

## **Orientalism and Living Together in Postcolonial Era: Muslim Visibility in *Le Vif* Magazine**

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### **Abstract**

*By continuing to form an “Other” in postcolonial period, Orientalism, which becomes a tool for colonialism, has been impeding the process of living together in multicultural structures. Multiculturalism, which emphasises the relationships among “Me” and “Other”, becomes one of the characteristics of European societies after colonialism and migration. In multicultural Europe, approach to “Other” and living together with “Other” sometimes get stuck. Muslims whose relationships with Europe can be traced back to old times are currently considered as a threat for European societies. The share of media in recognizing Muslims as a danger is very high. Media plays a crucial role on the formation of negative Muslim image by bringing the visibility of Muslims to its agenda. This study will attempt to analyse how *Le Vif* magazine questions living together by othering Muslim population living in Belgium through its covers.*

**Keywords:** Orientalism, Media, *Le Vif*, Muslim, Living Together

### **Introduction**

Orientalism, which is defined as the “Science of East” that searches for the history, culture, language, and religion of Eastern people, is not a simple theme or political area silently formed by culture, science, and institutions as Edward Said stated. Nor is it a large and widespread collection of works written on the East. It can also not be regarded as a hostile “imperialist plot” about crushing Eastern world by West and it does not represent this view. Orientalism is a kind of integrity of geo-economic ideas that are attempted “to be transferred” through the aesthetic, scientific, economic, sociological, historical, and philological texts. Orientalism is not a geographical distinction – the World has been separated into two unequal parts-, but is a kind of sum of “interests”. These interests are not only made up ones. They, at the same time, are the establishments that are attempted to be kept alive through scientific discoveries, philological studies, psychological analyses, geographical outlooks, and sociological explanations. This system clearly covers all of the efforts made for directing, benefiting and even melting a separate world. Eventually, thesis I bring out about the subject of Orientalism converges on the point that s/he puts on within the frame of modern enlightened views on culture, politics and fashion that spread over a large area but also on the fact that there is few relationship among “our” world and real East. Because Orientalism is a cultural and political being, it is not an empty area freed from memory. On the contrary, “everything thought, said, and even made about East have been placed in some specific patterns in an intellectual approach” (Said, 1998: 27).

There is a strong connection between Orientalism and colonialism. West has benefited from orientalist ideas in order to accomplish its colonial policies. It is possible to define colonialism as the practiced implementations of Orientalism. By mentioning the relationship among knowledge on East and power set up on East, Edward Said states that the resulting knowledge is not innocent (Said, 1998: 35-37). West’s will of hegemony over East and its attitude of othering in Orientalism; its practices that scorns, oppresses, enslaves can be observed in almost all levels of everyday life. According to Behdad (2007), “writing the stemma or counter representation of Orientalist representation is not only a theoretical endeavour, but is also a practical operation” (Kaya, 2017: 649). The most striking definition of colonialism, which signals hegemony established on a territory belongs to others, is given by Frantz Fanon in his work titled *The Wretched of the World*: “The war continues.

And there are more long years ahead where we make effort to cure the hurts on the heart of our nation caused by colonialism... Imperialism, which tries to prevent the actual liberation of people, has been strewing the pathogens that we must throw away from our brains and territories... Because exploitation systematically denies or rejects people outside of it, it pushes the human who has been misled into constantly asking himself “who am I really”... Europe’s welfare and development have been constructed on the dead bodies and perspirations of Blacks, Arabs, Indians, and yellow races. We have no intention of ignoring this... Come on friends! It is time to change our way. We must tear this darkness we buried in and get out of it. We must abandon our dreams, superstitions, and closeness we set up in past that is based on kindness. Let’s leave the tail of Europe, which cannot stop talking about the people it killed where it encountered all over the world” (Sayar, 2002: 140).

