluffo et al. 2007, 9), radical Islam might provide an answer in the form of a coherent belief system and an ummah identity (Dalgaard-Nielsen 2010, 800; CI 2008, 37). Positive identification with Islam has been found to offer stability in a time of uncertainty (Slootman and Tillie 2006, 54) and Precht (2007, 42) mentions how a Muslim identity crisis can lead to a shift to more radical interpretations of Islam” (“How does the Internet facilitate radicalization” 2017: 6).

- 15) “It cautions us against illegitimate restrictions of speech based on purported implementation of ICCPR standards... This approach suggests that restriction should only be considered in terms of an assessment of: (a) context of effect (the intent and likelihood), (b) the status of the speaker, (c) the specific content, (d) the reach of the expression, and (e) the actual imminent likelihood of resulting harm... Third... speech can be “offensive, shocking and disturbing”, without necessarily constituting a threat to national security, or hatred that incites harms, or propaganda for war. What all this means is that a delicate differentiation needs to be struck in regard to protecting freedom of expression” (Alava, Frau-Meigs, Hassan 2017: 1-2). In connection with this: “Radical beliefs, ideologies and narratives are not in themselves illegitimate and may evolve, shift and be adopted in many complex ways. Some narratives may be shared by those who reject terrorist acts and some individuals may hold what might be considered by some as radical beliefs, ideologies and narratives but do subscribe to the use of violent action” (“Studies into violent radicalization; Lot 2 The beliefs ideologies and narratives” 2008: 9).

(Alava, Frau-Meigs, Hassan 2017: 16)¹⁶. Also that “more understanding has arisen about the numerous advantages of the Internet and social media for extremist groups using religion as part of a radicalization strategy... These include communication channels that are not bound to national jurisdictions and that are informal, large group, cheap, decentralized and anonymous (Hale, 2012; Neumann 2013)” (Alava, Frau-Meigs and Hassan 2017: 19-20)¹⁷.

Pavličević (2018)

Pavličević (Павлићевић 2018) analyzed the discourse of videos posted on YouTube – videos generated by Google.rs – in which the keyword is Islam, and whose title and then the content is recognized as such that it can answer the research questions: Which knowledge about Islam an interested viewer can receive through YouTube, in what way the above-mentioned contents are shaped, which is the function and goal of the content, and what kind of influence they can have on the viewer? The analysis focused on the investigation of political and security aspects in selected items and, among other things, the following conclusions were drawn

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- 16) “Studies that have focused on the rhetorical strategy of extremist groups show the multifaceted use of online resources by extremist groups. That is, they produce “hypermedia seduction” via the use of visual motifs that are familiar to young people online... These videos provide rich media messaging that combines nonverbal cues and vivid images of events that can evoke psychological and emotional responses as well as violent reactions (Salem, Reid & Chen, 2008). Terrorists capture their attacks on video and disseminate them through the Internet, communicating an image of effectiveness and success. Such videos in turn are used to mobilize and recruit members and sympathizers” (Alava, Frau-Meigs, Hassan 2017: 16).
- 17) “Infused with particular interpretations of Islam, these channels are used in several ways to: * Create appealing, interactive user-friendly platforms to attract younger audiences (Weimann, 2015); ... * Disseminate extremist, violent and criminal content, which would not be wellreceived offline; * Identify potential participants and provide them with information about ‘the cause’ and the groups involved in defending it (Busher, 2015); * Deliver massive publicity for acts of violence and enhancing a perception of strength (Wright, 2008); ... * Produce false information using the fact that all types of information on the Internet can be displayed on an equal footing, which can provide an illusion of credibility and legitimacy to extremist narratives (Bhui & Ibrahim, 2013); * Facilitate the further process of radicalization post-recruitment, through tactical learning, exploiting confirmation biases (which confirm and amplify people’s previous opinions), gathering data and planning attacks (Busher, 2015)” (Alava, Frau-Meigs, Hassan 2017: 19-20).

on the topics, contents, forms, orientation and goals of Islamic discourse on YouTube:

