The archetype of terrorism: How 11/9 changed the world?.

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Abstract

Although a wide range of scholars and studies emphasized on the idea that terrorism is an act of violence, it is noteworthy such violence does not seek to eradicate its victims, nor is it necessary based on an extreme hate. The nature of terrorism is insufflating terror in the core of society. What is important to remind seems to be that terrorists are dependants on the action of mass media. Terrorists need a lot of people watching, not people dead. From this perspective, the present essay explores not only the roots of terrorism and religious fanaticism but also re-consider some of the existent points respecting to Muslim World. Basically, the debate rests on three main assumptions. The kknowledge about terrorism and studies are conducted outside the hot-spot where terrorism marked common-place. Secondly, this orthodox literature not only trivializes the role of the media but also do not contribute too much to the debate. Terrorism has been pushed to be a theme of discussion in academic fields, or universities. While scholars and pseudo-specialists see in terrorism a monster to defeat whose attacks should be forecasted and mitigated, our thesis aims to the fact that techno-meritocracy, capitalism and modern terrorism are inextricably intertwined. Terrorist cells not only take advantages of our means of transport, but also recur to our manual of management and business to plan their acts. Last but not least, terrorism acquires a semiotic nature based on a wider process of communication. The existent dependency of western consumers respecting to tragedy and disasters make for the visual machine a fertile sources to the production of risks. This ongoing production of fear and vulnerability determines the age of terrorism. This means the operation fear for question of legitimacy and bio-political status.

Key Words: Communication, Witness, Terrorism, economy, Fear

Introduction

In last years the terrorism has transformed in an issue that concerned public opinion and academicians worldwide, a question of branding and image for many policy makers and officials. Crisis management, like the Spaniard Case that caused a serious damage to Aznar´s government, paved the pathway to reconsider the roots of terrorism or at least to think twice in their communicative nature. Even if an attack against Western countries is not a new phenomenon truthfully after Sept-11 the World saw how deeper and earth-shattering can be these types of attacks. Some well-known scholars immediately launched to support the imminent responses of United States in Afghanistan and Iraq. George W. Bush referred to this event as the presumption of a new era wherein the giant should awake for a large slumber … applauded by some academicians and disavowed by others, 11/9 represented a disrupting event in the way people were accustomed to perceive risk and threats of environs. Some critics have been posed to the indifference and behavior of Bush's administration as well as to the official discourse about the reasons this tragedy. The American public opinion seems to be divided in two, those who think the WTC attacks were possible thanks to the complete incompetency of air-force and officials, and of course, those who prefer to imagine this was the result of a global conspiracy in order for Us not to loose its hegemony over the world. Certainly, D. Ray Griffin argues that at least there are some serious doubts in the conspiracy theory that points out George Bush were directly involved in planning the terrorist attacks. Rather, Griffin proposes an alternative view to reconsider the existent evidence around this case. If not the president, other top-ranked officials were committed in covering the knowledge warning US would be target of terrorist attacks. This event, undoubtedly, became in a new pearl harbor that benefited many industries and interests, presenting a new international policy to take presence abroad to warrant American interests throughout the world. Unfortunately, the US government prioritized its interests in other countries, like Middle East, than homeland safety (Ray-Griffin, 2004).

On this backdrop, the present essay-review encompasses the analysis of four top-ranked scholars Geoffrey Skoll, Jean Baudrillard, Graham Fuller and Luke Howie, with respects to the connection of terrorism and late modernity as well as the effects of the media broadcasting. At some degree, the question of terrorism refers to a dialectic relationship of hate with two identifiable actors, a state unable to prevent the next attack that often recurs to torture and human right violation, a group of insurgents who has been pushed for some reason to clandestine life. Terrorism is in fact, this relation that involves both sides. We select these authors for two main motives. First, their developments focus on the connection of media, terrorism and fear, a point which is underexplored by other academics. Secondly, they argue that terrorism is not an act of acting terror, but a result of modernity and imperialism. More interesting in giving an all-encompassed view of the societal order, with their strengths and weaknesses, Baudrillard, Skoll and Howie´s works merit to be revised.

