CCSS Insight

No. 01 January 2006

Countering Radicalization

Communication and Behavioral Perspectives

By D. Elaine Pressman

Colophon
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Abstract:

The paper examines the interaction of communication, behavior and attitudes in relation to the radicalization process and proposes approaches to counter radicalization. Junctures are identified where the radicalization process can be interrupted. Ten indicators of the failed integration process are identified and postulated as contributing triggers at the onset of the radicalization process. These indicators are developed within the context of a quantifiable model of social integration. The Social Integration Measure (SIM) is applied to quantify the degree to which social integration has successfully occurred and to highlight risk factors contributing to a predisposition to active participation in the radicalization process. A related tool, the Acceptance of Immigrants Measure (AIM), which is used to quantify the acceptance level of immigrants by historically native residents of a country, is also described. Utilization of the two measures quantifies existing gaps between communities. The SIM, used independently, can yield quantified information relating to risk factors in groups such as second and third generation "home born" citizens from immigrant backgrounds. The quantifiable approach permits impact analyses following terror incidents, governmental policy initiatives, and social program implementation. The model is particularly relevant within the context of integration problems in many European countries, but has broader geographic application. Counter-radicalization actions are suggested, and modification of social language use in the political arena and by media is proposed.

Countering Radicalization

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While nothing is easier than to denounce the evildoer, nothing is more difficult than to understand him
Fyodor Mikhailovitch Dostoevsky

1 Introduction

Radicalization and its follow-up action have been observed throughout history.[1] It is a behavioral process and is likely to persist. It has been suggested that this is so because "human nature is what it is"[2] What exactly is this "human nature" and how does it relate to radicalism and radicalization? Rhetoric alone is not giving us answers.

Radicalization is a process in which communication plays a central role. As a result communication processes and patterns deserve careful attention in any analysis of the radicalization process. Communication patterns will necessarily be involved in approaches to counter radicalism and radicalization. How then does behavior and communication interact in radicalization? Where are the juncture points where they can be interrupted? How well are our messages to counter radicalization getting through?

The terms "radicalism" and "extremism" are used interchangeably even in dictionaries. In Intelligence circles these words are differentiated. The Dutch Intelligence Service (AIVD) suggests that although radicalism and extremism are related, "the latter term has an almost exclusively negative connotation, whereas this does not always have to be the case with the former".[3] Radicalization is explicitly seen as a (one-way) process and not as a state. Questions arise concerning this process. Is it possible to short-circuit the process from ideology to response? What are the motivational components of the radicalization process? Can our understanding of the communicative behavior of radicalization provide new approaches to countering this process?

Radicalism is defined as "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). The process of radicalization is a person's (growing) willingness to pursue and/or support such changes himself (in an undemocratic way or otherwise), or his encouraging others to do so".[4]

Three components of this definition are noteworthy. First, "radicalization" involves **behavior** (pursuit and support). Second, it involves the **communication process** (the encouraging of others). Third, it involves the **individual** and **attitudes** relating to society (a person's willingness and far-reaching changes to society). In countering radicalization, the interaction of behavior, communication and attitudes need to be involved.

Despite the sizeable body of literature on terrorism which has accumulated, the research has been described as "impressionistic, superficial, and often pretentious, venturing far reaching generalizations on the basis of episodic evidence".[5] It is estimated that 20 percent of published articles are providing new knowledge about terrorism.[6] There is a need for more objective and systematic analysis that provides new information about terrorism and by extension about the process of radicalization. Systematic and quantifiable approaches to measure and to describe attitudes, motivations and social responses can be pursued. Measures can be constructed which delineate critical indicators. Communication systems, processes and content can be approached in analytical ways. Baseline data can be obtained from which attitudinal changes in radicalization and de-radicalization can be quantified. Such an approach permits more objectivity in assessing the impact of counter-radicalization strategies. Radicalization, like terrorism is a complex and difficult topic to investigate. Controlling the multiple, multi-faceted, and complex variables is a daunting task. Yet it must be attempted. Such attempts, while likely imperfect initially, are a

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[1] Laqueur, Walter: *No End to War: Terrorism in the Twenty-First Century*, Continuum, NY, 2003, pp. 7-10.

[2] Silke, Andrew: "Becoming a Terrorist" in *Terrorists, Victims and Society*,, Wiley, 2003, p.51.

[3] AIVD: *From dawa to jihad*, General Intelligence and Security Service, The Hague, December 2004, p.14

[4] Ibid: p.13.

[5] Schmid, A.P., and Jongman, A.J.: *Political Terrorism*, 2nd ed., North Holland Publishing, Oxford 1988, p.177.

[6] Silke, Andrew: "The devil you know, continuing problems with research on terrorism". *Terrorism and Political Violence,* 13(4), pp.1-14.

worthwhile pursuit. Reliable and valid data are more useful for intelligence services, security forces, and government planning.

Much of the analysis and attention to communication as it relates to radicalization heretofore has been concerned with what can be called "reactive communication". Intelligence services monitor communication through SIGINT. Telecommunicated messages are intercepted and analyzed to provide finished intelligence. The internet is monitored to identify chat groups, extremist websites and messages. Text messages are intercepted for content analysis. Audio and video-tapes are analyzed for message and source. The acoustic features are analyzed for speaker identification and message veracity. What all these analyses have in common is that they are reactive procedures to messages prepared and sent. The information obtained is necessary but not sufficient. Can other options be considered that use communication preemptively and proactively?

1.1 Current Approach

It has been suggested by intelligence professionals that attitudes of immigrant communities are a precipitating factor in radicalization. Do we have reliable immigrant group specific information about the attitudes of second and third generation children of immigrants concerning, for example, how accepted they feel in the Netherlands or other European countries?

The head of the AIVD, has suggested that one way to counter radicalism in the Netherlands "is to make young Muslims feel welcome".[7] How can that goal be translated into actionable behavior? How can we measure the impact of any initiative designed to make them feel more welcome? How welcome or unwelcome do the young Muslim youth feel in the Netherlands or other countries in the west? What are the attitudes of the Dutch and other EU nations native populations towards welcoming Muslim immigrants into their midst? Are attitudes changing? Unless we can establish baselines and measure change, we will not know.

Anecdotal reporting, analysis and profiling of personality and behavioral characteristics of extremists and terrorists have greatly enhanced our understanding of the terrorist and terror networks.[8] Such analyses, by their very nature, occur after the terrorist has been identified and captured. Alternatively, the psychological analysis is done postmortem. This analysis necessarily involves speculation. Data obtained before the radicalization process is complete is limited.

It is proposed that an attempt be made to obtain such structured and quantifiable self-report data from individuals in high-risk groups for radicalization. A first approximation to such a structured approach is described in this paper. A measuring instrument is developed which is predicated on the assumption that there are identifiable indicators in the failed integration process that can be quantified. These indicators can be rated. A measure of social integration results. Further evaluation is required to establish a definitive correlation between this measure and the radicalization process. However, it is generally accepted by experts that failed integration, frustration within the host society, identity issues, and conflicting values with western democracies are contributing factors to radicalization. This model captures a quantitative picture of these indicators.

The developed Social Integration Measure (SIM) builds on information related to social integration failure and quantifies the self-perception of the individual through a rating scale. Ten indicator scales are identified. Personal attitudes toward society, feelings of acceptance and integration, the self-perception of being welcome within the society and other indicators related to the integration process are quantified in a response questionnaire. A mathematical model of the measure is provided in the appendix.

Weightings for the indicators are proposed in the model. The weightings reflect the relative importance allocated to each of the indicators by experts in relation to the integration process and relevance to radicalization. Weightings can be altered subsequent to experience with the measure and additional input from experts in the intelligence and security field.