### **1. Post colonialism and Living Together**

On the basis of postcolonial understanding appears in West consists of the ideas defends that “West takes advantage of economic, legal, political, cultural, technological, commercial, military elements, and also benefits from art and humane values. In addition, postcolonial discourse is based on the ideas that West identifies people in targeted countries as “primitive, underdeveloped, wild, oppressed, to be freed, in need of modernity, etc., and these ideas prepare a legitimate platform for exploitation. According to Orr, (2008) among the founders of the roots of postcolonialism are Edward Said’s *Orientalism* (1979), Robert Young’s *White Mythologies* (1990), Glaria Anzulala’s *Borderlands/La Frontera* (1987), Ngugi Wa Thiang’o’s *Decolonizing the Mind* (1986) and Gayatri Spivak’s *In Other Worlds* (1987) (Çıtak, 2014: 563-564). Although the concepts “subaltern” and “othering” that belong to postcolonial literature have been produced by Chakravorty Spivak, concepts such as “hybridity”, “mimicry”, “ambivalence”, and “stereotype”, which are also widely used in postcolonial literature, have been given by Homi K. Bhabba in his book titled *The Location of Culture* (1994). Bhabba attempts to explain “Other” through the notion of authority. Accordingly, when Bhabba examines the problem of “Other” in terms of postcolonial discourse, he indicates that the problematical depiction of cultural and racial differences cannot be explored independently of social authority produced by analyses rely on class and gender differentiations. In this sense, the concept of discourse becomes a main tool that is established by West to continuously constructing and historically silencing the subaltern. According to Bhabba, when colonial discourse constructs “Other”, it is dependent on the concept of “fixity”. The process of “ambivalence”, which is at the centre of the concept of “stereotype that is used while constructing the “Other”, forms one of the main strategies of distinctive power of colonial discourse (Tepecikoğlu, 2013: 83-84).

Although *post* means the “later/after”, considering post colonialism as a period that exploitation and colonization have totally finish in would not reflect the existing realities. A closer look at the actions and discourses today would let us observing that those who are powerful continue to exploit the weak ones in order to protect their status and to be more powerful. This new period represents a complicated process that keeps many dimensions such as economic, political, philosophical, cultural, and social. According to general definition, exploitation, which is defined as oppressing the people of a country by an external power, controlling their territory and opening here to settlement, gains a wider definition through the theory of post colonialism by including these different dimensions. Within this context, it would be more appropriate to define post colonialism as a new colonialism period instead of defining it as a period coming after colonial period, and also to evaluate the theory of post colonialism in the context of criticism against this period (Çıtak, 2014: 563-564).

As colonialism was not over in postcolonial period, the gap between “Me” and “Other” has deepened and clash among civilizations have been attempted to be raised. Even though Francis Fukuyama defends in his article *The End of History*, and his book *The End of History and the Last Man* that no civilization has been under threat thanks to the accomplishment of Western liberal democratic system, he states that the World War III will outbreak among civilizations. According to thesis of “the clash of civilization” released by Huntington, who makes a distinction among Western civilizations and non-Western civilizations, “disintegrations and clashes among world societies that have appeared in post-Cold War period will not have ideological and economic dimensions, but will keep cultural one. Clash of global politics will occur among nations and groups that generated the different civilizations” (Huntington, 1993: 22). Huntington emphasises Islam civilization when defending the thesis of clash of civilizations and states that Muslims have difficulty in creating a peace environment. According to him, “while territories ruled by Islam are considered, it is impossible for Muslims to live together with their neighbours in a peaceful atmosphere” (Huntington, 1993: 383).

After this determination, Huntington lays emphasis on the reasons of conflict-oriented manner of Muslims and concludes that collaboration among civilizations or intertwining among them is out of question, so the clash of civilizations is an inescapable process (Huntington, 1993: 395). Thesis of the *Clash of Civilizations* put by Huntington, who dwells on the impossibility of togetherness of civilizations by pointing Muslims as a target, poses a threat to living together in postmodern and postcolonial period.

