

# The Essential Dynamics of Countering Violent Extremism

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# Countering Violent Extremism

- 1. Countering Violent Extremism (CVE) represents an evolving response to the problem of extremist violence that is more holistic than prior approaches,
- 2. Working both upstream and downstream of problems
- 3. Working collaboratively across community groups. It involves diverse government and community stakeholders identifying, developing, and implementing

# CVE

- 4. Progressive, non-coercive measures to work with vulnerable individuals and groups to deflect and dissuade them from using violence to achieve ideological, religious or political goals.
- 5. At the same time it seeks to reintegrate into mainstream society individuals and groups that have become radicalized and involved in violent extremism by facilitating their disengagement from social networks and patterns of behavior that draw them into extremist violence.

# Radicalization

*radicalization is a social process*

# Understanding what goes wrong

- In order to develop effective interventions it is essential that we first understand what goes wrong
- Individuals radicalize and become engaged in violent extremism for a variety of reasons but three broad elements are generally involved:
  - Identity reorientation through joining radical social networks
  - Cognitive radicalization and the embracing of radical narratives
  - Transgressive behavior and the crossing of thresholds of criminal activity

# Rolling Stone



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Bus With  
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CLARK Jr.**  
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## THE BOMBER

How a Popular, Promising  
Student Was Failed by His  
Family, Fell Into Radical  
Islam and Became a Monster

# Interventions

- Interventions need to address each of these three elements
- Not every program needs to address all three elements but for an overall CVE strategy to be effective all three need to be addressed
- Ideally, agencies, families and community groups need to each address every element but it is natural that emphases will vary according to opportunity

# The importance of social networks

- Social networks are generally more influential in radicalization than ideology
- Ideology is usually a second-order mechanism used to legitimate violence motivated by the issues of concern to the social network



# Al-Muhajiroun



# Implications for CVE

- CVE efforts are strategically best focused on:
  - Restoring broken networks with society
  - Using new networks to wean potential perpetrators away from those networks promoting violence
  - Reestablishing networks to reestablish a sense of belonging in society
  - Paying attention to virtual networks explored and experienced online

# Radicalization and CVE

- There has been much confusion about what it means to be 'radical' and the process of becoming 'radical'
- The concern of CVE is primarily those individuals and groups that:
  - Espouse radical ideologies and
  - Believe in using violence

# 'Radicalization' vs (dis)engagement

- 'Radicalization' suggests a steady process of rational conviction and embracing a new identity
  - it is seldom so simple
- Some argue that it is better to talk of engagement with violent extremism rather than radicalization
  - and disengagement with violent extremism rather than de-radicalization
- This is a very useful corrective, up to a point
  - but radicalization remains vitally important

# Emotion and passion

- Far from being 'rational actors' we are all - the 'normal' as well as the 'extreme' - inclined to make choices based more on emotion than on cool, rational assessment
- But we also feel compelled to explain and justify our choices in rational terms
- So it is with those engaged with violent extremism
- **Identity** – both identities given to us by circumstance and identities that we choose – lies at the core of this emotional attachment

