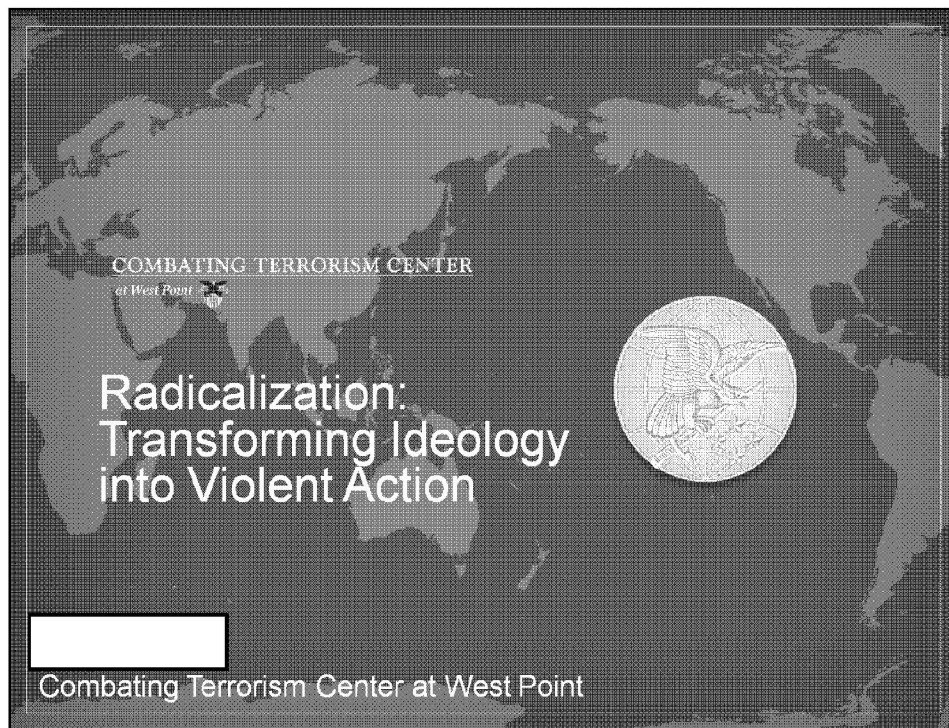




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Whole curriculum is about radicalization - can't understand how AQ garners legitimacy if you don't have basic understanding of the history and context they use to situation their narrative.

Purpose of presentation -

- 1) Why radicalization is important
- 2) What the process is all about
- 3) Components of the message
- 4) Transmission of the message
- 5) What we can do about it

What does radicaliization mean to you? Buzz word. Increasing focus post Madrid and London.

Difficult subject

- 1) Lots of unknowns
- 2) No precise answers
- 3) Can't quantify a negative -

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Introduction

- There is no social, ethnic or psychological profile for who will become radicalized
- Radicalization is an individual (unique) phenomenon often aided by small group dynamics
- Radicalization is cultivated; it is a form of recruitment based on the transmission of a militant message.
- Radicalization is not unique to AQ, but ...
 - AQ's innovation is turning its propaganda consumers into propaganda producers into producers of violence.

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Radicalization certainly isn't a new phenomenon.