Preliminary applications with the instrument yielded useful descriptive information from respondents as well as numerical ratings. The descriptive information obtained during interviews was volunteered while respondents were active in their decision making process. This information, collected as a secondary aspect, provides useful information for intelligence analysis when it relates to the radicalization process. The measure is adaptable to computer-based administration. It can be administered over the internet to collect data. Access to the large data base makes this an attractive option although such administrative

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[7] Quotation from Sybrand van Hulst in "Anti-Islamic rhetoric helps radicalization", www.expatica.com, February 10, 2005.

[8] Sageman, Marc: *Understanding Terror Networks*, University of Pennsylvania Press, Philadelphia 2004.

strategies lose the human interaction and the secondary information acquired through interpersonal administration. Internet questionnaires in the Netherlands have proved successful as illustrated by the recent survey *21 minuten.nl.*[9]

Caution must be exercised in interpreting initial results using the SIM measure. The outcome of testing will not provide a definitive answer to countering radicalization. It will provide additional structured information useful in the counter-radicalization process.

Different types of data analyses are possible with the measure. Comparisons can be made between attitudes of same group members and attitudes of members of different groups. The results of such analyses may highlight the more sensitive scales for weighting. Indicator clusters may also prove sensitive as a predictor of radicalization. The overall SIM measure can yield information on attitudinal trends. SIM measures on one indicator, for example, can be compared for different age groups of second and third generation individuals from immigrant backgrounds with the same religious and ethnic background. Similarly clusters of indicator measures or the entire SIM measure can be compared between or within groups.

It is assumed that attitudinal and integration differences exist between immigrant groups in the Netherlands and elsewhere in Europe. With data on the individual indicators, it is possible to describe and quantify these differences. This approach enhances our current understanding of what is different and which indicators are proving critical in radicalization-based investigations.

1.2 Sections of the Paper

The paper consists of seven sections. Section 1 includes an introduction to the theoretical and applied approaches employed in the paper to analyze the radicalization process. This section also introduces the approach taken to identify strategies to counter this process.

Section 2 consists of a description of the communication process and highlights problems in the communication system which facilitates the process of radicalization. Potential targets for counter radicalization are identified. Radicalization which has been defined as a one way process is related to the two way communication process in a symbiotic manner.

In Section 3 the importance of using objective approaches to describe the attitudes of high-risk individuals is highlighted. The instrument developed quantifies attitudes on ten indicators of integration and is described. The social integration score which results from the administration of this measurement instrument is discussed. This measure is referred to as the SIM score. High-risk target groups for analysis are identified. An illustration of how this procedure can be used to establish baseline information on attitudes relevant to the risk criteria for radicalization is discussed. The utility of such measures for impact analysis subsequent to community or government initiatives is addressed in this section.

Section 4 relates to the development of the AIM scale. This tool applies the concept of the SIM scale to indigenous populations in a country. The AIM instrument, which quantifies the level of acceptance of immigrants by non-immigrant members of the community, is described. The AIM instrument yields a numerical value which is the measure of how accepting non-immigrants are of immigrants in their community. The AIM instrument uses the same indicators as those used in the SIM instrument which was described in Section 3. The AIM tool seeks to determine how accepting the non-immigrant feels toward immigrants as compared to the SIM measure which measures how accepted the immigrant feels within the community. Quantifiable gaps between immigrants and native residents will contribute useful information concerning the failed integration process, the nature of the perception of marginalization and identity problems and hence be relevant to the radicalization debate.

In the Netherlands, two groups within the population are existing side-by-side. They are the *autochtonen* or native or indigenous individuals and the *allochtonen* who are defined as the foreigners or immigrants.[10] Throughout Europe there appears to be a growing divergence between native and immigrant populations. Second and third generation immigrants in European countries such as France, Germany, the Netherlands, England are not being adequately integrated nor accepted. The focus for this failure has been on the resistance of immigrant groups to integrate. The AIM approach illustrates that this focus is too narrow.

Section 5 presents selected case studies to illustrate the AIM and SIM measures. Illustrative examples

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[9] This survey was undertaken in a seven week period from January 17th to March 6th 2005. 150,000 respondents filled in the survey under the name "21 minuten.nl". The survey was an undertaking of McKinsey & Company, Planet Internet, NRC Handelsblad, Algemeen Dagblad, FHV BBDO and MSN. They reported that a large share of the respondents had concerns about the integration of immigrants.

[10] Martin, W., Tops, G.A.J., Bol, J.L., and Schrama, M.H.M.: Groot Woordenboek, Nederlands Engels. Van Dale Lexicografie, Utrecht, p.65.

from the immigrant community and the indigenous community are reported and analyzed. The AIM case report illustrates an example of barriers to integration present in the attitudes of host populations. The low acceptance values concerning immigrants and their integration is shown to be contributing to the "failed integration" process. An example of the attitudes of an immigrant respondent is illustrated. Here obtained ratings identify the degree to which individuals feel welcome or unwelcome in society or the stigma associated with being labeled "foreign" when you are home-grown. Case examples in this section are meant only to be illustrative of the type of information that is possible to be obtained using the instruments developed.

Statistics on integration are being reported both by the EU and in member state studies. In the Netherlands, the Jaarrapport Integratie 2005, provides such statistics.[11] The data presented goes beyond demographic and statistical reporting. Information is provided on education and interaction between groups, and some attitudinal information. The concept of the SIM and AIM is intended to augment such information.

Section 6 addresses the question of language use within society. It is suggested in this section that language use, which is at best insensitive and at worst discriminative to second and third generation citizens of immigrant background, is a precipitating factor in generating the climate in which radical ideas receive a sympathetic hearing from high risk groups. Radicalization of native-born second and third generation immigrants is also looked at within the framework of language, thought and alienation. Language use by government and society is implicated in the radicalization process. The impact of semantic labels on identity problems is raised. The importance of assessing the implications of language use within society to decrease radicalization is discussed.

Section 7 deals with proposed counter-radicalism approaches. Proposals are listed and discussed which illustrate directions that can be taken. These proposals interface with the areas of communication and behavioral approaches taken in the paper. Counter-radicalization measures are recommended.

2.0 Communication and Radicalization

Control the human communication process and you can eliminate the propagation of radicalization

2.1 Problems in Communication concerning Radicalization

Communication is the process of transmitting information. Three basic problems have been identified in the theory of communication. These include the technical problem, the semantic problem and the effectiveness problem.[12] The technical problem relates to how accurately the symbols of communication can be transmitted. This relates to the medium of communication over telecommunication networks as well as the written and spoken word. The semantic problem of communication relates to how precisely the transmitted symbols convey the desired meaning. The effectiveness problem relates to how the received meaning affects conduct in the desired way.

In counter radicalization activities, we have identified the transmission problem. Intelligence services are active in identifying where the message is coming from and how it is transmitted. The messages are being intercepted and the goal is to identify the senders. Intelligence services monitor the internet, telecommunications traffic, media, and religious rhetoric in communities. Content is analyzed and counter measures have been taken to eliminate inciting to radicalization in mosques, to close down extremist internet sites and to monitor and intercept messages transmitted through telecommunications.

Less attention has been focused on the semantic and effectiveness problems of communication transmission as pertains to the radicalization process and counter activities. Semantic problems are concerned with the identity or close approximation of the meaning of the receiver as compared with the intended meaning of the listener.[13] This has been conceived of as a "deep and involved situation" even with dealing with speech on a one-to one basis. If Y does not understand what X says, there can be major ramifications. This is often evident in international diplomatic negotiations, semantic disconnects are evident in the current "war on terror", and they play a role in government attempts to counter radicalization within immigrant and home-grown radical population groups. Let us consider the government attempts to promote "integration" or "constructive participation" within western society. Do we understand the semantic dimensions of these words for the young second or third generation Muslim

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[11] SCP, WOD and CBS: *Jaarreport Integratie 2005,* Den Haag, September 2005.