## **2. Multiculturalism and Other**

Multiculturalism comes up with colonialism. At the same time, colonialism causes the beginning of serious changes on the unique structures of social establishments and rapid development of intercultural interaction. Intercultural relationships and interactions during the period of colonialism were not only discussed through the relationships among the cultures of colonizing and colonized societies, but it is also subjected to the relationships among other cultures due to the network of economic relations worldwide. This network of economic relations encouraged people to migrate in order to work in newly-established industrialized areas or to be involved in other types of commercial activities (Özensel, 2012: 55). “Multiculturalism” (both as a theory and ideal) emerged in Europe emphasises in essence the notion of “diversity”, which deconstructs all kinds of uniformity, unity, and corporation. There are three dimensions of this diversity: “national minorities”; migrants or immigrant minorities; and internal migration. However, it can be seen that Europe has a multicultural, multi-ethnic, and multi-religious social structure today though it was fed by different sources (Canatan, 2009: 81-82). Multiculturalism emphasises the relationship established with “Other”. The experience of living together with the other is maintained in two ways: When some societies aim at providing togetherness by removing differences –i.e. with a classificatory manner-, others prefer to providing togetherness by accepting differences –by a universalist manner. (Taşkesen & Yarıcı, 2016: 180-181).

Multiculturalism in which “all differences are treated equally” (Taylor, 2010: 61) and expresses the living together of different elements in equal standards and peacefully gains a problematic dimensions in today’s Europe due to problems of living together among existing differences in Europe (Özensel, 2012: 68). Europe’s negative manner against “Other” has continued today as it had been in past. West’s canonizing itself as “Me” and insulting “Other” is something habitual. About this issue, Fanon gives the example of “*White Man-Black Man*”. According to Fanon, “Black man, in Europe, is the symbol of evil. For Whites, Blacks symbolizes all kinds of vile. “Torturer is black, devil is black, darkness is prated, whether it is physical or moral, and if anyone is dirty, s/he is black. If we would bring these all together, seeing the quantity of expressions that identify black man with sin would astonish us. Whether it is at symbolic or concrete meaning, Black man in Europe corresponds with the bad side of the character. Unless this is understood, it would be impossible to understand the “issue of Black”. The archetype of the lowest values is represented by Black. When the civilization of Europe got in touch with black world, i.e. the savage, everyone agreed on the badness of Black according to him. The fact is that the whites reflect the evil in themselves to the blacks. Thus, white gets relax by attributing everything that s/he cannot accept and find as bad and vile to black. In Europe, Black has a function: It symbolizes lower emotions, simple tendencies, and the dark sides of the spirit”. “In collective subliminal of Homo Occidentalis, Black -or the colour of black- symbolizes evil, sin, damned, death, war, famine”. When white man evacuates the things inside him/her, it pastes all of these symbolic values to black man. British colonial psychiatrist assimilates an African to “lobotomized European or a traditional psychopath in some senses” (Sayar, 2002:148).

## **3. Media and Living Together**

Besides the racial discrimination that threatens the multicultural structure of Europe; cultural supremacy of “Me” has been continuing to be emphasised. Muslims, who have been evaluated as migrants, have been on the target of cultural racism. In today’s Western world, existence of Islam and Muslims have been recognized as a problem related to security, socio-cultural structure, economic, identity, and consequently political-strategic dimensions. The existence of Muslims living in Europe has been dealt with from the perspective of colonial manner, so they are characterized as “migrants”, “foreigners”. The origins of the image of Islam and Muslim that is based on prejudgements and stereotypes should be searched for in Orientalist thought. While Muslims’ communication and interaction with West keeps a historical depth, the Islamophobia should also be searched for on the same depth (Sevinç, 2010: 196-197).

In media, specifically in televisions and newspapers, Muslims are continuously referred through some bad illustrations and developments such as gas crisis, developments in Algeria, Iran Islamic Revolution, the case of Salman Rushdie, Golf crisis; and Taleban and ISIS. In other words, Islam and Muslims are mentioned with the crises lived outside the countries they live in. In his work titled *Imaginary Islam*, French journalist Thomas Deltombe (2007) explains the foundation of an “imaginary Islam” in European media. This process has gained momentum after Twin Tower attacks in 2001, so-called 9/11. The point that has occurred since that date illustrates a desperate situation. Because West formed a new “Other” after 9/11, it also demonstrated new manners regarding new identity politics. By putting cultural identity of 9/11 attacks to forefront by Bernard Lewis and Huntington’s conflict thesis for neo-conservatives, in other words, by making the differences among beliefs and values known, an argument that asserts the organic bond among Islam and terror has been generated.