- Not only the discourse analysis of videos in which doctrinal questions are interpreted or videos in which on the doctrinal questions about Islam are answered, but also the analysis of the speech of other types of videos, expresses a good devised approach in constructing of their content – sometimes designed with un concealed arrogance. Videos are guidances for acceptance of Islam, point to basics and principles, pillars (obligations of believers) of Islam, effectively reminds believers of religious rules, direct and warn them not to adopt an unacceptable lifestyle to Islam;

- Demonstrating the exclusivity of Islam is one of the key (manipulative) topoi and mechanisms of Islamic discourse. The titles itself of some video materials clearly show the intent, of those who have set them up, to show and prove the excellence, superiority, unquestionability and unachievability of Islam. An inseparable part of the discourse is that “Islam is a religion of God”, the faith of truth and justice, (in the mode of publication) is perfect and “the only true faith... the last of God’s revelations preserved in unchanged form”, that Islam is the meaning of life, that “Islam means devoting life”; that, in contrast to other religions, Islam deals with the physical and spiritual aspects / needs of man, and that means “peace gained by obeying the Almighty God”; that the “Islamic system” is not human, but Allah’s law “which frees us from the limitations of our mind”. Therefore, Islam is “salvation”, “liberation” and “solution for mankind” – therefore mankind is called upon to observe the norms prescribed by the Qur’an¹⁸. It is therefore worth dying as a follower of the Islamic faith, as well as devoting a life to the spread of Islamic faith – and this is made by

18) Namely, the Qur’an is “... the most magnificent, the most positive book in the world, the word of God, the authentic and last announcement for the whole human race, the warning and instruction, the criterion of everything – given by the Creator, and therefore the source of the solution for the mankind”. The Qur’an is given from the omniscient Allah, and contains the data “from the creation of the universe to the creation of man” – therefore – the Qur’an is in front of science. It is “a book in which there is no doubt and which offers the answer to every question... If scientific discoveries agree with what is already discovered or mentioned in it, then this is only considered a confirmation of what is certainly true” (Pavličević 2018: 204-205, and elsewhere).

extraordinary individuals. Also, the prerequisite of morality is the acceptance of Islam;

- Islamic preachers and theorists on YouTube “prove” the necessity of global Islamic governance (for example, with the argument that Islam is “the best possible governance for humanity” – all other governments are obsessive, tyrannical and despotic, and “only”(!!) that “what the Ulema demands... is that Islam dominate the world again”). Argumentation implies a constant emphasis on the view that the outcome is certain (there are more and more converts, more and more Muslims, from various countries to various continents, this world will be Islamic)¹⁹;

- Deriving the merits of Islam is often performed as an antithesis to the settings of Christian dogmatism²⁰, and it implies sharp, sometimes inappropriate comments (ironic, cynical and sarcastic, and also offensive comments – but not only in these problem frames of discourse²¹) framed in the procedure of proving (logical, real, symbolic) absurdity of doctrinal settings of Christianity. Irony and cynicism expressed in some speeches of Islamic theorists referring to the paradoxes of Christian dogmas significantly exceed the measure of good taste, and generally cause the audience’s positive reactions – that proceeds from the power of attacking, intention-

19) Key components incorporated in the ideology of violent radicals are: Jihadism, Takfir (excommunication from the faith), The world as an abode of war (Dar-al-Harb), The principle of non-discrimination between civilian and military targets, Attacking the far enemy, Suicide bombing, The killing of other Muslims, The return of the caliphate (“Studies into violent radicalisation; Lot 2 The beliefs ideologies and narratives” 2008: 4-5; 118-120). Most of the above mentioned concepts are registered in Pavličević (2018) research - though not equal, we will note those that are noticeable.

20) “... the macro-analysis analyzes the use of macro-strategies. This term, used by van Dijk in his works, actually refers to wider argumentative strategies that organize the use of previously mentioned linguistic and stylistic means in political discourse. The most explored strategy is the polarization strategy, which is combined with the strategy of positive self-representation and negative representation of others” (Vuković 2014a: 237-238).

