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## The Representation of Muslims in Public Spot Advertisements Against Islamophobia: The Case of USA, Canada and the Netherlands

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### Abstract

In recent years, it has been seen that the extreme right-wing political parties in the world are frequently the subject of Islamophobia in their propaganda activities. These parties reflect Islam as a danger in their propaganda. Propaganda has led to the emergence of discrimination against Muslims over time. In order to eliminate discrimination against Muslims, public spot advertisements have been prepared in international arena against Islamophobia. It was aimed to eliminate the negative propaganda myths built against Muslims in public spot advertisements. In this study, how and in what way Muslims are represented in public spot advertisements prepared against the international arena against Islamophobia. In the study, it was also tried to find out how the criticism of the propaganda myths built for Muslims was criticized. For this purpose, three public spot advertisements, which were determined by using the sampling method among the anti-Islamophobia public spot advertisements, which have recently been effective in the international arena, were examined in the semiotic analysis method in the qualitative research methods. According to the findings, it was stated that Muslims have been discriminated in the societies where they live with Islamophobia in public spot ads. On the other hand, it is aimed to emphasize that in public spot advertisements, Muslims are part of the society in which they are located and so it was tried to eliminate discrimination.

**Keywords:** Islamophobia, Muslim, Public Spot Advertising, Discrimination, Semiotics

## İslamofobiye Karşı Hazırlanan Kamu Spotu Reklamlarında Müslümanların Temsili: ABD, Kanada ve Hollanda Örneği

### Öz

Son yıllarda dünya genelinde aşırı sağ siyasi partilerin İslamofobiye sıklıkla propaganda faaliyetlerinde konu ettiği görülmektedir. Bu partiler, propagandalarında İslamiyet'i bir tehlike olarak yansıtmaktadır. Yapılan propagandalar zaman içerisinde Müslümanlara yönelik ayrımcılığın ortaya çıkmasına yol açmaktadır. Bu süreçte Müslümanlara yönelik ayrımcılığı ortadan kaldırmak amacıyla İslamofobiye karşı uluslararası alanda kamu spotu reklamları hazırlanmaktadır. Kamu spotu reklamlarında Müslümanlara karşı inşa edilen olumsuz propaganda mitlerinin ortadan kaldırılması amaçlanmıştır. Bu çalışmada İslamofobiye karşı uluslararası alanda hazırlanan kamu spotu reklamlarında Müslümanların nasıl ve ne yönde temsil edildiği incelenmiştir. Çalışmada aynı zamanda Müslümanlara yönelik inşa edilen propaganda mitlerinin ne şekilde eleştiriye uğradığı ortaya çıkarılmaya çalışılmıştır. Bu amaçla çalışmada son dönemde uluslararası alanda etkili olan İslamofobi karşıtı kamu spotu reklamları içerisinde amaçlı örneklem metodu kullanılarak belirlenen üç kamu spotu reklamı nitel araştırma yöntemleri içerisinde yer alan göstergebilimsel analiz yöntemine tabi tutularak incelenmiştir. Elde edilen bulgularda, kamu spotu reklamlarında İslamofobi ile birlikte Müslümanların bulunduğu toplumlarda ayrımcılığa uğradığı aktarılmıştır. Buna karşın kamu spotu reklamlarında Müslümanların bulunduğu toplumun bir parçası olduğu vurgusu yapılarak, ayrımcılığın ortadan kaldırılması amaçlanmıştır.