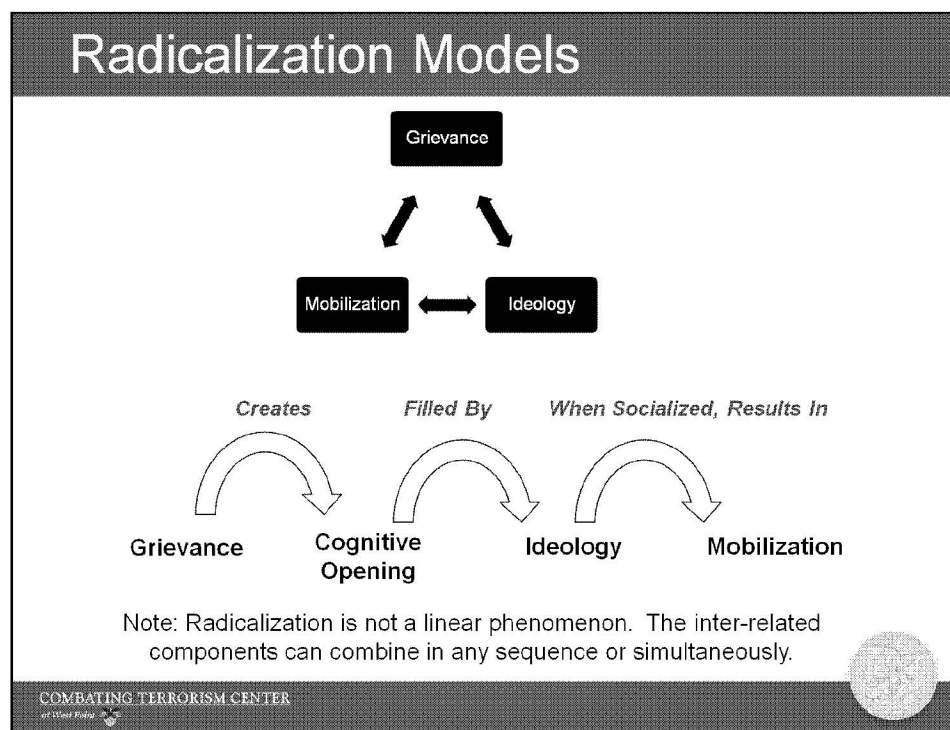
Some things we do know about it - in addition to their being no such thing as spontaneous radicalization, there is no causal link.

Relationships and group dynamics are huge - this is what can convince people of particular ideology, solidify it. Facilitates mental shift.

Not unique to AQ but radicalization is cultivated and AQ understands how to do this. Very good at it. Understand the processes, what it takes.

AQ are enablers of radicalization - they don't have to personally affect individuals, they've created a larger dynamic that is self-propelling in some ways. Transforming the consumers of propaganda into producers into actors.

Multiple models exist - let's take a look at one.



These are the different stages involved - at the root is the notion of grievance.

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Everyone has grievances

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Framing the Grievance

Diagnostic Frame

"Because of the greed of the Americans, they have vital interests in the Arabian Peninsula. The passage ways of commerce pass through its waters and oil is stolen from it. So this place is a vein of life for the Americans."
- *Inspire*, p13

Prognostic Frame

"... my advice to you is this: you have two choices: either hijra or jihad. You either leave or you fight. You leave and live among Muslims or you stay behind and find with your hand, your wealth and your word."
- *Inspire*, p58:

Motivational Frame

"The message we intended on sending America is: America will never enjoy security until we live it in Palestine and it is not fair for you to enjoy life while our brothers in Gaza are going through a difficult life."
- *Inspire*, p15

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Social science provides framework for looking at this, at how the message is frames. Three key pieces.

1) Diagnostic - Diagnosing problem

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2) Prognostic - There is a solution to this problem.

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3) Motivational frame is important bc this is what gets the individual to act.

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This example comes from Inspire Magazine.

- Most recent issue released a couple of weeks ago
- English language speakers who know how to frame things for Western audience

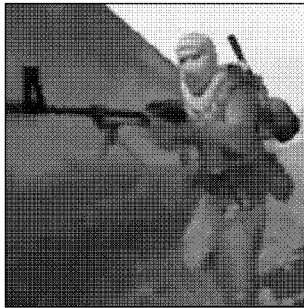
Marketing the Grievance

Identifying the audience

- the disenfranchised and 2nd/3rd generation Muslim youth
- idealistic & educated students
- new converts to Islam

Tailoring the Message

- provide an action-oriented sense of identity
- enumerate political grievances
- provide theological justifications



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Again, no concrete profile, not one actor.

Craft messages that speak to individual actors.

It is what is done in marketing and advertising. Don't sell the same product to diverse audience using the same message and medium.



