

Terrorism as a social and political phenomenon; denominational hypocrisy of Western and non-Western terrorism

Faruk Hadžić *^A

*Corresponding author: BSc Psychology, Economics, MSc Security studies, Criminal Justice and Law enforcement Studies, MBTA, Mindfulness-based Transactional Analysis, e-mail: faruk.hadzic01@gmail.com, ORCID: 0000-0003-1158-7858

^A Independent researcher, Bosnia and Herzegovina

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Abstract

The study's objective is to explore the social and political framework of terrorism and critically analyze the antihumanist approach to denominational hypocrisy of Western and non-Western terrorism. Radicalization and violent extremism are becoming increasingly pronounced threats to societies' security and stability at the global level. Despite the lack of uniform definitions and views on this phenomenon, terrorism as an antihumanist approach to struggle must be condemned by all nations and all religious groups within countries to delegitimize its protagonists. These are issues at the global level and transmitted to the national and local levels. It is a strategy of violence designed to achieve results by gradually causing fear and insecurity. It is the violence directed against faith, tolerance, freedom, and humanistic values internationally. Thus, the suspension of morality and the suspension of legal regulations for everyday conditions, for living in peace. Many violent cases classified as terrorism show that politically motivated violence is a massive, complex, and present issue in societies than reducing the whole phenomenon to militant Islamist groups or isolated individuals. An argument often made in discussions of terrorism is those committed by whites, or Christians, within the political or religious beliefs and ideologies do not count as terrorism because of double standards. The public administrations and the media should avoid calling terrorist organizations Islamic and not forcing "the conflict with Islam". The hypocritical attitudes and behavioral patterns are counterproductive. The changing "Islamic terrorism" prejudice paradigm's discourse should harmonize attitudes and behavioral patterns, which are critical. Extremism can be attributed to any religion, but no religion should, in any case, be accused of motivating extremism.

Key words: terrorism, hypocritical norms, western terrorism, Islamic terrorism, political violence, fear.

Introduction

Socially-political arrangement in which we live, despite the occurrence of numerous supranational actors, and further is predominantly based on nation-states. It is a heritage 17th century, and the so-called Westphalia the world order is compatible with a view of international relations in which states are a vital source of power and are the only ones an important actor on the international scene. As a form of political violence, terrorism probably exists as long as organized forms of human society. As a social and political phenomenon, process, and system, terrorism is manifested directly or indirectly, in

social and political reality, which necessarily implies that it must be recognizable and specific concerning other social and political phenomena. Although the term itself dates from the end of the 18th century, it is possible to recognize the terrorist modus operandi in many groups and individuals' activities from the past. An essential factor of phenomena in general, social, political phenomena, and the phenomenon of terrorism, is that they all have their structure, certain relations, functions, duration, spread, which is an essential condition for the existence of any phenomenon, including terrorism.

There is an increasingly fierce struggle for supremacy among the individual countries that are bearers of the political scene. The struggle for power control is a central issue of social development. Terrorism is one way to exercise political power for that reason; without insight into the term power, it is almost impossible to understand the social world. Sociologists have different opinions on the question of the conceptual definition of power. According to Weber, power is the ability to impose the desired behavior on others of their own free will. So, it implies the probability that one actor will achieve his goal despite the opposition of other actors. Terrorism significantly threatens security, understood as a structural element of survival and action individual, society, state, and international order, and essential animals' function and basic social needs. Terrorism positively affects the overall social, economic, political, military, environmental, and other trends and processes, and so on in, quality and conditions life are of the temporal man.

Terrorism, on the other hand, in the social and political sciences, it understands and defines mainly as a political phenomenon because it, above all, arises in certain political conditions, within a particular political system, in order to achieve individual political interests and goals. In this context, certain terrorist activities (actions and actions of individuals, groups, organizations) are undertaken to influence, primarily in the sphere of politics, political processes. Philosophers and theologians have long dealt with questions of the justification for killing a political opponent. "Like religion, terrorism is incredibly complicated to define" (Armstrong, 2016, p. 333).

The author defines terrorism as organized use of force and violence or threats of violence which, through intentional expansion fear or terror, and based on anticipated reactions of broader psychological effects, strive to achieve political goals.

In modern times, terrorism has developed mainly through anarchist, nationalist, and separatist groups.