**Anhtar Kelimeler:** İslamofobi, Müslüman, Kamu Spotu Reklamı, Ayrımcılık, Göstergebilim

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## Introduction

The number of academic studies on the concept of Islamophobia has increased day by day. The main reason for this is the fact that the concept of Islamophobia has gained strength in the world, especially in Europe. In the United States on September 11, 2001, the terrorist acts against the Twin Towers caused Islamophobia to be more intense than ever before. On the other hand, with the Arab Spring, which started on 18 December 2010, millions of Muslims left their places and became immigrants, and the significant increase in the number of Muslim migrant populations in many regions paved the way for strengthening the negative perception towards Muslims over time. In particular, the use of Islamophobia in the propaganda activities of anti-immigrant far-right political parties has led to an increase in the negative discourse of Muslims in many societies. The negative perceptions of Muslims have brought about discrimination and otheritization against Muslims. The rise of negative discourses on Muslims has led to the mobilization of international human rights organizations. In this process, public and private institutions have begun to prepare public spot advertisements against Islamophobia worldwide to end discrimination against Muslims. It was aimed to eliminate the negative perceptions of Muslims and to end the discrimination against the Muslims.

In this study, anti-Islamophobic public spot advertisements, which have come to the forefront in international press in recent years, were examined by semiotic analysis. As a result of an extensive literature review, the studies regarding the public spot ads against Islamophobia haven't been found in Turkey. In general, the studies on the Islamophobia of the extreme right fractions were examined in communication studies regarding Islamophobia in Turkey. In this respect, the study is unique in terms of the subject.

### 1. The History of Islamophobia

Islamophobia means "fear of Islam" with the shortest definition. This concept expresses the fear of being afraid of Islam and Muslims. Its historical roots are descended to the conquest of Andalusia by Islam in Spain. "Islamophobia" increased with the threats and dangers against Christianity by means of propagandas made by the members of the church. After the attacks of the Twin Towers in New York on September 11, 2001, the previous xenophobic in the Christian world became a new situation arising from racist tendencies. Especially in this period, there is a significant negative change in perceptions about Muslims (Kaplan, 2006, p. 1). On the other hand, unemployment in Europe, is one of the most important subjects of foreign hostilities. The fear gradually turned into a paranoia; This paranoia is also thought to be manipulated by some power (Aydın and Yardım, 2008, p. 8). The concepts of Islamophobia and anti-Islamism, which are used synonymously in the international literature, point to different phenomena. In the recent history, anti-Islamism first emerged as a political and intellectual tendency and this functioned as an independent variable in the emergence of the latter. In simpler terms, Islamophobia is the product of a significant amount of anti-Islamism (Canatan, 2017, p. 88). There are significant similarities between Islamophobia and prejudices against Islam and Muslims. Moreover, by adding current prejudices and fears to historical sediments, Islam and Muslim hostility are being rebuilt. Islamophobia emerged in the spiral of hatred and enmity, while Muslims were strong in the economy, politics, art and military fields. This is due to the fact that Western man perceives itself and its civilization as unique, unique and absolute. The other necessary for this civilization is indeed Islam, which carries the potential of alternative in it (Yapıcı and Yapıcı, 2017, p. 20).

During the Munich Olympic Games in September 1972, the murder of 11 Israeli athletes who had been hostage by a group of Palestinians, changed world

public opinion, who were sympathetic to Muslims on the Palestinian issue. This issue not only turned against the Palestinians, but also served the perception of Islamic terror. Similarly, in the 1970s and 80s, the recognition of Palestinians by plane hijacking and terrorist acts led to an increase in Islamophobia. Again in this period, after the Islamic Revolution in Iran, a counter-propaganda period against the Islam was opened in the Western world (Kedikli and Akça, 2017, pp. 73-74). In 1980, the hostage crisis between Iran and the US caused a significant tension between Iran and the United States (Said, 2008, p. 79). It can be said that this tension played an important role in shaping Western and Islamic distinction. Thus, negative and frightening perceptions of Muslims in the West were formed (Lee et al., 2009, p. 92). In the twentieth century, the borders of individual nations were formally taken over, and over time the character of political sovereignty was recourse to each Islamic nation-state. Despite this, in the second half of the twentieth century, continuing hostility towards Islam / Muslims was transformed into a phobia dimension. One of the qualities that made this phobia a Islamophobia was its reflection on Muslims / Islam (Buehler, 2014, p. 126). After the end of the cold war, it was the attempt of the western societies to choose the enemy from the spectrum of civilization that they could not find in the ideology arena. At this point, a new and broader enemy was needed to replace communism, which was taken away from the role on the stage of history, and American think tanks and media outlets sought to find or produce this new enemy (Canatan, 2017, p. 76).

