Vase Rusumanov
Ministry of Interior of the Republic of Macedonia
vase_rusumanov@moi.gov.mk

Biljana Bogdanova-Smilevska, Ph.D
biljana.bsmilevska@gmail.com

INDICATORS AND PROCESS OF RADICALIZATION

Abstract

With the development of technology and the modern lifestyles, terrorist organizations find various ways to radicalize new members who will accept their ideas and goals and are willing to carry out terrorist acts on behalf of their cause. In day-to-day operations, it is extremely important that police officers detect any changes that have occurred in their surrounding, in terms of the environment in which they live, and the people who gravitate in those areas, to take appropriate measures and acts and to file appropriate official submissions. With timely detection of such changes and indicators, pointing that maybe some person/ group of people, is in some stage of the radicalization process could stop the same, or eventually if that person/ group of people, is in the later stage and has already accepted the radical ideas and views, such person or group of people should be out of particular interest to the services if every possibility of committing a terrorist act is eliminated by undertaking appropriate tactical measurements and investigations.

Key words: process, indicators, radicalization, terrorist organizations, terrorism

Introduction

When we talk about the term "radicalization", we must mention that there is no single commonly accepted definition on international level, as is the case with the term "terrorism". The history of the concept of "radicalism" could offer guidance as to what should be chosen in order to understand the very term of "radicalization". The term "radical", which appears at the end of the 18th century, was often associated with the French and American revolutions of that period and later received political connotation as a term used for social and political fundamental reforms. The term "radical" was often used to represent or support an extreme part of a political party.

1. Notion of radicalization

Today, the term "radicalization" for different academics and governments has different conceptions and definitions. For an easier understanding of the very notion of radicalization we would give several definitions and considerations from various authors and government departments who are dedicated to explore it.

• *Taarnby* (2005): "the progressive personal development from law-abiding Muslim to Militant Islamist";[1]

• *Jensen* (2006): "a process during which people gradually adopt views and ideas which might lead to the legitimization of political violence";[2]

• *Ongering* (2007): "process of personal development whereby an individual adopts ever more extreme political or politic-religious ideas and goals, becoming convinced that the attainment of these goals justifies extreme methods"; [3]

• *Demant, Slootman, Buijs & Tillie* (2008): "a process of de-legitimating, a process in which confidence in the system decreases and the individual retreats further and further into his or her own group, because he or she no longer feels part of society";[4]

• *Ashour* (2009): "Radicalization is a process of relative change in which a group undergoes ideological and/or behavioral transformations that lead to the rejection of democratic principles (including the peaceful alternation of power and the legitimacy of ideological and political pluralism) and possibly to the utilization of violence, or to an increase in the levels of violence, to achieve political goals";[5]

• *Olesen* (2009): "the process through which individuals and organizations adopt violent strategies – or threaten to do so – in order to achieve political goals";[6]

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[1] Taarnby, M., & Hallundbaek, L., *"Al-Shabaab: The internationalization of militant Islamism in Somalia and the implications for radicalisation processes in Europe"*, Copenhagen: Ministry of Justice, 2010

[2] Schmid. A.P., *"Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review"*, ICCT Research Paper , Hague: International Centre for Counter-Terrorism 2003, p.23

[3] *Ibid*

[4] Demant F., Slootman M., Buijs F. & Tillie J., *"Decline, Disengagement: An Analysis of Processes of De-radicalisation"*, Amsterdam: IMES, 2008, p. 12-13

[5] Ashour O., *"The De-Radicalization of Jihadists: Transforming armed Islamist movements"*, London: Routledge, 2009, p. 5

[6] Schmid. A.P., *"Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review"*, ICCT Research Paper , Hague: International Centre for Counter-Terrorism 2003, p.23

