

De Schepper, D. (2015) Jihadisme ! What now? Looking for a Belgian approach. Not published Masterproof, UGent,

1. What do you understand by the term radicalisation?

definition

Radicalization can be seen as the process of increasing radicalism in a person or group, where the willingness grows to pursue and / or support such profound changes in society and the democratic rule of law (possibly undemocratic) Encourage others to do so. Radicalization is a long-lasting process because cutting tires with the established society costs time. It is layered in the sense that it can involve groups, generations, relatives and individuals. It is also multiform because of the different dimensions: politically, religiously and socio-cultural. "

For example, where terrorism experts believed that the progress of a radicalization process would last 5 to 7 years, it is now said that the process can evolve so rapidly that it remains fully under the radar of intelligence and security services. Thus, a part of the above definition is eliminated.

Process

The radicalization process has three major phases. These three phases stand on a continuum. Thus, the process is a dynamic progress. The continuum begins with radicalism and ends with terrorism, the intermediate stage is called extremism. (Ponsaers et al., 2010; The Creator, 2014).

Radicalism according to Gielen (2008): Is the continuing loss of self identifying with the democratic society in which it is being lived. In addition, the same person has a dream of how it should be different (The Creator, 2014).

When one grows in the radicalization process towards extremism, the group or individual often fails to limit the illegality. In doing so, violence is used to reach the proposed ideals or to reject the ideals of the present democracy. (Noppe, Hellinckx & Van de Velde, 2011)

If individuals or groups experience that non-violent actions are brought to nothing, there is a greater risk that terrorism will be seen as the only eligible option. Terrorism does not include a commonly accepted definition and is seen as the final step in the radicalization process, which transforms extremism into the ultimate phase of radicalization (Ponsaers et al., 2010)

Theory of Terrorism

Schbley's investigation (2010) in the Hezbollah terrorist group shows that few people are effectively transitioning to acts of terrorism based on the rational choice theory, despite the fact that there is faith in achieving their goals through the medium of terror. This theory, therefore, does not apply to any group or individual, and has a lean empirical foundation

The frustration-aggression hypothesis states that when people are hampered to have success and happiness in a legal manner, a fighting reaction can occur. One reacts to the injustice and is done. (Horgan, 2014)

In the oppression theory, an individual feels suppressed feels felt by the state. An individual feels robbed of his value, honor or freedom. This feeling can be a motive for turning into radical thinking or more (Victoroff, 2005).

In the novelty-seeking theory, people seek adventure. This search takes place mainly during the late adolescence of every human being. This theory suggests that the susceptibility to radical ideas and actions in this life phase is high. However, there is no empirical support that supports this theory (Ponsaers et al., 2011).

Belgium

The first wave of retirees in Belgium were supporters of the Sharia4belgium Association (Coolsaet, 2015). According to Coolsaet, there is no standard profile, just the fact that this generation of "terrorists" is younger than the previous one. The departers have different characteristics.

- Being familiar with the intelligence and security services for their criminal record
- young people who do not have a criminal record and easily slip between the meshes of the net when leaving
- religious drive
- political impetus
- converts from both mixed and non-mixed marriages
- Narcotic reasons
- Impulsive departure, low religious and geopolitical knowledge
- difficulties around the identity
- alienation of the prevailing values and norms in a society

(De Wit, 2013; Kohlmann & Alkhouri, 2014).

2. Has there been any specialised training with regards to radicalisation?

Catalysts

- Most groups have one or more websites on the Internet. They regularly change, sometimes even daily, from IP address or format to not be detected. Advantages of the Internet in favor of the armed struggle: easy accessibility, low regulation, unlimited data flow and high anonymity (Weimann, 2004).
- Strategically deployed media, both by the West and the Muslim community. The online jihadist media (YouTube channels, web forums, all kinds of digital platforms, various facebook pages and twitter accounts, ...) want to saddle anxiety at their enemies, then try to legitimize their activities and propagate them as morally correct to ultimately Seek support from like-minded people. Furthermore, support is sought for peers through these channels.

Programs

The Action Program Integrated Jihadism Approach (2014) deliberately selects a collaboration of all local and national actors and with the Islamic community itself. Islam does not promote horrors in itself, but the subjective interpretation that results from it often leads to atrocities. The jihadists rely on verses from the Qur'an and hadith but interpret them wrongly.

In the Slotervaart Action Plan (2007), the occurrence of radicalization is seen as an administrative responsibility in which the role of the police is advising and signaling. In case of serious suspicion of actual violent attacks, the primary role is for police and parquet. Example, the Belgian police's hard-handed action against returnees. Hard-handed means that the returnees are rushed to be guilty of crimes.

Integration programs focusing on language and labor.

Rehabilitation programs:

- Citizenship, eg in Denmark, give the prisoners lessons about democracy
- Strengthen identity; Flanders has a 4-day training package on identity development among young people.
- Provide future prospects
- Mentorship that teaches that violent struggle does not take place in the realm of real Islam. Since 2015, Flanders has a qualitative education course.

The Bounce program aims to create an extreme ideology for turning into active citizenship. This program is special in the sense that it focuses on multiple domains and across the domains. The program consists of 3 tools. First and foremost, it is a training tool for young people. Then and at the same time, parents and first-line workers make aware. As a third and last point, it is a train-the-trainer tool for assistants and supervisors.

The search for an identity often accompanies religion. This search must be filled in positively. Therefore, there is a need for a vocational training in which young people can answer all their questions.

In March 2015, the FPS Justice published a ten-step plan to combat radicalization. First, one wants to improve living conditions in the penitentiary settings. Subsequently, the existing information flow is further digitized. The placement policy must be more thoughtful. (Federal Public Law, 2015).