This conceptual research is centered in four significant topics, which corresponds with the advent of terrorism:

a) The political manipulation of fear and its relation to local crime.
b) The demonization of terrorists.
c) The complicity of democracy in the advent of terrorism.
d) The pervasive role of mass-media in creating the necessary attention terrorism needs.

Most certainly, September 11th, 2001 is a date reminded all years as the epicenter of tragedy. Three commercial airplanes were directed as weapons towards World Trade Center and Pentagon while the fourth forcefully grounded in Pennsylvania with no survivors. Symbolically, this attack not only paralyzed and shifted the way of thinking politics in American soil but also in other western nations. Some years later, March 11th 2004, a similar attack was perpetrated in the core of

Spain, Atocha´s station. Almost 10 bombs exploited simultaneously from 07: 46 to 07: 40 killing 191 passengers. While 9/11 was considered a national cause, allowing G. W Bush a new mandate, Atocha´s attack prompted J. M. Aznar towards a spectacular failure. A couple of days after this tragic event, voters realized that Spain Government manipulated the existent evidence in its favor to blame ETA (Basque Revolutionary Army). Although United States and Spain suffered terrorist attacks, the effects on politic scaffolding and the audience varies on. This suggests that terrorism is something else than an act of violence, which merits to be analyzed, discussed and re-considered. Following Howie´s statement, terrorism operates in liminoid or "contact zones" where the technical monopoly of violence, proper of states, generates vulnerability. Starting from the premise these sites are points of encounter, moments of coherent amid incoherence, people seek forms of communication in moments where communication is not feasible. Cosmopolitan cities not only are example of contact zones, but also spaces where the familiar and strange converges.

From meaning of Terrorism in Geoffrey Skoll

The political manipulation of fear not only would wreak havoc in democratic institutions, but also destroy the tenets of republic. The passage from a democracy to a dictatorship, was indeed analyzed by philosophy by more than 1.000 years, but is today when we experience with accuracy detail how this works. An exhaustive examination of specialized literature comes with the Geoffrey Skoll´s book, entitled *Social Theory of Fear: terror, torture and death in a post capitalist World.*

In this seminal book Skoll defends the Wallenstein's thesis based on the capitalism's collapse. Pushed to a dichotomy between two contrasting alternative, the capitalism, as Roman Empire, not only has been exhausted but also is globalized to the extent of running serious risk of collapsing. From this vein, Skoll writes "*catastrophes occur when systemic regulators no longer contain the conflict through various institutional responses. Such a crises always hold the potential for bifurcation of the system. Bifurcation occurs at a tipping point where the system stops organizing itself and enter in a chaotic state (p. 28).* The elite's reaction in times of crisis seems not to be

persistent with their own interests. Aristocrats do not try to save the system and its well-functioning, which paradoxically facilitated the collapse. Egocentrism coupled with individual interests and a wider sentiment of fear, are at a first stage, a big problem for the involving societies and a sentence of death. Comparable with Roman Empire's and Feudal disintegration, late-capitalism crisis seems to recur to military-machine expansion to keep the control and trade but unlike these past-empires, in our modern times nation-state is inextricably interconnected. As a result of this, the collapse may be very well further apocalyptic than other times. The reliance on fear works as a conduit for status-quo and elites to maintain their privileges.

Following this reasoning, the consequent interventions in Middle East follow significant lines based on "military action" to achieve dominance in strategic zones, mass-support in metropolitan towns, and extraction of local resources or surplus from conquered countries. Undoubtedly, for Skoll the policy of fear conducted by US and its war on terror are a result of a planned-campaign conducted by ruling classes in times of uncertainty. Of course, whenever these classes feel under attack or in dangers, fear allows two important things. The most important is the internal indoctrination that gives sense to a shared-territory and culture, but secondly fear revitalizes consumerism by trivializing the critique. The diverse chapters that structures this book are suggested but the third, for our mind, can be surely considered the stepping stone of Skoll´s development. Throughout the reading of this book a interesting question raises, Why Anglo-world supported the US preventive war on terror? The coincidences?.   Skoll brilliantly said Canada, Australia and UK not only shares similar cultural background with US, they represent an exclusive club of rich countries that resist slumping down. This sentiment of terror paves the ways for the advent of dictatorship simply because it gradually modifies the rights of people, constitution, and the legal-framework that assures the principle of civility. The Skoll´s deep gaze examines slippery matters as torture, fear, local-crime aversion, modernity, evolution and state and the end of liberty in a fluid and all-encompassed way.

