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**Migrating the Dialogue on Islamic Radicalization away from Immigration**

***Interpretation (32 words):***

The rise of Islamic radicalization is not solely driven by an increase in religious migrants. Ostracism, discrimination, and socioeconomic class, play a larger role in radicalizing both foreign and native religious believers.

***Analysis (421 words):***

Religious radicalization is a global concern in the twenty-first century. As acts of violence carried out in the name of religion, particularly Islam, continue to rise, societies strive to understand the causes of this radicalization. Many Western leaders have determined that the increase in Muslim migrants is to blame for the increase in Islamic radicals within their countries (Celermajer 2007, p. 105). This focus on immigration ignores the growing number of “homegrown” radicals, people native to the country where they engage in radical activities. Moreover, radicalization is a complex social and psychological process that has little to do with the sheer number of Muslims in a country (Bhui, Warfa, & Jones 2014, p. 9). Other factors, such as ostracism, discrimination, and socioeconomic class, are more significant determinants of radicalization than population size.

The erroneous association of Islam with radicalism and irrational violence has led to a dramatic rise in religious-based ostracism and discrimination, towards both native and immigrant Muslims, in much of the Western world (Celermajer 2007, p. 105; Knapton 2014, p. 39). In turn, those ostracized individuals become more vulnerable to radicalization as they are no longer able to satisfy their needs for belonging, self-esteem, control, and meaningfulness (Knapton 2014, p. 40). Interviews with Muslim residents of Europe and the U.S. determined that those who perceived Western hostility or experienced discrimination were significantly more likely to view suicide bombings as justifiable (Victoroff et al. 2012, p. 799). The results of these studies have less to do with the number of Muslim migrants and more to do with the resultant sense of personal victimization, which is widely seen as the first stage of radicalization (Knapton 2014, p. 43).

Another important factor in religious radicalization is socioeconomic class. A large-scale survey of Muslims living in France, Germany, and the UK found that the affluent and the unemployed were the most likely to express fundamental views, regardless of their immigration status (Deckard & Jacobson 2015, p. 414). For example, the likelihood of a respondent’s “willingness to sacrifice personally—including their own lives—for their faith” increased by 40% with each increase in affluence bracket (Deckard & Jacobson 2015, p. 427). Bhui, Warfa, & Jones (2014) also found that Muslims living in the UK with higher incomes and in education rather than employment were more likely to espouse radical sympathies (p. 6). Neither of the two surveys found evidence of a difference in radical thinking between native and immigrant Muslims, implying that socioeconomic class plays a larger role in predicting radicalization than immigration status.

***Evaluation (31 words):***

The Deckard and Jacobson (2015) study had respondents self-select affluence level without clear guidelines and Vicoroff et al. (2012) analyzed interview results collected by another research group which limited their conclusions.

***Inference (30 words):***

The radicalization of a single person has local consequences on those who suffer directly from that person’s actions, as well as global consequences from the political response to those actions.

***Explanation (35 words):***

The radicalization of religious believers is a serious threat around the globe. World leaders need to shift their focus from immigration to the more important factors in radicalization, such as ostracism, discrimination, and socioeconomic class.

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