## 2. The Reasons for the Empowerment of Islamophobia

Nowadays, Islamophobia have also been triggered by the actions of the terrorist organizations, which portray themselves as Islamist groups. In this case, Europe has developed a reflex of defense and protection. As a result of Islamophobia as a fear of Islam, the transformation of Islam in the West has also been rapidly realized within the framework of the conflict environment created and the attributed reality. This process is parallel to the transformation of foreign fear into a foreign enemy (Akıncı Çötök and Taşdelen, 2013, p. 6). At the heart of Islamophobia, not having the West's lifestyle and not having their common values had a significant impact (Saeed, 2007, p. 456). Islamophobia may occur due to the headscarves of Muslim women in particular (Zine, 2006, p. 239). At this stage, the main role in the strengthening of Islamophobia belongs to mass media. The negative representation of Muslims by the dominant forces in the press has lead to a negative perception of the masses towards Muslims.

In recent years, the basis of the discussions across Europe is about whether Islam is a part of Europe. In general, politicians from the socialist parties state that Islam is part of Europe. On the other hand, another group of politicians, especially Christian democratic parties, argues that Islam doesn't have any relations with Europe (Yanarışık, 2013, p. 2914). On the other hand, the integration laws applied in some countries in recent years have another impact on the strengthening of Islamophobia. According to the laws of integration, it is aimed that Muslims learn the languages of their countries and keep up with their lives. However, difficulties in language learning and subsequent problems of integration in Muslim countries may lead to othering of Muslims.

Even the Arab Spring, which began in 2010, left millions of Muslims to leave their countries and become immigrants. This caused the return of Islamophobia in recent years. The rise in the number of Muslim migrants in many countries of the world led to the right-wing political parties often referring to Muslims in their propaganda activities. Right fractions claim that Muslim migrants will pose a threat to their country. At the same time, political parties are advocated to increase the

rate of crime with the increase of the population of Muslim migrants (Çakı and Topbaş, 2018, p. 71). Propaganda activities aimed at Islam sometimes lead to hate speech by some of the political parties. For example, in the propaganda activities of the Freedom Party in the Netherlands, direct Islam was targeted and it was claimed that the religion of Islam caused terrorism (Nltimes, 2018). Another example of the strengthening of Islamophobia throughout Europe is the Alternative Party for Germany (AfD), which was established in the foundation of Islamophobia in Germany. Founded in 2013, AfD was able to become the third party in the German Federal Elections in 2017 with a propaganda of 12.6% (Der Spiegel, 2017). It is seen that Islamophobia has started to gain power within the European Union especially in recent years. Political parties in the EU, which are the subject of Islamophobia in the propaganda activities, can be shown as the most concrete example of this. As a matter of fact, the increase in propaganda activities related to Islamophobia brought along anti-Islamophobia public spot ads prepared by international platforms.

### **3. Method**

#### **3. 1. The Aim of Study**

The main aim of the study is to show what messages are given and how Muslims are represented in public spot advertisements prepared against Islamophobia worldwide. Thus, it was tried to find out what kind of public spot advertisements were prepared against Islamophobia against extremist propaganda activities.

#### **3. 2. The Importance of Study**

The study is important;

- to show which messages were given in public spot ads against Islamophobia,
- to demonstrate how Muslims were represented in public spot ads against Islamophobia,
- to be original in the field;

#### **3. 3. The Universe and Sample of The Study**

All the public spot ads prepared against islamophobia constitute the universe of the study. On the other hand, due to the impossibility of accessing all public spot ads within the scope of the study, the sample was used for the study. For this purpose, three public spot advertisements were determined as the sample of the study by using the purposeful sampling method among the anti-Islamophobia public spots which are frequently mentioned in the international press. Three different public spot ads from the USA, the Netherlands and Canada were selected as a sample of the study. That USA, the Netherlands and Canada have hosted a large number of Muslim migrants played an important role in the selection of all three advertisements as examples. At the same time, other public spot ads were excluded from the study because public spot ads were similar in content and subject.

