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Religion, Diversity
and Radicalisation

PREVENTING RELIGIOUSLY INSPIRED VIOLENT
RADICALISATION IN WESTERN EUROPE AND
AUSTRALIA: WHAT WORKS AND WHAT DOES NOT
WORK

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GUIDING QUESTIONS

- *How do the type and nature of state-religion relations influence the effectiveness of preventing violent radicalisation strategies?*
- *What trends can we discern in Western Europe and Australia that make a difference in preventing or failing to prevent violent radicalisation?*
- *What insights from Western European and Australian approaches can help us think about effective prevention practices?*



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**VIOLENT
RADICALISATION:
RELIGIOUS
DIVERSITY IS NOT
THE PROBLEM**

- *For both Australia and Western Europe, little to suggest that countries that are accommodating of religion and religious diversity in the public sphere are more or less likely to contain religiously inspired radicalisation.*

CHARACTER OF STATE-RELIGION CONNECTIONS DOES MAKE A DIFFERENCE

- *Absent/negative connections = alienation, disenfranchisement, frustration, resentment*
- *Positive connections = work to oppose radicalization (of different types), promote belonging and democratic engagement*



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The Burkini ban in France, August 2016

Source: www.independent.co.uk

TRENDS IN WESTERN EUROPE



limitations placed on the freedom to manifest religion in public space

the state imposing extra conditions on Muslim organisations and mosques and subjecting them to increased interference

tendency to associate radicalisation with social issues and welfare, especially in connection with Muslims



TRENDS IN AUSTRALIA

Interfaith and intercultural **dialogue and connection** actively encouraged at policy and community levels

Policy focus on combatting support for **violence-based beliefs and behaviours** rather than changing beliefs and ideas

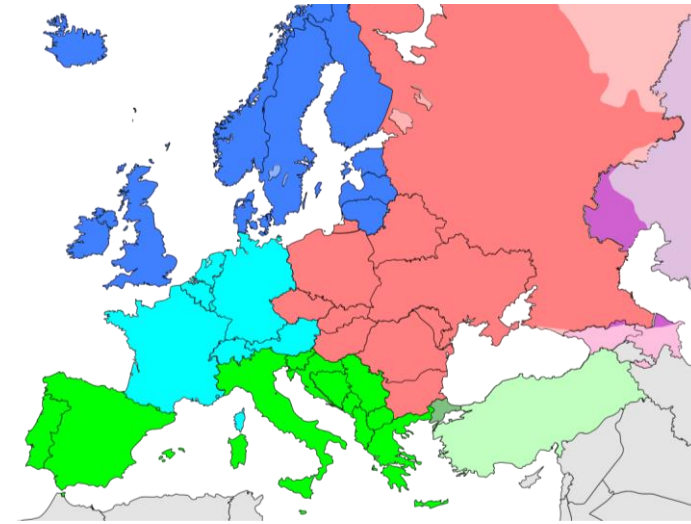
But: legislation and policy continues to emphasise 'religion' as a VE motivator, **securitising Muslim communities** as a result

SUMMARY POINTS



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POLICY RECOMMENDATIONS