21) “The use of irony implies the superiority of a speaker over a third person whose opinion or belief is rejected, disputed and calls into question, with the speaker having epistemic authority and calling the listener to share the same epistemic position (Dedać, 2005: 673)... Irony usually contains elements of humor, so the audience is paying more attention to the parts of the discourses that are being realized in that tone” (Vuković 2014a: 236).

al impoliteness and offensive manners. In this context, in order to support Islamic norms, assertions are derived and interpreted through value judgments with reference to historical, archaic and / or mythical elements of the conflict. The method of presenting arguments is often designed based on a comparative analysis of the Qur'an and the Bible. Antithesis towards Christianity is often at the moral level – so even the prophets in Christianity are thieves, cheaters, and harlots. The tendency is also to prove that the Bible is a doctrinal basis of genocidal attitudes and crimes committed against Palestinians and in modern times. The unfoundedness of the Christian dogma – that tend to be proven and is followed by the sarcastic comments – creates the basis for Qur'an to acquire the function of control and protection, to solely define “what is good and true”²²;

- The question of the relationship of Islam and violence is frequent²³, with consideration of the question: Is Islam a religion of violence? In the Islamic discourse this problem has been reformulated into the problem of violence against Islam. In considering the problem of Islamist terrorism, one may record almost regular efforts – along with its declarative condemnation – to link problem of terrorism to imperial history of the West (terrorists are just the states of western civilization). The flow of the argument is basically: the reason for the man's committing a crime is that he or she hasn't adopted Islam; Muslim-criminals have not been educated

22) It is pointed out that the Islamic concept of God (appealing to everyone) – since (unlike other religions) implies a “simple, logical and rational system of belief”, that only Islamic God is God, “the Islamic system is the system that's God has established”. The intent of the discourse (certain speech events) is to destroy the very foundations of a Christian religion by proving the absurdity and immorality of its settings in order to create an unlimited field of spreading Islam, as the only rational alternative. Previously mentioned means to prove: that the Qur'an is the original text – is not copying the Bible – since there is nothing in the Bible worthy to copy; the double morality of the Christian (even with the explicit assertion that the acceptance of the Bible refers to a crime); that the Qur'an answers what the Word of God is – while the Bible contains contradictory attitudes; that the Christian concept of God destroys God, invalidates its attributes, reduces the entire entity to “parody”. The symbolism of the Bible, in some interpretations of Islamic theorists, is naked (the Christian artworks vulgarized), and thereby reduced to terrestrial irrationality and stupidity (Pavličević 2018: 207-208, and elsewhere).

23) Look closer Pavličević (2018: 198-200, 202, and elsewhere), Cf. “Studies into violent radicalisation; Lot 2 The beliefs ideologies and narratives” (2008: 79-80).

on the principles of Islamic faith; the faith of the Muslims is not the religion of terrorists, fundamentalists and extremists; Islam does not allow the killing of the innocent; Islam does not allow suicide – suicide bombers are brought to the point of madness (to desperation because of hopelessness); argumentation at the value level uses the term honor; Islam is open to interpretation, Islam extends grace but manipulating by Islam is often – Islam wrongly interpreting / Quran often wrong quoting; then the argumentation is increasingly involved in the political domain: that social inequality and poverty ruin the dignity of people²⁴. The topos of fear in these thematic frameworks of Islamic discourse is the most dangerous manipulative mechanism, aimed at enhancing solidarity, the cohesive identities of Muslims on a global level²⁵. Connections of Islamic terrorism with 11/9 are relativized or directly denied²⁶;

- When analysis used a frequent analytical model (“the problem–the solution” model, Hoey, 1991²⁷) characteristics of Islamic discourse (in most analyzed videos) are: the problem of every situation are the obstacles to the acceptance of Islam, the solution is the acceptance of Islam (Islam is the only and universal remedy – especially “if the Western world repents and accepts Islam”), while

