



# Cabinet Bouzar-Expertises

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**WOMEN , RADICALIZATION AND DERADICALIZATION**

result of a study of 450 French jihadists, 60% of whom are women

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The 2017 report of the International Centre for Crime Prevention highlights the presence of a significant qualitative bias in the validity of collected data, as researchers face challenges in gaining access to empirical data via individual or collective semi-structured interviews (often interviewed on the internet / social networks or in prison).

*Additionally, they often work on individuals who are at the end of their radicalization process, or fully radicalized. Their cognitive-affective transformation is already carried out and the interviewees are only able to express their adherence to the ideology that has full authority over them. Although this level of data and analysis is important, it is not exclusively representative of all the data needed to study risk factors.*



- ✓ Individual and collective qualitative data have been collected continuously during the follow-up of young people supported by the CPDSI from April 2014 to August 2016,
  - ✓ It has been possible due the access to their personal characteristics prior to their radicalization (thanks to their relatives' collaboration),
  - ✓ the follow-up and the measurement of the evolution of their definitions of themselves and society,
  - ✓ the study of the conversation with their recruiters,
  - ✓ the study of arguments that affected them in their radicalization exit,
- ➡ make it possible to build a first scientific contribution based on empirical data of 450 radicalized.

It is necessary distinguish between the cognitive change brought by the radicalization process and the initial state of the individual prior to his radicalization.

In order to better understand the interactions of the micro and macro factors that contributed to this path. Beyond the explicit arguments expressed by “jihadists”, this approach allows to have access to implicit information.



## MIXED SAMPLE

- 350 "jihadists" were arrested at the border
- 100 Salafists
- All were reported via the Green line by their relatives
- Access to data with regard to their past prior to their radicalization
- Supported through their deradicalization/desistance process for about 2 years

### Features of the sample :

- Age (mainly less than 25 years of age)
- Sex : 66% Female 34% Male
- Social class : 50% Middle 44% Popular 6% Wealthy
- Family culture : 43% Arab-Muslim  
62% judeochristian 5,5% Other
- Migration history of the grand-parents: 8,5% Africa ;  
37% Maghreb ; 13,5% Europe ; 3,5% Antilles ; 1% Asia ;  
38,5% None

## METHODOLOGY : QUANTITATIVE & QUALITATIVE ANALYSIS

With the contribution of Hugues Pellerin, statistician from the team of the Pr. David Cohen, Chief of the paediatric psychiatry service of the Pitié-Salpêtrière hospital of Paris..

1. Continuous of individual (semi-directive or non directive interviews) and collective date (group therapy session)
2. Collection of information on the history of the youngster' history prior to and during the radicalization (information provided by their relatives)
3. Analysis the conversations of the individuals from the sample with their recruiters :
  - their communication on social networks
  - videos they watched and/or exchanged



## **RADICALIZATION IS A PROCESS.**

Consequently, the risk factor is not caused by one or several personal features (*as the FSPRT files conceive it*) but by the mechanism that supplies each radicalization motive.