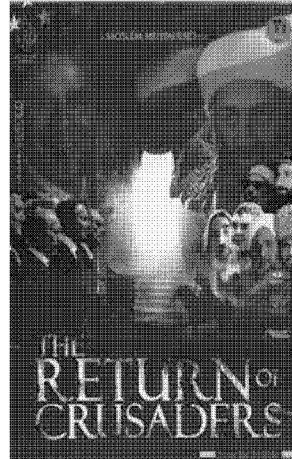
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Let's look at an example.

Show Return of the Crusaders.

The Role of Ideology

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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Video diagnoses the problem, explains the reason for it, tells you what you should do about.

Who do you think this video is targeting?

Religiously inclined.

Different example.

Show Dirty Kuffar.

Discuss different audiences, different framing of the issue.

Core message is the same. Islam is under attack

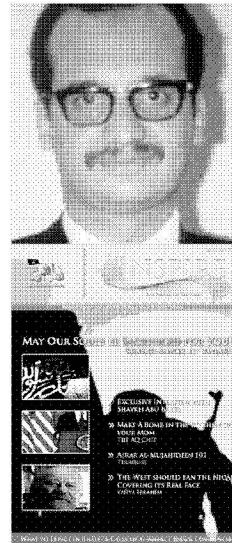
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The Transmitters: Institutional

- Speaking and fundraising tours
 - Ayman al-Zawahiri



- Produce propaganda and a communications architecture
 - Media production/distribution entities
 - On-line magazines
 - Web forums



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Human transmitters of the message are often key.



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But placing these recruiters became harder post 9-11.

Increasing role of media - inspiring those without person to person contact.

The Transmitters: Autonomous

- Stage 1: Select a Recruit
 - “an old friend or a relative who happens to be not committed to Islam. Or close to your age or close to your accommodation.”
- Stage 2: Build a personal relationship
- Stage 3: Faith Awakening
- Stage 4: Implant Jihadist Concepts
 - Ritual adherence
 - Jihad as individual duty
 - Takfir is acceptable
 - Democracy is a false religion
 - al wala' wa'l-bara' (loyalty and disavowal)



The Art of Recruiting Mujahidin

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The Art of Recruiting Mujahidin

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--

Step by step instructions on how to recruit someone, how to influence them.

Encourages patient, person to person relationship building as essential to the process. Checklist for how to build relationships.

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The Transmitters: Role Models

- Veterans of a past jihad
 - Balkan veterans inspire the Madrid Bombers in 2004
 - Daniel Patrick Boyd
- Icons of Nafir: eJihad to the real jihad
 - **Abu Umar al-Kuwaiti**: left 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 are popular among eJihadis
 - **Salil Al-Siyout**: 'famous' poet on Paltalk who left to join the fight; his poems are still frequently cited by those interested in doing the same
 - **Abu Dujana Al-Khorasani**: eJihadi pundit turned double agent who killed 7 CIA operatives in Afghanistan in a suicide bombing attack
- American Idols...



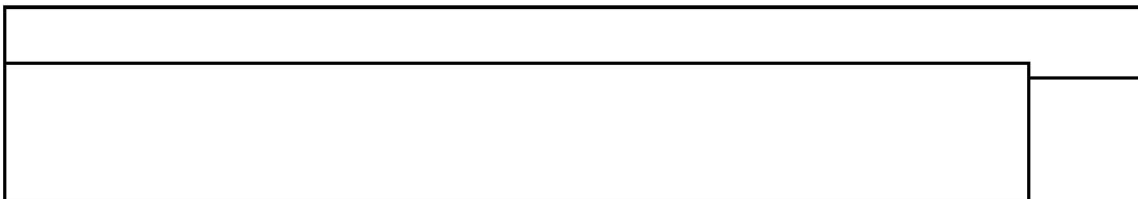
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This notion of autonomous recruitment is more and more important.

AQ leadership has encouraged people not to come to Af/Pak but to take action in their own communities.

This is why efforts of lone actors are often praised - highlighting models of success.