- 24) Within this argumentation one can find the following claims: “... I do not justify what they do, nor Islam supports their activity! ... if you push some people into a position to be frustrated to the point where, between anger and frustration, they almost lose their mind“; “The history of this frustration, which some Muslims have compelled to act as terrorists, are as follows: 1) Colonialism 2)... repression and tyranny of Muslim rulers who became unbelievers... 3) Political domination and economic exploitation and the occupation of Muslim countries . This includes systemic killings and the closure of Islamic scientists, the choking of religious sentiments and the ban on Islamic movements”.
- 25) More narratives of very close content also formulated in another study: “...The interpretation that cultural pollution (accumulated cultural practices or innovation), moral decay and / or Muslim ‘sinfulness’ led to the end of the Golden Age. iii. A view that, since that time, Muslims have suffered repression, ethnic cleansing and ‘defeats’ ... iv. Behind these defeats are seen a United States, Israel and Britain / the EU united in a ‘Zionist / Crusader’ axis with Islam as the main enemy... v. The experience of defeats, seen as relevant to all Muslims as part of the global ‘Ummah’ (community), is combined with the perception of a ‘Westoxification’ of Muslim life” (“Studies into violent radicalisation; Lot 2 The beliefs ideologies and narratives” 2008: 37-38).
- 26) We also find this topos in “Studies into violent radicalisation; Lot 2 The beliefs ideologies and narratives” (2008: 54).
- 27) See Lakić (2014: 66).

the standpoint of evaluation is the perspective of the realization of Islam (because: in Islam the peace is achieved by harmony, and only Islam provides peace and a happy life). Individual identity is beyond discourse: the right to choice, freedom and tolerance. Identity is defined by one single principle – the purpose of life, and the life activity is completely predetermined – there is no need for individuals to try to understand reality, position themselves in it, freely adopt values and define own goals. The descriptive assertions lose their validity if they do not support the prescriptive presumptions – since there exists only one truth (the truth of Islam)²⁸;

- Videos shows that content of Islamic discourse on YouTube, which offers a simple and quick solution (salvation), can be an extremely effective means of manipulation, especially if the speech calls for and thus produces a vulgarized reality. Regardless of the topoi in speech, and the functions of video recordings, errors in the concluding and pseudo-argumentation (*petitio principii*, *Quesitio multiplex*, *non sequitur*) can frequently be detected in Islamic discourse, somewhat more frequent *argumentum ad baculum*. In the Islamic discourse on YouTube, the contents that can be the factors of radicalization are identified – with the remark that when contents moving exclusively within the framework of religious norms and when refer to axiological, ethical issues one perceive moderate discourse. The key characteristic of video content for children, that is, employed forms and themes, as well as goals of videos (*imprimis* building of Muslim identity) do not directly produce radicalization – but may create a basis for exclusivity, can result in intellectual tightness, generate the potential for intolerance, possibly raising the basis for social isolation and therefore prospects for the conflicts (Pavličević 2018: 211 and elsewhere)²⁹.

28) In another study, *inter alia*, for the jihadism, jihadi-salafism or the jihadist movement, states that “key emerging tenets of the ideology appear as follows: 1. Jihadists reject pluralism and want unity of thought; 2. The world is in a state of jahiliyya (ignorance) and in a state of war and therefore the war conditions of the Quran operate...” study (“Studies into violent radicalisation; Lot 2 The beliefs ideologies and narratives” 2008: 34).

29) That is compatible with the conclusions: “... there is insufficient evidence to conclude that there is a causal link between extremist propaganda or recruitment on social networks and the violent radicalization of young people. The synthesis of evidence shows, at its best, that social media is an environment that facilitates violent radicalization, rather than driving it... Actual violent radicalization entails the mediation of

It is pointed out that animated cartoons become Islamic animated cartoons (extremely simple graphics), in which: the names of the participants clearly show their religious identity, the story is an Islamic story and heroes are Islamic heroes, a miracle is a change in the course of events that defends Islamic identity and which warns that (horrible) punishment comes to infidelity; the themes are Islamic religious rules, the first basic - the pillars of Islam; the moral principles and lessons are Islamic principles, and then (with the poem of Allah's praise, the thanksgiving of Allah and the remembrance of the Qur'an), heroes act according to the names of a recognizable religious identity (Pavličević 2018: 206-207)³⁰.