#### **3. 4. The Limitations of the Study**

Within the scope of the study, the generalization within the scope of the findings obtained through only three public spot advertisements is the main limitation of the study.

#### **3. 5. The Questions of Study**

Within the scope of the study, the following questions were asked;

- Islamophobia public spot ads;
- What issues were highlighted?
- How were Muslims represented?

- Which myths were criticized for Islamophobia?

### 3. 6. The Method of Study

In the study, semiotic analysis method was used. Public spot ads selected within the scope of the study were analyzed in the light of Barthes' semiotic analysis method.

Semiotics is a science that tries to reveal the meanings created through indicators. Semiotics came to the fore with the studies of linguistics at the beginning of the 20th century and became a science in time (Kalkan Kocabay, 2008, p. 13). Semiotics was only used in a limited area within the linguistic field when it first appeared. On the other hand, French Linguist Roland Barthes extended his study to a large extent with semiotics. Barthes started to use semiotics in many areas such as music, painting and photography. Barthes was influenced by the Swiss linguist Ferdinand de Saussure. On the other hand, he further developed the study of Saussure. Barthes allowed for the simplicity of semiotics. Barthes says that the indicators are formed on two planes as denotation and connotation (Barthes, 2016, p. 84). The denotation refers to the unchanging meaning of the indicator (Rifat, 2013, p. 72). Connotation reveals the changing meaning of the indicator from culture to culture. Connotation may vary from person to person (Barthes, 2015, p. 17). Barthes stated that myths built in culture also played an important role in the formation of connotation. Myth refers to the stories that a society creates in order to make sense of the events around it (Fiske, 2017, p. 185). Barthes says that realities are built in society through myth (Yaylagül, 2017, p. 123). In other words, artificial realities constructed within the connotation conception are tried to be presented as natural realities in society (Barthes, 2017, p. 18).

Within the scope of the study, it was tried to find out which connotations were formed and which propaganda myths of the extreme right political parties were opposed in the anti-Islamophobic public spot advertisements.

### 4. Analysis

In this part of the study, three different public spot ads prepared in the USA, the Netherlands and Canada were examined by semiotic analysis method.

#### 4. 1. Anti-Islamophobia Public Spot Advertising of USA

The advertising in the USA was prepared by New York City in 2016. When the US public's advertisement against Islamophobia is examined in terms of its denotation, it is seen that the image of a woman with a headscarf is included in the poster.

It is reflected in the presentation codes that the woman was photographed while crossing the street.

There is written code "I am Muslim, I am NYC. New Yorkers of all faiths deserve to live safely and free from discrimination. In NYC, it's illegal to discriminate against or harass someone based on their religion or creed" on the left hand of the poster.

**Picture 1:** Anti-Islamophobia Public Spot Advertising of USA



(Source: NYC, 2016).

When the public spot ad is analyzed in terms of connotation, it is emphasized that Muslims do have the right to live freely in the USA. However, it emphasizes that Muslims cannot live freely in the United States. The message of discrimination that is intended to be given in the poster is given directly through the written codes in the poster. As a matter of fact, it is desired to give an ordinary representation of the women living in the USA with the image of woman in the poster. In this respect, the image of the woman reflected in the poster is used as the metonymy of all Muslims living in the USA. The written codes in the poster are integrated with the female image. Thus, it is shown that written codes belong to Muslim woman. Since the Muslim woman in the poster represents all Muslims living in the United States, the written codes on the poster are shown as belonging to Muslims in the United States. It states that Muslims are discriminated against in the USA because of their beliefs. In fact, it is stated that Muslims were attacked because of their beliefs. The poster tries to destroy the propaganda myth that Muslims are dangerous directly through visual and written codes. The poster emphasizes that the discrimination against Muslims is not based on any legal grounds. On the other hand, it is reported that discrimination and attacks against Muslims are a legal offense. The poster also says that Muslims have equal rights as other people living in the United States. In this respect, it is stated that any negative action against Muslims will lead to legal sanctions. The poster emphasizes that Muslims should not be excluded from society because of their beliefs. “I am Muslim”, “I am NYC” post on the poster, shows that Muslims living in the United States have become part of the country.