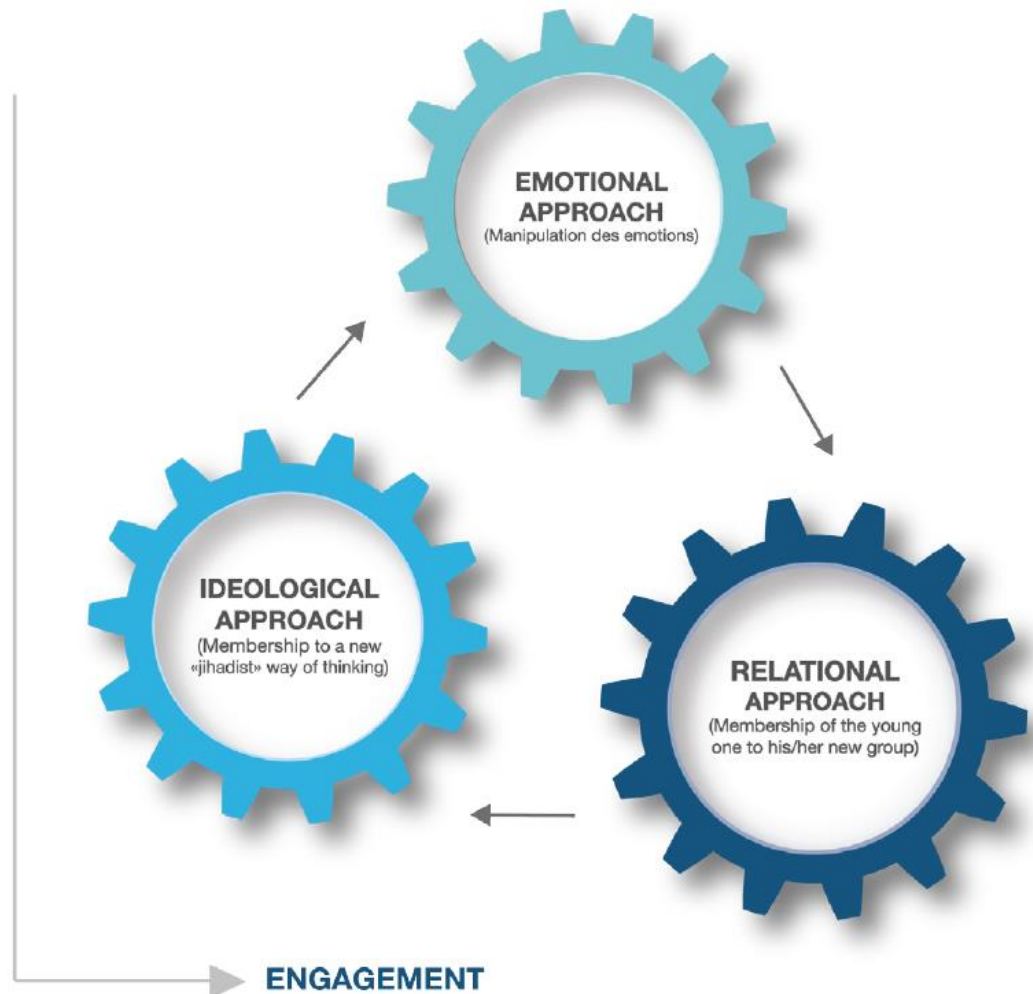
**THE CONVERGENCE OF SEVERAL  
(MICRO AND MACRO) FACTORS LEADS  
THE YOUNG INDIVIDUAL TO GET INVOLVED.**

*The radicalization process results in a combinaison and interaction of individual, social and political factors, and the junction with the «jihadist offer ».*



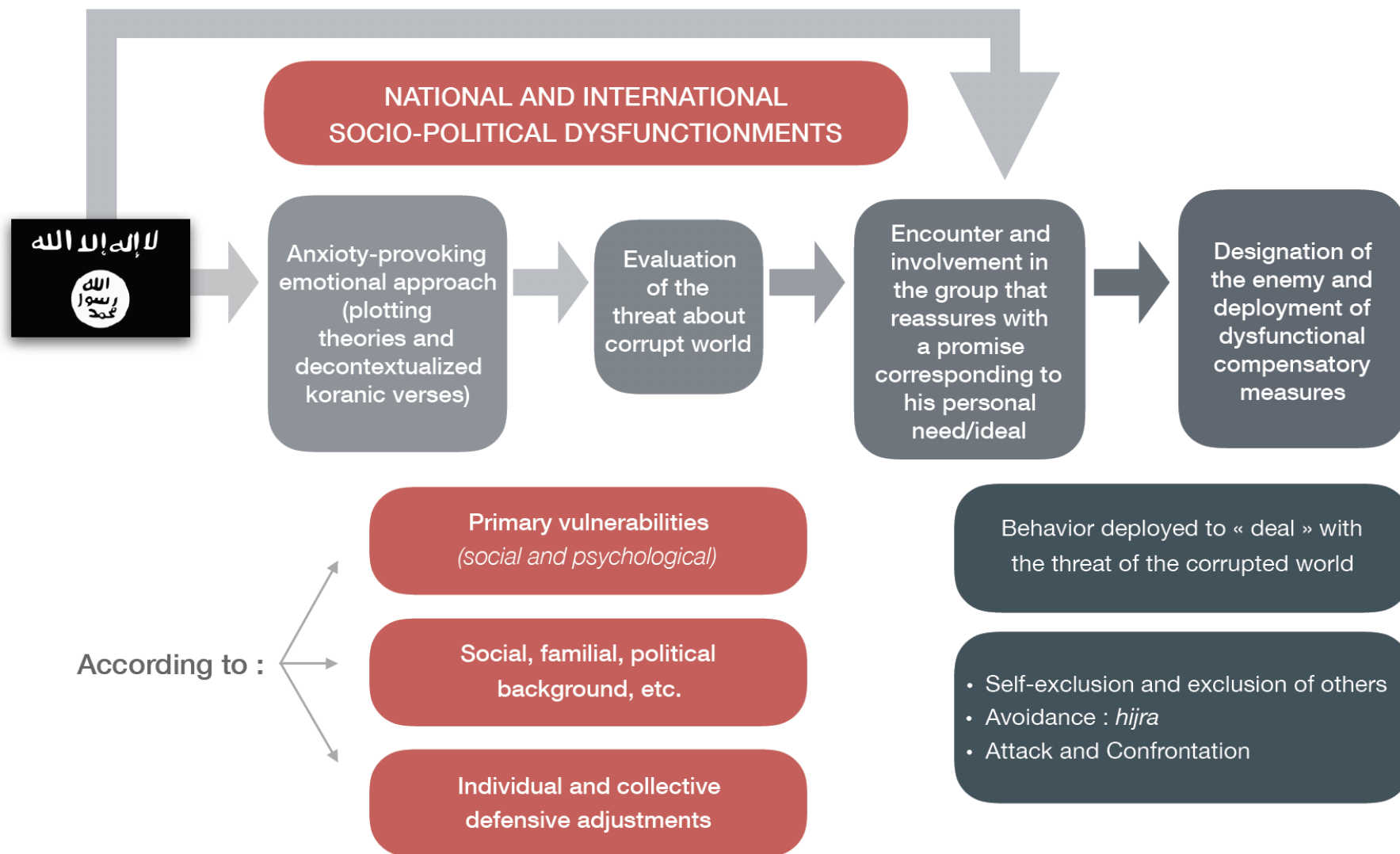
# Triple approach leading to « jihadist » involvement

