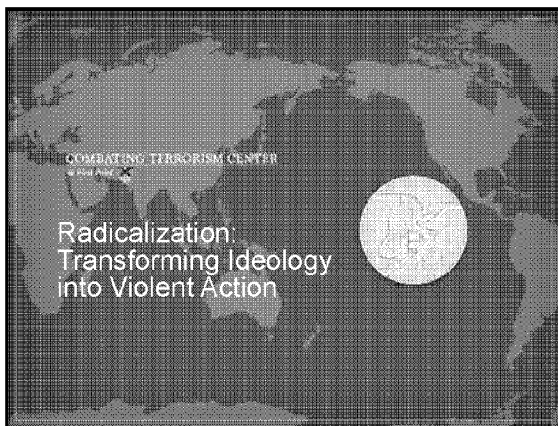
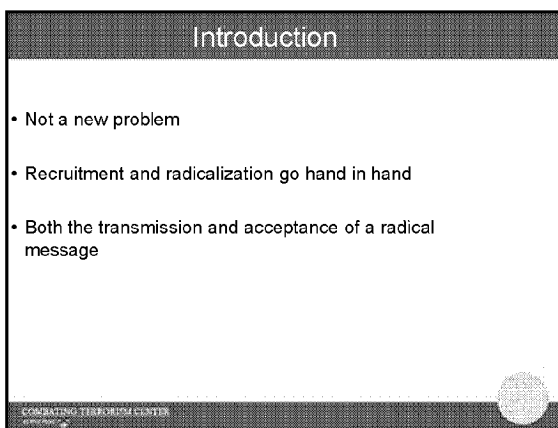
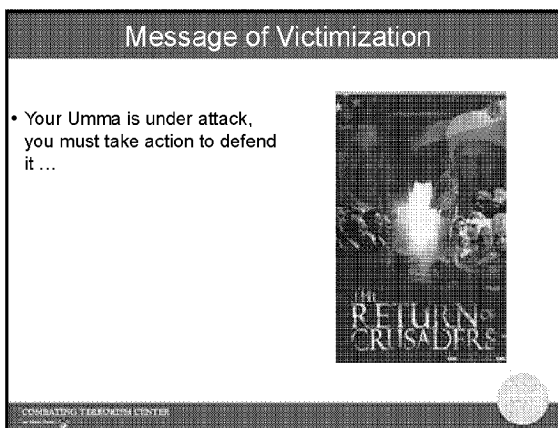








Transmitters: Militant Message

1. Identify and explain the grievance
2. Point out who is responsible
3. Explain why armed struggle is the only solution
4. Play on the individual's responsibility to the *umma*

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Human Transmitters

- Institutional recruiters
 - speaking Tours
 - travel to existing communities
- Autonomous recruiters
 - part of their communities



Ayman al-Zawahiri would enter the US for fundraising and recruitment

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Incremental Nature of Commitment

Examples from 39 ways to serve the jihad:

"After faith in God, there is today no greater obligation for Muslims than jihad to repel the attacker who has occupied the realms of Muslims." Muhammad bin Ahmad al-Salim

- Intention to join jihad and prayer for martyrdom
- Da'wa – calling others to Islam
- Outfitting a fighter / caring for their family
- Collecting funds, paying alms for jihad
- Defending the mujahidin; urging others to join them

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Packaging the Message

- Identifying the audience
 - disenfranchised and 2nd/3rd generation youth
 - educated college students
 - new converts to Islam
- Tailor message
 - provide an action-oriented sense of identity
 - enumerate examples of injustice
 - provide theological justifications for violence



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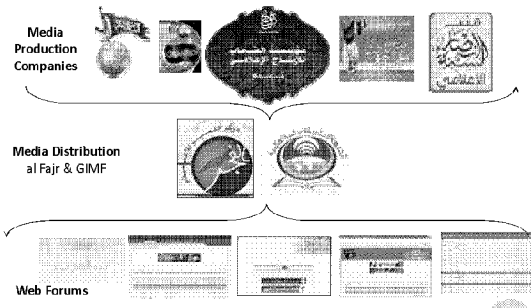
Virtual Transmitters

- Videos – Morale building, instructional, connect leaders to global audience
- Jihadi web forums – Interactive community that turns propaganda consumers into producers
- Video Games – Target the very young
- Ideological treatises – Provide religious justification and strategic doctrine



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The Jihadist E-Terrain



Media Production Companies

Media Distribution
al Fajr & GIMF

Web Forums

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Observer to Jihadi: Icons of Nafir

- **Abu Umar al-Kuwaiti**: left the ejihad (Paltalk's al-Ansar room) to fight in Iraq
- **Khitaab al-Islambouli** (aka Hexar): left Paltalk's al-Ansar room to fight in Iraq. Videos of him singing *Nasheeds* are popular among ejihadis.
- **Salil Al-Siyouf**: 'famous' poet on Paltalk who left to join the fight; his poems are still frequently cited by those interested in doing the same
- **Al-Khorasani**: ejihadi pundit turned double agent who killed 7 CIA operatives in Afghanistan in a suicide bombing attack

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b7E

Receivers: the CTC Model

```

    graph TD
      A([Introduction]) --> B([Immersion])
      B --> C([Frustration])
      C --> D([Resolve])
      subgraph "Non-violence"
        A
        B
      end
      subgraph "Militancy"
        C
        D
      end
  
```

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Receivers of the Message

- Often in search of identity, find resonance in Salafi-jihadi worldview
- In a state of crisis/disenfranchisement
- There is no social, ethnic or psychological profile for who will become radicalized
- Individuals who join the jihad have varied characteristics and backgrounds; no distinct demographic

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Individual → Group Process

- Radicalization is an internal mental process; others may influence, but only the individual can make the decision
- Often a gradual ideological transformation of the individual, as they delve more deeply into Salafi beliefs and resolve course of action
- Small groups help reinforce and intensify extremist beliefs

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Possible Indicators of Radicalization

- More conservative dress / appearance
- Avoidance of bars, clubs, sporting events, movies theatres
- Increased advocacy / concern for Muslims' conflicts overseas
- Increased criticism of others over religion / dress / behavior
- Arguments with friends / relatives over religion
- Expulsion / departure from a moderate mosque / cultural center
- Joining a radical group in the neighborhood
- Extended trips abroad, to religious schools, missionary work

***Any "snapshot" can be misleading**

***Community can identify the "trajectory" towards militancy**

***External indicators may change if the individual joins a cell**

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Prevention and Detection

• Essential to establish trust and presence in community

- Local police will have a better read of the local Muslim community
- Community programs designed to provide needed resources and educational material to community centers, Mosques, youth clubs



• Community is the first line of defense against radicalization

- Must convince Muslim community that providing information on suspicious persons / activities is 1) in the best interests of their community, 2) their duty as citizens

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Key Take-Aways

- Radicalization always a necessary component of militant movements
- Transmitters market their nuanced messages to various target audiences
- Radicalization is an individual process bolstered by group think

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