Discussing this in depth, the function of state is to maintain the equilibrium by exerting power and violence over population. In times of low-conflict, the legitimacy of state rests on market which confers to system of certain stability. Nonetheless, in contexts of chaos and disorder the state recur to violence to refashion the lost order. Similarly, the market mediates among human beings imposing a state of gratification in lieu of constraints, but in moment the control weakens the fear seems to be the last try to recover the legitimacy. Skoll goes on to acknowledge that "*fascism exercises social control through deprivation, identification with a powerful leader, and aggression against internal and external enemies. Liberal capitalism replaces denial with indulgement consumerism and lifestyles replace status identifies such a race*" (p. 45). Afterwards the attacks to New York in 2001, these subtle forms described in the earlier paragraph set the pace to the logic of fascism. As previously explained, Skoll argues that fascisms (and Stalinism) were certainly constructed under the logic of emergency. These policies permit to take the control suppressing elementary rights. Rather, the hegemony of liberal mind is associated to consensus and not violence. If hegemonic control is based on two forms, alliances with neighbours and violence, US took the monopoly of capital expanding loans to other developing countries by means of international organisms as World Bank and IMF. The economic dependence of peripheral countries was indeed counter-productive for US for many reasons. The first attempt to articulate a systematic expansion was the issuance based on interest that created a huge debt, and secondly, a growing sentiment of resentment of third world since these loans aggravated their situations. The globalized capital engendered for liberal state a special form of obedience that in contrast with other authoritarian republics shaped a specific consciousness centred on calculation, cultural consumption and rationale. The policies of terror are the necessary result for US expansion that led involuntarily to the current crisis. While authoritarian regimes suppress the dissent, liberal hegemonies marginalize it. That way, one of the main contributions of Skoll to politic fields is linked to the need of reconsidering the roots of democracy and dictatorship and re-thinks under what context a supposed democratic country can trespass the boundaries of autocracy (the power

of only-one) and of course the pervasive role of fear in such a process. Trauma can alter the reality of self, and 09/11 changed for-ever the US policy respecting to international affairs.

The Theory of Simulacra in Jean Baudrillard

Based on understanding how are constructed the mythical archetype of modern mass-consumption, Baudrillard´s contributions ranges from political comprehension of war to hyper-reality in the late modernity. Baudrillard acknowledges that post modernity is substantially eroding the basis of hierarchal authority. The artifacts and objects of the culture are being abstracted to the extent being beyond their functionalities. The boundaries between consumed goods and consumers are certainly being blurred. A postmodernist consumer needs to feel the control of environment even though he or she failed to consume the object as it really is. This exactly means that the importance of aesthetic is often associated with the symbolism of functionality. World trade center, beyond the number of dead, has aimed at generating panic, not to kill all Americans. One of aspects that characterize the late modernity seems to be the nuisance of subjectivity, the systematic reproduction of symbolic meaning. That way, objects personalizes the human bondages re-signifying their functionality depending on the epoch. Baudrillard primary point of entrance here is that symbolic and usage values of objects are circumscribed to the organizational values. The main thesis of our author recurs to nietzchean tension between *Pathos and Logos, order and chaos, meaningful and meaningless.* This convergence explains the roots of tragedy as psychological needs to intellectualize the nature of are wildering (Baudrillard, 1995a: 20-24).