• *Githens-Mazer* (2009): "a collectively defined, individually felt moral obligation to participate in 'direct action' (legal or illegal – as opposed to "apathy")";[7]
• *Horgan & Bradock* (2010): "the social and psychological process of incrementally experienced commitment to extremist political or religious ideology";[8]
• *Kortweg, et al*. (2010): "the quest to drastically alter society, possibly through the use of unorthodox means, which can result in a threat to the democratic structures and institutions";
• *Mandel* (2012): "an increase in and/or reinforcing of extremism in the thinking, sentiments, and/or behavior of individuals and/or groups of individuals";[9]
• *Awan (2012):* "a phenomenon that has emerged in the early twenty-first century because the new media ecology enables patterns of connectivity that can be harnessed by individuals and groups for practices of persuasion, organization and the enactment of violence. The very possibility of this happening but uncertainty about how it happens created a conceptual vacuum which radicalization filled";[10]
• *Sinai (2012):* "Radicalization is the process by which individuals – on their own or as part of a group – begin to be exposed to, and then accept, extremist ideologies";[11]
• *Baehr (2013):* "The concept radicalization defines an individual process, which, influenced by external actors, causes a socialization during which an internalization and adoption of ideas and views takes place which are supported and advanced in every form. Armed with these ideas and views, the persons affected strive to bring about a radical change of the social order. If the ideas and views represent an extremist ideology, they even seek to achieve their goals by means of terrorist violence. What is decisive is, that radicalizations presuppose a process of socialization, during which

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[7] Githens-Mazer J., "Causal *Processes, Radicalisation and Bad Policy: The Importance of Case Studies of Radical Violent Takfiri Jihadism for Establishing Logical Causality"* (unpublished paper presented at the American Political Science Association Annual Meeting, Toronto, 6 September, 2009

[8] Horgan J. & Braddock K., *"Rehabilitating the Terrorists? Challenges in Assessing the Effectiveness of De-radicalisation Programs"*, Terrorism and Political Violence, Vol. 22, 2010, p. 279;

[9] Pick T., Speckhard A. & Jacuch B., *"Homegrown Terrorism: Understanding and addressing the root causes of radicalisation among groups with an immigrant heritage in Europe"*, Amsterdam: IOS Press, 2009

[10] Awan A., Hoskins A.& O' Loughlin B., *"Radicalization and Media: Connectivity and Terrorism in the New Media Ecology"*, London: Routledge, 2012, p. 125

[11] Sinai J*., "Radicalisation into Extremism and Terrorism: A Conceptual Model"*, The Intelligencer, Vol. 19, No. 2, 2012, p. 21

individuals adopt, over a shorter or longer period of time, political ideas and views which in their extremist form can lead to the legitimization of political violence".[12]

• *Schmid* (2013): "an individual or collective (group) process whereby, usually in a situation of political polarization, normal practices of dialogue, compromise and tolerance between political actors and groups with diverging interests are abandoned by one or both sides in a conflict dyad in favor of a growing commitment to engage in confrontational tactics of conflict-waging. These can include either the use of (non-violent) pressure and coercion, various forms of political violence other than terrorism or acts of violent extremism in the form of terrorism and war crimes. The process is, on the side of rebel factions, generally accompanied by an ideological socialization away from mainstream or status quo-oriented positions towards more radical or extremist positions involving a dichotomous world view and the acceptance of an alternative focal point of political mobilization outside the dominant political order as the existing system is no longer recognized as appropriate or legitimate.[13]

• *Donatella della Porta* & *Gary LaFree* used and/or quoted seven different definitions:

1. In the 1970s, the term radicalization emerged to stress the interactive (social movement/state) and processual (gradual escalation) dynamics in the formation of violent, often clandestine groups. In this approach, radicalization referred to the actual use of violence, with escalation in terms of forms and intensity;

2. Radicalization may be understood as a process leading towards the increased use of political violence;

3. Radicalization is understood as an escalation process leading to violence;

4. Many researchers conceptualize radicalization as a process characterized by increased commitment to and use of violent means and strategies in political conflicts. Radicalization from this point of view entails a change in perceptions towards polarizing and absolute definitions of a given situation, and the articulation of increasingly "radical" aims and objectives. It may evolve from enmity towards certain social groups, or societal institutions and structure. It may also entail the increasing use of violent means;