Discussion

The success of the messenger to adequately assume the orientation and expectations of the auditorium, that is, make an appropriate choice of the attitudes and values appealing to the auditorium, enables manipulation. Beginning from the colloquial, through the formal, to the ultimate professional language (intended for a specific audience), the core characteristic of Islamic discourse is the expansion of Islam as a goal (doctrinal interpretation of Islam is not objective – it is a means to achieve the goal). Consideration of moral issues and vivid social questions through the value and orientation patterns of Islamic – from calling for common sense to the with emphasis on the high expertise of the message bearer of Islam – refer that Islamic discourse is clearly directed to the changing of practice. Previously, of course, is not surprising:

several complex processes, including more complex social-psychological processes and person-to-person communication in conjunction with other offline factors. Causal links between radicalization towards extremism, violent radicalization and the actual commission of acts of extreme violence are far from being established, notwithstanding the intentions and aims of relevant actors using social media to achieve some of these outcomes... The role of such social media should not be isolated but seen in the context of both other communicational platforms and significant social factors such as the political, social, cultural, economic and psychological causes" (Alava, Frau-Meigs, Hassan 2017: 6, 43, 50).

- 30) "Targeting of Youth (c.8 to 35); that narratives are developed specifically for youth and offer 'solutions' to many of the uncertainties and issues faced by this group in relation to how to be a 'good' Muslim in a Western context" ("Studies into violent radicalisation; Lot 2 The beliefs ideologies and narratives" 2008: 15).

Researchers emphasize: “Texts are (or are part of) forms of action, and they also provide representations (of people, objects, events) and are part of the enactment of identities... Texts are moreover multifunctional on various levels” (Fairclough, Fairclough 2015: 2)³¹. However, the point at issue is an almost grotesque reduction of complexity of the discourse functionality, in which deliberation (certainly the negotiation) is lost, the discourse is with the only function to construct and protect a unique mindset directed to master the world. If our standpoint is correct, it is possible, then: “treating discourses as providing premises in practical arguments, and therefore as elements in the reasoning and actions of social actors” (Fairclough, Fairclough 2015: 10)³².

One of theoreticians points out that the text is a unique and connected totality, which is ensured by its cohesion and coherence, whereby: “The analysis of written discourse aims to examine the structure of the text and what kind of interdependence exists between its constituents” (Lakić 2014: 64). The coherence of the text is crucial for his effectiveness, and, as the prime condition and function of the measure of influence on (the certain) auditorium, the discourse analyst must investigate³³. An effective message is

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- 31) “For example, argumentative texts can be analyzed simultaneously from a logical, dialectical and rhetorical perspective. Arguments are ‘dialectical’ in advancing particular standpoints in response to others, in measuring standpoints against each other and critically questioning them (as in deliberation), but they are simultaneously ‘rhetorical’ in seeking to persuade people to accept or reject standpoints... It is not enough for (political) textual analysis to analyse action/genres and representation/discourses and identity/styles; dialectic and rhetoric. It should analyse the relations between them, for example the way in which particular representations (discourses) can give agents reasons for action, and how this in turn can serve particular power interests” (Fairclough, Fairclough 2015: 2).
- 32) “CPE ... concerned with how extra-semiotic as well as semiotic factors bear upon the selection and retention of certain strategies and imaginaries and rejection of others... Thus, relations between semiotic and extra-semiotic factors affecting selection of strategies are anticipated in action by social agents, and this is designed to achieve the selection of particular strategies and imaginaries and prevent the selection of others, or to revise action in progress... Conditions of possibility for the success of a particular strategy therefore include the quality of the argument itself, as well as structural and agentive selectivities” (Fairclough and Fairclough 2015: 11).
- 33) “Coherence is related to the functional interconnection of discourse, or whether the reader sees the text as a logical and connected totality. The prerequisite for this is the knowledge about the world that the reader includes while reading the text, the ideas it carries, and the conclusions that brings during reading the text. This wider