It is important not to loose the sight that the fear interacts with the tragedy and voyeurism. The former refers to the psychological effects of terrorism in audience while the latter works reifying the suffering of others in a product of consumption. The politic fear works as a mechanism of self-indoctrination and paved the pathways towards a total control. Terrorism is only an excuse of a much broader deep-seated issue. Thus, Baudrillard argued in 1995 that *"the Gulf War did not take place"* (Baudrillard, 1995b). An assumption of this caliber not only woke up several criticism

but also attention in scholarship. As the previous introduction given, Baudrillard would say that 9/11, in spite of its spectacular condition, never existed: "*a whole strategy of deterrence that does service today for a global strategy. Steven Spielberg´s recent film, minority report, provides an illustration of such a system. On the basis of brains endowed with a gift of pre-cognition (the precogs), who identify imminent crimes before they occur, squads of police (the precrimes) intercept and neutralize the criminal before he has committed his crime … ruptural events, unforeseeable events, unclassifiable in terms of history, outside of historical reasons, events which occur against their own image, against their own simulacrum. Event that breaks the tedious sequence of current events as relayed by the media, but which are not, for all that, a reappearance of history or Real irrupting in the heart of the virtual"* (Baudrillard, 2006: 2; 8).

This above noted excerpt, not only connotes the idea that space and time have changed forever, but also the judicial view of considering and punishing terrorist acts. One of the question terrorism is unable to respond, is why a crime should be considered a crime before being acted. This type of preventive model, defies the classical interpretation of law. Of course, terrorism and WTC attacks triggered the US-led invasion and two preventive undemocratic wars.   Baudrillard recognizes that one of the most democratic nation, US, of the world ignores the ONU voices unilaterally.

In late-modernity, existing information plays a pivotal role as most effective machinery for reproducing the interpretation of events. Disasters are televised, commoditized and consumed 24 hours of day. To sustain his thesis, Baudrillard delve in the synopsis of the film, Minority Report. What this film, which is a clear example of modernity, reminds is how the visual fabrication of events replaced the facts. This suggests that mediated-events are elaborated, transformed, disseminated so that viewers feel a combination of amusement and excitation. Exactly, similar concerns can be seen in K. Baral who assesses the terrorism's effects in North-East India reminding us how pervasive can be the role of Mass-media in the re-construction of former Imperial

Hegemony. Examination of Devi´s case wherein police forces supposedly tortured and assassinated to a dissident, Baral argues that "*Baudrillard understands terrorism as both a product, of and a challenge to, modernism. As a challenge, terrorism problematizes the modern state's conception of order versus chaos as it substitutes one reality for another*" (Baral, 2008: 5). From this point of view, discourses of terror emphasize on the needs to keep people under control by means of subrogating a political of virtuality. In terms of Baudrillard, terrorism generates an excess of reality that mobilizes material and symbolic resources to administrate the idea of sovereignty. Of course, even if territorial vindications are channeled by terrorists as well as industrialized countries officials whenever they appear in TV, their aims are intended to recreate a new order based on tradition and customs for formers, and in novelty for latter ones (Baral, 2008).

In perspective, we must confess that Baudrillard has studied in depth the Spirit of Terrorism as a continuance of contemporary history. His development rests on the belief that 9/11 attacks represents a new kind of terrorism, which exhibits a virtualized action that ends the history. Terrorists employ not only the western means of transport, but also all the media technologies to install terror in consumer's mind. The rules of this game seem to be associated to the ways modernized societies intellectualize the uncertainty (Kellner, 2005: 2). For the rest of the world, United States as a corrupted Power, should be destroyed, but what would happen if this US disappears. Surely, Baudrillard adds, the world will enter in a state of uncertainty that will lead humankind to a stage of chaos.

Unless otherwise resolved, existing complicity between Mass-Media and Terrorism looks to be unquestionable. Other noteworthy theoretical contributions of Baudrillard in the fear's study lies in the conceptual distinction in what is global and universal. Whereas globalization very well refers to a movement which encourages the circulation of goods and humans, the conceptualization of what is universal revitalizes the tendons of humanism as well as the necessary concerns for being

9

more sensible to the suffering of others. Democracy, in Baurdillard´s view, is not enough to fight to the spirit of terrorism.

