

Understanding Terrorism and the Ways to Root Out: Perceptions and Realities

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Abstract

The complex phenomenon of terrorism has emerged out as a constant threat for every country which is present on this planet. This paper is an attempt to describe how terrorism has emerged since the history upto its present form. The paper will also explain its different versions along with the reasons which lead to the formation of terrorist. It will conclude with the suggestions how to curb and root out terrorism for the survival of mankind.

Key Words: Terrorism, Cold War, Twin Towers, Axis of Evil, UN Security Council.

Terrorism-An Introduction

Terrorism is a multifaceted matter. Its details may be subjective in political hypothesis and social discrimination but Policy makers and experts differ about their theoretical outlooks. At a minimum, there are three approaches to cram terrorism, "Macro-Sociological, Psychological, and Psycho-Social" (Corte, 2007). Terrorism has been derived from the regime '*de la terreur*' that existed in France from 1793-94 (Niaz, 2011: 10) while Terrorism as a present notion got a "paradigmatic position" in the late 1980s (Wickramasinghe, 2006: 374). No decree or principle of war has so far been accepted by terrorism nor does it work within any confined locale. There are neither any definite theatres of war nor in-between lines between "peace and war" (Khan, 2006: 153).

Terrorism can be better explained as the "violent behavior, provoked politically and carried out by individuals, groups, or state-sponsored instruments. In addition to that, it is proposed to inculcate mind-set of horror and vulnerability in a population in order to manipulate decision making and modify the behavior".

Terrorism is incessantly varying, despite the fact that at peripheral level, it remains, 'the premeditated utilization of illicit brutality or menace of prohibited hostility to indoctrinate trepidation...' It is the truth, growing to be a chief

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strategic device of divergent forces. In the twenty-first century, it has turned out to be the most leading “asymmetrical warfare strategy”. It is by far pliable to the transformation in services accessible to the terrorists, so as to activate, get hold of finances, and develop innovative potentials, thus growing a diverse relationship with the world in general. The two main measures in the “first half of the 20th century” disposed the character of the contemporary clashes. The effects of the two world wars reddened the obsessions and expectations of nationalists throughout the world and brutally smashed the legality of the international order and governments. Throughout the earlier decades of the 20th century, nationalism and radical political ideologies were the main developmental forces which executed terrorism (Niaz, 2011: 16-17).

Historical Background

Terrorism or threats of terrorist acts have prevailed since centuries. Terrorism is not new-fangled to human race. Its history dates back to several millennia and comprises of all types of “groups, states and spurs”. In order to put up its own case for authority, every era in the history and present time has taken its shade from the obtainable scarcity, discrimination and inequity in dissimilar circumstances (Niaz, 2011: 26). The historical examples of terrorist events can be traced in the “writings to *Biblical* times, where the Romans were famous to have trained and were the recipients of terrorist activities” (Ruby, 2002: 15-26). The present structures of power and states began after the Treaty of Westphalia in 1648. Consequently, terrorism is somewhat new trend used by the “anti-state elements in order to bring change (Niaz, 2006: 30).

Some scholars discuss the earliest well-known case of the use of terrorism dating back to 66-73 A.D; when a very much planned religious group used aggressive means in a systematic and organized manner against their opponents in Palestine (Laquer, 1977: 7). While the term international terrorism traversed the doorsteps in the political discourse a bit late. It was after the hijacking of a “number of aircraft of western airlines to Jordan by a Palestinian group in 1970 when the term international terrorism started to be used” (Rizvi, 2006: 7).

Within the disintegration of the Soviet Union and the end of the Cold, the war in the early 1990s and the features of international terrorism took on a new look. With the transformation of geo-political state of affairs, next to the “end of the East-West conflicts, the twentieth century terrorism developed as a third radical concept (Niaz, 2011: 19). There was no “Soviet Union, no Warsaw Pact, no Cold War, and no harmony on what approached subsequently” (Laquer, 1999: 184-209).

