

Hate industry in light of the soft war

صناعة الكراهية في ظل الحرب الناعمة

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Article abstract:

In this article we examine how "hatred is manufactured," which is considered one of the most important tools of soft warfare. It aims to manipulate minds and destroy an individual's psychological defenses using subtle methods. The article seeks to uncover the various strategies used to manufacture hatred and to identify the types of hatred, and it also aims to explore the relationship between hate speech and soft warfare.

The article is divided into four main sections: the first addresses the key concepts; the second deals with strategies for manufacturing hatred; the third examines the main means used to manufacture hatred; and the fourth discusses the levels of hatred.

One of the main conclusions we reached is that hatred is produced in specialized laboratories with the help of experts and scholars, that it takes several hidden forms that many people do not notice, and that it employs numerous subtle techniques to influence others and spread.

Key words: Hate industry; soft power; psychological warfare; , mind manipulation

ملخص المقال:

نتناول في هذا المقال كيفية "صناعة الكراهية" الذي يعتبر من أهم أدوات الحرب الناعمة، التي تهدف إلى التلاعب بالعقول، وتدمير الدفاعات النفسية للفرد، بأساليب ناعمة، ويهدف المقال إلى كشف مختلف الاستراتيجيات المستخدمة لصناعة الكراهية، والتعرف على أنواع الكراهية، كما يهدف إلى الوقوف على العلاقة بين خطاب الكراهية والحرب الناعمة. وقسم هذا المقال على أربعة محاور كبرى، حيث يتناول المحور الأول أهم المفاهيم، والمحور الثاني يعالج استراتيجيات صناعة الكراهية، أما المحور الثالث فيتطرق إلى أهم الوسائل المستخدمة لصناعة الكراهية، والمحور الرابع يتحدث عن مستويات الكراهية. ومن أهم النتائج التي توصلنا إليها هو أن الكراهية تصنع في مختبرات متخصصة بالاستعانة بخبراء وعلماء، ولها عدة أشكال خفية لا يتفطن لها الكثير من الناس، كما أنها توظف العديد من الأساليب الناعمة.

كلمات مفتاحية: صناعة الكراهية ; القوة الناعمة ; الحرب النفسية ; التلاعب بالعقول.

Introduction

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The hate industry stands as a pivotal tool in the realm of soft warfare, constituting one of the most perilous facets of fourth-generation warfare. Its primary objective lies in influencing minds, dismantling individual psychological defenses, and subverting societal value systems through an array of concealed strategies and techniques. Unbeknownst to many, this clandestine mechanism wields a profound impact, facilitating brainwashing and ultimately enabling territorial occupation, as articulated by Joseph Nye. However, it is vital not to disregard the subtle colonialism that operates without clamor - the soft form of colonialism. Thus, this discourse delves into the intricacies of hate manufacturing, exploring the strategies and techniques underpinning its malevolent operations. Furthermore, we shall uncover its interconnectedness with soft power and psychological warfare, while also examining the soft methods employed in sowing the seeds of hatred. Ultimately, the investigation shall extend to the exploration of countermeasures necessary to confront and combat this insidious force.

The researcher addressed the problem through a structured approach based on three main axes. The first axis delved into the conceptual aspects of hate speech, psychological warfare, and soft warfare, establishing a solid foundation of understanding of these phenomena and their interconnections.

Moving on to the second axis, titled "Hate Industry Strategies," the researcher examined in detail the most crucial techniques employed to foster and disseminate hatred among individuals and societies. This comprehensive exploration shed light on the insidious methods used by hate industry to achieve its sinister objectives.

The third axis, named "Soft Means and Permanent Hatred," focused on the exploration of subtle yet highly impactful approaches that instigate disruption, disunity, and hatred without drawing overt attention. These covert methods, despite lacking in clamor, were shown to be instrumental in perpetuating long-lasting animosity.

Finally, in conclusion, the researcher presented a comprehensive discussion of the most vital recommendations and solutions to effectively address and mitigate the dangers and widespread propagation of hatred within societies.

1. concepts:

1.1. Hatred:

The term "hatred" encompasses all forms of discrimination and incitement against others, which involves granting special privileges to certain states or groups outside the boundaries of the law. This discrimination and incitement promote the imposition of ideas and restrictions on individuals' beliefs, religious practices, and thoughts. It also involves inhumane discrimination, starting with racial discrimination based on color and gender, extending to various types of discrimination mentioned in the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights. (Zahra, 2014, p. 55)

1.2. Soft war:

The concept of "soft war" has several definitions, which can be summarized as follows:

It refers to non-violent actions aimed at targeting societal values and controls, with the intention of changing existing behavioral models and replacing them with new ones that contradict the desired behavioral patterns of the ruling regime.