[12] Shannon, C.E. and Weaver, W: *The Mathematical Theory of Communication*, University of Illinois Press, 1963, pp.1-5.

[13] Ibid. p.4-5.

in the west? Is his/her meaning the same as the politician sending the message? How are the terms defined? Are they defined at all?

In preliminary interviews with immigrants and individuals with immigrant backgrounds, respondents had difficulty understanding what the government actually meant by the terms being used. For recent immigrants the focus was on surviving within a new environment. Surviving required support from home communities. One immigrant commented that after two years the government official told her "dossier gesloten", (file closed) and no further integration support was provided by the "gemeente" (municipality). How does one integrate when required ongoing support by necessity is provided only from the original immigrant community?

Government officials, politicians, press, and media commentators all use jargon in communication with our immigrant populations. Do we really know what is meant by the term "western social values" that the government wants accepted by immigrant communities? One or two are mentioned at times, and topics such as women's rights, and religious tolerance are given as examples. Do we assume too much knowledge and awareness in the immigrant communities or even interest? In the Netherlands, the discussion over the last five years has frequently turned to the Dutch terms of "normen" and "waarden" (norms and values). Preliminary interviews revealed that indigenous Dutch residents cannot define nor differentiate what these "norms and values" are. Native Dutch residents surveyed could not cite consistent examples of what the norms and values were. University educated professionals had difficulty explaining what the terms meant. Respondents had a general idea of meaning but clarification was not forthcoming. If semantic problems pertaining to integration exist for native residents, we can comfortably assume that they represent a barrier to communication with immigrant populations.

The semantic factor, however, is no obstacle in the radicalization process. Here imams or extremists are sending messages that are received as intended. Here the terms are understood and the message received is likely a close approximation to the intent of the sender. Effectiveness of such messages is high with the desired reaction following the receipt of the message.

This effectiveness problem is directly relevant to radicalization. If radicalization is a process, there is a continuum from the message received to the resultant action in the process and the radical activities which follow. In the radicalization process the message is designed to affect conduct in a desired way. Western societies need to make sure that the messages that are sent out to immigrant communities address the effectiveness problem.

Psychological operations (PSYOPS) in the military environment are precisely focused on the effectiveness problem. It is often perceived as "black propaganda" despite the trend to focus on "truthful messages" to obtain the desired result.[14] Should western governments use "positive psychological-operations" domestically to counter the psychological operations that Muslim youth in western societies are being confronted with by jihadist and Al-Qaeda messengers? The United States has legal barriers to using PSYOPS against its own citizens, such is the negative connotation. Yet public information campaigns are acceptable. Is the semantic difference meaningful?

How much public information should be directed at "winning the hearts and minds" of our immigrant based populations? Should the negative connotation for domestic positive PSYOPS be removed and an acceptable definition agreed upon to promote messages to "the radical within" and high-risk groups for radicalization? Should western governments be sending strong messages domestically to counter the jihad messages citizens are receiving?

One such a campaign has been started in Saudi Arabia, where anti-terrorism ads target the Kingdom's youth.[15] The theme of the national multimedia public service campaign is similar to, but more intense than the "Just Say No" (to drugs) or "Friends Don't Let Friends Drink and Drive" campaigns in the United States. This campaign has the slogan "Just say no to terrorism". These ads were introduced in March 2005. The message is directed to the youth market where the danger is highest. It is an attempt to counter Al-Qaeda messages.

Weaver, in his follow-up discussion of Shannon's theory of communication commented that "it may seem at first glance undesirably narrow to imply that the purpose of communication is to influence the conduct of the receiver". But he points out that "in any reasonably broad definition of conduct, it is clear that communication either affects conduct or is without any discernible and probable effect at all".[16]

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[14] U.S. Army Civil Affairs and Psychological Operations Command: www.psywarrier.com/psyop.html pp.1-6.
[15] Shuster, Henry: The battle for Saudi hearts and minds. March 17, 2005 www.cnn.com/2005/WORLD/meast/03/08/schuster.column.
[16] Weaver W: Recent Contributions to the Mathematical Theory of Communications, in Shannon and Weaver, Op cit. p.3-4.

2.2 The Radicalization Process and Communication

The Communication Model of Radicalization can be represented schematically (after Shannon and Weaver) as in Figure 1. Model (A) schematically illustrates the sender of a message, the receiver of the message and the transmission channel. If the sender and the receiver have a common set of semantic and experiential referents (Y-Y), then assuming a reasonably unimpeded transmission system, there is a high probability that the message sent will be received as identical or as a close approximation. There is a high probability that the effectiveness of the message will also be high, resulting in an action outcome.
If there is substantial semantic distance between the experience and semantic referents between the sender and the receiver (Y-X), then the probability increases with the semantic distance that the message will not be received as a close approximation of the intent of the sender. Further, there is a problem with "effectiveness" resulting in a disconnection between the message received and the desired action resulting from the message. This appears more analogous to the situation of our governments communicating with Muslim youth in our cities. To counter radicalization within western democracies these two problems need to be resolved.

2.3 Psychological Interference in Messages

Communication between sender and receiver can be seriously impaired through another problem. This is the problem of psychological noise. Most people have experienced static or ambient noise while speaking on the telephone or while listening to radio or television. The result of this noise in the transmission system is that difficulty is experienced by the listener resulting in decreased intelligibility of the message (Figure 1b).
Sometimes the natural redundancy of language permits the reconstruction of the message. On other occasions the message is lost to the receiver. An analogous situation with "psychological" noise occurs in everyday life when someone has been speaking while you are preoccupied with other thoughts. The internal preoccupation masks out the message being sent and the communication process is disrupted. Dislike or anger at the speaker can also create psychological noise that will interrupt or diminish the accurate receipt of the message sent. The result is a distorted message or interference in the message to be transmitted. It may result in the message being totally blocked.
What is the psychological noise that is distorting the message of the Muslim youth in western cities? Can it be better understood, catalogued, combated? Much the same as different sets of semantic referents block messages, so does anger, hostility, mistrust and other psychological noise. Mohammed B. is described as an expert in terror analysis as "being a well-integrated Amsterdam man". [17] The surface structure may suggest integrated. The psychological structure may not. It will become more and more difficult to identify potential terrorists and to combat radicalization without knowing the attitudes and the psychological noise existing in potential recruits.
We often send implicit rather than explicit messages. In not wanting to offend or appear authoritarian, messages are often oblique rather than direct. This further detracts from the likelihood of messages being received? Implicit messages coupled with psychological noise blocks intended communication to high-risk groups.

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[17] Bakker, Edwin quoted in "Tolerance in the face of terror", www.expatica.com Nov. 27, 2005.
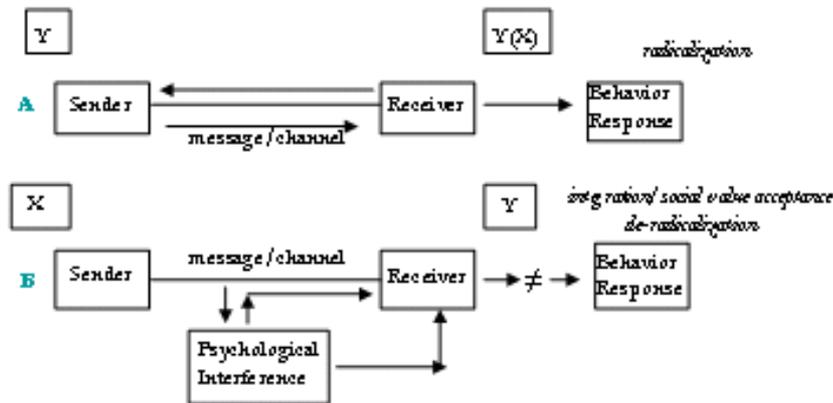
Communication-Radicalization Process

Figure 1. Communication-Radicalization Process (after Shannon and Weaver)

2.4 Radicalization Models: Traditional and Communication Oriented

Radicalization does not develop in a vacuum. Without communication it does not occur. It cannot occur. Thoughts are encoded into words. Words are constructed into messages. Messages are developed into ideology. Ideology is communicated. Propagation of the message occurs within the communication framework. How can the process be modeled? How does it work? How can it be interfered with proactively? How can destructive messages be short-circuited? What are the components of the process that can be manipulated?