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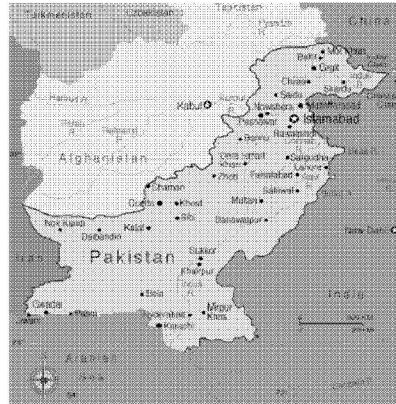
Daniel Boyd - NC jihad cell, intended to attack US
troops abroad, then was stockpiling weapons in the US

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Americans on the Leading Edge of Global Jihad



Adam Gadahn
Al-Qa'ida



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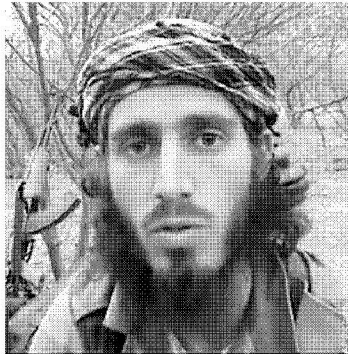
There is a president for American's like Hammami.

Adam Gadahn was a kid from California.

Spokesman for AQ.

Was a lost soul. Parents dabbled in different religions. Home-schooled, identity searching, death metal, grandfather dies, Islam resonates with him, Orange county mosque, more and more radical, fights with Imam, targeted by AQ recruiters.

Americans on the Leading Edge of Global Jihad



Omar Hammami
a.k.a Abu Mansoor al-amriki
Al-Shabaab



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Al-Ameriki from Daphne, Alabama. Baptist mother, Syrian father. Became a salafi. Couldn't find what he was looking for in Alabama, Canada. Looking for jihad - not Islam. Poster child for Somali American youth.

Americans on the Leading Edge of Global Jihad



Anwar al-awlaki
Al-Qa'ida in the Arabian Peninsula



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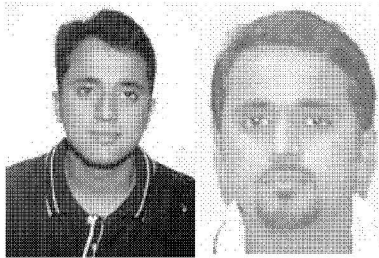


Anwar al-Awlaki



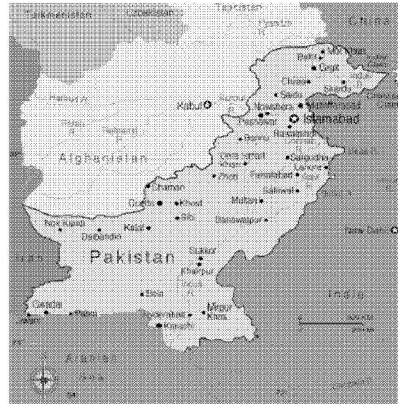
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Americans on the Leading Edge of Global Jihad



Adnan El-Shukrijumah*
Al-Qa'ida

*El-Shukrijumah is not a U.S. citizen. He resided in the United States from approximately 1986 to 2001 and was a permanent American resident alien, but his application for naturalization was denied. However, he is included in this presentation due to his time spent in the United States and his extensive connections and experience in this country.

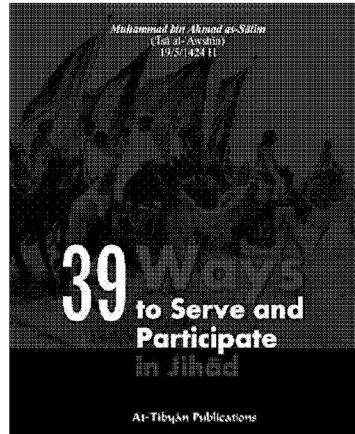


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El Shukrijumah

Incremental Nature of Mobilization

- Intention to join jihad
- Prayer for martyrdom
- Da'wa – calling others to Islam
- Outfitting a fighter
- Caring for their family
- Collecting & paying alms for jihad
- Defending the mujahidin
- Urging others to join them