**Table 1.** Anti-Islamophobia Public Spot Advertising of USA

Denotation	Connotation	Myth	Metaphor	Metonymy
A woman with a turban	Discrimination against Muslims is not legal.	Muslims can be discriminated because of their clothes.	The turban is used as a metaphor of discrimination.	The Muslim woman is used as the metonymy of all Muslims who are discriminated in the United States.

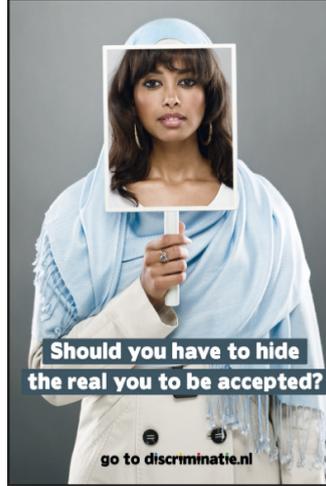
#### 4. 2. Anti-Islamophobia Public Spot Advertising of the Netherlands

The public spot advertising was prepared in the Netherlands in 2009. When the advertisement of the Dutch public anti-Islamophobic public spot is examined in terms of its denotation, it is seen that a woman wearing a turban is in the poster.

In visual codes, the woman in the hands of the turban holds a placard. On the placard, there is a woman’s image with her head open and makeup.

There is written code “Should you have to hide the real you to be accepted?” under the poster.

**Picture 2.** Anti-Islamophobia Public Spot Advertising of the Netherlands



(Source: Ads of The World, 2009).

When the poster is analyzed in terms of connotation, it is emphasized that Muslims living in the Netherlands have difficulties in dressing due to their beliefs. The woman represented in the poster is used as the metonymy of all Muslims living in the Netherlands. In written codes on the poster, the Muslim woman says that she doesn't want to hide her true identity so that she can be accepted by Dutch society. The Muslim woman, with her words, expressed that she could not be accepted by the society if she was dressed for her belief. It is seen that Muslim woman must change like in the placard in order to make him accept society. The woman, who is reflected in the poster in visual codes, states that non-shrapping women are idealized and accepted in the society in the Muslim woman's society. The Muslim woman wants the society to accept her as her turban. The Muslim woman in the poster are reflected as victims and excluded. The poster tries to destroy the propaganda myth that Muslim women wearing headscarves are not accepted in society. In the poster, the Muslim woman is asked to dress in accordance with her beliefs without being excluded from the society. This explains the need to eliminate stereotypes imposed on society by some people in the Netherlands. The poster emphasizes that Muslims also have the right to dress as they would like other people living in the Netherlands. The Muslim woman's desire to be admitted in a turbaned society is a reflection of Muslims living in the Netherlands willingly to act freely in their communities.

**Table 2.** Anti-Islamophobia Public Spot Advertising of the Netherlands

Denotation	Connotation	Myth	Metaphor	Metonymy
A woman with a turban	Muslims have to hide their real identity in order to socialize.	Muslims cannot live by revealing their own identity.	The turban is used as a metaphor of discrimination.	The Muslim woman is used as the metonymy of all Muslims who are discriminated in the Netherlands.

#### 4. 3. Anti-Islamophobia Public Spot Advertising of Canada

The public spot advertising in Canada was prepared in 2016. When the Canada public's advertisement against Islamophobia is examined in terms of its denotation, the poster shows a man and a woman with a turban.