Furthermore, the modern state is a counterweight to the traditional world of violence

and revenge by rejecting them as an unacceptable form of individual and private justice. The emergence of the state coincides precisely with the creation of judicial and penal systems designed to reduce personal, intra-territorial revenge in favor of law and public justice. Foundations of the Westphalian type states are territory, sovereignty, autonomy, and legality. All four foundations are necessary to understand security, especially national security, and understand state terrorism as a form of disturbing security. The state is in place guarantor security, in fact, source of the threat the creator either internally or externally insecure. National security is essentially associated with the state's question, that is, its origin. In addition to the monopoly on the legitimate use of force, the state has a monopoly on the definition of terrorism. It is why the lack of consensus definition and exclusion of state terrorism as a type of terrorism from the existing corpus of knowledge. If science accepted an actor-neutral definition as a single position, and the state agreed to such terminology, it would be a kind of recognition that the state can be a subject of terrorism.

I maintain that of extremism types; the most dangerous is politics because it can result in significant societal consequences. Besides, it is difficult to distinguish between terrorism and anti-terrorism. The first one is referred to as violence, while the latter is referred to as the struggle for security and democracy. Both forms contain violence. Ruling (establishment) seeks to be violent in all three types by controlling specific social movements, but the authors warn how establishment does not always refer to the state's overall control since state power can be usurped, for example, by military coups. However, it is undoubtedly about violent rule and control of parts companies that, by its characteristics, they belong to the terrorism that states resort to. R. Shultz (1978) gives a categorization in which there is the terrorism of the rulers (establishment), revolutionary and sub-revolutionary black terrorism, which differ concerning seven variables (cause, environment, goals, strategy, means, organization and participation).

There is no doubt that we live in a risk society

today, where the risks are related to terrorism and the complex relationships of great powers and other factors. The Covid-19 crisis has further intensified all kinds of risks, so terrorists see new opportunities here. Contrary to the anti-humanist attitude, the author suggests that “Islam and terror” are nothing more connected than any other religion and widely developed and manifested terrorist the activity of many people and groups of our time, which has worldly, not transcendental motives and causes. The paper opens the discourse of the changing prejudice paradigm and harmonizes hypocritical attitudes and behavioral patterns. The enemy’s production,

the advertising of the enemy, ensures suspensions were extremists and chauvinists of all orientations (European, Jewish, Muslim) profit. If we try to build a single global system of law, it means that we deny the right of people from different civilizations to give their answer to the question of what human rights are, what is expected, morally just. Relevant knowledge about the producers of terrorism, and even those who pursue their selfish interests, according to their behavior following the universal, requires general civilizational standards contributing to alleviating the moral crisis of the modern world.

Material and methods

The study’s objective is to explore the social and political framework of terrorism and critically analyze the antihumanist approach to denominational hypocrisy of Western and non-Western terrorism. The literature review highlights knowledge and research gaps, identifies relevant initiatives, and analyzes evaluation/policy reports. The critical analysis

provides insights into understanding the extent to which the study’s topic and phenomena are addressed as an essential factor. The study highlights future research that could lead to more insights into the importance of global awareness and refinement of normative solutions.

Results and discussion

1. Terrorism as a social and political phenomenon

In addition to the monopoly on the legitimate use of force, the state has a monopoly on defining terrorism. It is why the lack of consensus definition and exclusion of state terrorism as a type of terrorism from the existing body of knowledge. Terrorism is a weapon of the weak. It is a “form of political violence” (Fuller, 201, p. 355).

Analyzing multidimensional typologies, Schmid developed a very systematic typology of terrorism, or as he called it, “political terrorism” (Marsden and Schmid, 2011, p. 171), which may have different actors and political orientation and motives. In addition to political terrorism, he lists two other types, organized crime terrorism and pathological terrorism, representing two separate “branches”. The focus is primarily on political terrorism and its further systematization. Inside that type, much space is given three (sub) types: state terrorism,

state-sponsored terrorism, and terrorism in which there are so-called proxy actors. So, one of the most significant authorities in the field of terrorism clearly shows what kind of the state’s role can be played even if it is not there a word exclusively and exclusively about the state as an object of terrorism where she is a victim of non-state terrorist actors.