"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

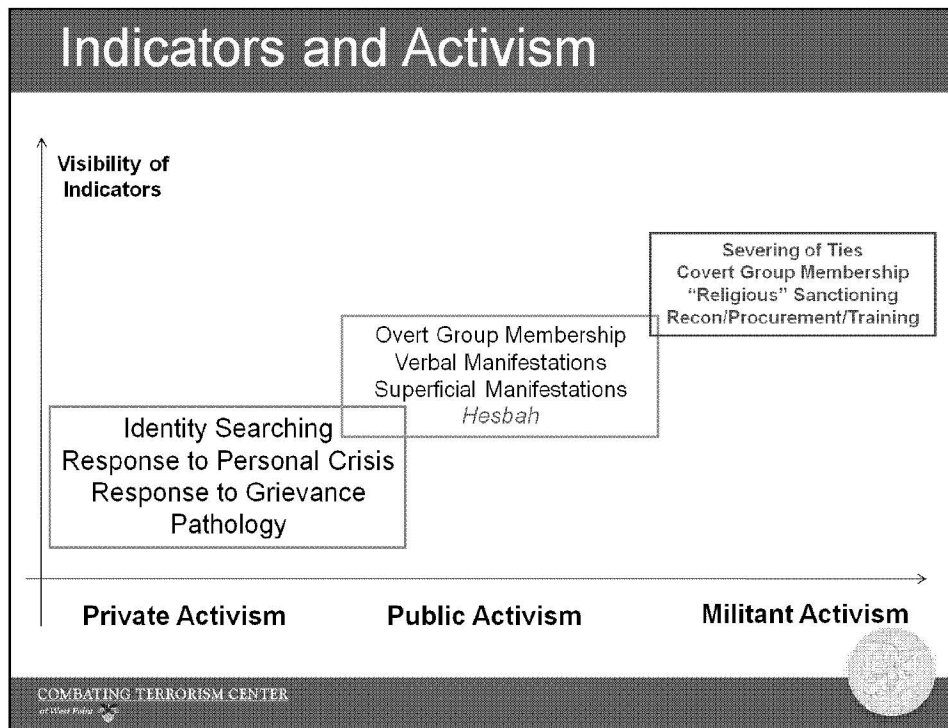
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Americans like Ghadan, Hammani, Awlaki and Shukrijumah are transmitters of the message, promote narrative, encourage action - mobilization. Or they are highlighted as inspirational models in messages.

Again, no concrete profile, diverse audiences, have to craft different messages, shape them differently but also provide appropriate solution - going back to notion of prognostic frame.

The solution they propose has to resonate and feel viable.

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[Redacted]

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What is more significant than any one factor are behavior changes - sudden or gradual, because this demonstrates mental shift.

This chart adapts multiple perspectives on radicalization, including a paper written by NCTC

[Redacted]

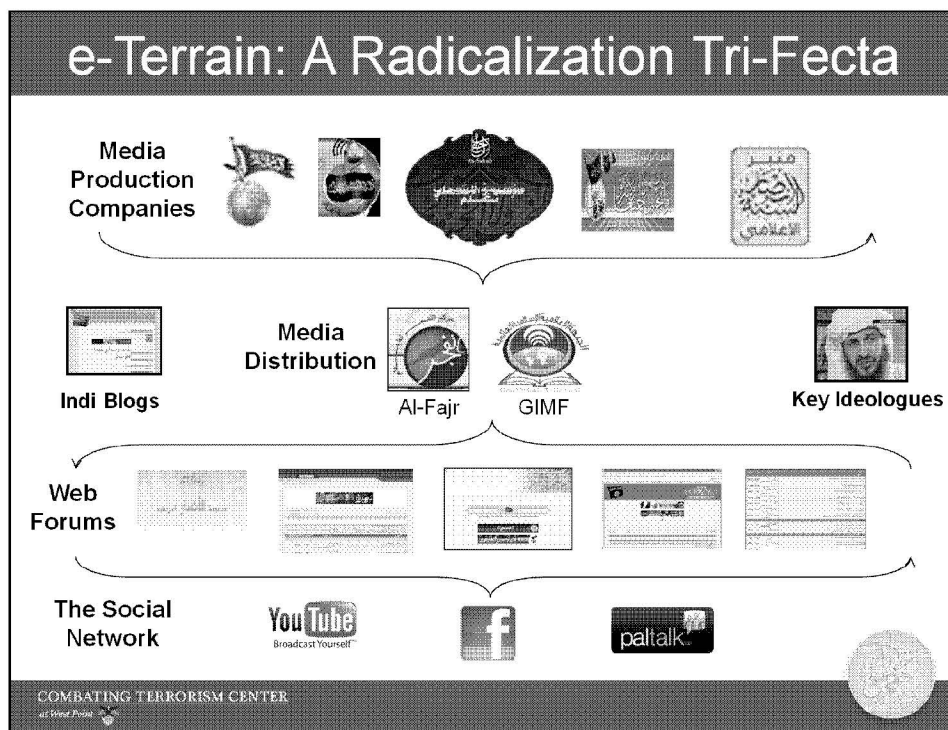
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[Redacted]