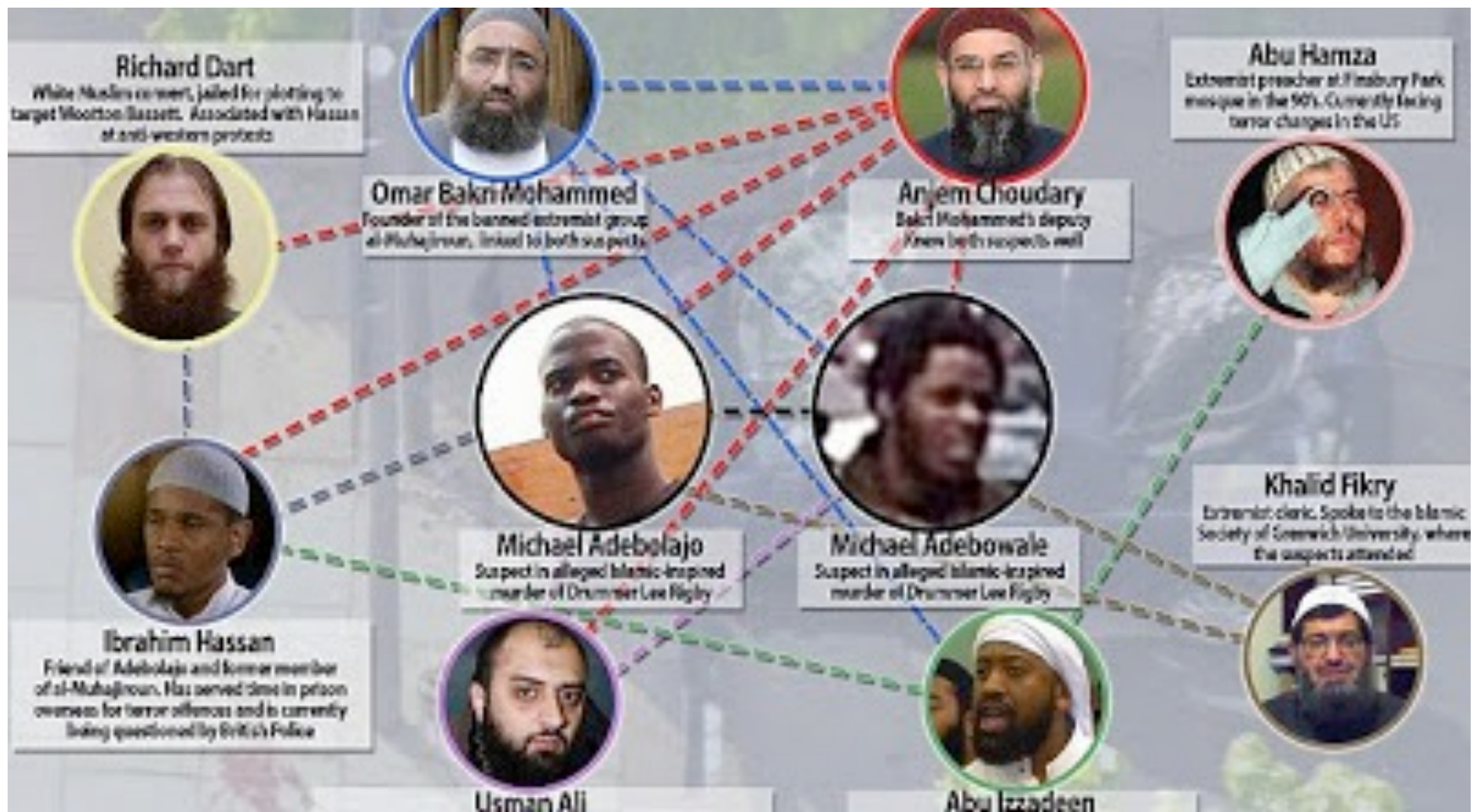
# Identity and social context

- Our emotional responses are substantially shaped by our social relationships and our sense of self and of belonging to a community
- Our sense of self - our identity - is very much a product of our social context / networks
  - Both actual and imagined

# Social Networks (1.)

- Social networks
  - Lone actors are very rare
  - Most home grown terrorists have significant intimate social networks - often within their families - shaping and motivating them
  - Virtual communities are very important – even for genuine lone actors – to a sense of self