Radicalization has been traditionally conceptualized within a social-political model. The root causes, the action and the solutions tend to be Macro-level oriented. Root causes are considered in terms of international political conflicts, economic hardship, social barriers, and political malcontent. The climate for unrest and radicalization results from these factors. Solutions are proposed at international meetings and domestically in the political sphere. Integration policies, job creation, political inclusion, improved economic situation and living conditions, improved intelligence, international intelligence co-operation, are but a few of the suggested solutions.

The Traditional Social-Political Model consists of the following components. Root causes and triggers are identified. Symptoms resulting from the root causes are described and analyzed. Action to counter these root causes and symptoms are hypothesized. Radicalization results from root causes, and is one of the symptoms which results. If unchecked, the radicalization will lead to extremism and violence. Counter measures are taken in line with the hypothesized causes. The focus in this model is on modifying the root causes, thereby eliminating the causal factor. Institutional strengthening, increased surveillance, bolstering intelligence and security, implementation of new policy and legislation in response to counter violence, follow from the analysis of the root causes and an attempt to counter the symptoms. There is merit in addressing social and political root causes, and increasing intelligence and security. The model, however, is short on some essential aspects. (Figure 2). An alternate model can be conceptualized that includes individual motivation and a differential diagnosis of causation.

Some commentators have suggested that explanatory models should focus on finding out more specifics about attitudes as recruiters prey on the psychological weaknesses of young men.[18] Poverty and injustice do play a role, experts have suggested, but it has also been observed that "this does not provide the key

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[18] Los Angeles Times, October 21, 2001.

that one is looking for".[19] If these socio-economic and political causes are not the key, then one has to go back to psychological motivations and attempt to clarify them further.

A communication-behavioral model of radicalization (Figure 2) is that attempt. It has as its focus the identification of targets for countering radicalization resulting from a differential analysis of proposed indicators.
Intervention to target undesired behavior and attitudes drives the action plan in counter radicalization. Comprehension is in the mind of the listener. There needs to be enhanced focus on ensuring that the intended message is received as sent. The message needs to be semantically appropriate, explicit and effective. The action plan is directed to modifying emotions as hate, vengeance, anger which result from perceptual experience.
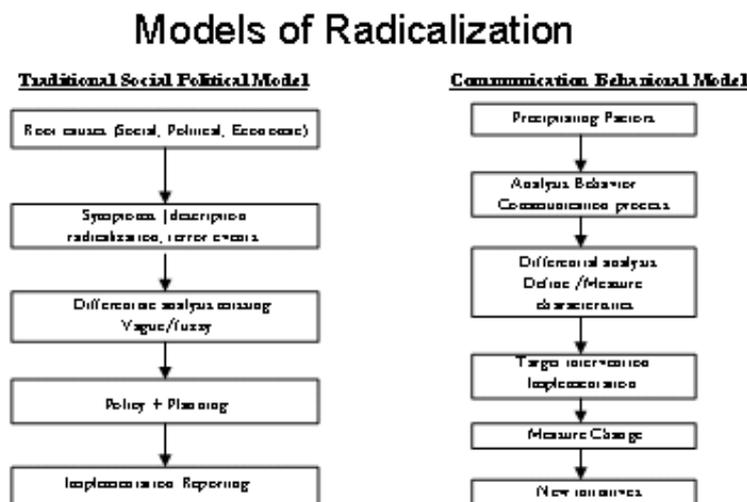

Figure 2. Models of Radicalization

If the messages being received on the internet and through other means of communication are shaping perception and radicalization, it seems only logical to focus a segment of our intervention at this juncture. Quantitative approaches to measure changes in behavior or lack of any change resulting from action plans or initiatives are important to include in any model. If change is not measured, the effectiveness of initiatives can not be evaluated. If initiatives are not evaluated for impact, modifications to enhance the efficacy of approaches to meet goals will be absent. New and better initiatives will be more likely following impact analysis.

2.5 The Transposition from Receiver to Agent-Initiator
In the radicalization process, the recruit is the target/ receiver of the message. The target must be prepared to receive the message through common exposure and semantic equivalence. High probability message conveyance to second generation recruits may require additional semantic and experiential exposure to relate to the radical message. It is this additional exposure that has been made available to Muslim youth in our open communicative society. Sermons from radical mosques, study sessions with radical imams, exposure to extremist videotapes and training abroad have fulfilled this function.
The danger in the communication process is the propagation factor. The agent who recruits is the initial sender of the message. The receiver in the process of radicalization transposes from the receiver to becoming the sender and recruiting others. Without strong competing messages from the host society, the propagation can occur rapidly. Information input in required at this point.
The message can be oral or written. In both cases it is an agent who sends the message to a recruit/receiver. In the radicalization process, the receiver mutates from passive receiver to active/ agent.

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[19] Laqueur, W: *No End to War*. Continuum N.Y. 2003, p.63.

The original message may originate domestically or from a foreign source. By the time of mutation the origin of the message is domestic (Figure 3).
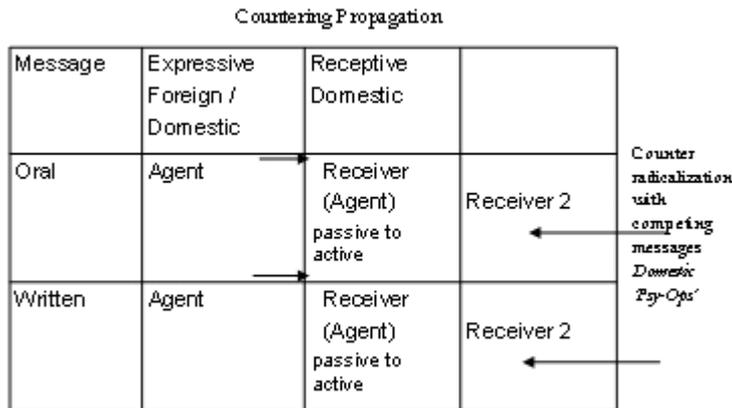

Figure 3. Radicalization Propagation and Communication

The greater the "western influence semantically and experientially" on a potential recruit, the greater the chance of semantic distance from radical thought. This psychological distance should interfere with receipt of the radical based message. Semantic and perceptual distance from radical ideology needs to be boosted within our societies in a proactive way. Social values need to be taught early and in a prolonged manner in schools, and through the media. Semantic vaccination can impede the transmission of radical-themed communication. It is proposed that direct, sustained socially dominant communication of shared social and moral values and goals be used more pervasively within our western societies. These messages need to be explicit, clear, concise, creative and consistent if they are to be effective. A sufficient amount of this type of communication does not exist at present. Instead, messages sent are frequently in the form of debates and media discussion rather than unequivocal messages. A recent report by the EU on anti-terrorism has begun to address this point. Action plans are under consideration.

3.0 The Measurement of Social Integration (SIM)

3.1 The Indicators of the SIM scale.
Indicators related to successful social integration were identified through consultation with intelligence and security professionals, and through examination of the available literature. Ten indicators were identified that relate to the process of integration. Failure of successful integration in member states of the EU has been identified as a factor in the radicalization process. It has been implicated in the violence and frustration of Muslim youth who appear to be on the outside of society even when they are second and third generation in the country.
A quantitative Social Integration Measurement (SIM) instrument has been developed using indicators. The object of the SIM measure is to quantify the level of self-perception relating to these indicators. Ten indicator/scales were identified. For each scale, a rating is obtained on a numerical scale reflecting the attitudinal evaluation by the respondent for each indicator. Every numerical point has a corresponding semantic label. There is no correct or incorrect value.