Visibility of Muslims living in Europe has not fall off the agenda in Western media. In his interview published in German *Die Welt* newspaper, Bernard Lewis, who is the founding father of Samuel Huntington’s thesis of the *Clash of Civilizations* by his study titled *The Roots of Muslim* (1990) asserts that “at the end of the century, Europe will be Islamised, Muslim population will become dominant, so Europe will be a part of Maghreb”. According to Lewis, “Europe will be a territory of Arab West, Maghreb. This situation has been confirmed by migration and demographic structure. There is a strong migration wave: Turks in Germany, Arabs in France, and Pakistanis in England. They marry earlier and get many children but Europeans marry later and either get fewer children or do not have a baby., According to current trends, at the end of the 21<sup>st</sup> century, Muslims will hold the dominant population in Europe” (*Die Welt*, 28<sup>th</sup> of July, 2004: 6). Likewise, the opinion that Europe will be a Muslim geography is also maintained, for example, in Germany because of visibility and number of this group and similarly, in media, Germany is considered as a country that will be a Muslim country in the future. As Canatan (2007) transfers, *Berliner Zeitung* newspaper approaches this assertion of Islamisation of Germany by picturing Merkel with headscarf and picturing Kurt Beck, the SPD president, with beard. In news, by drawing attention to conversion of 4.000 German young people to Islam in the last year, and considering intensive migration and birth rates among Muslims and local Germans, it was stated that population in Germany after 50 years will exceed 100 Million and Muslim and Christian population will nearly be equal (Er & Ataman, 2008: 759-760).

#### **4. *Le Vif Magazine***

##### **4.1. *Method***

Magazines are among the visual communication channels. Development in autography and differences of target audiences and in relation to this, diversity of magazine contents made many changes and distinctness in many aspects in cover and page layouts unavoidable. These differences and changing have been named as visual identity designs, which are formed according to content and philosophy of the magazine” (Karaduman, 2007: 55). Magazine covers have lastly been shaped by being blended in terms of design facts and artistic accumulation of graphics. Covers created in line with these facts have been diversifying according to types of the magazines. Typographic elements on magazine covers have been diversified to all types by beginning from logotype. Typographic elements used on covers should be designed in a form most appropriate for the visual perception of the reader by getting into other elements (visual, floor, colour balance, graphic designing elements, etc.). Reader sees the information s/he desires and gets the message through cover that s/he would like to obtain. When generally only one visual was given place on magazine covers because of limited technological conditions in past, today stuffy designs, which do not give place and possibility to empty areas because of using rich visuals and typographic elements, are preferred (Bıçakçı, 2013: iv-v). According to Meggs, the concept of “visual” expresses all kinds of images from the simplest pictogram to most complicated illustrations and images (Meggs, 1992: 19). Visuals speak louder than words (Green, 2002: 34). With Berger’s statement, “no society in history has ever seen such a crowded mass of images and rain of message... Because we are so used to the fact that these images keep calling us, we do not pay much attention to the whole effect they are doing” (Berger, 2011: 129,130). The aim is leading the reader rather than informing her/him.

Some covers of *Le Vif* magazine have been determined by homogenous sampling method in order to comprehend the messages of magazines given through visuals and negative images in which they contribute to their construction. By subjecting the covers of *Le Vif* magazine based on the method of content analysis, it will be analysed how the process of living together with Muslims in Belgium society is being threatened/jeopardized.

The question of “How and in what ways the message of impossibility of living together has been transferred to reader” will be attempted to search for.

#### 4.2. Covers of *Le Vif* Magazine and the Visibility of Muslim

Editor-in-chief of the *Le Vif* magazine, which has begun its publication life in 1983, is Thierry Fiorilli. *Le Vif*, a weekly magazine, evaluates Belgium’s social, political, economic, and cultural agenda as well as presenting the international agenda to its readers. *Le Vif*, which is the counter of Flemish *Knack* magazine, has been appealing to almost 469.000 Francophone readers. Magazine’s interest to Islam and Muslims is huge. Whether it is on the cover or inside the magazine, it focuses on Muslim visibility living in Belgium. Muslims living in Belgium is often emphasised as a “problem” in *Le Vif*.