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Versions of Terrorism

Following are considered to be the versions of terrorism with the reason of the “State” and “Subaltern”;

Versions of Terrorism with the Reason of the state	Versions of Terrorism with the Reason of the Subaltern
<ul style="list-style-type: none"> • State Terrorism Drawing on or the menace of aggression pulled off by the state, against its own inhabitants or against people of other nation state either directly or through alternate for replicating its own control and influence is called state terrorism. 	<ul style="list-style-type: none"> • Non-State Terrorism Exercising or intimidation of brutality fulfilled by Non-State organizations against the national state or foreign states and also against the inhabitants of either within the national state or outside is called Non-State Terrorism.
<ul style="list-style-type: none"> • Right-Wing-Terrorism Exercising or intimidation of brutality in order to throw away liberal democratic or socialist governments, mostly accomplished against “immigrants, minorities, secular politicians and institutions”, is known as Right-Wing Terrorism. 	<ul style="list-style-type: none"> • Left-Wing Terrorism Groups which seek to destroy Capitalism and replace it with socialist or communist regimes are called Left-Wing Terrorism.
	<ul style="list-style-type: none"> • Anarchist Terrorism In earlier times, the violent behavior (Anarchist Terrorism) was prevalent largely in the form of killing which was set free in Europe and the United States (from 1870s to the 1920s). Even though the spurs might have appeared from thoughts disseminated by Mikhail Bakunin (1814-76), predominantly the latter’s critique of governmental authority.

<ul style="list-style-type: none"> • White Terrorism Making the use of aggression to confront and hinder the expansion and progress of the supremacy of the radicals and activists is called White Terrorism. 	<ul style="list-style-type: none"> • Red Terrorism It is the use of violence by groups in the aftermath of the Bolshevik Revolution (1917) with the objectives of annihilating people, connected to the old order or persons obstructing political and social changes to happen.
	<ul style="list-style-type: none"> • Anti-State Terrorism Violence carried out by Non-State organizations or individuals against the state with the primary objective of ridding the state of its power, is called Anti-State Terrorism.
<ul style="list-style-type: none"> • Counter-Terrorism When the state, as well as its coercive institutions like police or military or groups, sympathetic to the government, resort to the course of actions, the diplomacies and stratagem to counteract the vicious actions of anti-state or anti-government rudiments, it is known as Counter-Terrorism (Ahmed, 2006: 17-18). 	<ul style="list-style-type: none"> • Nationalist Terrorism Violence carried out by a group or party for establishing a separate state for its own people, the latter often a minority and in a state of subalternity within the state, is called Nationalist Terrorism.

Changed Concept of Terrorism, Global War against Terrorism and Contemporary Terrorism

Terrorism is a theory which has ostensibly infiltrated the entire quarters of global arena, particularly in the wake of “Twin Towers” attacks and the succeeding “war on terrorism.” Hardly any place on the sphere is currently impassive by the panic created by ‘terrorism.’ It has given new denotation to the continuing ‘domestic conflicts’ and redefined wars in all the continents across the globe. From “Europe and Russia, through the Middle East to the Philippines, Indonesia, Nepal, South America and Africa different types of new ‘terrorist’ situations are incessantly being acknowledged” (Gunaratna, 2002). Conversely, regardless of comprising its international contour hoisted incalculably, ‘terrorism’ is far-flung from a new observable fact, as the consent of scholarly outlooks dates it to the French revolution and the Nihilists of 19th century Russia (Hoffman, 1999), signifying that it has been an incessant fraction of present-day global history. Nonetheless, notwithstanding the historic reality and the perceptible global existence of ‘terrorism’ in wars,

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politics, the media and society in general, there is no unanimously recognized consideration of what essentially stands for 'terrorism,' as no comprehensible and collectively acknowledged definition in fact subsist.

The concept of terrorism has changed over the years and particularly in the last quarter century and so are the "terrorists, their motives and the causes of terrorism". This conversion has occurred partly because of the changes in the larger international political arena, (as in, the actions for which Nelson Mandela was convicted in 1964 did not constitute terrorism). Thus the confusion between "ends and means" has led to the creation of the adage that one 'freedom fighter' is a 'terrorist' for another man. Lodhi (2006) states that "Post-modern terrorism diverges from the traditional terrorism not only in numerous concepts but above all in its global domain, capacity and intent to inflict the mass casualties". The segregation between the current terrorism and its antecedent is that the former has "transnational character and global reach". Technology in the present day has increased the "fatality and nimbleness of terrorists, as compared to the precedent decade". The risk has become anonymous and unidentified yet all-encompassing. In the modern times, the perception of terrorism appears to have undergone, from what can best be referred to as wasteful hyperbole or overstatement (Ahmed, 2006: 11). The contemporary terrorism has appeared from the womb of the contemporary state.