Within the discourse of violence, every life adversity is perceived as a calculated effect of a visible or invisible enemy. However, later holistic societies, based on any principle of domination of the collectivist mind and subordination of the individual to the prevailing custom in the name of group interest (in Bosnia today: the so-called “vital national interest”), also legalize the logic of violence and cruelty as an unquestionable social relation. In time, and with the increasing civilization of society, the attitude towards force and violence as a legitimized social concept changed radically. Non-collectivist, or so-called the “mild societies” of our time, shift their

axiological emphasis to the pacifist plane and view the use of violence as primitive, unacceptable, “anomic and degrading behavior”. The cause of modern fundamentalism is not necessarily cultural fragmentation, but rather the interpretation of that fragmentation as a sign of decay. Cultural fragmentation, that is, different views on society and different understandings of what a “good society” is, is the norm of modern society. An individual can choose to look at society from different perspectives, economic, political, health, and to see a different society each time. Fragmented views and fragmented identities are the norms of modern society. To the state as a natural construct created based on a social contract due to various human needs, including security needs, a monopoly on force is an inherent property. However, as envisioned, the monopoly on using force does not presuppose the abuse of violence that state terrorism indisputably is. “Radicalization is very often associated with a belief syndrome about the current situation and its history: we are a special or chosen group that has been wronged, no one else cares about us or wants to help us (distrust), and our group is in danger of extinction (vulnerabilities). What is evident is that activists feel more sadness and humiliation with group failure, more joy, and pride with group success. These feelings are an expression of group identification: caring about what happens in the group, especially in relationships with other groups” (McCauley, Moskalenko, 2008, p. 417).

Moreover, among other things, there is a distinction between extremism and radicalism. While extremism is considered a behavior that tends to go beyond what is allowed, radicalism indicates profound changes in society that do not have to be negative. (Đoric, 2012) Of all extremism types, the most dangerous is politics because it can result in significant consequences in society. Extremist movements are not a symptom of a sick society or a lack of social solidarity, but the result of shortcomings in the routine of political life, bureaucratized ethnopolitical parties, programmed life, and work. Instead, they should be a means against social stagnation and weak institutionalization

of societies. “The dynamics of civil society, mobilized and socially responsible professional groups, influential media, and advocates of different perspectives are the preconditions of a mature democracy and a society capable of change” (Hadžić, 2020, p. 264).

Many commentators present Islam as an inherently violent religion, and the ‘Islamic State’ is a manifestation of Islam's genuine aspirations as a religion. Such comments primarily show a lack of understanding of the entire history of terrorism, which was not religious during its most notorious period in the 20th century, let alone Islamist in nature (moreover, it was ethnic-nationalist and secular) and a lack of understanding of the history of Islam. The 20th century had countless versions, the most significant of which was the secular phase of Arab nationalism, influenced by the realpolitik constellation in which the USSR played one of the critical roles. Terrorism is increasingly affecting the so-called undeveloped countries. This circumstance can be the starting point for all further sociological and other analyzes of this world phenomenon. One peculiarity is in the religious factor because religion in those countries has merged with ethnicity, where religious postulates include some socio-political and ideological implants, as in the slogan “crossing the world”. In Russia, in fact, in Kyrgyzstan, the movement “Wahhabism” and the movement Hizb at Tahrir operate with the slogan: freedom, justice, renewal of the caliphate (as a substitute for the political despotism of the compromised socialist order). Part of this ideological rationalization is also represented in Roman Catholicism, a religion that also aspires to world primacy (which is why it tolerates the current Western expansionism). In doing so, each side has its arguments and counter-arguments (Ranković, 2004, p. 324). They do not enter into its definition; we can understand terrorism as violence against the symbols of state power to point out the enemy’s weakness and mobilize a potential constituency. Fundamentalist terrorism uses these acts of violence as part of a space war.

Terrorism as a social and political

phenomenon, process, system always occurs and is realized in a particular society, in a specific space, territory. The society represents a specific group of people and things, an organized community, in which there is a certain degree of interdependence between people and their environment, in the existing natural, social, political, technical – technological, and other conditions, where life takes place in various social groups. In order to be able to perform various forms of social and other activities and to meet their needs, people are connected to various groups. It means that each member of a particular society is at the same time a member of several social groups, in which he performs various forms of his activities. To achieve individual needs, goals, and interests, each organized group pursues a particular policy. It is achieved by each group having its leadership, superior and subordinate relations, and connections; group members adhere to specific rules to achieve a common goal. According to Weber, a group's notion does not matter whether it is a community or a society. However, it is enough that there is a "leader", the head of the family, and the existence of an "administrative apparatus" that individual "persons will act to maintain the order of the group", there are people who are "set" to act in a particular case, which is a guarantee for maintaining that order. The group members establish a group's order, and these orders can arise: a) by free agreement or b) by imposition and obedience. According to Weber, "imposed" means "any order that is not created by the personal free agreement of all participants" (Weber, 1924).