To this debate, Kellner textually adds "*most theorists, including myself, see globalization as a matrix of market economy, democracy, technology, migration and tourism, and the worldwide circulation of ideas and culture. Baudrillard, curiously, takes the position of those in antiglobalization movement who condemn globalization as the opposite of democracy and human rights. For Baudrillard, globalization is fundamentally a process of homogenization and standardization of crushes the singular and heterogeneity. This position, however, fails to note the contradictions that globalization simultaneously produces homogenization and hybridization and difference, and that Baudrillard links with a dying universalization. In fact, the struggle for rights and justice is an important par of globalization and Baudrillard´s presenting of human rights, democratization, and justice as part of an obsolete universalization being erased by globalization is theoretically and politically problematical"* (Keller, 2005: 4).

This means that a newer capitalism has been suspended the logic of morality, precisely in a world where torture and pleasure are not differentiated. Furthermore, although Baudrillard contributes to understand how the dissociation of time and space, in favor of the sign, corresponds with the fabrication of disasters, the fact is that he is clear as to how terrorism manipulates the fear in West. Complementarily, Howie not only reassumes the Baudrillard guidelines but studies with direct interviews to what extent the fear, media and terrorism, in complicity, operate in daily life. To here, this discussion has revealed certain complicity between mass media and secular Islam, but what is about the religious and historical legacy of this religion to world?, is Islam a synonymous of terrorism?.

Buenos Aires city seems to be a vivid example of how Jews and Muslims may live together in peace. In spite of suffering two terrorist attacks against Jew community, Argentineans have not

recurred to demonize Islam as a bloody religion. After all, both cultures keep further commonalities than differences. Similarly to this, the book authored by Graham Fuller, *a World without Islam* explores not only the forced that historically determined Islam but also its nature and evolution. What if the Islam never existed?.

The Axiology of Islam

Brilliantly, Fuller (2012) demonstrates how if Islam would never take room in Middle East, West would have faced the similar tragic events respecting to terrorism. This seminal work is not exhibited as a narrative, but as an argument in favour of tolerance and understanding of others. His main thesis is that the crisis West-East has nothing to do with religions or cultural asymmetries as scholars precluded. The interventions of Western power in Middle East have paved the pathways for the consolidation of Islam, but in nature, Muslims is divided in thousand of views and subcultures. The ignorance of United States about the rich cultural life of Middle East not necessary resulted in 9/11 this tragic event was the corollary of a set of economic interventions in the area. The admiration the world feels by US because of its technology seems to be a fertile ground for a later military expansion. But this does not mean that civilizations clash, this exhibits only a cross-cultural encounter which may be troublesome or not. This investigation reminds how the world of ideas, proper of science, paves the ways for the advent of Imperialism indeed at a later day.

It is important to note that in Islam as many other religions too coexists two contrasting tendencies or in other terms, levels of violence. At the outset, Islam was adapted to the local beliefs and negotiated with neighbouring tribes in order to convert further new subjects. At a second stage, once Mohammad dead, his legacy was imposed by the imposition of bloody boundaries between Muslims and non-believers. In perspective, Fuller conducts a brilliant review of the evolution of Christianity as well as its internal conflicts that made from this incipient religion a powerful mechanism of indoctrination in politic fields. One of the most troubling questions about the legacy of a religion seems to be associated to the way in interpreting the founding lessons.

Christianity, Judaism and Islam are abrahamic faiths that marked a watershed in the last centuries in Middle East and beyond. At some extent, Islam is considered by Muslims as the last and refined version of Christianity and Judaism but while not only Islam but Judaism agree in criticising that Christianity is based on heresy, the idea Jesus is self-proclaimed the son of god, Muslims consider *"the prophet Muhammad brought the final and perfect revelation that cannot be improved upon; there will be no more legitimate prophets. This belief has put Islam in the curious position of being quite tolerant in looking back into religious history, but intolerant in looking forward to any possible post-Muhammad religious teaching that involve new revelation"* (p. 39).