5. Radicalization may more profitably be analyzed as a process of interaction between violent groups and their environment, or an effect of interactions between mutually hostile actors;

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[12] Schmid. A.P*., "Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review"*, ICCT Research Paper , Hague: International Centre for Counter-Terrorism 2003, p.24

[13] Schmid, A.P., *"Glossary and Abbreviations of Terms and Concepts Relating to Terrorism and Counter-Terrorism"*, in   Schmid A.P., *"The Routledge Handbook of Terrorism Research"*, London: Routledge, 2011, p. 678-79

6. Functionally, political radicalization is increased preparation for and commitment to inter-group conflict. Descriptively, radicalization means change in beliefs, feelings, and behaviors in directions that increasingly justify intergroup violence and demand sacrifice in defense of the group;

7. Radicalization can be understood to be the strategic use of physical force to influence several audiences.[14]

• *European Commission* (2006): "phenomenon of people embracing opinions, views and ideas which could lead to acts of terrorism".[15]

• *Danish Security and Intelligence Service (PET)*: "a process, by which a person to an increasing extent accepts the use of undemocratic or violent means, including terrorism, in an attempt to reach a specific political/ideological objective";[16]

• *The Netherlands General Intelligence and Security Service (AIVD)*: "The (active) pursuit of and/or support to far-reaching changes in society which may constitute a danger to (the continued existence of) the democratic legal order (aim), which may involve the use of undemocratic methods (means) that may harm the functioning of the democratic legal order (effect)";[17]

• *US Department of Homeland Security (DHS):* 'The process of adopting an extremist belief system, including the willingness to use, support, or facilitate violence, as a method to effect social change";[18]

• *Swedish Security Service (Säpo):* "a process that leads to ideological or religious activism to introduce radical change to society" and a "process that leads to an individual or group using, promoting or advocating violence for political aims".[19]

For the radicalization, like terrorism, we can conclude that there are many different definitions and there is no generally accepted definition i.e. different academics and institutions means different things when talk about the radicalization.

Considering the notion of radicalization there is a frequent occurrence when not only terrorist organizations perform radicalization on new members, but also certain criminal groups and political organizations radicalize new members who accept their ideas and attitudes.

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[14] Della Porta D. & LaFree G., Guest Editorial: *"Processes of Radicalization and De-Radicalization"*, IJCV, Vol. 6, No. 1, 2012, p.4.

[15] Veldhuis T. & Staun J., *"Islamist Radicalization: A Root Cause Model",* The Hague: Clingendael, 2009, p. 6.

[16] PET, Danish Intelligence Services, 2009. See also COT, *"Radicalization, Recruitment and the EU Counter-radicalization Strategy"* , The Hague: COT, 17 November 2008, p. 13.

[17] AIVD [Dutch Intelligence and Security Service], *"From Dawa to Jihad: The Various Threats from Radical Islam to the Democratic Legal Order"*, The Hague: AIVD, 2004

[18] Homeland Security Institute, *"Radicalization: An Overview and Annotated Bibliography of Open-Source Literature"*, Arlington: HSI, 2006, p. 2 & 12

[19] Ranstorp M., *"Preventing Violent Radicalization and Terrorism. The Case of Indonesia"*, Stockholm: Center for Asymmetric Threat Studies, 2009, p.2

With the "War against terrorism" the very term radicalization when mentioned was referred to the radicalization carried out by terrorist organizations, without taking into consideration that every day we have radicalized young people joining some criminal gangs, where some of them climb to the top of the criminal pyramid. Most often criminal gangs exploit from these people the situations of certain inequalities in society and the problems of poverty.