also determined with 1. recognized and reliable forms of discourse (that one easily may understand and recognize) – through speech (which calls for dedication, common sense and consent within the limits of available discourse) and by 2. the dominant discursive agendas on a particular subject (Prajs 2011: 142-151). Discourses create distinct frameworks for interpreting the reality, and construct the significance of the topics and / or the meaning of issues for the auditorium. Thus, when exploring Islamic discourse on YouTube, we can set a hypothesis: Content, rationality and the acceptable form of the message are always strictly defined and / or limited by the Qur'an. In analyzing Islamic videos on YouTube it is important to determine the degree of harmonization of intentions of speech events in the contexts ("situation and accepted mode of behavior in the situation", Prajs 2011: 142) – having in mind that (or since is) the intention of the speaker has been always to spread the Islam. Because of that, it is possible to seek and analyze only the specific goals, motives or intentions of the message carried within the speech³⁴. Taking into account: "Narratives, however, are much more than rhetorical devices. Far from being "just stories," they have deep roots: they are socially constructed. In other words, narratives arise from a specific constellation of relationships—a social network. It is possible, in fact, to say that where there is a narrative there must be a network" (Archetti 2015: 51)³⁵.

knowledge that the reader includes into the text fills those gaps that exist in the text itself, or what is not expressed in concrete words or sentences (Yule, 1996: 141). Coherence refers to implicit and assumed relationships in discourse... (Georgakopoulou and Goutsos, 2004: 15)" (Lakić 2014: 62).

- 34) "On the surface of discourse, we encounter signals that allow the reader or the listener to recognize the organization of discourse... McCarthy (1991: 29) mentions other relationships, such as phenomenon - reason, instrument - achievement. According to him, all these models can be classified under the generic name, based on logical sequence relations. Also, a common type of relationship between segments is when they are computed or contrasted. This type of relationship is called matching. Both types of relationships are transferred from the sentence level to the text, showing the relationship that segments of a text can have among themselves" (Lakić 2014: 65).
- 35) In other words: "The study of the beliefs, ideologies and narratives underpinned by an 'abusive interpretation of Islam' cannot be abstracted from the socio-economic and political context that the beliefs, ideologies and narratives have been both developed within, and seek to interpret" (Studies into violent radicalisation; Lot 2 The beliefs ideologies and narratives 2008: 16).

It is necessary to investigate to what extent the forms (method of content interpretation) are adequately shaped, that is, whether the discourse in the certain speech events is conceived in a way to convince, to appeal, to impose and / or change attitudes, values and beliefs – whether the content of the message is adequately shaped so that it has the power to change the behaviour. The arrogance that can be perceived in the speeches of some preachers of Islamic learning, in video content posted on YouTube, points to the importance of research of the modality. Namely, in the system functional grammar modality “signify the position of a writer or speaker according to the presented proposition and / or conviction in the presented proposition (Lillian, 2008: 2)” (Vuković 2014: 224). Analysis of discourse of Islam has to pay attention to validity aspect (in the statements) of the Islamic preachers speak. Thus, it would be very productive to investigate whether assertive modality (high degree of validation – according to Simon-Vandenberg, 1997) characterize Islamic discourse, with emphasis on the following dimensions: to what degree is a present assertive modality, in which speaking shapes, whether is it a constant manner of speaking, or is not an speak pattern³⁶. A model of political discourse analysis formulated by Wodak (2015: 8), with a key concept of ‘discursive strategy’ (defined as linguistic choices) in this frame may be very analytically productive. As significant Archetti notes: “Any incoming information, including other actors’ narratives, will never be absorbed as it is but will be filtered and appropriated through the prism of the individual own narrative... Partly as a result of our action, partly as the outcome of the simultaneous action by all the actors within our networks, the relationships’ maps are constantly changing. This leads to our identity being continuously evolving, together with the way we interpret the world around us and the way we act” (Archetti 2015: 53)³⁷.

36) “The macromodality of political discourse (modalities at the level of the whole text) is usually in the tone of expressing self-confidence and security, since it is the task of politicians to project an image of reliability and well-informed persons (Simon-Vandenberg, 1997: 353)... The relation of the epistemic modality, which refers to validity and probability, and deontic, which denotes wishes, permissions and obligations, can provide insight into whether a particular text serves manipulative purposes” (Vuković 2014: 224-225).