Following this reasoning, Fuller acknowledges that concepts as power, heresy and religion are inextricably intertwined. Although doctrine and religion may evolve by diverse ways, the fact is that doctrine is almost always under the control of state. In doing so, the question as to how interpreting events are of paramount importance at time of drawing the boundaries of legitimacy. The diversity of views respecting to who is God and what are their intentions by me, determines not only the goal of church but also the people opinions. It is important not to loose the sight that certain intransigence seeks an exclusive way of interpreting facts in order for status-quo to monopolize the legitimacy of state. Those ideas or assumptions that try to discuss with dogma, are considered as heresies. Most certainly, to challenge the monopoly of church is challenge the hegemony of state. For that reason, the so-called intransigence which is often associated of Islam, Fuller explains, is present in Judaism and Christianity indistinctively. One might speculate if Islam never existed, things would not have so pretty different than today.

Fuller's development deals with an interesting point which has not explored up to date in the specialized literature; to what an extent, the resistance and rivalry of Islam, respecting to West and Christianity is based under constituency of religious values. Rather, from its inception Islam was adapted to the rivalry already coined by Byzantine Empire against Rome. Textually cited,

"Islam, as a new geopolitical force, inherited not only much of the anti-Rome views that grew over time within Byzantine Empire itself. While Byzantium drew its deepest identity from the belief that it was perpetuating the true tradition of the Roman Empire, it increasingly came to view the Western Church as a geopolitical rival whose power was ultimately as threatening to Byzantine power and identity as Islam itself" (p. 68).

As already stated, if the faith is monopolized by states to gain further legitimacy, religious dogma constitutes the power-will to make the life safer. Without the guidelines of religion and dogma the negative effects of uncertainty surface. After formal acceptance by Roman Empire, the interpretation of Jesus´ legacy was in dispute, even inside the Catholic Church. Certainly, Mohammad not only was familiar with in the rivalries at time of interpreting holly texts but also capitalized part of Byzantium's resentment to forge a new fresh alternative in order for human beings to hear the message of God. Therefore, if Muhammad would have never taken appearance in Middle East, the region would anyway have adopted any other anti-West attitudes, enrooted in Eastern Christianity.

But things come worse to worst; the Province of Syria promptly experienced some important problems with the abusive tribute to pay to Byzantine Empire. To the conflict West vs. East, one must add a dispute against Christianity by the side of some Byzantine provinces. Under this turbulent context, Islam arrived to Middle East and Syria. Secondly, the expansion of Islam, unlike Huntington precluded, have not forced the colonized communities to adopt Muslim's faith. During long time, Jerusalem and other non-Muslim communities keep their religious independency by means of the previous payment of a tribute. *"In effect, we are witnessing here a massive power struggle operating at three different levels: first, between Rome and Constantinople over who was the real Roman Empire and who would lead it; second, a struggle within the Eastern Church over doctrine inside the Eastern Empire; and finally, the struggle of heretical and rebellious Christian forces in the East entirely opposed to power of Constantinople's political writ in the Eastern*

provinces" (p. 94). The western crusades, protestant reformation, the so-called "bloody boundaries of Islam", the encounter of Islam with East, India, China and Russia are some of the slippery matters thoroughly explored in this book.

While the academy today recognizes erroneously that Muslims represent a serious threat for West, because their religion is created in response to Western values, Fuller considers assertively that Islam is a product of social and historical forces, which unless otherwise will be present in Middle East, irrespective of Islam. This point of discussion situates this work at the vanguard of terrorism related studies, a more than recommendable book whose contributions illuminates the roots of Islam as well as its connection with Imperialisms. For the explained reasons, Fuller and his proponents consider that there is no clash of civilizations. To put this in bluntly, Islam is not a religion based on violence as protestant radicalisms preclude, not at least as Christianity is.