2. The process of radicalization

By exploring the numerous theories and considerations of various authors it comes to conclusion that there is no definite model that fully shows the process of radicalization, who can also answer the questions about the causes and the origin of radicalism, but we can all agree that radicalization is a process.

Namely, it should be emphasized that not every individual will go through all the phases, spending the same amount of time in each of the levels until it is radicalized. Also, some of them, after reaching a certain level, will abandon the "path of radicalization" and reintegrate into society, others may advance in radicalization, and if they do pass the entire process of radicalization, will engage in violent extremist or terrorist activities, some of them may become spiritual leaders and individuals who will radicalize new members.

The co-founder of the Quilliam Foundation and one of Britain's high profile ex-Islamist extremists Maajid Nawaz says of himself at the start of his own radicalization process, "Feeling totally rejected by mainstream society, we were looking for an alternative identity".[20]

There are many models depicting the process of radicalization. One of the first models was developed by Randy Borum in 2003. It lists four steps of radicalization to terrorism:

1. Recognition by the pre-radicalized individual or group that an event or condition is wrong ('it's not right');
2. This is followed with a framing of the event or condition as selectively unjust ('it's not fair');
3. The third step occurs when others are held responsible for the perceived injustice ('it's your fault');
4. The final step involves the demonization of the 'other' ('you're evil').[21]

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[20] Hari, J. *"Renouncing Islamism: To the brink and back again"*, The Independent, 2009.. Retrieved from: http://www.independent.co.uk/opinion/commentators/johann-hari/renouncing-islamism-to-the-brink-and-back-again-1821215.html

[21] Borum R., *"Understanding the terrorist mindset"*, FBI Law Enforcement Bulletin, 72 (7), 2013, p. 7-10

Another model, developed by Joshua Sinai in 2012, divides the trajectory into three distinct phases: Radicalization, Mobilization (a form of active engagement) and Action (i.e. terrorism). For the Radicalization phase, Sinai identifies six groups of factors:

1. Personal factors, such as a cognitive opening which takes the form of a seeking of an empowering religious or political ideology that addresses the individual's concerns;

2. Political and socioeconomic factors, such as a perception that one is being discriminated against;

3. Ideological factors which are crucial but insufficient by themselves;

4. Community factors such as the presence of extremist subcultures within one's local community;

5. Group factors, such as the presence of an extremist gateway organization in one's community;

6. Enabling factors that provide means and opportunity to become an extremist.

The next phase in Sinai's model – Mobilization – is reached when certain catalysts in the form of 'triggers' drive the vulnerable individual further along the path and he or she is not held back by inhibitors. Sinai describes the Mobilization's active phase as consisting of three primary components: (i) opportunity (e.g. contacts to a terrorist group), (ii) capability (e.g. training in the use of arms), and (iii) readiness to act on behalf of a terrorist group.

Finally, there is the Action phase of target selection and the actual terrorist attack.[22]

A sophisticated model is the staircase model developed by Fathali M. Assaf Moghadam in 2009 for Islamic communities in both Western and non-Western societies. He uses the metaphor of a narrowing staircase leading step-by-step to the top of a building, having a ground floor and five higher floors to represent each phase in the radicalization process that, at the top floor, ends in an act of terrorism. The ground floor, inhabited by more than one billion Muslims worldwide, stands for a cognitive analysis of the structural circumstances in which the individual Muslim finds him- or herself. Here, the individual asks him- or herself questions like 'am I being treated fairly?' The individual begins to interpret an ascribed causality to what he or she deems to be unjust. According to Moghaddam, most people find themselves on this 'foundational level'. Some individuals who are very dissatisfied move up to the first floor in search for a change in their situation. On the first floor, one finds individuals who are actively seeking to remedy those circumstances they perceive to be unjust. Some of them might find that paths to individual upward social mobility are blocked, that their voices of protest are silenced and that there is no access to participation in decision-making. They tend to move up to the second floor, where