When the term political group is used, they mean groups of people whose primary goal is to gain and preserve political power, political influence, and to manage general and memorable social affairs, in a particular society, community, state, throughout territory or part of the territory. In this context, political groups are organized, create their organization, carry out many activities, actions, and deeds.

Based on the constitutive elements extracted from a massive number of existing definitions of terrorism, it has been established that state

terrorism is the organized use of force and violence or the threat of violence which seeks to achieve political goals through the intentional spread of fear or terror implemented and sponsored by the state. Until the onset of the conflict in the 1990s, religious radicalism was not present in the Western Balkans. Now, religious radicalism/extremism is becoming one of the potential security challenges. The Commission for "9/11" warned back in 2010 that the countries of the Balkan region are facing challenges related to the presence of extremist groups, which, we must point out, was before the emergence of ISIS. (Selimi, Stojkovski, 2017) States claim that the main threat from organized crime and terrorism comes from informal groups that aim to attack the state and, along the way, civil society. However, it is worth considering the credibility of the claim that the prominent terrorists and the main perpetrators of organized crime are, in fact, states. It is clear that states and state coalitions have long been involved in terrorist activities and that they, especially in countries undergoing confusing social and institutional changes, as is the case with the Balkan countries, do not shy away from cooperating with organized criminal groups. In turn, it means that terrorists are not only outlaws from the social margins, but they, as well as members of organized crime, come from all parts of society, even from the very top of security agencies and police structures in many countries.

When the powers, social position, and actual power of such perpetrators are taken into account, it becomes clear that the greatest threat in the sphere of "soft" security (non-war security threats) for citizens comes from their potential criminalization. State strategies of this type create a climate of fear and insecurity, and public debate is often about "security." Of course, it is on security that justifies dictatorial forms of social control, mass raids, arrests, and intimidation while cooperating with the underground. Such campaigns are now taking place across Western Europe and North America. In the Balkans, they have gained momentum since the fall of communist regimes, when tycoons linked to "Europeanization" and

“market liberalization” turned out to either have criminal backgrounds or cooperate with the international underground. (Fatic, 2005)

Moreover, throughout the world, attempts to revise the results of World War II falsification of historical facts are punishable. However, in the former Yugoslavia, collaborators of Hitler’s genocidal machines, political-military-paramilitary formations (including convicts of the International Criminal Tribunal for the Former Yugoslavia) regularly receive pensions and medals. Schools and streets are named after them, and they are celebrated at rallies. “The commemoration of the events are accompanied by ceremonies regularly led by religious officials. Paradoxically, World War II strongmen, the Croat Ante Pavelić and the Serb, Draža Mihailović and their Ustaša and Četnik followers are being praised by nationalists and clerics of the region as patriots. At the same time, genuine anti-fascists and communists have acquired the stigma of national traitors. According to some media, Ustaša, Četniks, and the like are becoming nobler” (Hadžić, 2020, p. 126).

Globalization and media development have influenced the development of terrorism. Thus, Islam is often left with a place in the black chronicles. Migration in the most liberal democracies experienced the cultural threat, with the intensity and content of attitudes depending on the national context and several contextual factors. The rhetoric of political actors and media reports marked with Islamophobic tones dramatically influences citizens’ perception of Islam as a unified and militant religion (Hadžić, 2020, p. 12).

There is an interactive (and symbiotic) relationship between the media and terrorism because the media industry trends and the legality of media content production are moving toward preferring shocking content, and organizations can ensure maximum media presence. Within the ongoing migrant crisis, it is impossible to ignore the media’s role in influencing public and political attitudes towards asylum and migration. The term “migrant”, which is used exclusively in the media, contributes to people’s dehumanization on the move. The migrant has no identity other

than that relating to the illegal border crossing. Because of such media constructions, it becomes difficult for ordinary citizens to identify with people on the move, leading to misunderstandings and intolerances across the world.