3.2 Measurement
The instrument was created on a 0-4 scale. On this scale, for each indicator, 0 represents not at all, 1 represents a slight level 2 represents a moderate level, 3 represents a substantial level, and 4 represents total or complete. This is not a representation of how an individual is perceived within the community. It is how they perceive their own situation. This is important for it is the perceived distance, self-perception

as an outcast, and frustration and anger that produces the fertile environment for radicalization. It is therefore the self-perception that needs to be measured.

Identity among young Muslim youth is a problem. This is an attempt to quantify that identity problem and relate it to integration problems and by extension to radicalization. The mathematical model for the SIM is provided in the Appendix.

The ten indicator scales are identified below.

3.2.1 Acceptance

The Acceptance Scale rating is based on the perceived level that an individual feels that he/she has been accepted into the society. The respondent provides a rating of 0 representing the feeling of not at all accepted into the larger society to a rating of 4 which is a perceived feeling of full acceptance. This scale has been judged an important measure in the preliminary importance weighting of the scales. A very low score is considered a precipitating factor for discontent and anger in second and third generation Muslim youth and other immigrants. This rating does not reflect government policy which endorses acceptance and integration, nor the view of community organizations which may believe they are providing a hospitable environment. The rating is important as it represents the reality of how accepted an individual does feel within the community. The notion of acceptance is a combination of many factors and experiences overt and covert, verbal and non-verbal in nature.

3.2.2 Welcome

The Welcome Scale seeks information on how the respondent interprets he is greeted in society. That is to say, is the respondent greeted with pleasure as in "welcome" or endured patiently and allowed to stay as in" tolerated"? Welcome is differentiated from acceptance which reflects something that is only more or less agreed to. An individual can feel accepted in society but not be made to feel welcome. An individual can feel tolerated and therefore not welcome. Certain groups of immigrants, particularly those from western countries maybe welcomed more than other groups of immigrants in a given country. If one is already a citizen, or born and educated in a European country and yet still not considered welcome, it is a danger zone. Radical ideology which is welcoming is an available option. A zero score on this scale represents a feeling of being unwelcome or tolerated. A value of 4 represents the feeling of being totally welcome.

3.2.3 Integration Level

How integrated do you feel in the general community of native citizenry? Do you participate in activities outside your own ethnic or religious group? Do you relate to the way of life in general? Are you able to function independently in society? Integration is not an easy word to define to immigrants, nor is it clear from the dictionary in actionable terms. The perception of how an individual is integrated into the whole is a very subjective psychological event. Psychological distance from the larger community is also subjective. It may appear that an extremist is fully integrated. His or her perception may be far from that. This was the case with Mohammed B., the convicted murderer of Theo Van Gogh in the Netherlands. In the rating range of 0- 4, 0 represents not feeling a part of the whole community and 4 represents feeling totally a part of the overall community.

3.2.4 Entitlement

Entitlement is to have a right to something. With citizenship come rights and privileges. When these rights are not acknowledged or withheld, the result is likely to be frustration. This frustration may be demonstrated in non-violent or violent actions. It can be hypothesized that the feeling of entitlement among immigrant communities is intensified with the duration of family residence in the country. That is, third generation immigrants may have a greater sense of entitlement than first generation immigrants and much more of a sense of entitlement than the original family members who immigrated. The greater the sense of entitlement, the greater the intensity and frustration level when these expectations are not realized. This accounts for the newly acknowledged danger of second and third generation home-grown extremists following the London bombings among other incidents in Europe, and the radicalization danger among some second and third generation citizens from immigrant backgrounds. This indicator may indeed prove one of the most sensitive in identifying high risk. On this scale 0 represents high frustration and a feeling that the respondent is entitled to services or opportunities within society that are withheld or unavailable and 4 represents that the individual believes he/she is receiving his/her just entitlement from society and from the government.

3.2.5 Equal Opportunity

The Equal Opportunity Scale rates the individual perception of fairness within professional and work life. On the scale a rating of 0 represents that very much discrimination is perceived by the respondent in his/her work life. A score of 1 would represent much discrimination. A score of 2 would represent some perceived discrimination. A score of three would represent very minimal discrimination in the workplace. A score of 4 would represent perceived equal opportunity.

3.2.6 Social Access

The Social Access scale refers to the perception of social barriers which an immigrant may feel exists within society. An immigrant may feel that there are clubs, sporting groups, athletic groups or other sectors within society from which they are excluded. This may be due to the fact that access requires subtle networking, or contacts that are not available. On the contrary, there may be no perceived barriers. On this scale 0 represents considerable social barriers perceived, and 4 would represent full social access within society with the intermediary values reflecting the range between these extremes.

3.2.7 Loyalty

This scale is the perception of the degree of loyalty an immigrant feels toward the country of residence. There may be a strong sense of loyalty to the country of citizenship, there may be shared loyalty with the country of origin, or there may be no feeling of loyalty. The issue of loyalty is related to identity, but it is an easier scale to which to respond. If one has no sense of belonging or identity, one would expect that the self-perceived loyalty rating would be low. Loyalty is akin to "allegiance" to the country. Upon assuming citizenship in some European countries, loyalty is not requested. Nor are the obligations and responsibilities of citizenship discussed with prospective immigrants. This should be reviewed. This scale attempts to obtain information on how an immigrant feels regarding their loyalty to their host country on the 0-4 point scale where no sense of loyalty would receive a 0 rating. A rating of 1 would represent a minimal degree of loyalty, a rating of 2 would represent some loyalty, a rating of 3 would represent a moderate degree of loyalty and 4 would represent a feeling of high loyalty. Second and third generation Muslim youth may well come from families where there was no sense of loyalty to the country they moved to originally, especially as they may have originally come for menial jobs with the intention of returning home as soon as possible. Many stayed for economic reasons and the social security net. That did not mean that they felt loyalty or indeed gratitude. If such attitudes are passed on to their children and to future generations, loyalty would not be a built in value. As teaching allegiance is not a required constituent part of the school experience in some EU countries, one might argue that Muslim youth in such environments may have no conflict with accepting jihad values.

3.2.8 Citizenship/Pride

Surprisingly, the notion of "pride" is considered by some European societies to be an undesirable trait. In the Netherlands, as one example, the author was informed on several occasions that it is considered not quite right to be proud of being a Dutchman. Being boastful is unacceptable. "Pride" in citizenship, however, is not necessarily interpreted as being better than others or having too high an opinion of oneself. Pride in citizenship can be defined as the feeling of satisfaction and pleasure associated with being a member of a national community. If one feels no pride in citizenship, an individual would rate the scale at 0. Ratings would move to plus 4 for high level of pride in citizenship. In terms of individuals with immigrant backgrounds, one can argue that many feel good and happy about association and identity with their religion and their country of origin. It is therefore worthwhile to access information about what emotions they feel about their current country of residence. Indeed immigrants from Morocco, Egypt, Saudi Arabia and many other countries report that they do feel a sense of pride in their heritage. If one feels pride in other citizenships, it is of value to determine the transfer of the emotion to the relationship with the adopted country.

3.2. 9 Acceptance of Social Values in Society

The values which are present within the society have not been clearly defined but it is interesting to determine if what is perceived as those values, such as freedoms, human rights and others are generally accepted by the immigrants and individuals from immigrant backgrounds who are residing in the society. Much of the discussion about integration and radicalization has centered on the question of acceptance of these norms and values. The score obtained reflects the perception of the respondent as to how accepting they are of these quasi-defined values. On this scale 0 would represent a rejection of the values or total non-acceptance, whereas a score of 4 would reflect general acceptance with the values within the society.