##### 4.2.1. “L’anti-islam, Bruxelles, musulmane en 2030? (Anti-Islam, is Brussels Muslim in 2030?)” *Le Vif*, 16<sup>th</sup> of April, 2010.



The question of “whether Brussels is a Muslim city or not?” has continuously been discussed in different platforms. *Le Vif* magazine published on April 16, 2010 has asked the question of “Brussels, Muslim in 2030?” by bringing in this issue to its cover with white and bold letters. Muslim population in Brussels, new religious and cultural codes, and the issue of living together have been questioned with white and lower letterings. On the image of cover, aerial viewpoint of Brussels and in the foreground, a young guy who represents Muslim men with his cap, stubble beard, and black dressed is put on. By the questions asked on the cover of the issue, it can be seen that there is an attempt to create a perception that Brussels will alter to a Muslim city in the near future, so it should be careful about the fact that Muslims will hold the majority. The magazine, which perceives becoming of Muslims the major group in Brussels in 2030 as a threat, attempts to explain that living together will be effected from this new situation. After a year, *Le Soir* newspaper addresses the Islamisation of Brussels and visibility of Muslims, too. *Le Soir* newspaper makes news about Muslims living in Brussels by the headline that asks “Brussels, A Muslim City?”. In news, an interview with Hafida Draoui, Municipal Board of Jette, has been given place. According to Draoui, Islam is too much visible in some parts of Brussels and it does not only scare the native Belgians, it also scares the Muslims (Le Soir, 11<sup>th</sup> of May, 2011).

Many researches that conclude the Islamisation of Belgium have been made. In a research, when it was stated that the most common name given to new-borns in Brussels is Muhammad, it was also indicated that 70% of new-borns were given Arabic-origin names. In addition, it was highlighted that 32% of new-borns in Brussels is Muslim. Also, in another study, titled *Religious Barometer* published on April 16, 2008, which was jointly maintained by *La Libre Belgique* Newspaper, RTBF Radio and Katholieke Universiteit Leuven, it was asserted that “Muslims represent 33,5% of Brussels society”. However, there is no consistency for these assertions. It is because there is no statistics in Belgium that is collected on religious belonging. That is why; these rates are only estimations.

It is also observed that the statistics are only about Muslims who are Turkey or Morocco-origin. In addition, like those who took Belgium citizenship, those born in Belgium should not be ignored (Faux, 2012: 4). Anthropologist Servais expresses the following sentences based on the establishment of *Islamic Party* in Belgium: “appearance of parties pursuing the goal of communitarianism and their participation in elections by taking the advantage of high unemployment rates among Muslims is a very worrisome situation”. Establishment of *Islamic Party* and obtaining two parliament members in elections brought the comments about Servais’ rightfulness. Redouane Ahrouch, a Municipality Board of Anderlecht in Brussels, asserted that “these two elected members make effort to place the Sharia order in Belgium” (Derniere Heure, 9<sup>th</sup> of November, 2012).

Islamisation of Brussels was correlated to Muslim visibility. Visibility of Muslims continues to take its place in Belgium’s agenda as in Europe. The news about Islamisation of Brussels is a long-standing issue in public opinion in Belgium. High Muslim population rates in Brussels, the capital of Belgium, increasing number of halal groceries, establishment of Islamic bookstores and schools, increasing number of Muslim women wearing headscarf are recognized as the “Islamisation of Brussels”. According to sociologist Felice Dassetto, “the vast majority of 236.000 Muslims consists of “cultural Muslims”. The number of Muslims who experience Islam in line with the faith does not exceed 150.000. Muslim population concentrated upon central areas of Brussels such as Schaerbeek and Saint Josse has been forming a landscape with their mosques, associations, Islamic schools, halal groceries, media, and political parties”. Dassetto, as a result, asserts that “basement Islam”, which is a conceptualization for the traditional and invisible Islamic life of first migrants to Belgium, gives easily place today to visibility in public sphere (Dassetto, 21-26). However, for Dassetto, when two hundred Islamic associations, seventy-seven mosques, eighty-six religious and cultural foundations, schools and one quarter of population are considered, it can be concluded that “Brussels is a Muslim city” (La Libre Belgique, 18<sup>th</sup> of November, 2011).