2. Western and non-Western terrorism

Suppose we are talking about a new phenomenon of civilizational worldview instead of the original totalitarian orders of Nazism, fascism, and communism. In that case, it is necessary to clearly show why a political religion in a global order such as political Islam would be decisive for establishment. Rule as a postmodern dictatorship or despotism. The invocation of God’s rule and the destruction of “unbelievers”, however, is an ideological demand of apocalyptic tones. Even the second wave of anti-Semitism can be recognized in it, since, along with the United States, Israel is the target of political attacks and terror as an illegitimate means of intimidation. All ideologies with a hint of anti- always and only temporary and reactive, on the verge of political hysteria and hence unbelievable like anti-Americanism, anti-Europeanism, anti-Islamic mood. We can problematize that there is a “difference” between American and other terrorism. It exists because we do not look at “our” and “their” terrorism in the same way. I maintain that politics does not have the same attitude towards “ours” and “their” nationalism, and at the same time, it does not have the same attitude towards “ours” and “their” terrorism. “Ours” is, even if we admit that it exists, defensive, less bloody. Thus, contemporary terrorism shows how cultural, national, and religious identities have grown into a global political conflict (Eagleton, 2017). We have narratives of Muslims’ collective guilt by highlighting the hypocrisy in ways individuals collectively blame Muslims – but no other groups (white Americans, Christians) – for the actions of individual members of the group. Hypocrisy is essential to highlight because it can suffocate its victims’ voice, not only harms citizens but treats them with a form of contempt. The vicious irony is that hypocrisy in the law not only harms its “direct victims” but ultimately undermines the very rule of law.

The division of the international community into supportive and non-supportive states is more complex than it seems. Each state defends its responses to the violence of different groups from its national perspective. This dual approach to terrorism “is reflected in the definition of terrorism and disrupts the proper functioning of the international system’s proper functioning conflict between Western capitalism, radical Islam and its terrorism is primarily a geopolitical issue, not a cultural or religious one”. (Eagleton, 2017). Within the term “Islamic terrorism”, we can quote the French Islamologist O. Roy, who says that “we are not dealing with the radicalization of Islam, but Islamizing radicalism, the radicalism of individuals, radicalizing some of their anger, some search for some meaning”. The whole network of relationships is interwoven today concerning identity. Moreover, its origin and “empty place of power” are contained precisely in the notion of culture. Identity should be understood starting from the notion of difference, not existentialistically. It merely means that difference constitutes the universality of freedom and that the Other as an unconditionally irreducible area of an encounter between existing differences (cultures) does not appear as a collectively empty object.

The one-dimensional perception that the media places in public opinion build a distorted image that almost every terrorist act is linked to the Middle East and the Islamic faith. This pre-projected, fierce, and media-spin approach to this phenomenon does not help to calm conflicts, and mutual accusations, and significantly does not reduce the intensity of terrorist attacks, which have continuously been expanding in the last fifteen years (since the September 11, 2001 attacks). Extreme and radical interpretations of Islam come after the emergence and strengthening of the movement known as Wahhabism. Wahhabism is a conservative movement in Islam that was founded in the late 17th and early 18th centuries. In his book “Wahhabism: A Critical Review”, H. Algar points out that Wahhabism does not occupy an essential place in the extraordinarily long and rich history of Islamic

thought. The intellectually significant Wahhabi movement had the favorable circumstance of appearing in the Arabian Peninsula, in the Muslim world's geographical focal point, which influenced its perception in Muslims’ eyes around the world.

Shortly after the aforementioned political turmoil in the 1970s and 1980s, Islam became an attractive gathering point and identity in the Middle East, accepted by many in light of the defeat of secularism in Middle Eastern countries, resulting in radical interpretations of the faith and operated since the first half of the 20th century). However, even in this case, we cannot speak of Islam as a coherent, monolithic phenomenon, given that it is a religion that encompasses numerous differences within itself. The two main denominations of Islam, Sunni and Shiite Islam, are further divided into dozens of different sects and interpretations – from the Wahhabi Islam of Saudi Arabia, which is one of the most radical movements and offers inspiration for terrorism, to Ibadan Islam, which exists in Oman intolerance of other religions. The reductionist ideas of the movement are instrumentalized by groups and individuals, often by great powers. Islam, which means peace, in its essence has never accepted radical ideas and movements, so terrorism has nothing to do with the original Islamic teachings, but it certainly has to do with the abuse of Islam and Islamic tradition to promote one ideology.

When political conflicts between the West / America and the Islamic world take on cultural significance today, it is a sure sign of political deconstruction of culture. It is an act of exposing all forms of politicization of religion. Nevertheless, the condition for the possibility that this act of thinking can still contribute to the establishment of a distinctive zone between ideology and culture is a return to the original order of categories in reality. As far as possible today, it is the real question. The critique of ideology has not entirely lost its credibility.