In visual codes, the woman with a turban and the Canadian man look at each other. That the Canadian man asks the question and the woman with a turban answer the question is reflected in poster.

The man tells the woman: “Go back to where you came from”. The woman says: “Where. North York?”. There is written code “Muslims are part of Toronto” under the poster.

**Picture 3:** Anti-Islamophobia Public Spot Advertising of Canada



(Source: The Star, 2016).

When the poster is analyzed in terms of connotation, the man’s words of “Go back to where you came from” are told as a symbol of Muslim opposition in Canada. The words of the man represent that the extreme right-wing people in Canada do not see Muslims as part of Canada. The woman represented in the poster is used as the metonymy of all Canadian Muslims living in Canada. In this respect, the poster directly describes the intolerance of some people in Canada to Muslims. In contrast to the man, the answer of “Where. North York?” is ironically that Muslims belong to Canada. Indeed, the poster states that the Muslim woman is Canadian and now sees this country as her homeland. In the written code on the poster, it is directly emphasized that Muslims are part of Canada. The poster tries to destroy the propaganda myth that Muslims do not belong to Canada. It was emphasized that the propaganda myth that was built for Muslims in Canada caused discrimination and that Muslims were a part of Canada like other people. On the other hand, the poster is asked not to remain silent against discrimination to Muslims. In fact, they are encouraged to defend their rights against any discriminatory attacks against them. When the visual and written codes in the poster are examined in a whole, it is stated that Muslims have the same rights as other Canadian citizens with the answer given by Muslim women.

**Table 3.** Anti-Islamophobia Public Spot Advertising of Canada

Denotation	Connotation	Myth	Metaphor	Metonymy
A woman with a turban	Muslims are threatened to be sent to their country.	Muslims are asked to return to their country.	The turban is used as a metaphor of discrimination.	The Muslim woman is used as the metonymy of all Muslims who are discriminated in Canada.

### Result

It was found out that all of the public spot advertisements prepared against Islamophobia examined within the scope of the study were the subject of discrimination against Muslims. Public spot ads emphasized the damage of myths against Islamophobia, which was constructed in society as a result of propaganda

activities of the far-right parties. It was emphasized that the myths constructed caused the Muslims to be marginalized and discriminated in the society. Negative myths in the context of Islamophobia for Muslims in public spot advertisements were heavily criticized. It is emphasized that Muslims have equal rights as other citizens. It is explained that the negative perceptions towards Muslims should not prevent Muslims from living freely in society.

The messages prepared against Islamophobia in public spot advertisements were presented to the masses directly through written codes. On the other hand, the visual codes in the poster revealed that the photographs (or representations) of the Muslims who were discriminated were included. Thus, the messages in public spot advertisements are presented as a whole in written and visual codes. It is reported that Muslims have the right to dress because of their beliefs. In particular, it was reported that in the posters, discrimination against Muslims was not based on any legal grounds. It has been said that individuals may be subject to legal sanctions against discrimination and attacks against Muslims.

It is seen that women images were used in all public relations campaigns examined in the study used. Muslim women are used as the metonymy of all Muslims who have been discriminated. In this respect, it is tried to give information about the fact that women Muslims are victims in general. Especially in visual codes, the message that women with turban are discriminated is given. In the visuals, it is seen that the discrimination against Muslims in general is reduced to clothes and lifestyles. It has been emphasized that Muslims have the right to live freely in the countries where they live.

Public spot advertisements were emphasized that Muslims in general are part of the countries they live in. In this respect, Muslims should be treated equally as other people living in the country. In public spot advertisements, it was aimed to show how serious the negative perception towards Islam occurred with Islamophobia worldwide.

In the study, it was tried to find out how and in what way the discrimination against Muslims in public spot advertisements prepared against Islamophobia were presented. The study is important in terms of being original in the field. Against this, the study could not measure the impact of public spot ads on the masses. From this point of view, future studies which measure the impact of public spot advertisements prepared against Islamophobia on the masses will contribute to the field.