The issue of *Le Vif* magazine published on April 16, 2010 has been used by politicians. In his speech titled “Brussels, Muslim in 2030?” given on May 18, 2010, Aldo Michel Mugo, the president of *Popular Party* in Belgium, asserted by looking at *Le Vif*’s cover that both the cover and the content of magazine calls attention to a crucial point and by the question on cover, “Brussels, Muslim in 2030?”, the magazine reveals the possible reality that the capital of Europe will be Muslim within 20 years. According to Mugo, “within the principle of laicism and neutrality of state, everyone has the freedom of religion and conscience; however, the problem here is political Islam and Sharia, which is attempted to be imposed to society. The problem is not religious, but only social and political. Political Islam is a fascist and ultra-right ideology that desires to confiscate the state. “If we continue to appease to “bearded” men, we lose many of achievements such as gender equality, separation among religion and state, secularism, and freedom of thought and expression. What do we see on Brussels’ streets? Oppressive and cosy atmosphere, defamations against women who do not wear headscarf, disappearance of the groceries that sell pork and alcohol... In this way, Islamists have been changing the landscape of our city by imposing the rules of Sharia upon our society. We must stop accepting the traditions that the Islamists impose upon us”. At the end of his speech, Mugo makes the following statements: “Citizens, let’s resist and strive to regain our values. This war is for democracy that is under the command of freedoms (Riposte Laique, 24<sup>th</sup> of May, 2010). By referring to the visibility of Muslims living in Brussels, Mugo asserts that Brussels will be an “Islam” city.

On the other hand, it should be highlighted that the issue of Islamisation of the capital of Belgium has been brought into agenda in conferences and panels. On 13 November, 2010 a panel titled “Muslim Majority in 2030 in Brussels: How Can We Prepare for Living Together” and mostly participated by politicians has been arranged in Free University of Brussels (ULB) (La Libre Belgique, 14<sup>th</sup> of January, 2012). Again, the conclusion was that because of being much visible, it is impossible for Muslims to be integrated in Western culture, so living together (with them) is inconvenient.

4.2.2. “*Comment L’Islam menace l’école ? (How Does Islam Threaten the School?)*” *Le Vif*, 29<sup>th</sup> of August, 2008.



In this issue, *Le Vif* magazine discusses the existence of Islam in Belgium schools. On cover, image of a headscarfed woman who holds a pen in her hand is used. The question of “How Does Islam Threaten the Schools?” was written in red and bold format. Under this question, three articles are put with white and lower letters: forbidding pork products in school canteens; Not attending gym class; Opposing to the theory of Darwinism.

The title of “How Does Islam Threaten the School” uses the worlds of “Islam” and “threat” together. A headscarfed student is seen on the picture on cover. By putting the main question and this visual together, the perception that the headscarf poses a threat to school is being created. On all occasions, it is expressed that Islam and Muslims become a threat for Western societies. Impossibility of the co-existence of Islamic values and Western values is always emphasised. Within this context, by being attached the definition of “Islamist”, headscarf is the main for the elements that should be rejected in the name of Western values. The threat of Islam and Muslims for European society is set up through headscarf. In a research, when 60% of participants perceive Muslims in Belgium as threat and terrorist, only 12% of participants recognize them as cultural richness. Even though 69% of Muslims are Belgium citizens and were born in and grew up in this country, participants explain that Belgian society recognizes them as foreigners (Kepenek & Kurnaz, 2017: 4).

As in people in Belgium society, *Le Vif* magazine prefers the concepts such as “foulard”, “voile”, “hijab” when talking about headscarf, too. The issue of headscarf at school and universities has been discussed for many years. As in many countries in Europe, in Belgium headscarf has been discussed by its social and political characteristics instead of being discussed in terms of religious background, too. At the beginning of every school year, discussions on headscarf come to the fore. By the issue of headscarf, subjects such as “multiculturalism at schools”, “pluralism at schools”, “liberating or repressive role of banning headscarf”, “the role of headscarf on developing the sense of citizenship”, etc. have been discussed (CODE, 2007). As in the case of France, headscarf is evaluated within the circle of laicism in Belgium, too. It is urged upon that headscarf as a religious symbol is not appropriate for schools where the principle of objectivity is supposed to be implemented in. The criticism that headscarf, which allegedly keeps the mission of Islamisation of schools, does not comply with Belgium’s values has frequently been brought into agenda. Therefore, headscarf has altered to an instrument for the alienation of Muslims as a foreign element for the Belgian society.