37) Consequently: “There are also no messages, however perfectly crafted, that can, by themselves alone, neutralise violent extremism. However, in each single local

Theoreticians points to the importance of “systematic analysis and evaluation of argumentation” (Fairclough, Fairclough 2015: 5). It is necessary to investigate which *topoi* have been put into the function of the arguments – whether the choice of topics (the formation of the agenda by a combination of events and available discourses) is adequate / in line with the desired presentation³⁸. However, it is necessary to bear in mind that “audiences are active both in the selection of the information they pay attention to – they do not consume all the information that is “out there” – and in the interpretation of media texts. This means that the availability of a message – for instance a jihadi video being online – does not necessarily equate reach, that is, such message actually being accessed and consumed” (Archetti 2015: 50)³⁹.

The compatibility of topics and symbolic forms on YouTube with the main message – specifically the message of Islam – leads to a research question: To what extent is the content of the evidence, framed or reduced to the doctrinal attitudes of Islam, in particular the quotations from the Qur’an? Or: To what extent is the choice and the way of interpretation of the topic solely focused on proving exclusivity in the truthfulness, fairness / ethics of Islam – and therefore the necessity of acting in accordance with Islamic rules? It is possible to explore: whether there is any theme or (political) problem in Islamic discourse that is not framed by the solutions prescribed by the Qur’an, or Islamic religious texts – more precisely, how this problem is resolved if it arises. In this case: What is the source of the argumentation and / or what is it intended to

context, through community-based approaches and long-term engagement, it is possible to gain an insight into the local narratives and the networks such narratives arise from... The establishment over time of radical and extremist identities through ideas and discourses can be detected” (Archetti 2015:56).

38) Conducted and modified based on: Prajs 2011: 156-161.

39) “In fact, watching a jihadi video might even increase a counterterrorist’s resolve against extremism—an opposite effect then originally intended by the producer of that message. In addition to this, strategic communication approaches to counterterrorism tend to demonize the Internet and social media needlessly... Such views are simplistic in their technological determinism – the belief that a technology, due to its mere existence, must produce certain effects. They overlook the fact that it is always humans (governments, citizens and extremists among them) who use technology as a tool to advance their own goals and that audiences, as already indicted, actively select and embrace—rather than merely absorb—messages they are interested in” (Archetti 2015: 50).

achieve? As a discursive environment basically excludes comments (the YouTube audience supports Islam and around the content of the Qur'an, the discussion is forbidden – regardless of whether exists a software possibility to leave comments on the posted content) the research question also can be: To what extent discourse expresses the trend of exclusivity in presenting the solution prescribed by the doctrine of Islam? Or: Is the trend of exclusion in discourse more visible in some or in all modes of speech events, in particular or in all forms of their transmission (on YouTube, for example, in the speeches of Islamic preachers, or in Islamic cartoons)?

Analysis of the participant's role in communication (Prajs 2011: 148) – when a discourse is designated as an Islamic discourse – includes research on the extent to which “the person who is speaking” and the “speaker” overlap in the speech event. That is, it is necessary to analyze whether the speaker (strikingly / directly / exclusively) calls for (the authority, holiness, irrefutable and unalterable character of) the Qur'an (transmit the words of Muhammad), or besides the Qur'an messages (its interpretation and / or its quotation) speaker expresses own attitudes too (there-withal addressing to the doctrinal setting of Islam). In this way, the distinctions of doctrinal, radical and extreme discourse can be determined (in statements of the speaker / in verbal events). Also, whether the above mentioned is changing (intensifying or decreasing) during time, to which speakers, or in what forms. Namely, having in mind some of the settings related to “discourse in narrative forms” (Prajs 2011: 395-398), when analyzing the Islamic discourse (on YouTube) the real author, the implicit author and the narrator almost may be compressed – because the narrator is strictly bound by the message of the Quran.

We agree with the assumption that “the analysis of written discourse takes into account not only verbal but also non-verbal activities of interlocutors and their interactions” (Lakić 2014: 64). Consequently, channels of communication in videos uploaded on YouTube by subjects that unreservedly support Islamic discourse can also be analyzed through the analytical model of the data transmission channel on the film, that is: picture, graphics display, speech, music and sound effects (Prajs 2011: 400-401).