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## İslamofobiye Karşı Hazırlanan Kamu Spotu Reklamlarında Müslümanların Temsili: ABD, Kanada ve Hollanda Örneđi

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### Geniřletilmiş Özet

İslamofobi kavramı üzerine akademik çalışmaların sayısı her geçen gün artmaktadır. Bunun başlıca nedeni, özellikle Avrupa'da İslamofobi kavramının son dönemde önem kazanmasıdır. 11 Eylül 2001'de Amerika Birleşik Devletleri'nde İkiz Kuleler'e karşı düzenlenen terör eylemleri İslamofobinin her zamankinden daha yoğun yaşanmasına neden olmuştur. Öte yandan, 18 Aralık 2010'da başlayan Arap Baharı ile milyonlarca Müslüman yerlerinden ayrılarak göçmen olmuş ve birçok bölgede Müslüman göçmen nüfus sayısında önemli artışlar meydana gelmiş, tüm bu süreç Müslümanlara yönelik olumsuz algının güçlenmesine yol açmıştır. Özellikle, göçmen karşıtı aşırı sağcı siyasi partilerin propaganda faaliyetlerinde İslamofobinin kullanılması, Müslümanlara yönelik olumsuz söylemlerde bir artışa neden olmuştur. Müslümanlara yönelik olumsuz algılar Müslümanlara karşı ayrımcılık ve ötekileştirme getirmişti. Müslümanlara yönelik olumsuz söylemlerin yükseliş, uluslararası insan hakları örgütlerinin seferber olmasına yol açmıştı. Bu süreçte, kamu ve özel kurumlar, İslamofobi'ye karşı dünya çapında Müslümanlara yönelik ayrımcılığı sona erdirmek için kamu spotu reklamları hazırlamaya başlamıştı. Hazırlanan kamu spotu reklamları ile Müslümanlara yönelik olumsuz algıları ortadan kaldırmak ve Müslümanlara karşı ayrımcılığı sona erdirmek amaçlanmıştır.

Çalışmanın temel amacı, dünya çapında İslamofobi'ye karşı hazırlanan kamu spot ilanlarında hangi mesajların verildiğini ve Müslümanların nasıl temsil edildiğini göstermektir. Böylece, İslamofobiye yönelik aşırı ılımlı propaganda faaliyetlerine karşı ne tür kamu spotu ilanlarının yapıldığı ortaya çıkarmaya çalışılmıştır. Kamu spot reklamlarında hangi mesajların İslamofobiye yönelik verildiğini göstermesi, Müslümanların İslamofobi karşıtı kamu spot reklamlarında nasıl temsil edildiğini aktarması bakımından çalışma önem taşımaktadır. İslamofobi'ye karşı hazırlanan tüm kamu spotları çalışmanın evrenini oluşturmaktadır. Öte yandan, tüm kamu spot reklamlarına çalışma kapsamında erişilememesi nedeniyle, çalışma için örneklem kullanılmıştır. Bu amaçla, uluslararası basında öne çıkan kamu spotları arasından amaçlı örneklem metodu kullanılarak üç kamu spotu reklamı tespit edilmiştir. Çalışmanın örneđi olarak ABD, Hollanda ve Kanada'dan üç farklı kamu spotu reklamı seçilmiştir. ABD, Hollanda ve Kanada'nın çok sayıda Müslüman göçmene ev sahipliđi yapması, her üç reklamın da örneklem olarak seçiminde önemli bir rol oynamıştır. Aynı zamanda, kamu spotu reklamları içerik ve konu bakımından benzer olduğundan, diğer kamu spot reklamları çalışmadan çıkarılmıştır. Sadece üç kamu spotu ile elde edilen bulgular kapsamındaki genelleme, çalışmanın ana sınırlılıđını oluşturmaktadır. Öte yandan, bu çalışmanın diğer önemli bir sınırlılıđı, diğer uzmanların göstergebilimsel analizi kullanılmadan sadece Barthes'in göstergebilimsel analiz yönteminin kullanılmasıdır. Çalışma kapsamında şu sorular