# Al-Muhajiroun network





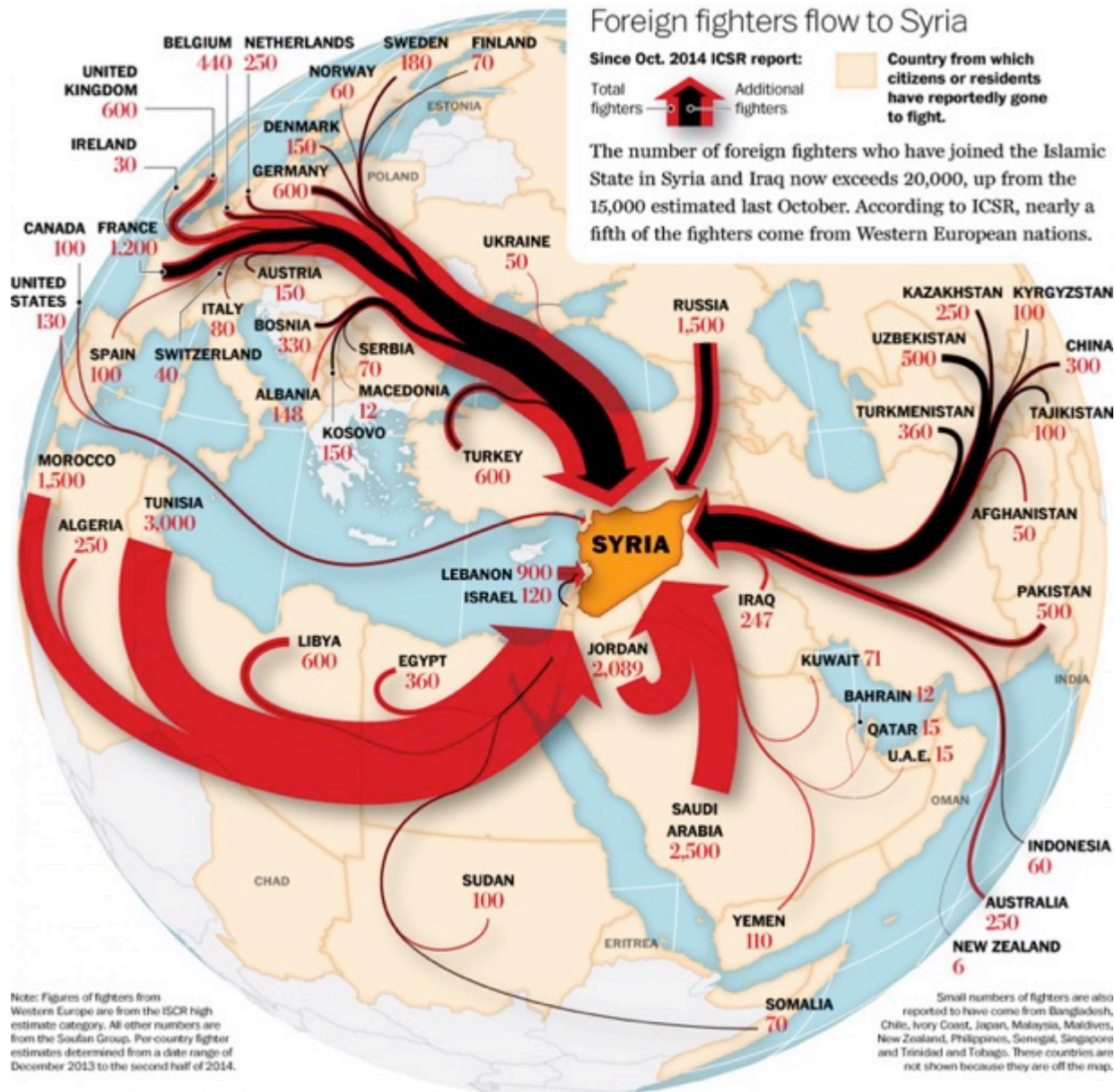
## Foreign fighters flow to Syria

Since Oct. 2014 ICSR report:

Total fighters  
Additional fighters

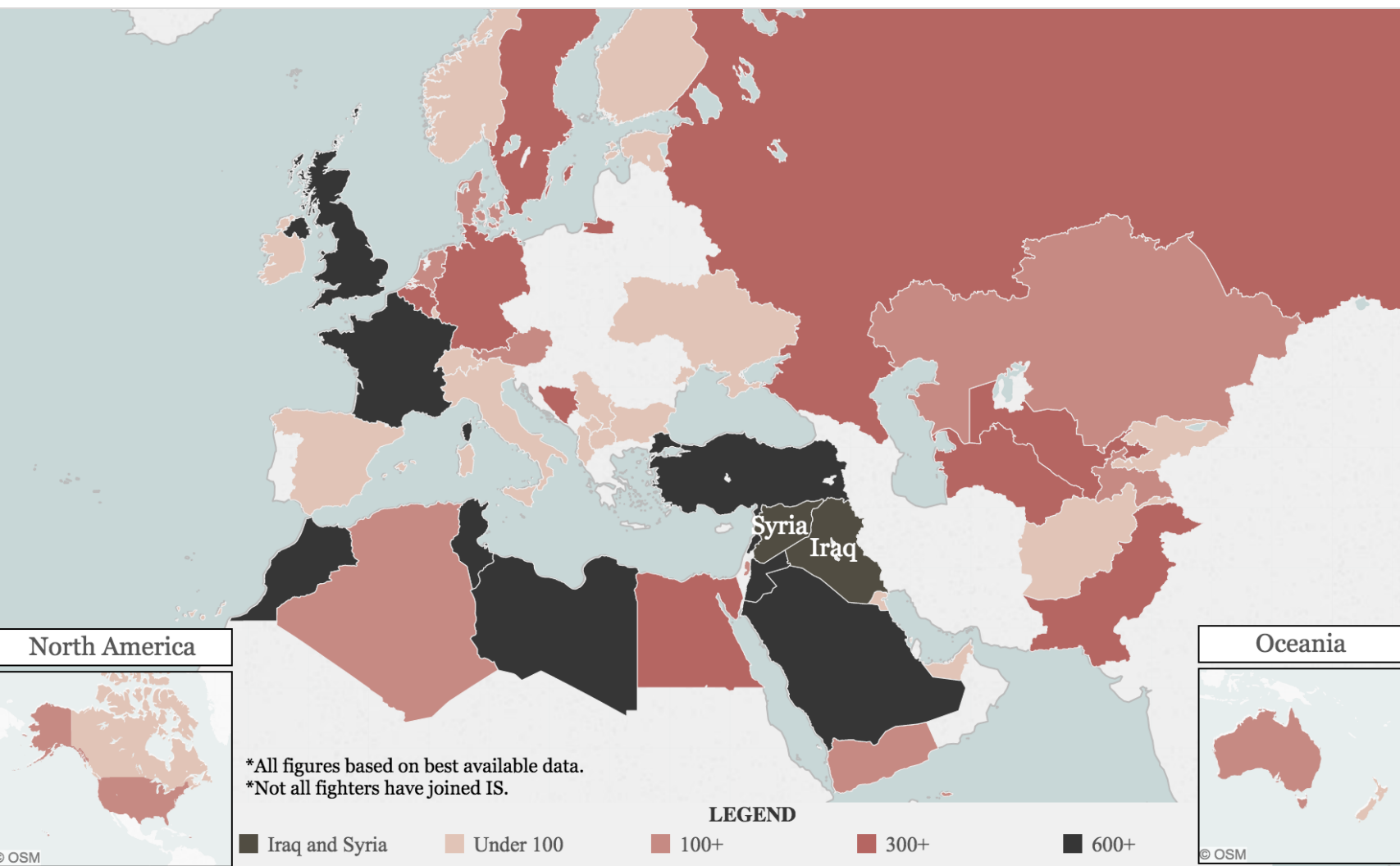
Country from which citizens or residents have reportedly gone to fight.

The number of foreign fighters who have joined the Islamic State in Syria and Iraq now exceeds 20,000, up from the 15,000 estimated last October. According to ICSR, nearly a fifth of the fighters come from Western European nations.