-Law enforcement can identify activity [Redacted]

-In the UK, the Channel Project asks parents, teachers and youth workers to look out for children who may be taking an unusual interest in extremist literature or those who may be tempted to join radical groups. Have referred 180 children in the

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Handbooks like this one circulated on internet.

Everyone understands significance of internet.

Highlight ideas of

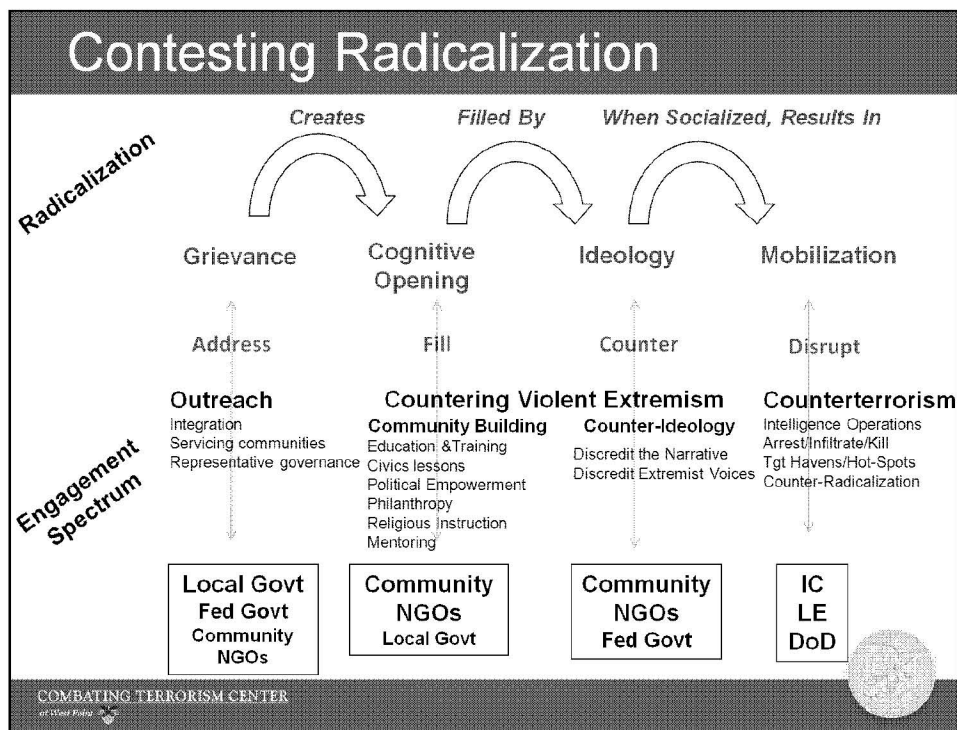
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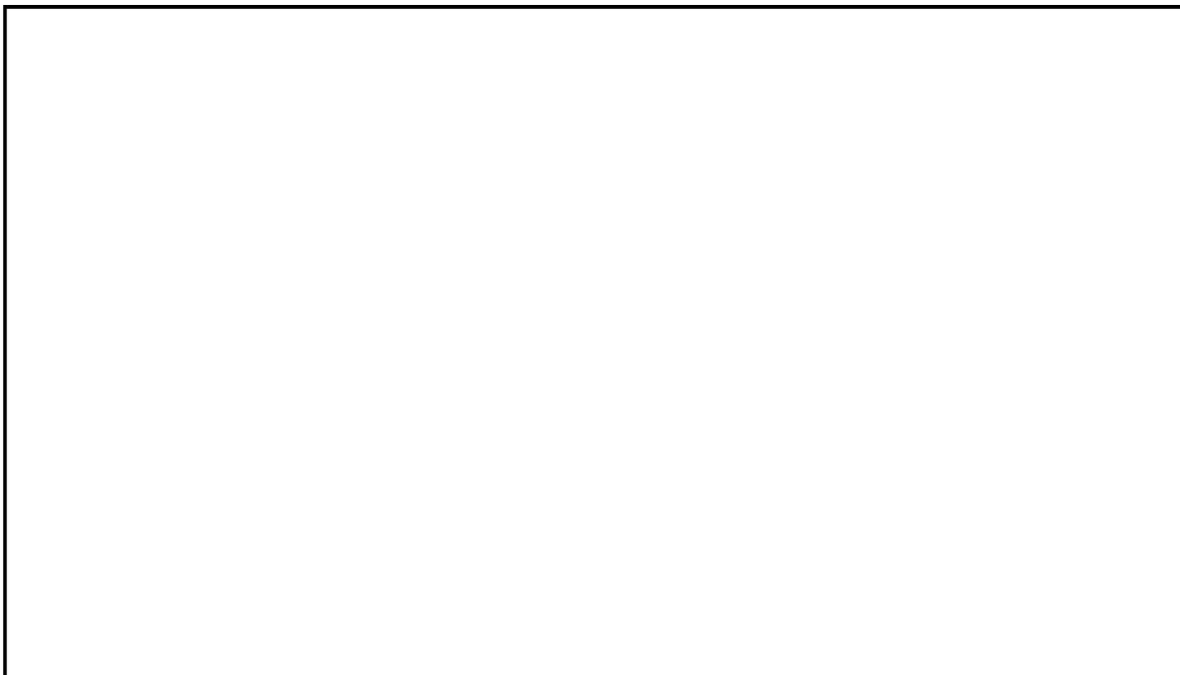
