Ideology, framing processes, and Islamic terrorist movements

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"Islamic terrorism" is itself a controversial phrase, although its usage is widespread throughout the English-speaking world. As has been noted, Islamic political fundamentalist movements are a twentieth-century development. Not surprisingly, the majority of these movements are of the Sunni variety. Of the 175 Islamic fundamentalist groups (mainly of the political variety) in the Arab world as identified by Dekmejian from 1970-1995, only 32 were Shiite fundamentalists (with an additional four having both Sunni and Shiite followers). Most terrorist Islamic groups today, derive their ideology from his writings. Interpretations of the Qur’an. The role played by the Qur’an, Islam’s sacred text, in opposing or in encouraging attacks on civilians is disputed. Islamism as social movement. I. Thomas Olesen. Social Movement Theory and Radical Islamic Activism. II. Farhad Khosrokhavar. In fact, radicalization processes often involve an increasingly violent interpretation of Islam and Islamic texts on the part of individuals and/or organizations. The paper focuses on the radicalization processes that are typically referred to as homegrown. “Homegrown radicalization” involves individuals born and raised in the West. We argue that the monolithic use and application of the concept of ideology to Islamic terrorist movements is of questionable analytic utility because it tends not only to ignore ideological variation and flexibility among these movements, but also glosses over the kind of discursive work required to articulate and elaborate the array of possible links between ideas, events, and action. By focusing on framing processes as key discursive mechanisms, we attempt to advance our understanding of the diverse ideological work required to facilitate the mobilization of jihadi militants as well as provide the motivation to commit sensational acts of violence such as suicide bombings.

Citations

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References

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