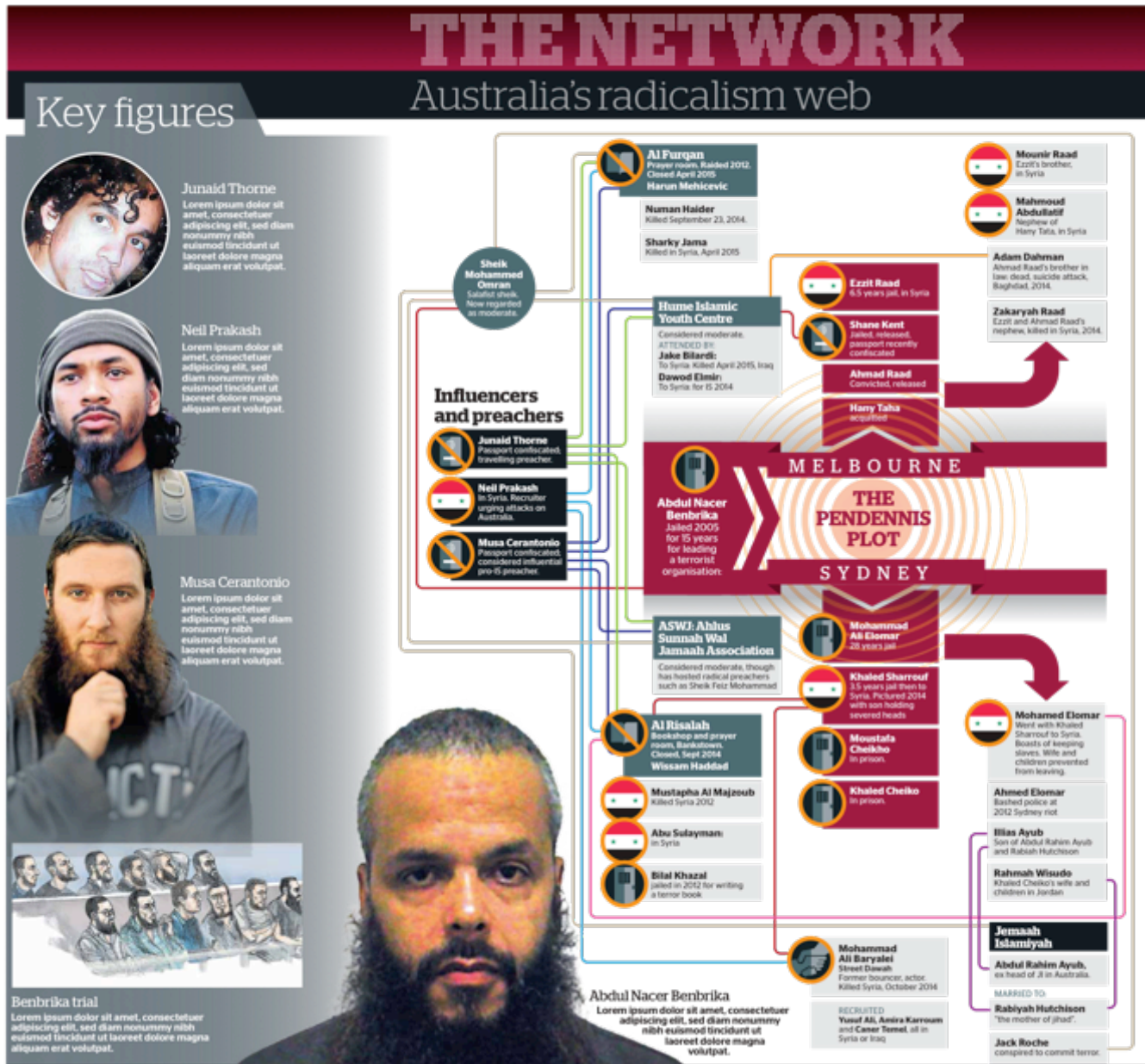
# Foreign Fighters In Iraq and Syria

Updated on January 29th, 2015 by L.L.



# Australian extremist networks

Michael Bachelard The Age 9 May 2015





# Australian recruits to Syria-Iraq

Mark Schliebs, The Australian 6 June 2015

## THE CALL TO JIHAD

The conflict in Syria and Iraq has spawned a new generation of jihadis. The average person who has joined the battle or been involved in alleged terror plots is born in Australia. They were raised in suburbs that form an arc through Sydney's west or in one of three

suburban clusters in Melbourne. The average fighter is aged 25 – although several teenagers and men as old as 39 are also known to have entered the conflict zone. Nearly 30 are known to have been directly involved with Islamic State, while nine have fought with its

al-Qaeda-backed rival, Jabhat al-Nusra, also known as al-Nusra Front. A further eight men are

known to have been involved in the conflict, but the groups they fight with remain unknown. — MARK SCHLIEBS