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[22] Sinai J., "*Radicalisation into Extremism and Terrorism: A Conceptual Model*", The Intelligencer, Vol. 19, No. 2, 2012, p. 22-23.

these individuals are directed toward external targets for displacement of aggression. He or she begins to place blame for injustice on out-groups such as Israel and the US. Some are radicalized in mosques and other meeting places of Muslims and move to the third floor on the staircase to terrorism. This phase involves a moral disengagement from society and a moral engagement within the nascent terrorist organization. Within this phase, values are constructed which rationalize the use of violence by the terrorists while simultaneously decrying the moral authority of the incumbent regime. A smaller group moves up the narrowing staircase to the fourth floor, where the legitimacy of terrorist organizations is accepted more strongly. Here the attitude is: "you are either with us or against us". They begin to be incorporated into the organizational and value structures of terrorist organizations. Some are recruited to take the last steps on the staircase and commit acts of terrorism when reaching the top fifth floor.[23]

"Pyramid model" is another model of radicalization which involves a wide base of people who are neutral, but who do not actively speak out against or attempt to stop extremist activities. At the next level of the pyramid are the sympathizers who lend passive support in practical terms but are not actively involved. The justifiers are vocal and lend enormous moral support to the cause, whilst the „terrorist radicals" represent the extreme end of not just extreme opinions, but use of violence to achieve their goals.[24]

The Five-Step Social Identity Model of the Development of Collective Hate is strongly based in social identity theory.

The first stage is Identification which involves the "creation of a cohesive in-group through shared social identification, which is the psychological basis of group action where group members behave in accordance with group beliefs, values and norms, and expect others to do the same". This is followed by the second stage Exclusion, where specific groups of people are excluded from the group and discriminated against. Perceiving and defining the out-group as a physical or existential threat, "a danger to the existence of the in-group" constitutes the third stage, Threat. The fourth stage is termed Unique Virtue and involves depicting the in-group as "uniquely virtuous" which, when contrasted with the "alien and threatening [out-group] actively facilitated and radicalized out-group hatred". The final stage, Celebration, represents the total destruction of the out-group (in perceived defense of

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[23] Moghadam F.M., *"De-radicalisation and the Staircase from Terrorism"*, in David Canter (Ed.), *"The Faces of Terrorism: Multidisciplinary Perspective"*, New York: John Wiley, 2009, p. 278-279

[24] Leuprecht, C., Hataley, T., Moskalenko, S., & McCauley, C. „*Winning the Battle but Losing the War? Narrative and Counter-Narratives Strategy. Perspectives on Terrorism"*, 3(2), 2009… Retrieved from: http://terrorismanalysts.com/pt/articles/issues/PTv3i2.pdf

the in-10 group virtue) – "In this moral universe, those who kill have moral strength and those who don't are morally suspect".[25]

Many authors give different models of radicalization, but common to all is that the radicalization is a process. In the most of the cases of radicalization, a person is not radicalized on a strict model, following the stages of radicalization, but we have "skipping" some stage of a particular model.

3. Places for radicalization

In the actions of the terrorist organizations and their leaders, especially those in charge of radicalization and recruitment new members find different ways to radicalize large number of people who are willing to accept their radical ideas and attitudes.

Most often, people who "walk down" the path of radicalization are people who practice the Islamic religion, but in recent times it appears that we have persons "convertibles", who were mostly Christians before, but changed their religion.

There are two types of physical environments where radicalization of new people takes place, which, if they fully accept radical ideas and attitudes, will become potential terrorists who will commit a terrorist acts worldwide.

Usually radicalization happens in places where more people are gathering and where classical abuse of religion (religious institutions) is performed as well as places where individuals are vulnerable and can easily be accessed and radicalized (prisons). We must point out that most recently large proportion of people have been radicalized using the internet.