- > Triple approach leading to the «jihadist» commitment
- > Contemporary «jihadists» use **a triple dimension** : emotional; relational; and ideological,
- > To delude a motive for commitment corresponding to the ideal of each recruit
- > These recruits have generally less than 30 years old and **are looking for those three dimensions**: an ideal; a group; and strong emotions.





## ISIS's anxiety-provoking approach that leads the youth to dysfunctional compensatory solutions



# DISINVESTMENT - DERADICALISATION PROCESS

BOUZAR METHOD 2018

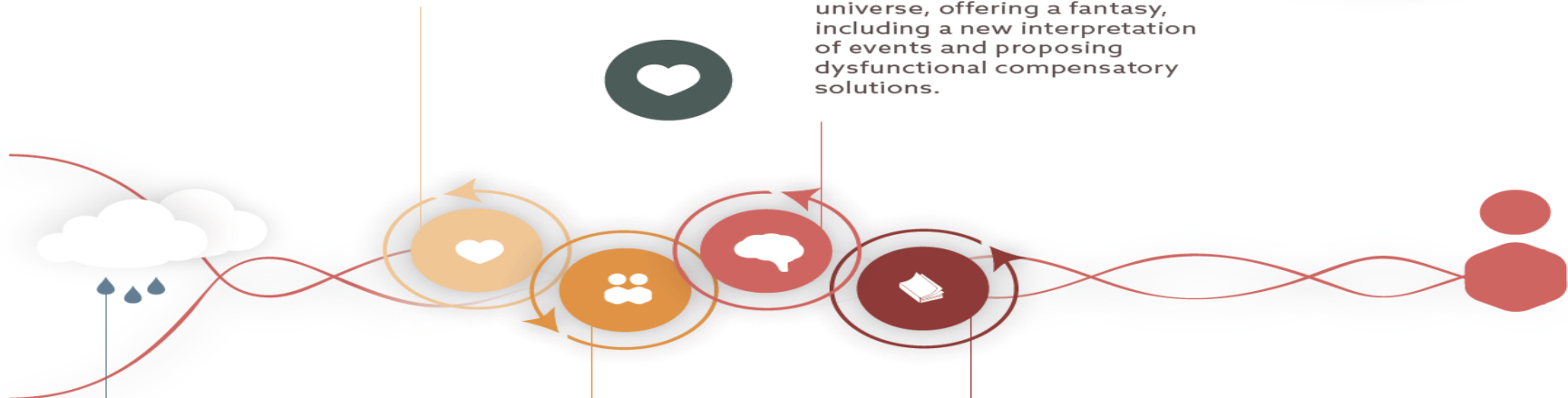
## RADICALIZATION Process

### EMOTIONAL APPROACH

Any process of radicalization begins with a feeling of fear and anxiety that keep growing (*with the use of conspiracy theories and decontextualized Koranic verses*).

