



In addition to clamping down on “militant Islamic” groups, these measures would include eradicating the sources of funding and recruits for these organizations.¹³

However, to many, “militant” ideologies and terrorism cannot be eradicated by militarily defeating these movements; a long-term solution will require a more comprehensive strategy. First, Westerners must acquire a deeper understanding of Islam. Moderate Muslims could also be supported in their efforts to stamp out extremism. Supporting the education of Muslims about their rights within Islam, combined with further education and awareness-raising about Islam in the West could be part of a comprehensive strategy to weaken extremist movements.¹⁴

Furthermore, the religious implications of political developments require further attention from Western policy makers. In particular, fundamentalism must be understood in its broader context. Rather than a ‘return to roots,’ it should be understood as a modern phenomenon that is rooted in a fear of annihilation from secular society. In many Muslim countries (and elsewhere), modernization and secularization programs have been seen as efforts to forcibly privatize religious practices. In turn, this has been interpreted as an “official” effort to promote the observance of religion in a

manner that is disruptive to established traditions. Suppressing fundamentalist movements can be dangerous because it may increase the conviction that they are under siege.¹⁵

Socio-Economic Factors

Proponents of a socio-economic explanation claim that global disparity is fundamentally incompatible with global security. Rather than a secondary cause of an apparent “clash” between Islam and the West, some argue that poverty and the resulting discontent is the primary cause. This rich/poor divide exists both at the global and state levels. Some argue that supporters of globalization (many of whom advocate secularization) see religion as a threat to the market system. As a result, many communities feel under attack from globalization. In addition, the severe maldistribution of wealth, along with the cultural dominance of the U.S., has also contributed to a feeling of powerlessness in some societies that continues to fuel resentment and violent protest.

Others maintain that democratic nation-states are unable to control the anarchy resulting from the globalization of economic markets (in capital, goods, and labour). This, in turn, may create the conditions for terrorism to thrive. In order to rectify this, it has been

¹³ Daniel Pipes (2002), “Militant Islam Reaches America: Presentation to the Department of Foreign Affairs and International Trade,” available in online video at the Canadian Centre for Foreign Policy Development website (www.cfp-pec.gc.ca); see also Daniel Pipes, interview in online video for Thinkers’ Retreat on Canada and the Muslim World (2002), also available at the Canadian Centre for Foreign Policy Development website (www.cfp-pec.gc.ca); and Daniel Pipes, *Militant Islam Reaches America* (New York, W. W. Norton, 2002).

¹⁴ Riffat Hassan, online video interview for Thinkers’ Retreat on Canada and the Muslim World (2002), available at the Canadian Centre for Foreign Policy Development website (www.cfp-pec.gc.ca).

¹⁵ See summary of remarks from Karen Armstrong (2002), available at the Canadian Centre for Foreign Policy Development website, www.cfp-pec.gc.ca. Karen Armstrong’s presentation to the Department of Foreign Affairs and International Trade is also available in online video at the same website location.