In a broader sense, "soft war" involves the use of psychological, political, and security techniques and methods by groups, institutions, and states to alter the perceptions and motivations of people on local, national, and international levels.

Using media and its tools to influence the intellectual characteristics of opponents through various methods to achieve national security objectives by implementing the principles of soft war. (Studies, Soft Warfare Centre for, 2014, pp. 17-18)

2. Strategies and Methods of Creating Hatred:

2.1. Spreading lies:

Lying has become an ingrained practice among politicians, just like a religious ritual that happens incessantly. John Roberts, one of the nine judges of the American court, once observed this trend. In April 2014, the American court even ruled to nullify the law that penalizes politicians for lying. The reasoning behind this decision is: to attempt to restrict or punish a politician for a lie that violates the constitution and contradicts the belief that politicians have held for decades (Habta, 2018)

This culture of deception has transcended into the media sphere, where the prevailing principle seems to be: "Lie and keep lying until the public believes you." Unfortunately, the consequences of lying are often disregarded, which includes the distortion of the images of individuals, tarnishing the reputation of families and societies, and altering the collective perception of entire nations. An evident example of this is the negative portrayal and slander against the Islamic nation by the West, resulting in the proliferation of animosity and resentment among different individuals and societies. Such practices inevitably fuel more hatred and hostility.

2.2. Segmentation of Situations and Events:

Some of the media outlets purposefully engage in "segmentation" of situations and events that go against their intellectual beliefs and political orientations. They present these segments to their audience with the intention of accusing specific individuals of wrongdoing. For instance, they might take a statement or a two-hour dialogue from a preacher, politician, or media professional, and extract two minutes from it. These two minutes are then presented in a manipulated context that condemns the speaker, followed by labeling them with derogatory terms or accusations of immorality, hypocrisy, or blasphemy.

2.3. Linguistic Manipulation :

Some media outlets use a deliberate "system of phrases and terminology" to reshape the audience's perception of certain concepts. They employ insults and derogatory language, disguising it as "legal descriptions." Furthermore, they publicly expose the mistakes of individuals they consider as violators, but label it as advice. They also attempt to refute the ideas of these individuals by asserting that their beliefs contradict true Islam, authentic Islamic teachings, or the teachings brought by the Prophet, may the blessings of Allah be upon him. This creates internal divisions and conflicts, with the level of advice often descending to a point where it may cause harm

2.4 Focus on Specific Events:

The findings of various studies and research indicate that messages that are repeatedly conveyed in different ways are more effectively retained by individuals compared to other types of messages. To prevent people from becoming exhausted by such repetition, the media resorts to diversify the same content through various versions (Al-Hamdani, 2001, p. 56)

The mechanism of repetition has a profound impact on the human mind, similar to a gentle, continuous drop of water on a rock. This impact is even more potent when presented through multiple channels, creating a mental siege around the recipient. Consequently, the individuals find misinformation wherever they turn, leaving them with no viable alternatives to compare and discover the truth. The result is the proliferation of fallacies that fuel a deeper sense of hatred towards others.

2.5 Personalizing Attitudes and Ideas:

The media often employs the strategy of personalizing attitudes and ideas, attributing them to specific individuals rather than presenting them as products of broader visions and interpretations based on heritage or the reality's doctrine. In other words, they disconnect the attitudes and ideas from their social, political, and economic contexts in which they originated. For instance, conflicts like the one between Sheikh Khaled Abdullah and journalist Hala Sarhan, or Sheikh Abdullah Al-Badr and the actress Ilham Shaheen, have escalated to the point of being settled in courtrooms. This focus on the fact that personalities

can overshadow the underlying issues and can lead to sensationalism rather than addressing the root causes of the conflicts.

.2.6 Dramatizing Situations and Events:

Certain media outlets are inclined to dramatize positions and events to cater to the emotional interests of their audience. They often link criticisms directed at the religious current or differences in viewpoints on certain topics to acts of disobedience against God and deviating from His obedience.