### COGNITIVE APPROACH

Creation of a cognitive break : restructuration of their social and mental universe, offering a fantasy, including a new interpretation of events and proposing dysfunctional compensatory solutions.



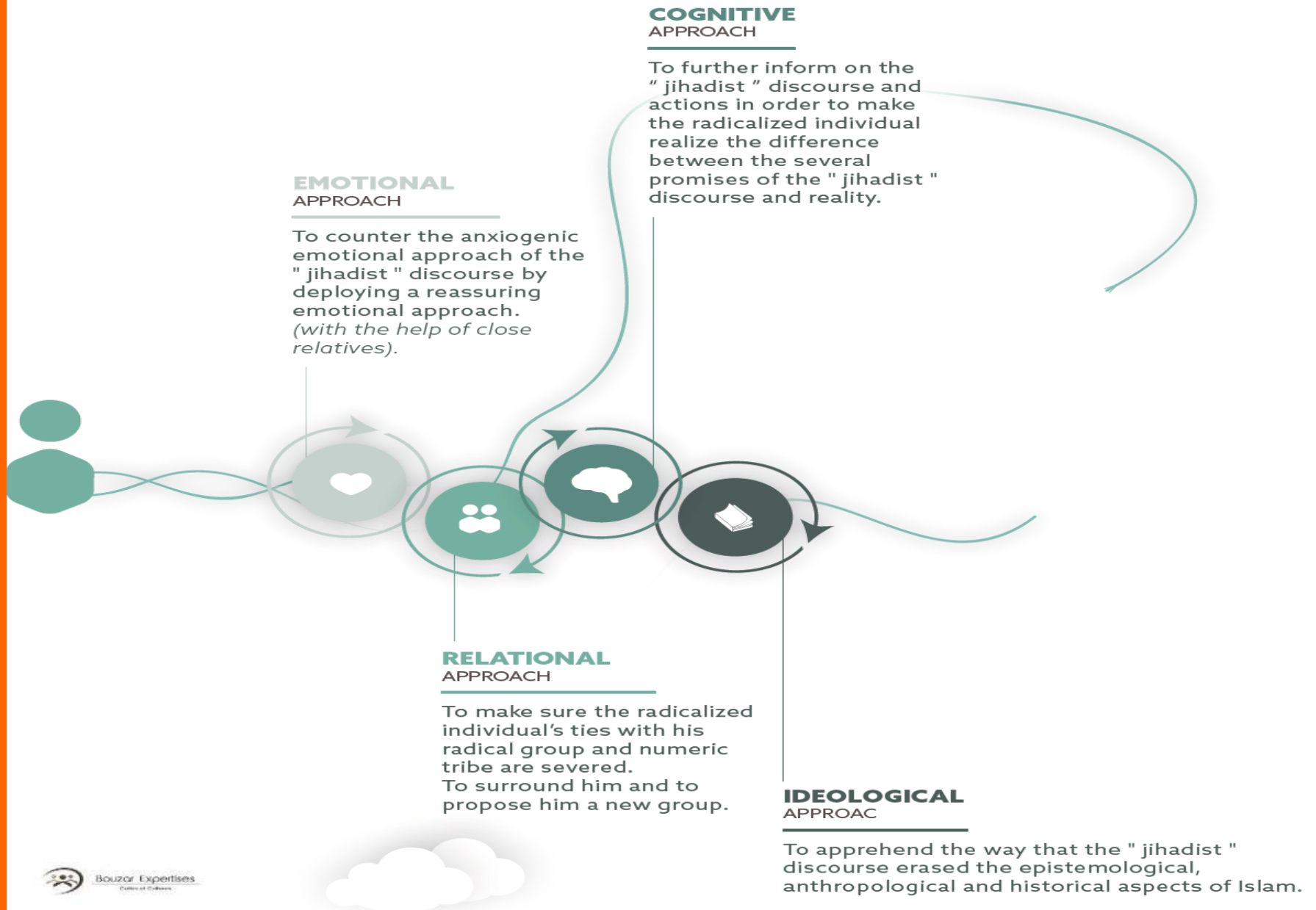
*Arguments used by « jihadist » discourse in the radicalization process are based on national and international social-political dysfunctions.*

### RELATIONAL APPROACH

Absorption of the individual within the group, reason substituted by repetition, rejection of memorial, affective and intellectual references and withdrawing from former interlocutors (*family, friends*)...