3.2.10 Language Competency
This score represents how the individual feels about their ability to speak, read, write and understand the language used in the country in which they reside. It is not necessarily related to an educational level of language testing. Rather it is reflective of the respondent's view of their functionality with the language for purposes that are important to them. Two respondents with the same language skill level may have different ratings as to how adequate it is for their purposes. On this scale, 0 represents no language knowledge and the other ratings are related to the degree of functionality and use as perceived by the immigrant.

3.3 Analysis
Analysis of the data is undertaken as a collective measure (SIM) and on the basis of individual scales. SIM measures are determined on the basis of the ratings obtained on the scales. Analysis can be undertaken within a non-weighted and a weighted paradigm. Weighting of the scales was established following the averaging of preliminary value judgments of experts as to the importance of the scales. Weightings are considered within the mathematical model of the SIM as described in the Appendix. The Social Integration or SIM measure is obtained from the application of the mathematical formula. Individual sub score measures are also obtained and can be used for additional analyses.
Expanded analyses including subscale clustering are possible. Further testing with the model will determine the utility of the SIM and its relationship to radicalization behavior.
Through such investigation, finer discrimination of attitudes and attitude changes over time can be obtained. Such data will be helpful in identifying priorities for initiatives in order to target areas where discontent seems strongest. Information obtained from analyses will enhance the knowledge base concerning perceptual indicators implicated in the radicalization process.

4.0 The Acceptance of Immigrants Measure (AIM)

4.1. Relationship to the SIM.
The Acceptance of Immigrants Measure (AIM) is a measure of the attitudes of native members of a country. The measure evaluates and quantifies attitudes of native members of a given society relative to the integration of immigrants within that given society. It is based on the premise that native citizens of European states, for example, may vary in their perception and attitudes concerning their immigrant populations, and may not necessarily be supportive of all aspects of the integration process. In some cases, members of the host population may be accepting of their immigrant populations including the large numbers of Muslim immigrants or they may not be very accepting.
Furthermore the nature of this acceptance and the degree of acceptance is relevant to the integration process and debate. It is assumed that the major problem of integration rests with the immigrant populations who do not wish to integrate. In fact, the attitudes and behavior of the host populations may play a role, large or small, in the failed integration process within European states.
Preliminary testing with the AIM measure has highlighted the fact that some individuals struggle between what they believe their attitude should be about immigrants in general and what it actually is.
Governments within the EU are promoting integration as a counter measure to discontent and radicalization. It is assumed that integration is supported by the populations of EU member states. In principle this seems to be the case. However, private attitudes and behavior towards immigrants attempting to integrate into the native communities are not always equivalent to this espoused position.

4.2 Invisible Barriers to Integration
Attitudes of the native population in European societies constitute a potentially invisible barrier to integration. The degree to which native members of European states support integration with their own behavior rather than with rhetoric is not known. Also not known are the non-verbal messages and subtle barriers which exist in societies with traditional pillars within them. Invisible barriers can cause greater resentment than visible barriers as they are more difficult to fight. Invisible barriers, like deafness, can still cause profound effects. One such potential effect is the behavior shift to radicalization.
The data obtained on the AIM scale can be used to compare the perceptions of native populations and immigrant populations both from a self-reporting point of view. Preliminary testing with the AIM scale has shown that measurement is feasible and that respondents find the task acceptable and interesting. The results can provide an indication of sresistance of native citizens to the acceptance of immigrants thereby acting against full integration. It will also permit the measure of changes in attitudes over time concerning acceptance values for diverse sub-populations of immigrants.

4.3 Applying the AIM Measure
The indicators of the AIM are consistent with that of the SIM scale. There are ten indicators which relate to the ten scales on the SIM. The questions are also rated on a 0 to 4 scale with similar semantic markers. The difference between the two scales is the perspective. In the SIM scale, the respondent is asked how he feels about his level of acceptance into the general society. The AIM asks the respondent who is a native member of the society, how he/she feels towards immigrants. An overall value, the AIM, obtained from a weighted or non-weighted averaging of the ten scales is obtained. Similarly values can be obtained for specific indicators or from a cluster of indicators. It is anticipated that interesting information concerning the gap between native and immigrant populations from an attitudinal perspective vis-à-vis integration will be obtained.

4.4 Indicator Scales AIM

4.4.1 Acceptance
The Acceptance Scale is considered from the perspective of the indigenous citizen and rates how accepting they are of immigrants in general or for specific subsections of immigrants. With problems of radicalization and concern over the perceived acceptance of these immigrants, the question may be related to a particular group of immigrants or those with specific immigrant backgrounds. The rating scale is 0, 1, 2, 3, 4, where 0 is "I do not accept immigrants in the country" (non-acceptance) to full acceptance (4) "I am very accepting of immigrants who come to this country" Where do you rate your attitude?

4.4.2 Welcome
The Welcome Scale relates closely to the SIM. The native is asked to rate their feelings about immigrants in general or specified groups of immigrants. The scale is 0 for "I tolerate them" and a rating of 4 is to represent an attitude of "I welcome them in the country". The intermediary points on the scale are similarly defined.

4.2.3 Integration Level
The type of question posed for this scale is "How integrated do you think on average this group (specified) of immigrants is? On this scale 0 represents not at all and 4 represents fully integrated.

4.2.4 Entitlement
The indigenous resident is asked to rate the degree to which they feel the immigrant is granted within the society what he/she is entitled to have, where the respondent defines what that entitlement is. On this scale, 0 represents immigrants do not receive what they are entitled to receive and a level of 4 represents an equivalence of entitlement and provision of entitled services and support.

4.2.5 Equal Opportunity
What is the impression of the indigenous citizen as to the level of equal opportunity in the workplace that is afforded to immigrants? On this scale 0 represents the impression that there is much discrimination within society against an identified group (immigrants or a sub-set within the community) and 4 represents the impression that there is equal opportunity.

4.2.6 Social Barriers
The question posed for this indicator scale to the native citizen is whether or not or to what degree do they feel that social barriers exist in society that impact the immigrant. An example might be whether or not they are aware of any barriers to immigrant participation in sports, clubs, or other activities. Would immigrants and individuals from all immigrant backgrounds have access to join other groups of which they are knowledgeable? This is rated on the scale where 0 represents a high level of social barriers and 4 represents an open access society.

4.2.7 Loyalty
The question for this indicator relates to the impression which the native resident has concerning the issue of loyalty within a particular immigrant community. The scale is constructed so that 0 represents that the respondent feels that there is no loyalty felt by immigrants (or selected sub-categories of immigrants), shared loyalty is represented by 2 on the scale and 4 is considered average loyalty to country.

4.2.8 Citizenship/Pride
The question posed for rating is "to what degree on the scale do you think that immigrants in the community value citizenship and assume the appropriate responsibilities and duties of citizenship". On this scale 0 represents not at all and 4 represents a level equivalent to native citizens.

4.2.9 Acceptance of Societal Values
The question posed for rating is "to what degree do you think immigrants (or a sub-set which is specified such as second and third generation immigrants) accept the values that are representative of the society". On this scale 0 represents not at all and 4 represents overall acceptance.

4.2.10 Language Competency
The question posed here is "how well on average do you feel that immigrants learn to speak the native language of the country"? On the scale the 0 rating represents the view that most immigrants (or of a specific group) do not learn to speak the language sufficiently well to function and participate in society. A rating of 4 would indicate sufficient control of the language to be a full participant in society.