The subtitle “No place for pork products at school canteens” emphasises the halal food demands of Muslims at school canteens. This demand, which causes great discussions, is rejected because of being opposed the principles of “laicism and equality”. Cooking meals in schools, which are one of the public spheres, according to religious preferences is recognized as unacceptable.

Those who criticize this demand assert that the menus that contain pork and pork products will be removed from canteens and non-Muslim students who wish to eat pork are threatened by Muslim students. The demand of halal food, which is given to the responsibility of each school management, has been continuously discussed today.

The issue of not attending gym class has been fairly occupying the agenda of Belgian society. It is criticized that some Muslim girl students do not attend gym and swimming classes at school. In fact, it has been a polemic issue that girl students deny taking of their headscarves at gym classes and swimming in mixed-gender pool classes. By complaining this situation as a frequent issue at schools, *Le Vif* magazine expresses the difficulties of living together among Muslims and non-Muslims.

When informing its readers about Muslim students' objection against the theory of Darwinism at schools, *Le Vif* magazine explains that in Europe, which has been secularized, the theory of Darwinism is a necessity for a secular education. By reminding that Darwinism is a scientific endeavour, it is indicated that religion has no place in science as in state affairs. As a result, it is emphasised that because Muslims do not appreciate science as Europe does and they do not respect European values, there are some risks on the implementation of living together.

### **Conclusion**

The roots of prejudgements of West against Muslims can be traced back to old times and Orientalism. Anti-Islam and Anti-Muslim movements rooted in the distinction among East-West can be encountered in many areas such as religious literature, art, literature, academia, etc. The idea of Islam and Muslims become a threat for Western civilization after the emergence of Islam has been accelerated today with *Clash of Civilizations* (1993) presented by Samuel Huntington. By this thesis, a new dimension appears in othering Islam and Muslims. Anti-Islam and Anti-Muslim movements appear in academic character by Huntington's thesis.

By colonization, judgements created around Muslims, which were theorized by Orientalism for years, become widespread. By othering Muslims, colonialism, which is identified as "practiced Orientalism", threatens the presence of Muslims in Europe. Considering that the vast majority of Muslims living in Europe came from the countries dominated by West through colonization or other ways, prejudgements that evidently appear today prevent Westerns to live together with Muslims. Multicultural Europe creates a perception that living together with Muslims, who are recognized as "Other", poses some problems.

While the existence of Muslims in Europe is not a new fact, Islam's occurrence and visibility in West have gained momentum in recent years. 9/11 Attacks has caused a radical change on West's perspective over Muslims. Muslims, who have started to be recognized as terrorists, have started to be taken as a threat for West. From this date on, Anti-Islam and Anti-Muslim perspectives have gained momentum. Muslims come to the fore in European public opinion by their high population, places of worship, religious and cultural activities in many European cities -including capitals. As in the other European countries, visibility of Muslims opens discussions for living together in Belgium, too.

Media has been playing a crucial role in perceiving Muslims as "Other". By the visuals and language it used, Western media has been othering Islam and Muslims. Since 9/11, Muslims have become more visible in media; however, this visibility has been shaped through negative representations. It is an often-heard assertion that Islam is a political and military threat to Western societies. In multicultural Europe, where living together with Muslims who are recognized as "Other" becomes a must, instead of being tolerant to cultural belongingness to "Other", "Other" has been excluded. Differences of "Other" have been altered to conflicting elements in society. Although Muslims are in minority status in Belgium, where Islam is among well-known religions, the perception of "Muslims will constitute the majority of population in the near future" has been triggered. As it has been seen on two specific covers of *Lef Vif* magazine, which has been analysed in this study, it is pointed out that there are tensions because Islam cannot accommodate itself to democratic and liberal values of Europe, so living together seems impossible. *Le Vif* magazine has been questioning the place of Muslim visibility in Belgium landscape by bringing Belgian society's sensitive issues such as high population, headscarf, living together, etc. to its covers.

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