**ANCESTRY**  
Unknown: 30  
With at least one Australian-born parent: 8  
(one has a Lebanese-born father, another has an Indonesian-born father)

Second-generation Lebanese ancestry (either parent, incl. Lebanese-born parents): 20

Afghan: 5  
Turkish: 4  
Somali: 4  
Iraqi: 3 (one has Iraqi father, Italian mother)

Palestinian: 2  
(one has a German-born mother)

Cambodian: 1  
Egyptian: 1  
Bosnian: 1  
Bangladeshi: 1  
Libyan: 1

Sudanese: 1  
Syrian: 1

**PLACE OF BIRTH**  
Unknown: 20  
Australia: 35  
Afghanistan: 4  
Iraq: 1  
Lebanon: 1  
Libya: 1  
Egypt: 1  
Kuwait: 1  
Iran: 1  
US: 1  
Saudi Arabia: 1



### PRESUMED ALIVE: IN ISLAMIC STATE (or their territory)



### WITH JABHAT AL-NUSRA



### OTHERS (group unknown)



### KILLED: IN ISLAMIC STATE



### WITH JABHAT AL-NUSRA



### OTHERS (group unknown)



### DOMESTIC: KILLED



### CHARGED



### CHARGED



### CHARGED



### CHARGED



### CHARGED



### CHARGED



### CHARGED



### CHARGED



# Social Networks (2.)

- Migration – leaving and cleaving
  - Radicalization generally involves breaking (some) old relationships and forming new ones
  - This process is often witnessed by the broader community and generally raises concerns
- Travel
  - Radicalization often involves physical travel to a conflict zone (it always involves a virtual journey)

# The imagined warrior



# Radicalization (1.)

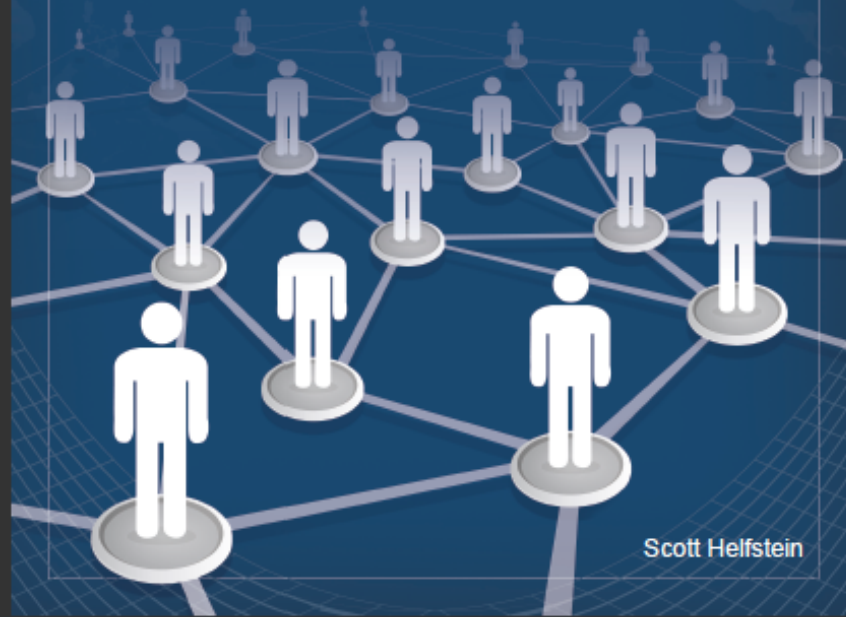
- Radicalization
  - Normally years in the making
  - Seldom occurs in isolation
    - It always involves a virtual community and usually a physical community
- Cognitive radicalization (the embracing of extremist ideology) is only one part of radicalization
  - And by itself does not usually lead to violent activism
  - But violent activism usually involves a degree of cognitive radicalization