The international political arena has largely been under the great influence of the "end of the Cold War and the tragedy of 9/11", since the entire planet is confronting consistently the coercion and defy to serenity and defense. This risk has been more blazing ever since 9/11, as the attack on Superpower in fact enhanced terrorism and manifested a spiraling spot in the history of terrorism. The prominent feature of the current dominant discourse on terrorism is that it is remarkably ahistorical. The overwhelming concern seems to be the kind of terrorism that exists today, particularly since 9/11; and its effects and measures adopted to counter it. There is virtually no recognition in this discourse that the "present is the product of the past". When stripped off history, any phenomenon, including terrorism, seems to look 'natural' or as arising from 'inherent evil', 'backwardness', 'barbarianism', lack of civilization, rationality or modernity. This kind of essentialism is clearly evident in the statements emanating from the White House since September 2001 in phrases like 'Axis of Evil', 'barbaric attacks' etc (Saigol, 2006: 95).

The 9/11 episode was the first time for the US that it went through such a grave trouncing from external assault on its mainland since it turned out to be the Superpower. It did strike to the opening of a new-fangled age in the "fight against global terrorism". The then US President Bush affirmed "Global War against Terrorism", while categorizing a strategic transformation from "diplomatic/police action to war" (Liping, 2006: 278-279). While the attacks on

New York and Washington were claimed to be an intimidation to global peace and security. The “UN Security Council, under Chapter VII of the UN Charter, invited all states to make two-fold efforts in order to avert and hold back the commission of terrorist attacks, together with “rejecting a safe heaven to those who invest, chart or prop up the terrorist acts”. The governments across the world ratified new legislation in order to fight global terrorism (Beg, 2006: 101-102). The war on terror appears to be a misnomer for the post 9/11 campaign. There is no synchronized war, nor one integrated team, nor even a worldily adopted “war plan”. The term “campaign” better than “war” puts across the “temporal character of a splash of actions after 9/11” (Nikitin, 2006: 252). The global system has been under transformation in the “Post 9/11 era”. It appears as if “this makeover will experience a long-standing age of changeover”. This segment will be occupied by dense efforts and the course will be even more winding. All through the phases of this change of international system, “terrorism has emerged as one of the foremost menace to the global community and human beings” (Liping, 2006: 275).

Peters (2004) writes that “International Terrorism” signifies the violence relating to the society or the land of more than one country. At present, terrorism influences the events of the international level to a degree which had not been previously achieved. This was primarily the outcome of 9/11 attacks in 2001. Most Americans came to believe that an unmatched era of terrorism had erupted in the world. The war on terrorism has emerged as a crucial conflict of this century. The new global terrorism which has become a matter of great concern to every country and infact every body in the world, is no more than a discursive mode used by the governments, the media and the UN to fight, what is perceived as an assault on the civilized world (Wickramasinghe, 2006: 372). The US media has been terrible in crafting something coherent as the Superpower itself figures drastically in the lines of global offender and is trying to uphold the status quo. While revisiting the chapters of history to 1637, the times when “English colonists made mass murder of quite a few hundred Pequot Indians in Connecticut, American leaders had committed American lives and capitals to dubious military actions, secret actions against foreign governments, attempts to kill foreign heads of state and in at least once instance (Operation Phoenix in Vietnam) conduct of an enterprise, that can only be described as a death squad (Jones, 2007).

In the existing national defense milieu, there is diminutive query that terrorism is amid the gravest of hazards. The substantial capitals all over the government and private parts have been owed and transferred to the assignment of curbing terrorism.

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What Makes a Terrorist?

Terrorism is an unlawful political violent behavior. However, no realistic or ethical rationale has been served by differentiating the entire of its “practitioners as terrorists”. Each case is distinctive. Every action of terrorist engages in simply a single point on the range of political brutality. History edifies that “aggression is the “eventual determinant”. Society banks on law and the law hinges on the apparatus to make it obligatory. Therefore, the primary approach for dipping the universal level of brutality must be a diminution of the sense of injustice that stimulates it. The code was integrated in the “Magna Carta in 1225: “The uprightness will be outlawed to nobody” (<http://www.bsswebsite.me.uk/History/MagnaCarta/magnacarta-1225.htm>).