### IDEOLOGICAL APPROACH

Appropriation of a uniform thought : refusing of any nuance, feeling of being chosen by God, perception of human relationships as causes of fragility, certitude that only divine law can fight corruption in the world.





## SUPPORT OF THE DERADICALIZED INDIVIDUAL

### METHODOLOGY OF THE

## EMOTIONAL APPROACH

### « *La Madeleine de Proust* »

Asking relatives to bring back memories related to symbolic events of the former life of the radicalized individual so that he could remember the specific emotions and feelings bringing him back to his life prior to radicalization.

1. Feeling emotions unrelated to the radical group

2. Becoming a unique individual regaining his own body

3. Differing from the radical group

4. Reminding past affective references and starting to internalize them

### ⚙️ USED TOOLS :

Pictures, images, musics, odours, tastes, etc.

1

TO COUNTER THE ANXIOGENIC EMOTIONAL APPROACH OF THE "JIHADIST" DISCOURSE BY DEPLOYING A REASSURING EMOTIONAL APPROACH. (WITH THE HELP OF CLOSE RELATIVES).

2

TO MAKE SURE THE RADICALIZED INDIVIDUAL'S TIES WITH HIS RADICAL GROUP AND NUMERIC TRIBE ARE SEVERED. TO SURROUND HIM AND TO PROPOSE HIM A NEW GROUP.

### METHODOLOGY OF THE

## RELATIONAL APPROACH

### *Imposing / Proposing*

1. A 24/7 guidance to fill the loss of intensity and permanency of communications with the radical group.

2. A substitution group, as an intermediary between the "jihadists" and society to fill the loss of the feeling of fusion within the radical group :

- transitional space,
- recreation of collectiveness & "compassion",
- love, empathy, understanding, respect, discipline, severity, content.

### ⚙️ USED TOOLS :

Group therapy sessions, rupture camps, humanitarian projects, closed educative centres, reinsertion centres EPIDE, etc.

METHODOLOGY OF THE

## COGNITIVE APPROACH

*Awareness by the radicalized one of a difference between :*

1. The promise made by the "jihadist" discourse
- ▼
2. His personal engagement motive
- ▼
3. The real declination of the ideology

The radicalized begins to retroanalyse his doubts.

*NB : the referring adult acknowledges the national and international socio-political dysfunctions but gives elements so that the radicalized understands by himself that the "jihadist" projects are dysfunctional solutions.*

### ⚙️ USED TOOLS :

Testimonies of repented individuals (according to the promise), reports, testimonies of victims of terrorism, testimonies of syrian refugees, etc.

3

TO FURTHER INFORM ON THE " JIHADIST " DISCOURSE AND ACTIONS IN ORDER TO MAKE THE RADICALIZED INDIVIDUAL REALIZE THE DIFFERENCE BETWEEN THE SEVERAL PROMISES OF THE " JIHADIST " DISCOURSE AND REALITY.

4

TO APPREHEND THE WAY THAT THE " JIHADIST " DISCOURSE ERASED THE EPISTEMOLOGICAL, ANTHROPOLOGICAL AND HISTORICAL ASPECTS OF ISLAM.

EXIT OF  
RADICALIZATION

METHODOLOGY OF THE

## IDEOLOGICAL APPROACH

1. Working with the radicalized individual on a critical approach of the muslim textual exegesis
- ▼
2. Pointing out that religion is always the result of a human and historic production
- ▼
3. Making him realize that the law presented by "jihadists" as being divine, actually is an outstandingly political human production
- ▼
4. Indicating the common values and the continuity of the 3 monotheist religions.
- ▼
5. Pointing out to the radicalized individual how the "jihadist" discourse manipulated elements related to the Arab-Muslim history and the content of Islam.

### ⚙️ USED TOOLS :

Debates with committed religious interlocutors in the inter-cultural dialogue, Islam thinkers, Historians and Religions sociologists, etc.



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Cultures of Cultures

# Variables of becoming



In order to improve the individual's prevention and support, we have been developing significant variables defined as "variables of becoming". In other words, we have searched the social, psychological, and medical features present in the group of de-radicalized individuals from our sample, assuming they could have a positive impact as the young individuals succeeded in mourning the "jihadist" group and ideology in an identical national and international political context.



**Thanks for your attention**

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