.2.7 Profiling Situations and Events:

Biased media coverage contributes to creating stereotypical images of those who are deemed violators, often connecting them to a supposed fight against Islam without substantial evidence. This depiction ignores Islam's philosophy of dialogue and acceptance, which allows room for understanding and addressing differences. By attaching negative descriptions and epithets to the alleged violators, media channels further marginalize and exclude individuals who should ideally be considered integral members of the society. Persistently associating violators with negative stereotypes ultimately reinforces hate speech and provides it with unwarranted authority. In the case of Al-Hafiz channel, some of the profiling methods include labeling individuals as secular, conspirators, agents, implementing foreign agendas, and hostile to Islam, among others (Bin Abdullah, ND, pp. 59-52)

.2.8 Racism:

Hate speech goes beyond mere verbal expression and manifests as practical behaviors that pose threats on individual and collective levels. A striking example of hate speech is the apartheid legislation in South Africa, where certain ethnic groups were deprived of their voting rights. South Africa, known for its apartheid system, had the most comprehensive set of laws prohibiting incitement to racial hostility, the main victims of which were people of color. Another illustration of hate speech can be observed in discriminatory signs placed on properties for sale or on restaurant doors, perpetuating hostility against blacks. When opposing parties or viewpoints are excluded or prevented from expressing their opinions in the media, using legal texts that should uphold freedom of expression as a fundamental human right, this exclusion generates inciting speech that fosters hatred (Saad, 2021, p. 64)

.2.9 Demonization:

Demonization involves attributing negative qualities to specific groups, people, or actions. Terms such as "a gang of terrorists," "outlaws," "brutal attack," or "painful tragedy" are often used to describe those who hold positions opposing or hostile to American interests and goals (Asaad, 2010, p. 383).

This strategy works to reinforce the manufacture of hatred, and Western media use it with the full breadth of their influence and persuasive power, so that the fabricated enemy comes to encompass an entire side of the globe. Today, the West hates the East—and the reverse is also true. In this way, hatred among peoples intensifies to the point where coexistence becomes impossible, because there are actors who feed such toxic ideas to safeguard their narrow interests and personal calculations, even at the cost of destroying humanity as a whole.

.2.10 The "Love Bomb" Strategy:

The "Love Bomb" strategy is a manipulative tactic employed by controllers or abusers to control the minds of their victims. It begins with providing positive support and praise to the target person initially, stimulating his desire for more. Then, the manipulator intermittently withholds this positive support, making the victim anxious and confused, which intensifies his craving for more positive attention. At this vulnerable moment, the victim becomes more susceptible to accept even negative support (Mary Jones, 2017, p. 106)

The method involves presenting praise in incremental doses to the victim. The manipulator gradually increases the level of praise and compliments, creating a sense of addiction in the victim. After establishing this dependence, the manipulator strategically stops giving praise for a period, creating a feeling of deprivation and punishment. Consequently, the victim longs for the praise even more intensely. The

manipulator repeats this cycle, alternating between praise and withholding, to keep the victim in a constant state of emotional turmoil and dependence. When the manipulator finally gives praise again, the victim reacts with extreme joy, akin to receiving a substantial reward.

This strategy can also be applied in religious contexts, where leaders of certain religious sects promote the idea of being God's chosen people, the saved group, or elite within society. This instills a sense of superiority in the followers, while generating feelings of hatred towards others who are labeled as vermin, commoners, or heretics. As a result, society becomes divided and filled with animosity, leading to conflicts and mutual curses among different groups.

By exploiting the human desire for validation and acceptance, the "Love Bomb" strategy can be deeply manipulative and divisive, creating toxic dynamics within relationships and communities.

2.11 The Imaginary Enemy:

The strategy of the imaginary enemy is used by the West to instill fear and intimidation among its people. It serves as a justification for their colonial movements and massive military budgets, as well as to gain public support for sending their children to fight wars in the name of countering this perceived enemy that threatens their lives and disrupts their way of life. This strategy also involves the constant search for a new enemy that can unite the West and its allies in confrontation (Al-Dabbagh, 2001, p. 149)

By fostering a sense of enmity towards this manufactured enemy, the hate industry is strengthened, and the disinformation media plays a significant role in promoting and amplifying these ideas to influence public opinion. As a result, this fabricated enemy becomes a global target, leading to mutual hatred between the West and the East, for instance. Such hatred grows between different peoples, making coexistence seem impossible due to the influence of parties that propagate these toxic ideas for their narrow interests and personal gains, even if it means endangering humanity as a whole.

3. Soft Methods... Sustaining Hatred:

3.1. Orientalism:

Orientalism has played a role in promoting hate speech against Islam. The notion of the Islamic danger or fear of Islam is often depicted as an illusion promoted by influential political orientalist and advisors who shape the thoughts and decisions of those in power. This form of biased representation and portrayal of Islam contributes to the perpetuation of misunderstandings and negative stereotypes, leading to increased tensions between different cultures and fostering animosity towards Islam and its followers.

3.2. Media Terrorism:

In the West, terrorism has become heavily associated with Muslims, particularly in current times. Any act of sabotage or violence is often linked to Muslim Arabs, regardless of the actual geographical location or the perpetrators involved (Al-Rukabi, 2003, p. 246)

The western media machinery has played a role in reinforcing this association between terrorism and Muslims, while simultaneously diverting attention away from terrorism perpetrated by its own people against each other or against other nations. This deceptive portrayal fuels hatred and sensitivity towards anything related to Islam and the Arab world.