After “Seven centuries, the UN Charter committed its signatories to neutrality as was made clear in international law and to the abandonment of armed force, “salt away in the general interest.” The “Nazi practice of captivating and carnage of civilian hostages” made possible the espousal in 1949 of the four Geneva Conventions that dealt with war crimes (<http://www.icrc.org/ihl.nsf/full/380>). The “Protocols of 1977 lengthened those Conventions in order to connect them to the civil wars and wars of national liberation” (<http://www.icrc.org/ihl.nsf/full/470?opendocument>).

The basis of terrorism is dissimilar in every nation. In Africa, mainly Rwanda, the “racial sanitization” is the main reason behind terrorism. Africans escape from their competitor tribes or armed militias. Their “weapon” of terrorism is rape, persecution and the massacre. “International overflow of such clashes in the form of terrorist attacks in other countries may oscillate in relation to “political and strategic conditions”. But where an ethnic faction considers it perhaps to be in a hazard of being covered up or expelled of its base area, particularly when it has belligerent factions with access to weapons and volatile materials based in foreign countries, the global terrorist crusade is hardly expected.

In the “former Soviet Union and Eastern Europe, terrorism initiated from tribal and racial enmities and extreme dislikes. Those reasons were the real repercussions of taking out Communist dictatorship. The Middle East has experienced the most violent actions since 1968. If “an individual classifies the Middle East as together with Algeria and Turkey, which have equally produced conflicts involving the extensive terrorist hostility, as well as various worldwide spillovers; this area remains the most treacherous source of terrorist challenges to the wider international neighborhood, while making up above 21% of all international terrorist episodes worldwide in 1992 and above 23% in 1993”. In “Afghanistan itself, the forces which embarked on a decade of civil war and intrusions have sustained to carry on the inner tyranny and volatility so as to strain global terrorism long subsequently” (<http://www.customessaymeister.com/customessays/Terrorism/17742.htm>). It

can neither be assumed that the occurrence of one dynamic inflames terrorism in the similar manner nor can be said with scientific conviction that certain toxins cause diseases. Therefore, it is pertinent to know why people turn out to be terrorists. What are those core rationales which compel the character of a soul to agree to an approach of life that could bring damage to other individuals or which part of the brain infact retort to such types of actions against the human race?

Factors

- **Social and Political Discrimination-** People pick terrorism when they are demanding to their rights, for the reason that they witness something being socially, politically or historically incorrect. In addition to that, when they have been shorn of their “land or rights, or deprived of these”, they also pick terrorism.
- **Aggression As A Tool For Change-** The conviction that aggression or its risk will be effectual and may lead to change, is another important factor that instigates a common man to go for terrorism. It may also be said that “aggressive means rationalize the ends”. A lot of terrorists in times gone by had asserted earnestly that “they picked up the road to sadism after much thoughtfulness; since they believed they had no alternative” (http://terrorism.about.com/od/causes/a/causes_terror.htm).
- **Lack of Political Means**

One condition that can show the way to the conception of a terrorist is the lack of political means when their “complaints are neither heard nor addressed”. Such barriers are widespread even in democracies, where “one’s feelings and beliefs are being disregarded” and ultimately may lead to political hostility. “If political channels are opened and consequently every person can donate equivalently in the line of action, the prospects of a fundamental group having the option to violence in order to be heard are slighter. Nonetheless, if such mediums confine those who can play a part, then those who are excluded from the procedure might experience massive discredit, which ultimately generates the unfathomable sentiments of annoyance and detestation—predominantly when they are abandoned as a consequence of their group identity (http://www.lanl.gov/science/NSS/issue3_2011/story2full.shtml).

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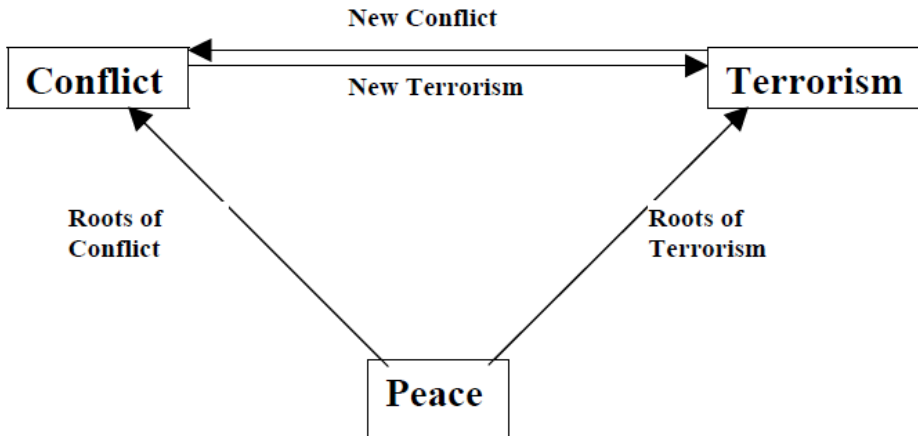