Such occurrences exist in Republic of Macedonia and the most infamous person who radicalized and recruited people in order to participate in foreign battlegrounds to fight in Syria and Iraq in the ranks of the terrorist organizations Al Qaeda and the Islamic State is Imam Redzep Memishi from the Tutunsuz mosque in Cair - Skopje, who was sentenced to seven years in prison, after all the measures and activities that were taken in the police action "Cell". Namely, according to publicly available information, the self-proclaimed imam Redzep Memishi managed to send around 130 Macedonian citizens on the battlefield in Syria and Iraq to fight for Al-Qaeda and the Islamic State, some of whom returned to Republic of Macedonia, but 17 death were confirmed, those who died fighting in the ranks of al-Qaeda and the Islamic State. There are many videos, as he performs classical radicalization on people by holding speeches in which he glorifies radical Islamic ideas and attitudes.

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[25] Reicher, S., Haslam, S. A., & Rath, R*., „Making a Virtue of Evil: A Five-Step Social Identity Model of the Development of Collective Hate. Social and Personality Psychology Compass"*, 2(3), 2008, p.31.

3.1. Religious institutions

Religious institutions are an integral part of people's everyday functioning where besides doing the religious rituals and fulfilling themselves spiritually in a lot of such institutions there are numerous cultural, educational and other types of socializing. Religious institutions, especially mosques, are places where large proportion of Muslims practice their religion and are places where there is a high concentration of people of all ages. Mosques are of great interest to terrorist organizations, because if they are occupied by religious leaders who accept this radical way of practicing religion but at the same time perform classical abuse of Islam, these religious leaders who are charismatic, with their abilities through keeping a variety of speeches and sermons in a very easy way can radicalize certain individuals who would later be perpetrators of a certain terrorist act. Most often these charismatic religious leaders are represented as academics and connoisseurs of Islamic religion and initially offer to hold prayers and sermons. On other occasions, they form study groups in which they can propagate their messages, hiding their motives and identities until the personal relationships between the member build up. [26] Where none of these methods is possible they simply "will sit in the corner, waiting for the prayer to end, and then come closer to individuals," or engage in conversation with a group of people who have attracted their attention.[27] By doing so those people have already "clung to the hook" and "will follow the road" called radicalization.

3.2. Prisons

Prisons are institutions where almost all people who are serving their sentences are somehow vulnerable and look for ways to replace the stress and the unusual way of life with a certain activity that will enable them peace of mind and fulfillment of the day. In such institutions, if there is a person who is serving a prison sentence, and who has previously been radicalized, the same person may be one of the religious leaders there who will radicalize other people by coming in contact with them during the maintenance of the punishment.

3.3.Educational institutions

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[26] Wiktorowicz, Q., *"Joining the Cause",* Department of International Studies, Rhodes College, p. 8
[27] Chairman of Brixton Mosque, London, interviewed, August 2007

Educational institutions, especially universities in the countries of the Arab world are of particular importance to terrorist organizations, as they are one of the centers where radicalization of new members is being carried out, who will later join them in the activities of the terrorist organization. Most often, religious leaders who radicalize new members act on educational institutions where theology is studied, accessing students and, over time, "plunging" them into the process of radicalization. There is such a phenomenon in Republic of Macedonia where some of the students studying at the universities in the Arab countries came into contact with radical leaders and not only accepted their radical ideas and attitudes, but they started radicalizing people in Republic of Macedonia.

3.4. Internet

Previously, if terrorist organizations had to build strategies and seek ways to come into contact with people and to radicalize their views and activities, today they have a useful tool - the Internet. With the help of the Internet, terrorists today can very easily act on the mentality and the views of the people and to radicalize them. In a few seconds they can put their speeches, photos, videos on Internet and vast number of people who use the Internet can read, hear and watch all those materials that are intended for radicalization.[28]

Some groups have established websites designed specifically for youth audiences, disseminating propaganda and radicalize through colourful cartoons and games. These sites – many of which are available in English – help to get the groups' message out to a worldwide audience, including any young person that has access to an Internet connection. In recent years, there have been reports of a growing trend by which young persons have the potential to self-radicalize through the use of the Internet. In 1998 there were a total of 12 terrorist related websites active. By 2003 there were approximately 2630 sites, and by January 2009 a total of 6940 active terrorist-related websites.[29] Today, the number of web sites related to some terrorist organization is much bigger.