3.3. Judaism:

The prevalence of Jewish influence in the west has resulted in the transformation of western institutions into entities serving Jewish interests, with Jews holding significant sway over the economy, politics, culture, and media. Although not all politicians were necessarily Jewish, this position of power had a considerable impact in both east and west. The perpetuation of tension between these regions is crucial to the Jewish community, as they fear any convergence or cooperation between them may threaten their presence not only regionally but globally. The negative image of Jews, however, is confined mainly to Muslims and some Christians, often concealed from public view (Al-Namlah, 2008, pp. 101-103)

The Jewish community's efforts to penetrate and influence Christianity have been followed by similar attempts within Islam, seeking to gain supporters and followers from within. These actions contribute to the spread of hatred within Islam and foster tensions between Jews and other communities (Al-Namlah, 2008).

3.4. Scholarships:

Amal Grami points out that study missions abroad have facilitated the integration of Muslims into Western civilization, allowing them to learn about different religions and civilizations and adopt some Western ways of life and thinking. However, there is a danger that these study missions could lead to apostasy, especially when missionaries exploit the loneliness and vulnerability experienced by many students abroad to influence their beliefs and attitudes (Al-Namla, 2005, pp. 206-207).

This strategy isolates individuals from their familiar environment, creating emotional and psychological vulnerabilities that make them susceptible to various ideas, including those promoting hate and spreading harmful ideologies.

3.5. Westernization:

The West often claims that its progress and development were achieved by being away from religion, implying that Muslims' backwardness and civilizational decline are a result of their adherence to Islam (Al-Sayyid, 2003, p. 09).

Westernization campaigns frequently link Islam to backwardness and negative traits, using this association as a manipulative tactic to instill hatred in the public mind. By connecting Islam with concepts like backwardness, reaction, and decadence, these campaigns fuel antipathy towards Islam in the West.

4. Levels of Hatred

Furthermore, the levels at which hatred is cultivated are significant. It can be seen both on a global or international horizontal level, where disunity and division are spread, and conflicts between states and people are ignited. Additionally, hatred can be manifested on a vertical level within a single state, nation, or religion.

A prominent example of global horizontal hate-making is the deliberate distortion of the mental image of Arabs and Muslims among people of Western countries, especially after the events of September 11, 2001. The rise of "Islamophobia" ensued, and matters intensified with the outbreak of the Arab Spring, leading to chaos throughout the region and the emergence of violent forms such as ISIS.

Furthermore, the hate industry can also be directed against people of the same religion or nation, aiming to create crises, sow strife, and foster sectarian and tribal fanaticism. Tragically, this internal hatred leads to the destruction of homelands from within, with the initiators of wars suffering only minimal consequences. The conflicts in Iraq, Yemen and Libya are blatant examples of hatred within the same country, which end up distracting people from fundamental issues and eroding their faith in their national beliefs, ideas and principles (The Hate Industry.... Psychological wars to fragment social structures, 2017).

Conclusion:

In conclusion, various strategies such as exploiting scholarships for proselytizing, linking Islam to backwardness, and using other manipulative tactics to spread hate, have been employed in shaping public opinion and influencing attitudes toward Islam and other subjects. Awareness of such strategies is essential for promoting understanding and fostering more constructive and inclusive dialogue between different cultures and societies.

This highlights the different levels at which the hate industry operates, from global horizontal levels, spreading disunity and conflicts between states and peoples, to vertical levels, promoting hatred within a nation or religion. One prominent example of hate making at the global level is the deliberate distortion of the image of arabs and muslims in western countries, leading to the rise of Islamophobia after the events of September 11, 2001. The hate industry also targets people of the same religion or nation, creating crises, sectarian and tribal divisions, and ultimately weakening the fabric of society.

The hate industry has become a powerful weapon used to dismantle and weaken societies, eroding social ties and undermining the foundations of civilizations. It has contributed to the differentiation and negative stereotyping of entire countries and civilizations, such as arab-islamic and civilizations, associating it with underdevelopment, terrorism, and violence. The media plays a significant role in propagating this hatred, as it possesses the tools and techniques to influence minds and manipulate individuals' perceptions, leading to destructive consequences for individuals and societies.

The hate industry has also caused alienation, self-denial and psychological disorders in individuals, leading to drastic actions such as suicide. It has even become a weapon used by internal forces to spark conflict between different factions within a country, causing internal destruction.

Overall, this highlights the serious impact of the hate industry on individuals, societies and nations, and how it has become a dangerous tool used by certain forces to achieve their goals, exacerbating divisions and inciting hatred between people.

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