Fig: The 'New War' / 'New Terrorism' Nexus

(Franks, Jason. (2005, October 4). Rethinking Roots of Terrorism: Orthodox Terrorism Theory and Beyond

Retrieved from http://www.st-andrews.ac.uk/intrel/media/Franks_rethinking_roots_terrorism.pdf)

- **Rejection and Denial**

Regardless of these decrees, nonetheless, the existing fact is virtually common in rebuffing either refutation of objectly matters or unsatisfactory education are important reasons of holding up terrorism or contribution in terrorist activities. Such explanations have been gripped exclusively on faith and not on the scientific substantiation. Even President George W. Bush, who in the beginning had been unenthusiastic to co-relate terrorism with poverty after September 11, lastly stated, "We struggle in opposition to poverty since hope is a retort to terror". Laura Bush added that "A durable triumph in the war against terror banks on educating the world's off springs" (Krueger, 2007).

- **Mental Illness**

Ever since the 1960s through the mid-1980s, psychologists have assumed that "mental and psychological turmoil had acted as the indispensable elucidation for the behaviors and impulse of the terrorists'. On the other hand, nowadays, a small number of experts attribute terrorism to mental infirmity. The experts have altered their opinions on the psychopathology of terrorists, particularly owing to two main reasons;

1. The outset of a terrorist has grown to be more multifarious and vibrant over

the past two decades. Before the 1980s, most terrorists were the solo assassins who constrained their assaults towards political leaders.

2. However, by the mid-1980s, international terrorist organizations began their formations. As these organizations started developing in size, so did the span of their targets, as many organizations started attacking civilians besides political or religious leaders. As terrorism distorted, so did the kinds of people who turned out to be terrorists (<http://www.jyi.org/volumes/volume11/issue3/features/oconnor.html>).

- **Frustration and Desperation**

When people are anxious to attain some targets and are incapable to carry out it, the extreme anxiety introduces violence in them.

- **Wrong Beliefs**

The conviction in a non verifiable notion of merit and heaven that “if I depart this life struggling for God, it will lead to heaven and for the reason that God desires this work to go off”, provokes a common man to turn into a terrorist.

Ways to Root Out Terrorism

Terrorism is prone to hang about as the key apprehension at global level with repercussions for inter-state affairs in addition to the domestic political framework of several states. There could be the following ways to root out and curb terrorism;

- **Eradication of Causes**

The single approach to impede terrorism is the recognition of the reasons which lead the individuals and governments to terrorist atrocities and then those causes may be wiped out. It must be truthfully defined what leads to the crisis, before any one hopes to come across the answer. Subsequently if the causes are taken away, then the effects will die away. Nonetheless the unrealistic it may give the impression, the eventual therapy to terrorist activities is the “supremacy of people”, incorporated by the use of empathy that consequently demands from the elected hierarchy that the righteousness must exist for all and so that all may work collectively.

The causes must be addressed holistically to get the root causes. The issue necessitates an instant shut-down policy and an innovative durable strategy. A two-tiered application is needed;

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1. Globally- Since it is related to every one, directly or indirectly in this globalized world; subsequently there is a universal duty.

2. Domestically- Each country principally from the Islamic world has its individual distinctive milieu which necessitates, being dealt advantageously.

- **Broadening the Vision**

As long as there is a partial understanding and restricted astuteness, there is no way to dispose of terrorism from this world. The outlooks and perceptions have to be extended. For this very reason, people must be educated with the knowledge that makes them learn to adopt the ways of life. Religious and spiritual leaders, specifically, need to opt a wide understanding of cultures and religions. Every “mullah, every cleric and rabbi” must be familiar with something about all other religions. If practically it happens, people will not become a prey to the tapered idea of the will of God.