Moreover, we often witness the micropolitics of identity in the struggle to reverse hegemony in contemporary societies. It is especially true of the ideas of proponents of feminism, LGBT groups, racial and cultural minorities. However,

terrorism in Islam's name occurs mostly among Muslims themselves (Afghanistan, Pakistan, Iraq, Syria), and its victims are mostly Muslims. Given that most of the immigrant population within the migrant crisis is of the Islamic faith, there are views that Muslim culture conflicts with that of Europe on issues such as freedom of expression, women's rights, and the separation of state and church. Europeans expect a strict separation of the secular from the religious, and some Muslims find it difficult to comprehend the difference between the secular and the religious (the Qur'an prescribes everything). Europeans demand freedom of expression and tolerance of diversity (and therefore openly criticize religions), and Islam often strongly condemns any encroachment on its truths. "There are differences regarding women's rights, but (studying the Qur'an), we can conclude that the position of women in Arab countries is primarily the result of long-inherited customs, rather than the regulations of the Qur'an". (Hadžić, 2020, p. 11)

The disappearance of left-wing militant organizations with the parallel strengthening of extremist Islamist organizations may seem sudden and surprising at first, but it is a much longer and more subtle process. The genesis of such a turn should be sought in the complicated Cold War and post-Cold War geopolitical games and the simultaneous defeats of Arab secular nationalism and radical Islamist organizations' political successes in the region. One of the central roles in that story is certainly Israel. The Israeli issue and the strategies pursued by the Arabs in their relationship with Israel have primarily determined the further direction of the development of the political situation in the Middle East. In the second half of the 20th century, terrorism flourished in Western Europe (Red Brigades) and was exclusively within nation-states (Italy, Germany, the Basque Country in Spain).

In contrast, today's terrorism is globalized, crossing the borders of nation-states. It has become a destabilizing terrorism that bears many similarities to the terrorism of Russian anarchists" (Alam, 2015, p. 75). He became suicidal; these are walking bombs. There has

been a privatization of violence through terrorism. It has led to Europe today being "not only the target of terrorists but also their base" (Moses, 2012, p. 125).

What dominates today's world: the terrorism of the rich, the poor, state terrorism, or terrorism inspired by nationalism far more productive than that inspired by religion?

For example, Breivik, a Norwegian terrorist, killed 77 innocent people in Norway in 2011. With the attack, Breivik allegedly tried to "awaken" Norway, which he considered to be threatened by "multiculturalism" and "Muslim invasion". After the mass murder of 77 innocent people in the name of extremist ideas of ethnically pure Norway, the European public was surprised. The shock came not only because of the tragedy, but even more, because Breivik belonged to the society he attacked. The anti-Islamist Breivik was enchanted by German neo-Nazi Beata Zschaepe, who participated in the murders of nine immigrants and one policewoman in Germany. Breivik sent a letter to the neo-Nazi praising her role in immigrants' ten murders, calling her "brave" the heroin of national resistance. He invited her to his forthcoming use the trial to spread right-wing propaganda, and to the people "show her political motives" for everything she did. Breivik translated his fascination into three pages of letters, into whom he showed his admiration for Beata and how she, with her colleagues, tried to create a basis for the fourth Reich.

The most crucial weapon of terrorists is fear. "They do not want to achieve victory, but to create panic" (Beck, Levy, 2012). Thus, the most crucial weapon of terrorists is fear and panic as the primary goals. If the fear is based on the unknown, then imagination and speculation become a justified form of threat assessment. Ignorance in moments of fear is not presented as a problem, but it becomes an indicator of a threat's seriousness.

The era of human destruction and the domination of nationalism and political authoritarianism has only just begun and is increasingly leading to the creation of war psychosis and security stalemate. In a global context, not just crimes in New Zealand, but also

the one committed by Breivik and in Macerata when L. Traini, sentenced to 12 years, shot at 6 African migrants, there is a standard paradigm of reasons for committing such atrocities. In their imaginary imagined struggle for European civilization, Tarrantov, like Breivik's manifesto before him, describes birth rate as a significant issue of "indigenous" Europeans who are greatly endangered by migration and the practice of migrants, especially from the East, and a threat to security, identity, and territorial integrity. Thus, the existence of "national" indigenous white European communities. Furthermore, Zagreb's Croatia attack took place in 2020, which Croatian Prime Minister Plenković said had elements of terrorism, when 22-year-old D. Bezuk wounded a 31-year-old police officer with automatic weapons when he fired a burst at the front door of the Banski Dvor. He was a radical religious fanatic. In his public appearances, he showed Catholic religious devotion. "If we were malicious, and we must not be, such a person should be called a Catholic terrorist. Moreover, that is not right. There is no Catholic, and there is no Islamic, and there is no Buddhist terrorism. Terrorism is a tactic that intimidates people" (Kovac, 2020).