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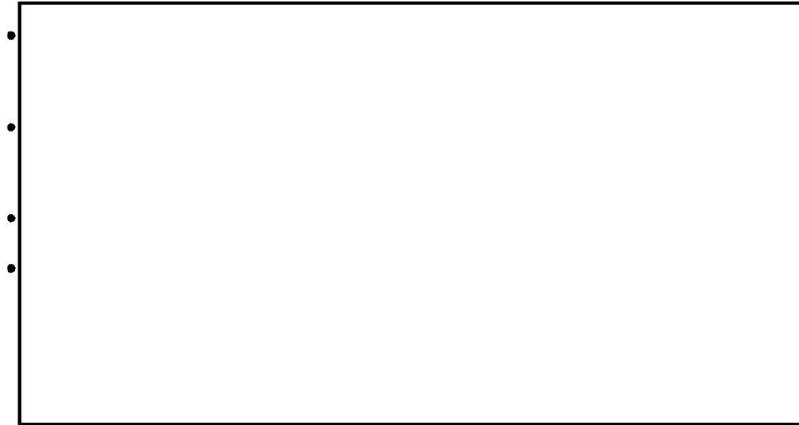
Again, no precise answers for what to do about radicalization

But here is one way to look at it.



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Key Take-Aways



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Talked about:

- What is Radicalization?
 - What is the message and how is it transmitted?
 - Who are the receivers of the message?
 - What can we do?
-
- No silver bullet, no easy answers.
 - Purpose here is to get you thinking about the right questions to ask.
-
- Questions?