- **Religion should not be Correlated with Terrorist Actions**

Since people do not symbolize religion, rather religion itself stands for itself and when people pursue an assured mode of life that does not entail that they belong to such religious group. A greater part of the people bracket together Terrorism with Islam, however, when one nags “armaments, World War I, World War II, Cold War, Hitlre, Hiroshima, Nagasaki, Pearl Harbour”, none of those even refers to Islam. Religion has not anything to do with Terrorism. People have nothing to do with Terrorism as a number of people are forced to guard them and so can not be termed as terrorists. Neither terrorism is in religion nor does it lie within people. Terrorism should not be linked with religion as none of the religion can be linked with terrorism because the moral teachings of every religion revolve around “peace”. Therefore, an “inter-faith relationships” must be promoted and there should be an inter-faith synchronization rather than tagging or connecting religion to terrorism.

- **Imparting Real Teachings of Islam**

Islam must be understood, projected within ourselves with bona fide standards and factual doctrines. The genuine knowledge of Islam must be recognized which has been ignored with in ourselves.

- **Difference between Terrorism and Extremism**

Terrorism and extremism should be dealt in a different way. Certainly extremism generates terrorism and terrorism surges extremism. Since they are entirely dissimilar and tackling them requires an absolutely diverse tactic.

Subsequently, there should be a demarcation. Whereas violence is to be coped with power and complete military might at every stage “worldwide, regionally and domestically”, by all countries engaged in one way or other. But extremism which is a mental state has to be managed with “care”. It is a skirmish for the hearts and minds. It requires absolutely an unusual stratagem. The unexpected shifts can not be imposed when one is talking about “dealing with extremism”. They can only be transformed. The transformation has to be carried out in the battle for “hearts and brains”, which by no means can be imposed. The real causes like political deprivation and alienation need to be traced out. Principally at the hub of all the radical activity, lies the “politics and not religion”, but it has turned out to be religious.

- **Educating the Human Values**

People must be educated the human values like affability, kindness, collaboration, a sense of belonging and spirituality. Spirituality nurtures the human values of sympathy, love, care, giving out and recognition. The basic and initial teachings of the children matter a lot. The habit of book reading should be promoted and for that reason *Sufic* poetry can play a greater role.

- **Transformation**

Expressing the detestation and antagonism towards terrorists will not revolutionize or perk them up. They infact need transformation in themselves and for that very reason, the nations and peoples require tolerance, fortitude and consideration.

- **Human Resource Development**

The political interference should be banned while deploying the law enforcing agencies because it will definitely lead to a better and positive human resource development.

- **Government Establishments**

The origin of all terrorism derives from the establishments of governments since people mark their ballot for something distinctive while get something uncommon in return. Those who put the leaders into power for the dreams, they have maintained, by no means hear back about the ideas they choose them. Democracy is not when the entire country casts vote. If the Government possibly set it with the "proper determination of community", it would definitely result positively. It must be remembered that “proper determination” does not mean permitting all and sundry to do whatever they may want to accomplish”, rather it means the virtuous behavior.

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- **Eradication of Poverty**

The scarcity of education and poverty has to be addressed.

- **Responsibility of Islamic World**

The Islamic world needs to tackle the matter in conjunction with the global ideas. OIC must and can play its role in this regard.

- **Promotion of Cultural Activities**

Cultural activities may be promoted so that they may work as a conduit for the catharsis of individuals.

- **Intelligence Sharing**

Every country must lend a hand and coordinate in intelligence.

- **Resolving the Political Disputes**

Terrorism will only be routed if political conflicts or longstanding conflicts that generate support for it," are resolved.

- **Duties of Psychologists**

They have a significantly crucial liability to fight terrorism since;

(a) One-sidedly deduced principles and viewpoints repeatedly give out the most significant sources for terrorist acts.

(b) The actions of terrorists are proposed to produce the definite psychosomatic understandings which are fear and vulnerability.

(c) Terrorism has tremendously injurious psychological costs time and again.

- **Meeting the Needs of People**

It is rather easy to congregate the desires of people and instruct them with clear-cut intellect and with proper tools in order to flourish their own strength of character. If this happens, then there will be no repulsion, no matter what to fight against. It is not possible that the human race may overrun countries, point guns at people and slay races and await people to grin back at them.

- **Duty of the Entire Mankind**

Terrorism intimidates the whole globe and every one unswervingly or circuitously is caught up or gets influenced. Consequently, it is obligatory to the total human race and more so to the future generations to fight terrorism or restrain it. It is a combined liability of every one to defer the variation of “human beings into human bombs”.

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