Some psychologists and analysts have argued that such a horrific massacre could only be the work of lunatics. However, is mass murder a necessary feature of a mental disorder? Terrorists, in general, also commit mass murders, which include women and children, but no one declares them insane or mentally disturbed. The reason lies in the fact that they have a well-thought-out ideology behind them, clearly and consciously set goals and methods to achieve those goals. The manifesto is the apparent work of a man who did it in full consciousness and with clear reasoning. It is quite clear that behind all this is not a mentally disturbed personality, but a rather calculated and conscious mind.

Terrorism has no place in any religion and could in no way direct individuals or groups to violence. Regardless of all measures, organized and systematic approach to the fight against terrorism, this phenomenon will continue to grow. On the one hand, terrorism will be the

only means of fighting the weak, and on the other hand, terrorism will be an instrument in the hands of the great powers.

What are the possible consequences of terrorism? Žižek believes that terrorism is an expression of powerlessness. "The act of terror is a desperate reaction from those who lose". (Zizek, 2015). Terrorists are not brave and proud people; they are people full of hatred and resentment. There is clear indignation of hundreds of millions of Muslims who, wanting to distance themselves from Islamist savagery, stress that ISIS is not part of Islam. However, that is also not true. No matter how disgusting and reactionary ISIS may be, it should be recognized as one of the more radical currents within Islam so that people can confront it and oppose it within the framework of their faith. When we say "Islamic terrorism", then the emphasis is not on "terrorism" but on "Islam", which is a form of political stigmatization that accompanies a discourse backed by power with clearly profiled interests. This kind of stigmatization, always backed by power, tends to produce power and dominance over the identity of the other being stigmatized. In this case, it is not terrorists but the whole community, in order to produce on the one hand a feeling of insecurity and helplessness. On the other hand, it is a desire for stigmatized people and labeled to eliminate such an identity and escape. It is to liken that identity to desirable behavior norms prescribed by those who produce such social stigmatization. We have the feature established in Islam as a religion of rigid monotheism, a religion of religious traditionalism that does not fit, or religion of violent act and action rather than idea and teaching. Islam's strict monotheism is characterized as a blind belief in absolute and fundamental antihumanism, Islamic traditionalism is interpreted as anti-rationalism, anti-Westernism, anti-modernism, and the Islamic advocacy of action on the path of good and justice is identified with extremist acts of violence, holy war, terror. In each of these reductions, there is a double annulment, a double denial. First of all, "it cancels out the abundance of life flows, relationships, and acts

that are originally Islamic, religious phenomena in different historical and social contexts, in the endless multitude of small and large Muslim communities of today's world. Simultaneously, the richness of religious impulses, moods, and imaginations that make up the living world of the inner experience and inner religious freedom of Muslims is denied." (Neimarlija, 2019)

The issue of negative depictions of Islam in the United States is not new. Namely, the six-month review initiated by the FBI on the issue their agents discovered 876 offensive or inaccurate pages that have been used in 392 presentations, including a PowerPoint "slide" that says that the FBI can sometimes distort or suspend the law in counter-terrorism research. The numerous commanders, captains, and colonels, who passed the course, did not feel the need to tell the public that something rather strange was happening in the U.S. military. The FBI has put forward radicalization theories that

Conclusions

Radicalization and violent extremism are becoming increasingly pronounced threats to societies' security and stability at the global level, and as such, they have not been deprived of the Western Balkans either. Despite the lack of uniform definitions and views on this phenomenon, terrorism as an antihumanist approach to struggle must be condemned by all nations and all religious groups within countries to delegitimize its protagonists. These are issues at the global level and transmitted to the national and local levels. An argument often made in discussions of terrorism is those mass killings committed by whites, or Christians, within the political or religious beliefs and ideologies, do not count as terrorism because of double standards. The changing "Islamic terrorism" prejudice paradigm's discourse should harmonize attitudes and behavioral patterns, which are critical. The accusation is fundamentally wrong – terrorism is not defined by skin color, religion, or nationality, but the motives. Thus, the suspension of morality and the suspension of legal regulations for everyday conditions, for living in peace.