sorulmuştur: İslamofobi karşıtı kamu spotu reklamlarında hangi konular vurgulanmıştır? Müslümanlar nasıl temsil edilmiştir? İslamofobi ile ilgili hangi mitler eleştirilmiştir? Araştırmada nitel araştırma yöntemleri içerisinde yer alan göstergebilimsel analiz yöntemi kullanılmıştır. Çalışma kapsamında seçilen kamu spotu reklamları, Fransız Dil Bilimci Roland Barthes'ın (1915-1980) göstergebilimsel yöntemi ışığında analiz edilmiştir.

Çalışma kapsamında incelenen İslamofobiye karşı hazırlanan tüm kamu spot reklamlarının, Müslümanlara yönelik ayrımcılık konusunu öne çıkardığı görülmüştür. Kamu spot reklamları, aşırı sağ partilerin propaganda faaliyetlerinin bir sonucu olarak toplumda inşa edilen İslamofobiye yönelik mitlere vurgu yapmıştır. İnşa edilen mitlerde, Müslümanların toplumda marjinalleşmesine ve ayrımcılığa uğramasına neden olduğu bulunmuştur. Kamu spotu reklamlarında, Müslümanlara yönelik İslamofobi bağlamındaki olumsuz mitler ağır bir şekilde eleştirilmiştir. Müslümanların diğer vatandaşlarla eşit haklara sahip oldukları vurgulanmıştır. Müslümanlara yönelik olumsuz algıların, Müslümanların toplumda özgürce yaşamalarını engellemesi gerektiği açıklanmıştır. İslamofobiye karşı hazırlanan kamu spotu reklamlarında mesajlar doğrudan yazılı kodlarla kitlelere sunulmuştur. Öte yandan, posterdeki görsel kodlara, ayrımcılığa uğramış Müslümanların fotoğraflarının da (veya temsillerinin) dahil edildiği ortaya koyulmuştur. Böylece, kamu spot reklamlarındaki mesajlar yazılı ve görsel kodlarda bir bütün olarak sunulmuştur. Müslümanların inançlarından dolayı istedikleri kıyafeti giyme hakkı olduğu bildirilmiştir. Özellikle, posterlerde Müslümanlara yönelik ayrımcılığın herhangi bir yasal dayanağa dayanmadığı bildirilmiştir. Bireylerin ayrımcılığa ve Müslümanlara yönelik saldırılara karşı yasal yaptırımlara tabi olabileceği söylenmiştir. Genel olarak kamu spot reklamlarında Müslümanların yaşadıkları ülkelerin bir parçası olduğu vurgulanmıştır. Bu bakımdan Müslümanların ülkelerinde yaşayan diğer insanlar kadar eşit muamele görmesi gerektiği aktarılmıştır. Kamu spot reklamlarında, İslam'a karşı olumsuz algının dünya çapında İslamofobi ile ne kadar ciddi bir şekilde ortaya çıktığı gösterilmiştir. Araştırmada, İslamofobiye karşı hazırlanan kamu spotu reklamlarında Müslümanlara karşı ayrımcılığın nasıl ve hangi şekilde sunulduğu ortaya konulmaya çalışılmıştır. Çalışma, alanında özgün bir yere sahiptir. Buna karşın, çalışma kamu spot reklamlarının kitleler üzerindeki etkisini ölçmekten uzaktır. Bu açıdan bakıldığında, İslamofobi'ye karşı hazırlanan kamu spot reklamlarının kitleler üzerindeki etkisini ölçen gelecek çalışmalar, alana katkı sağlayacaktır.

**Anahtar Kelimeler:** İslamofobi, Müslüman, Kamu Spotu Reklamı, Ayrımcılık, Göstergebilim