4. Drivers for radicalization

The literature on radicalization often refers to 'push' and 'pull' factors. Push factors are negative social, political, economic, and cultural root causes that influence individuals to join armed radical groups. Pull factors are defined as "the positive

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[28] Rusumanov, V. *"The Use of the Internet by Terrorist Organizations"*, Information & Security: An International Journal, vol.34, 2015, p.8

[29] Weimann G., *"The Internet as a Terrorist Tool to Recruit Youth"* , Youth Recruitment & Radicalization Roundtable, Arlington, 2009, p.5

characteristics and benefits of an extremist organization that 'pull' vulnerable individuals to join. These include the group's ideology (e.g. emphasis on changing one's condition through violence rather than 'apathetic' and 'passive' democratic means), strong bonds of brotherhood and sense of belonging, reputation building, prospect of fame or glory, and other socialization benefits.[30]

5. Indicators of radicalization

Police officers during their everyday operations, operational-tactical measures and investigative actions encounter a large number of people and appearances in the environment in which they work. In the course of their work, police officers may notice certain changes in people they previously knew or certain phenomena in the society that are not inherent in that area, indicating that a certain person is radicalized, or radicalizes other people, or plans to perform some violent activity, that is, to carry out a certain terrorist act.

It is of utmost importance that police officers, for any observation of such changes and manifestations in certain people to put together an official document that will be distributed to the police officers working on this issue.

Perhaps for some police officers who do not work on this issue, those things and changes they have noticed are not so important and they do not suggest to them that a person may be radicalized, or maybe in the worst case will commit a certain terrorist act, but on the other side for police officers working on this issue, such information will be like the most important "cube" of the mosaic to resolve some preparation of a certain terrorist act or already committed a crime of terrorist nature, and because of that, as we mentioned, for each such notice by the police officers it is important that they hand in appropriate official submission.

However, police officers are not the only factors in society responsible for identifying the radicalization process. It is necessary children's behavior to be monitored even from the early age in order for some changes to be noticed.

Family is one of the linked factors responsible for noticing whether one of their members changed his behavior (changed his usual way of life, changed his hairstyle, put on a beard, began to wear specific clothes, began to practice religion differently than he had previously done or changed religion). In certain cases, in dysfunctional families or children without parents, such changes can be noticed by social workers or from employees in the orphanage.

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[30] Schmid. A.P., *"Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review"*, ICCT Research Paper , Hague: International Centre for Counter-Terrorism 2003, p.26

Likewise, such personality changes can be noticed by their professors or clerics in religious buildings who may notice some of their practices that are not inherent in their religion.

If a person is in detention or imprisonment, changes indicating that a person is "hung on the hook" of radicalization can also be noticed by employees who monitor them daily.

Medical staff also plays an important role on detecting radicalization during medical examination when they may notice some injuries from trainings where people are in the phase of radicalization, or tattoos and signs indicating that this person is radicalized or in a phase of radicalization.

In general, the indicators for recognizing the radicalization process fall into three general categories: identity, ideology and behavior.