are congruent with efforts to penetrate American Muslim communities. However, these theories are unduly reductionist and are contrary to research conducted by governments, social scientists, and psychologists (Patel, 2011). There is no question that ignorance is treated as part of the human condition, a constant fact of life. Terrorism consists of terrorism and anti-terrorism. Terrorism can be interpreted as an expression of the internal displacement of a force that has become omnipotent to the system itself-the world. It is, therefore, an attempt to eradicate it as an objective Evil illusory because it is, in its very absurdity, an expression of condemnation of that power towards oneself. If they present various threats from terrorists every day, to be expected, the fear of free-living is increasing. What do I mean by the term to live freely? Be free from irrational fear, which comes in breaking news.

The world needs to learn what follows if the crime and terror of right-wingers like Tarrant or Breivik and their like-minded people are forgotten, concealed, and not sanctioned.

The symptoms of that are the undermining of society's democratic achievements, civil law, dialogue, human rights, and the local communities should be the first barrier of resistance to such extreme actions. Terrorism is the complete opposite of Islamic morality, which is based on love, respect, and tolerance, so it is impossible for a person who has understood Islamic morality to be on the side of violence and disorder. The problem does not lie in Islam, but in groups that create chaos under the cloak of Islam, riots and thus denigrate Islam and create a particular prejudice, fear, and their antagonistic attitude towards that religion among a certain number of people who do not know the essence and fundamental principles of Islam. Therefore, perhaps for a reason, the Western world is concerned. Extremism and radicalism can be attributed to any religion, but no religion should, in any case, be accused of motivating extremism and radicalism.

Many violent cases classified as terrorism show that politically motivated violence is a massive, complex, and present issue in societies than reducing the whole phenomenon to militant Islamist groups or isolated individuals. Thus, it is a strategy of violence designed to achieve results by gradually causing fear and insecurity.

It is the violence directed against faith, tolerance, freedom, and humanistic values internationally. That is why we must be in solidarity across all borders, and the message of humanity and peaceful coexistence of religions should always be emphasized against phenomena. It is important to raise people's awareness to recognize radical organizations and ideologies that call for violence; that is why working with the education sector is extremely important to develop curricula because education is crucial and the role of media and civil organizations. The actors of terror and those behind them should be punished according to international justice and law. To achieve this requires a different strategic approach that will lead to a lasting solution to this problem because today's analyzes clearly show that terrorism is a global problem. It is a crime against humanity, and has no place in any divine religion. For millions of people worldwide, religious values, symbols, and ideologies seem to be real and often important issues. However, behind many religiously colored demands and conflicts lie secular political interests that in no small number of cases dominate over religious ones.

The paper also shows that the politicization of religion, i.e., the religious community, usually occurs in crises, conflict, situations that have two forms: a form of national resistance to a foreign power – usually another religion or a form of conflict between two or more

indigenous religious-ethnic communities.

In both cases, religious symbols are used to mobilize the masses, strengthening the sense of belonging to the community and providing a basis for collective resistance to real or imagined threats from members of other religious-ethnonational groups.

It would be more appropriate to call media principal "accomplices", co-responsible for empowering populism and prejudice. If we link this to the migration of people from the predominantly Muslim area, the media can spread Islamophobia. If there is more news about terrorist, physical, and sexual attacks by Muslims during the immigration wave in Europe, the public creates a negative image of immigrants. Terrorism usually gets ample media coverage by presenting terrorist violence through horrific images on T.V. and photographs in the press, such as images of corpses, funerals, bereaved relatives, and the destruction of buildings.

I emphasize in particular that the public administrations, as well as the media, should avoid calling terrorist organizations Islamic and not forcing "the conflict with Islam". These hypocritical attitudes and behavioral patterns are contra-productive by loose of support of such a significant part of the world's population who consider themselves Muslims and that neither US nor anyone else can afford the turning point of all Muslims in the world against themselves by holding them all accountable for what a small group does. The logical and unacceptable implication of "reductions" is that a Muslim, whoever he is, is expected or required to prove that he is not a blind believer, antihumanist, anti-Westerner, extremist, an advocate of violence, because he goes to a mosque and does not consume alcohol.

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