COMBATING TERRORISM CENTER  
at West Point

## ***Edges of Radicalization***

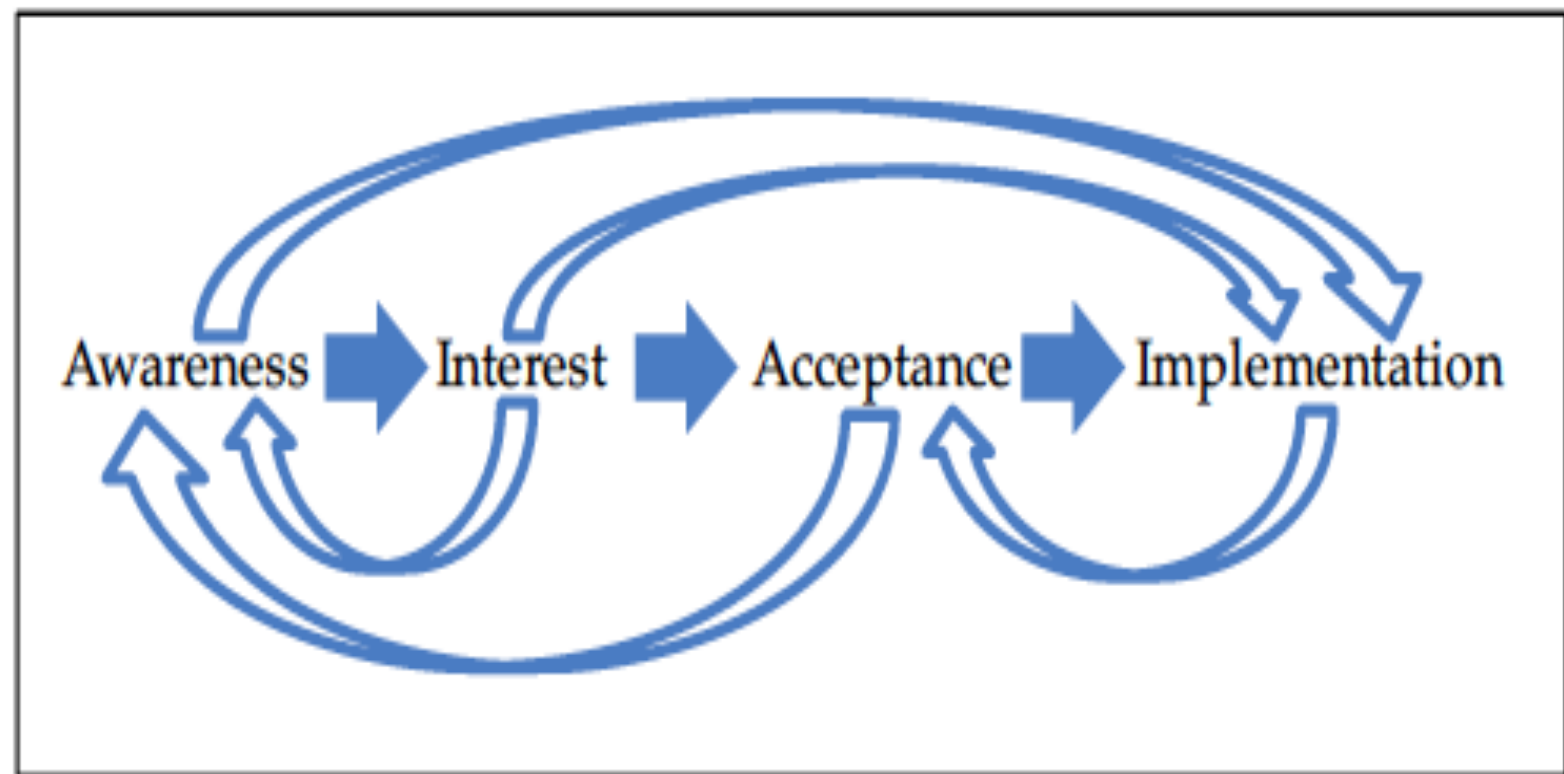
*Individuals, Networks and Ideas in Violent Extremism*



Scott Helfstein



Figure 1: Radicalization Process



# Radicalization (2.)

- Personal failure
  - Those most drawn to violent extremism are young men
  - Most struggle with a sense of personal failure
- Redemptive narrative
  - Terrorists (unlike, say, school shooters) embrace a justifying political narrative
  - This redemptive narrative holds the appeal of transforming personal failure into socially-recognized success