5. Case Studies

5.1 SIM Case Study: Social Integration Score - 70 %
JM. is a 21 year old female whose father was born in Egypt. She was born in the Netherlands. She attends university at the graduate student level. JM sees herself as an "autochtoon", which in the Netherlands refers to a native citizen as she was born and educated in the Netherlands. She feels that she is still considered an immigrant or a foreigner by the general Dutch population. She feels not accepted by the autochtoon (native) Dutch community and tends to have few Dutch friends. This lack of acceptance yields a low quantitative rating on the scale for acceptance. She feels her dark skin and appearance affect her acceptance by the community and their definition of her. She is somewhat frustrated by society (rated as 2 on 0 to 4 scale). She is dissatisfied with the way that the integration debate is taking place. Although she feels high loyalty (rating 4 out of 4), she does not feel any real Dutch identity or happiness at being Dutch. She rated herself 1 on the 0-4 point scale. She is competent in the Dutch language, but she feels identifiable as not 'Dutch" in her speech (rated 3). Although frustrated, hostility does not enter her attitude. She feels tolerated not welcomed, discriminated against in jobs, and does not receive what she considers a citizen in entitled to receive. The capacity for integration for such an individual should be very high (over 90 percent). Her score reflects that in fact she perceives herself to be at a significantly lower level of integration. Her quantitative attitude on selected factors is less than 25 percent. Such indicators are obstacles to full integration and need to be explored further. JM is a Christian and will not be a prospect for the radicalization process. However, a similar profile in a Muslim youth where the discrepancy in entitlement is present with concomitant frustration, and where job discrimination is perceived, is likely to result in a higher risk for radicalization potential. Second and third generation immigrants are predicted to feel anger and frustration more intensely. In this case, the frustrated sense of entitlement can turn to rage. The SIM can be helpful in quantifying this risk.

5.2 AIM Case Study: Acceptance of Immigrants Score - 58 %
MBR is an executive within a large Dutch corporation. He is 63 years old and comes from an established Dutch family. He lives outside Amsterdam in a high socio-economic status residential area. He was born in The Hague, educated in the Netherlands and has lived and worked both abroad and in the Netherlands. He describes himself as a fair-minded conservative thinker. He is interested in Dutch politics and in the immigration debate. On analysis of his ratings, it is evident that he does not welcome immigrants generally. He defines himself at 1 on the welcome scale and says that he is concerned that the problem will become worse in the future. He describes his view regarding immigrants as closer to toleration than welcome. His view is that the Netherlands is far too generous and accommodating to immigrants. He believes that they should work hard to integrate. He views it as the responsibility of the immigrant alone and not the native citizen. He is comfortable living in an area where few immigrants live. He prefers not to live or spend too much casual time in the big cities where many immigrants live. He has erected many barriers in his personal life and in his environment which would be integration obstacles. These include private club memberships, social networks, and a general reserved attitude. He describes most Dutch as being reserved and not reaching out to immigrants to make them feel welcome. Rather, he feels that "they are permitted to live alongside us". He is worried about the impact on the country and suspicious of

loyalty to the Netherlands by many immigrants, but not all. Although his AIM score is 58 percent, his welcome rating was 1 and acceptance of immigrants in society value was 1 (on the 0-4 scale). With weightings his score would be significantly lower.

How representative is the attitude of this individual in the Netherlands and in other European countries? What is interesting is that this man does not describe himself as politically on the extreme right. He has centrist conservative views on most issues. He is socially conscious and a volunteer for many charitable causes. He would not expose his views in public as he reported that they are not "politically correct". He believes that he should feel otherwise. In fact, however, he does not and he makes no apology for these views. What may be more disconcerting is that although this attitude is not reflected in his social conversation or in the public forum, his behavior and non-verbal communication to immigrants will reflect his attitudes. He sends out unmistakable messages. These messages are interpreted accurately by first and second generation immigrants as non-acceptance.

5.3 Adjustment to the Scales

Refinement of weightings is anticipated following further consultation with experts and additional testing with the instruments. Adjustments to the indicators and the scale are also likely after further empirical testing. Additions and revisions to the indicators will also be considered following additional empirical testing. The principle of collecting information in a more standardized and systematic manner should be pursued to develop finer and more sensitive indicators than the SIM and AIM measures.

6 Language Use within Society

Within some European societies, structural divisions exist. These divisions have resulted from historical religious separation and socio-economic divisions. This has been referred to as the pillarization of society. The result has been that groups within the society live apart as" pillars". Less interaction between the pillars exists than within pillars. The degree of pillarization existing today in European societies varies, but is evident.

In the Netherlands, such divisions were based historically on the Catholic and Protestant pillars and socio-economic groupings. From this pillarization, separate educational systems were established, public funding provided and the right to separate education enshrined in the Constitution. This has supported the development of schools for different Christian streams, separate schools for Jewish students and schools for Muslims. All these separate school systems benefit from state funding and provide their own particular relevant religious education to students. The curriculum for both the secular and religious components is coming under increased scrutiny, but is that enough in the current climate? The debate over the future of education in the Netherlands is also ongoing. The impact of separate education has obvious consequences for integration. This is currently a subject of debate in the Netherlands. Does separation of educational experience according to religious background hinder the integration objective of society? Does separate educational experience according to religious background create psychological distance between groups and preclude the construction of a common semantic and experiential referential system within society? Do separate educational systems hinder integration and communication within society? If integration requires the building of trust and understanding within different cultural and religious groups, would not a universal school system serve the greater goal of integration?

6.1 Pillarization

Language and the use of language within society can contribute to erecting dangerous pillars in society. In the context of the Netherlands, there is a prominent linguistic divide in the use of the terms "allochtoon" and "autochtoon". The former word is defined by an accepted source (Van Dale Groot Woordenboek) as "foreigner, immigrant or alien", and the latter is defined as a "native or indigenous person". Within Dutch society these are mutually exclusive categories. You are either an allochtoon or an autochtoon. For the native population, this presents no problem. For newly arrived immigrants, this categorization presents little problem. The problem becomes more problematic for immigrants who are citizens and are still considered "foreigners". The semantic labeling becomes significant for first, second and third generation home born citizens of (former) immigrants who are still called allochtoon.

It is not the label which causes the problem in this context. It is what the word allochtoon "denotes". What it symbolizes and implies. The word allochtoon, it can be argued, in its de facto application carries a diminished value as compared to the word autochtoon or indigenous resident. It is more than a descriptor because it carries a value judgment. When the term "allochtoon" is applied to second and third generation native born citizens, it can be interpreted as demeaning. The psychological reality of this distinction contributes to the failed integration scenario. Why is this so?

In itself, the definition is not destructive. The problem is in the relative application of the definition and in the semantic intent. Semantic usage reflects thought. Thought and attitude are related. If language is divisive, then attitudes are likely reflective of this. What does this mean in terms of the Netherlands as compared to other western countries?

In Canada, the United State or Australia, one is born a citizen or may be naturalized as a citizen. In either case it is not offensive to be considered that you are not indigenous. It is not offensive to be told you will never be indigenous. You can be a fully accepted citizen of the country and not indigenous. This creates no identity problem.

In the Netherlands (and in the case of other European countries) you are born a citizen or can become a naturalized citizen. A critical distinction in the case of the Netherlands, is that some children of immigrants are able to cross the indigenous/non-indigenous line and others cannot. After one generation or two, some second generation citizens are considered "real Dutch". Others who are second and even third generation are not able to cross this barrier and still considered "allochtoon". They are relegated to being semi-foreign for what appears to be a rather permanent time. They are semantically labeled. This directly touches on the issue of identity which has been implicated in the radicalization problem. Can the origin of this identity confusion lie partly in this semantic representation? Does this imposed status contribute to the problem of radicalization? Is the culprit only integration failure or is it also in part the linguistic and perceived systemic exclusion of some groups from an inclusive greater society?

It is this point of inconsistency in "being able to cross over into the promised land of acceptance" that highlights the racial or religious nature of the indigenous-non-indigenous labeling and the perceived discrimination that it represents. Confused-identity can well be expected to stoke the fire of radicalization. It is worth exploring the impact of such language behavior within society. It is worth exploring the mixed messages that are being sent by governments, which in policy espouse integration and semantically support selective segregation.

