

# Globalised Islam and Radicalisation Scenarios: Neo-orthodox Muslim Milieus in Denmark, France and Britain

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The project engages with the radicalisation scenario, portrayed in academic literature, as well as media and elite discourse, of Muslim communities in Western Europe practicing a globalised and accultural version of Islam. This scenario depicts the socialisation taking place within these communities as a possible “conveyor belt” into radical Islam. The aim of the project is twofold: *First*, the project seeks to investigate how the development of accultural neo-orthodox Islam, and attached radicalisation scenarios of such Muslim milieus, is dealt with politically in Denmark, France and Britain. This part of the project will be mainly descriptive and will try to map out national differences/similarities in how the radicalisation scenario has shaped policies and practices of de-radicalisation (surveillance, discriminate/indiscriminate arrests, rules of prosecution/deportation, hate speech laws, funding, dialogue-initiatives etc.) vis-à-vis neo-orthodox Muslim communities. In addition, this part of the project will investigate if the development of neo-orthodox Islam, which is a cross-European phenomenon, results in national-specific variants of the radicalisation scenario.



*Secondly*, the project will trace the effects of the different ways the radicalisation scenario of neo-orthodox Muslim milieus is politicised on the strategies of “coping” and manoeuvring within specific Muslim communities. These effects will be studied both in regards to *rank-and-file members* of concrete neo-orthodox Muslim milieus and in regards to *leaders* of such communities. Concerning the rank-and-file members two questions are asked: 1) What is the effect of concrete de-radicalisation measures on targeted Muslims’ perceptions of their own community and of the surrounding society – e.g. media and authorities? 2) What is the effect on their collective activities/coping strategies? Concerning the leaders of the neo-orthodox Muslim communities important questions are how different de-radicalisation policies affect, 1) the room for manoeuvring when engaging in public claims-making, 2) the opportunities of presenting neo-orthodox and value conservative, but integrationist, Islam as an alternative to radical/revolutionary Islam, and 3) internal organisation, for example, concrete de-radicalisation measures taken within the community. Building on the comparative analysis of this part of the project the aim is to critically discuss state policies’ role in making neo-orthodox Muslim milieus “bulwarks” rather than “conveyor belts” towards radical/revolutionary Islam.

The idea behind the project is not to assess the empirical validity of the general radicalisation scenario – to say that neo-orthodox Muslim milieus are/are not working as a context of radicalisation for some individuals. The idea is rather to study the effect on relevant Muslim milieus of the de-radicalisation measures taken in response to the radicalisation scenario in concrete cases. Thus, rather than trying to determine the causes of radicalisation and the role of certain Muslim milieus in this process, this project aims at mapping the consequences of putting entire milieus under pressure through activation and politicisation of the radicalisation scenario in different contexts.

**Biography:**

Lasse Lindekilde is a post-doctoral fellow at the Department of Political Science at Aarhus University. Lasse holds a PhD from the Department of Political and Social Sciences at the European University Institute, Florence, Italy. In his PhD thesis, Lasse conducted a case-study of the reactions among Danish Muslims towards the publication of the Muhammad caricatures in 2005. Lasse's main research interests are: sociology of religion, social movement theory, Muslim minorities in Europe, national integration regimes, processes of radicalisation and dynamics of conflict escalation. His publications on these issues include: "Mobilizing in the Name of the Prophet? The Mobilization/ Demobilization of Danish Muslims during the Muhammad Caricatures Controversy" in *Mobilization* 2008, 13(2); "Transnational Activism among Danish Muslims during the Muhammad Caricatures Controversy: A Negative and Reversed Boomerang Effect" forthcoming in *International Journal of Middle Eastern Studies* 2009, 41(2); "Muslim Claims-making in Context: Comparing the Danish and the Swedish Muhammad Caricatures Controversies" forthcoming in *Ethnicities*, August 2009, co-authored with Göran Larsson, University of Göteborg, Sweden.

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