The dimensions that ought to analyze, in relation to the use of the communication channel, in the mentioned contents can be:

- the frequency / dominance of the use of the channel (which can show individuality and measure of creativity in constructing of messages, expresses the competence of message encoders, and, more importantly, a broader trend can be established – characteristics of communication activity of all creators of discourse, and indirectly their intentions),
- the coherence of their effects (which can show outcomes and effectiveness in achieving the desired goals),
- direction and purpose (which can clearly show the presence of radical or extreme standpoints of the message encoder).

Certain videos on YouTube – when exploring Islamic discourse – one can analyze through a model that analyzes static and TV ads – through its content, form and context (Prajs 2011: 253-256), or determinants given in the analysis of animated cartoons on television (Prajs 2011: 676-680).

One modus of discourse analysis lies on linguistics that “include phonetic and phonological analysis of the sound patterns of talk, grammatical analysis of phrases, simple and complex sentences, and semantic analysis of the meanings of words and meaning relations between words (including metaphors, semantic fields, cognitive frames), and of larger units of text and talk” (Fairclough, Fairclough 2015: 1)⁴⁰. Other theoretician notice: “perspectivization, i.e. the process by which a speaker gives priority to one aspect of a linguistic phenomenon relative to another (Piper et al., 2005: 1061) is an important subject of research... (Fairclough, 1992: 183)” (Vuković 2014a: 223). One of the key concepts is the cohesion that

40) “CDA is essentially multidisciplinary... One major challenge is that CDA should not keep predominantly delving into grammatical analysis... however, is not to assert that grammar is useless in analysis. One contribution of CDA to social sciences is that it shows how language assumes a vital role in social and political processes. Grammar is a good way to bring precision to linguistic analysis. However, the preoccupation with grammatical analysis in all the processes of language use sometimes risks subjectively or excessively interpreting certain ideology, hegemony, and power that are in the analysts’ preferences. The very delicate grammatical categories, which are used by the analysts, may be a good way to dissect the linguistic units and reveal how the ideologies are embedded in language” (Wang 2016: 2771).

in speech “is achieved through explicit language resources” (Lakić 2014: 61)⁴¹. Also: “the problem of the connection of the totality exceeds the observations on the lexical and syntactic level. Velčić (Velčić, 1987: 15) think that the syntax should also be linked to the semantic side of the statement... Discourse is apparently manifested in the ways of making the meaningful relations between parts of the totality” (Lakić 2014: 64).

Conclusion

The aim of this paper is not to assess the basics of Islam and its doctrinal settings, in particular, nor the examination of the Islamic schools and the differences between them. The work departs from the previous research on Islamic discourse on YouTube, studies which investigate the radicalization into violent extremism, and from the previous research on the processes, and the limits of, radicalization through the Internet, specifically those concerned videos on YouTube portal.

Certain hypothetical frames from studies which investigate radicalization into violent extremism can serve as the basis for the systematization of the topoi and arguments of the bearer of Islamic discourse, and of the discourse strategies.

The above mentioned hypothetical frames also give the basis for identifying the links between the discourses and the social forces that produce them, more precisely, the forces (including Islamic organizations and institutions) whose attitudes to a great extent form the relevant discourse.

Such an analysis links the concept of discourse and social milieu, and hence assigns a social function to the discourse, at the same time providing the basis for checking, as well as the construction of the theory.

41) Namely, the sentences are linked grammatically, lexically and semantically. Those links are cohesive ties (they build the impression of the author’s ability to structure “what he wants to say”, and they are a factor in “judging whether something is well written” – according to Yule, 1996). One can investigate (according to Cutting, 2002) two types of cohesive relationships: grammatical connections (which include references, ellipsis, and substitutions) and lexical cohesion (which imply repetitions, synonyms, hypernyms, some general words - and discourse markers that contributes to cohesion) (Lakić 2014: 61-62).

Islam provides cognitive frames for understanding the reality, but it is also a construct that determines the principles of everyday perception, and which builds patterns of behavior. It is therefore of particular importance to identify the forms and contents of radical narratives, rhetorical and discursive strategies of Islamic videos on YouTube, and in particular radical interpretations of Islam. Analysis can therefore help in identifying and interpreting the link between the discourse and ideological frameworks, and the social and political forces that carry ideology. Determining of the rhetorical and discourse strategies, and analysis of them, is also a way to evaluate the effectiveness of certain discourse.

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