6.2 Verbal and Non-verbal Messages

It is accepted that over 70 percent of our face-to face communication is non-verbal. When there are contradictory messages, usually non-verbal cues are given higher validity than verbal cues. Have we analyzed the non-verbal cues being given off in integration and immigration debates by politicians and others involved? Are mixed messages being sent? Surely if individuals who have reported on the AIM measure reveal in their ratings a different attitude than they would publicly express, mixed signals exist. Does this add to the frustration level of non-integrated citizens? Understanding the "real messages" sent by politicians and policy makers and citizenry may provide valuable insight to the frustration and latent hostility in some members of our communities.

6.3 Decrease Public Use of Ambiguous Terminology

Words can be weapons. We know they incite. This has provided the rationale for new laws in the EU against inciting violence, promoting jihad and recruiting for jihad. Words can also be part of the solution. How we use words must be unambiguous to facilitate receipt of the message. The use of unambiguous terms is even more essential when dealing with populations that have decreased familiarity with the culture and the language used in mainstream community. Word such as "norms" and "values" need to be more precisely defined. Educational initiatives at all levels should be involved in this activity. Sensitivity to the meaning and values within the society should be made explicit in the educational curriculum. What is meant by integration? What behaviors do the government and the community want to see? What can be done to meet the behavioral objectives? What do we mean by western values? What are the commonalities rather than the differences in cultures? Use positive communication to counter the communication of radicalization.

7 Specific Counter Measures to limit Radicalization

Proposed counter measures to reduce radicalization activity and behavior follow from the discussion in the paper. These include the following measures listed below.

7.1 Improve the message and its transmission

Improve the clarity and consistency of our messages to immigrant communities and to the community at large. Make no assumptions about the integrity of messages received by individuals in high-risk groups for radicalization. Verify that messages sent by government agencies, and other community sources are received with the intent of the sender.

7.2 Monitor communications and introduce competing messages
Continue to intercept and monitor communication patterns of extremists and high risk groups. Provide competing information and messages to attempt some disruption/interruption of the radicalization process.

7.3 Monitor language use in society to eliminate discriminatory semantic usage.
Monitor language use within society to ensure that semantics do not become a vehicle for hidden discrimination and discontent.

7.4 Harness media campaigns for anti-radicalization message
Use media campaigns to strengthen the social focus on the benefits of integration and positive participation in society. Advertising is effective. Integration objectives and positive participation in society need to be the focus of public advertising campaigns.

7.5 Utilize technology and models to obtain objective information on radicalization
Strategies for documenting information related to radicalization need to be improved. Improve objective measures for obtaining information about radicalization. This will improve the reliability and validity of data and information obtained. Improved and efficacious information will assist in fine tuning the focus of countermeasures against radicalization. Technological and computer driven systems can be utilized to facilitate the collection of such information.

7.6 Strengthen the educational curriculum to directly teach citizenship privileges and responsibilities and social values to all students.
Strengthen the educational curriculum at all levels including for early school age in areas of direct social value teaching. Teach strategies to resist radical ideology. The curriculum should be behavior oriented and include activities related to positive aspects of integration and inter-cultural exposure and experiences. Societal responsibility, citizenship values and modeling behavior should be part of the curriculum. Opportunities for communication between existing educational pillars should be strengthened. As far as possible, work toward dismantling the pillars.

7.7 Concluding Comment
Harnessing the use of communication systems can be a very effective strategy to counter the propagation of radicalization and extremist ideology. Communication should be used as an intervention strategy to educate and re-educate the population on both sides of the immigration divide. Communication input can shift attitudes. Shifting attitudes will improve the probability of integration success. Integration success will be a counter weight to radicalization.

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8 Appendix A Mathematical model of the Social Integration Measure (SIM)[20]

8.1.2 Unweighted Measures

We have selected *10* numeric scales that measure an individual's social integration:

1	Acceptance	6	Social Access
2	Toleration/Welcome	7	Loyalty
3	Integration	8	Pride
4	Entitlement	9	Acceptance of Social Values
5	Equal Opportunity	10	Language Competency

In the course of a structured interview, a grade x_j, $j=1,2,...,10$, is given for each scale, where the grade is between *0* and *4*. The questions are asked by a trained tester, or could be obtained through computer administered testing or via internet testing. The semantic descriptors for each scale are specific. For example, on the Integration Scale, a score of 3 would be allocated for a rating of "feel mostly part of the larger community" (good) given the scale: [0] not at all [1] slightly [2] moderate [3] good [4] very good. If the individual using the SIM tool felt totally isolated from the larger community and felt that he/she lived totally part, the score would be *0*. If the person felt that he/she "lived mostly apart" with little interaction, the score would be *1*. If there was more interaction with the community and the person felt mostly part of the community, the score would be *3*, and a score of *4* would be obtained for feeling "completely integrated and comfortable within the community.

These scores are used to calculate a percentage social integration measure *(SIM)* that is defined to be

$$SIM = \frac{100}{40} \times \sum_{j=1}^{10} x_j \ . \ [1]$$

This measure assumes that the scales are all of equal weight. It provides a percentage of the average social integration as described by the chosen scales on a range from zero to *100*%. If every grade $x_j =2$, then SIM=*50*%; if all $x_j =4$, then SIM=*100*%. Several experts have observed that some scales are up to five times as important as others. This view is accommodated using weighted measures,

8.1.2 Weighted Measures

In a preliminary pilot study we asked experts to independently rate the relative value or importance of each scale as: essential=*5*, average importance=*3*, low importance=*1*. These values are included in Table 1 below and are summed and divided by the total weight (normed) to provide a set of *weights μ_j*, $j=1,2,...,10$, where the sum of the weights is equal to *1*. In the case below, the sum of the weights is *34*, so *5/34=.147*.

Table 1: Ratings and weights

	Scales	Ratings	Weights μ_i
1	Acceptance	5	.147
2	Toleration/Welcome	3	.088
3	Integration	5	.147
4	Entitlement	3	.088
5	Equal Opportunity	5	.147
6	Social Access	1	.029
7	Loyalty	3	.088
8	Pride	1	.029
9	Acceptance of Social Values	5	.147
10	Language Competency	3	.088

[20] This model was developed with the assistance of Irwin Pressman, Professor Emeritus, School of Mathematics and Statistics, Carleton University, Ottawa, Canada and Programme Coordinator of the Center for Mathematical Medicine, Fields Institute, University of Toronto, Canada.

This explains the first weight. The weighted percentage social integration measure is given by

$$WSIM = 25 \times \sum_{j=1}^{10} \mu_j x_j . \text{ [2]}$$

The scale grades for 3 hypothetical subjects are given in Table 2 and the SIM and WSIM scores in Table 3. Notice that the SIM and WSIM are about equal for Subject A, but WSIM gives a higher rating than SIM for Subject B but WSIM is lower for the less integrated Subject C.

Table 2: The grades of three test subjects

	Scales	Subject A	Subject B	Subject C
1	Acceptance	2	4	2
2	Toleration/Welcome	4	1	1
3	Integration	4	3	2
4	Entitlement	3	2	1
5	Equal Opportunity	2	3	1
6	Social Access	2	4	3
7	Loyalty	3	4	1
8	Pride	4	1	2
9	Acceptance of Social Values	4	4	2
10	Language Competency	3	3.5	1

Table 3: SIM and WSIM scores for 3 subjects

	Subject A	Subject B	Subject C
SIM	77.50	73.75	45.00
WSIM	77.21	78.31	42.65

If one has a pool of experts, and if expert s rates scale j as v_{js}, then to find normalized weights μ_j for each scale let $V_j = \sum_{s=1}^{p} v_{js}$ denote the sum of the ratings for the j'th scale. Given m scales, the new weights μ_k are

$\mu_k = \dfrac{V_k}{\sum_{j=1}^{m} V_j}$ and the sum of the weights $\sum_{k=1}^{m} \mu_k = 1$.

9 References

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