People who pass through the process of radicalization are noticeable because of changes in their personal appearance or because of the change in their personality and identity. Most often, manifested changes, which can be noted by police officers, and in some cases even ordinary citizens who previously knew the people who were radicalized are the following[31]:
• Changing names (use of aliases that sometimes refer to their ideological examples);
• Changing the style of clothing (long coats, shawls, pants to the ankle);
• Changing the physical appearance (growing hair, beard, etc.);
• Tattoos, badges, symbols that have a radical background;
• Have frequent contact with leaders of radical groups;
• Possession of propaganda material with radical content - pamphlets, books, DVDs;
• Changes in religious practices;
• Participating in private meetings with people for whom there is information that are radicalized;
• Using the Internet for specific purposes (social networks and groups, as well as rooms for conversations with radical content);
• Glorification of torture or violence;
• Changing the pattern of traveling or staying in certain areas (e.g. traveling or staying in conflict areas);
• Open expression of extremist views (participation in radical demonstrations, listening to radical music groups);
• Isolation from society and association with new peers and groups;
• Changing attitudes when interacting with other people - using radical or specific terminology);

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[31] Ministry of Interior of the Republic of Macedonia. Handbook for Trainers *"Prevention of violent extremism and radicalization that lead to terrorism through community policing"*, Skopje, p.13

• Performing minor offenses in order to show disrespect of the laws, government or society;

6. National Strategy of the Republic of Macedonia for the Prevention of Violent Extremism (2018-2022)[32]

In the Republic of Macedonia in February 2018, the National Strategy of the Republic of Macedonia for the Prevention of Violent Extremism (2018-2022) was adopted, which is in accordance with the United Nations and European Union Strategies for the Prevention of Violent Extremism and in cooperation with regional and international partners who supported the National Committee for the Prevention of Violent Extremism and the Fight against Terrorism (NCPVEFAT).

The strategic priorities of the Republic of Macedonia in regard to the prevention of violent extremism (PVE) and the fight against terrorism (FAT) are prevention (inflows of foreign terrorist fighters and activists, as well as the basic reasons for radicalization), protection (people, their property, and critical infrastructure, potential and growing threats), prosecution / execution (threats of violent extremism and terrorism - interruption, reduction, separation and defeat down to their root, shelters and places where they pose a threat to people and infrastructure), response (actively, aggressively and always in a manner that is transparent and in accordance with the law in spirit of solidarity and in terms of the victims needs. The role and responsibility of NCPVEFAT is to provide coordination and cooperative planning and action on more levels in the prevention of violent extremism and the fight against terrorism.[33] The strategic priorities of the Republic of Macedonia regarding the prevention of violent extremism (PVE) and the fight against terrorism (FAT) can only be achieved through preventive action and holistic approach of all relevant institutions in the Republic of Macedonia (family, schools, universities, religious leaders and institutions, MIA, MOD, social services, medical staff, NGOs, etc.).

Conclusion

As we have seen before, there is no generally accepted definition about what constitutes radicalization but most of the authors agree that it is a process. Also most of the authors in their perceptions of radicalization noted that with radicalization itself,

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[32] See also: Government of the Republic of Macedonia, National Committee for the Prevention of Violent Extremism and the Fight against Terrorism, *"National Strategy of the Republic of Macedonia for the Prevention of Violent Extremism (2018-2022)"*, Skopje, 2018
[33] Ibid

there is a change of personality, meaning changing the previous way of life and habits, and accepting a new way of living, habits and acts that the person never did before. Many of the authors, in their speeches emphasize that with radicalization, people accept the most frequently defined violent, radical ideas and attitudes that can further result in the commission of a terrorist act or a violent crime.

In our opinion, radicalization is a process, in which the person or the particular group accepts certain ideas and attitudes that are radical, in other words they accept the use of undemocratic or violent means, including terrorism, in order to achieve a previously defined ideological, religious, political or other type of goal.

Radicalization as a process is one of the drivers that contribute certain individuals and groups to accept certain radical ideas and to apply them. The reasons for a person to accept certain radical ideas, and then to take certain acts are different. Often, certain persons, mostly young, are disappointed by everyday life and the processes occurring in society, whereby they involve to certain groups that have their own ideology. In these groups, they express their anger and their frustration. Over time, people are radicalized, felt powerless, gains a stronger positive sense of self, experiences belonging and acceptance, obtains purpose and skills, and as a result of adopting the group beliefs, values and norms, incorporates the group into his own social identity.

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