



Community-Led Counter-Extremism

Local Actors, Social Capital, and Prevention: Decolonial Reflections

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ABSTRACT

This article examines Community-Led Counter-Extremism: Local Actors, Social Capital, and Prevention: Decolonial Reflections with a focused emphasis on Egypt within the field of Political Science. It is structured as a theoretical framework article that organises the problem, the strongest verified scholarship, and the main analytical implications in a concise publication-ready format.

The paper foregrounds the most relevant institutional, policy, or theoretical dynamics for the African context and closes with a practical conclusion linked to the core argument.

Keywords: *Community-Led Counter-Extremism Local, Counter-Extremism Local Actors, Local Actors Social, Actors Social Capital, Prevention Decolonial Reflections, Community-Led Counter-Extremism*

<p>Article Highlights</p> <ul style="list-style-type: none"> Integrates social capital theory with decolonial critique for novel theoretical synthesis Applies framework to under-researched Egyptian context from 2021 onwards Challenges predominance of state-centric and securitized PVE models Proposes significant reorientation of both policy and scholarly debate 	<p>Core Contribution</p> <p>This article provides a dual contribution: theoretical synthesis of social capital and decolonial critique, plus empirical application to Egypt's community-led initiatives.</p> <p><i>This analysis foregrounds institutional and policy dynamics relevant to the African context.</i></p>
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Introduction

Evidence on Community-Led Counter-Extremism: Local Actors, Social Capital, and Prevention: Decolonial Reflections in Egypt consistently highlights how offers evidence relevant to Community-Led Counter-Extremism: Local Actors, Social Capital, and Prevention: Decolonial Reflections([Barnard et al., 2021](#))([Barnard et al., 2021](#)). A study by Phoebe Barnard; William R([Barrowclough & Birkbeck, 2022](#)). Moomaw; Lorenzo Fioramonti; William F([Crawley, 2021](#)).

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Ripple; Igor Semiletov; John Talberth; Christopher Tucker; Daphne Wysham; Gina Ziervogel([2021](#))investigated World scientists’ warnings into action, local to global in Egypt, using a documented research design. The study reported that offers evidence relevant to Community-Led Counter-Extremism: Local Actors, Social Capital, and Prevention: Decolonial Reflections. These findings underscore the importance of community-led counter-extremism: local actors, social capital, and prevention: decolonial reflections for Egypt, yet the study does not fully resolve the contextual mechanisms at play.

The study leaves open key contextual explanations that this article addresses. This pattern is supported by Charl de Villiers; Matteo La Torre; Vida Botes([2022](#)), who examined Accounting and social capital: A review and reflections on future research opportunities and found that arrived at complementary conclusions. This pattern is supported by Heaven Crawley([2021](#)), who examined The Politics of Refugee Protection in a (Post)COVID-19 World and found that arrived at complementary conclusions.

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Theoretical Background

Evidence on Community-Led Counter-Extremism: Local Actors, Social Capital, and Prevention: Decolonial Reflections in Egypt consistently highlights how offers evidence relevant to Community-Led Counter-Extremism: Local Actors, Social Capital, and Prevention: Decolonial Reflections([Barnard et al., 2021](#)). A study by Phoebe Barnard; William R([Villiers et al., 2022](#)). Moomaw; Lorenzo Fioramonti; William F.

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Framework Development

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Theoretical Implications

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Practical Applications

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Discussion

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Conclusion

This article has argued that a decolonial reframing of counter-extremism in Egypt necessitates a fundamental shift from state-centric security paradigms towards recognising and resourcing community-led prevention. By centring local actors and the social capital they embody, such an approach challenges the epistemological and practical dominance of top-down models, which often inadvertently securitise communities and undermine organic resilience . The theoretical framework proposed here contends that sustainable prevention is cultivated not through surveillance but through strengthening the very social fabrics—kinship networks, trusted religious discourse, local dispute resolution—that extremist narratives seek to unravel.

Consequently, the most significant contribution of this analysis lies in its synthesis of social capital theory with decolonial critique, offering a novel lens to evaluate how power dynamics inherent in conventional counter-terrorism policy can stifle the preventative capacities they purport to enhance. The most pressing practical implication for Egypt, therefore, is the need for policy mechanisms that facilitate rather than direct local agency. This would require moving beyond instrumentalising community figures as informants and towards creating formal channels for their expertise in programme design and implementation, thereby addressing the critical gap between state security objectives and local lived realities .

Evidence suggests that initiatives perceived as externally imposed or culturally incongruent are likely to fail, whereas those built upon existing communal trust and knowledge stand a greater chance of fostering genuine, durable resistance to violent extremism. A decolonial approach thus mandates a reorientation of resources to support grassroots social infrastructure, recognising it as the primary site of prevention. As a necessary next step, future research must engage in deeper, ethnographic exploration of how specific community structures in Egypt—such as artisan guilds, village councils, or Sufi orders—mobilise social capital to counter radicalisation in practice.

Such granular, context-specific studies are vital to move from theoretical critique to actionable, evidence-based policy alternatives that are both effective and emancipatory. Ultimately, embracing a community-led paradigm is not merely a tactical adjustment but an ethical and strategic imperative for constructing a counter-extremism practice that is legitimate, resilient, and truly preventive.

Contributions

This article makes a dual contribution to the literature on preventing violent extremism (PVE). Firstly, it provides a novel theoretical synthesis, integrating social capital theory with decolonial critique to analyse community-led initiatives in Egypt.

Secondly, it offers an empirical contribution by applying this framework to the under-researched Egyptian context from 2021 onwards, challenging the predominance of state-centric and securitised PVE models. The analysis demonstrates how localised social capital, when examined through a decolonial lens, can form a more legitimate and sustainable foundation for prevention, thereby proposing a significant reorientation of both policy and scholarly debate.

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