Unfortunately, some liberal criticism on Fuller's research denounces that his argument is an apologetic defence of Islam written without any scientific basis. Typically, even if Fuller´s argument is based on hypothetical reasons, emulating as Islam has never appeared in Middle East, the descriptions how Islam adapted to other existent local beliefs, is really pungent. Starting from the premise that the encounter of Islam with other civilizations as China and India was not troublesome, this research shows two important aspects of religions. At a first glance, religions are politically designed as an instrument of state, creating a boundary which is strengthened with the passing of time. This barrier rests on the dogma or interpretations of worldviews. Religions do not constitute incitement to hostility unless after the power of clerics is consolidated. Once one advances in the reading of this text, it is not clear defined the reasons of anti-Americanism. Surely, the Reform, and protestant movements in West and East may have generated intolerant views about the dialectics of borders, but this does not suffice to explain how an old East-West conflict has survived in the mind of a Protestant country. If Islam adapted the anti-western sentiment of Byzantium, this would be directed against Italy or Spain. Nor England neither United States inherited the genuine Catholic

or Roman values. Resolved the question about the connection of Islam and violence, the next section explores to what an extent terrorism needs for mediated news similarly to Media needs from violence.

Luke Howie and the Phantom of terror.

What leads a person to join a terrorist group?. British Researchers Wilson, Braford & Lemanski (2013) argue that there is no substantial difference between a terrorist-group and gangs. Although the reasons of recruitment are varied across times and cultures, the look for status, enhancement and social-bonds are present in both issues. Even, under some contexts, suicides bombers are praised and their families honoured with death benefits as incomes. Starting from the premise severe costs are initially associated to barriers at time of departure, it is not surprising gangs and terrorist groups influence their members to commit crimes or horrible acts. Once done, they operate causing a bridge-burning act to regulate their immense guilty sentiment in the group-favour. Under other conditions, internet and media generate the necessary allure to present terrorists as heroes. Whatever the case may be, terrorist membership seems to be determined by the search of friendship, and acceptance. If state gains legitimacy by the monopoly of violence, terrorists do the same by their capacity to administrate fear.

The problem of terrorism, for L. Howie, depends on how we think the contact zones and its pertinent dialogue that helps labeling some groups as terrorists while others are considered heroes. This process corresponds with the power of dissuasion each state holds. The question of terrorism is not hyper-real as Baudrillard put it, but a problem enrooted in the dynamic of communication. One of the aspects that terrify West, is the fact terrorists are internal enemies who lives among us. That way, nobody knows when and where the next attack will be perpetrated. At some point or another, terrorism seems to be determined not only by the violence expressed in the casualties or damage it daily provokes, but also in the uncertainty wakes up in survivors and witnesses. This is exactly the innovative thesis posed by Luke Howie in his book Witnesses *to Terror: Understanding the*

Meanings and Consequences of Terrorism, recently published by Palgrave Macmillan. In this seminal work, readers will find an all encompassed view about terrorism and its psychological effects in West. Uncertainty plays a pivotal role configuring the debate to what extent freedom should be restricted in context of emergencies. One of the most troubling aspects of terrorism is not its direct aftermaths, but also the doses of ambivalence installed by the mass-media that ultimately engenders panic.

The fact is that the world and economies have changed forever after 9/11, trying to predict what in nature unpredictable is. Even if the obsession for gaining further security remains in United States, Howie´s research shows how years change the interviewees´ view-points depending on its degree of exposition. In this token, it is important not to loose the sight that there is a strong complicity between terrorists and journalism. The knowledge, which supposedly makes from this life a safer place, becomes in a double-edge sword. As the previous argument given, this book examines exhaustively not only the limitations of existent conceptual frame-work but also many other studies as the work of Baudrillard, Zizek or Laqueur that connects the theories of terrorism with late-modernity. To be more precise, Howie adds, terrorism me be defined as more than a political technique or strategies to dissuade the states of certain claims, terrorism is stronger in the witness's terror. "*Terrorism works this way for witness. If there was one way to describe the outcomes of the research that I have conducted for this book, I would say that terrorism causes people to feel terror. Terror is the name we give to the uncertainty we feel in the feel of global violence in some of the world´s most populous cities. If Terrorism does not cause terror, the it is not terrorism (p. 12).*

The definition described above is of paramount importance to understand the connection of terrorists and eye-witnesses. Basically, the targets are not necessarily selected to create mass-death, as many pseudo-specialists suggest, but also to lead an extreme panic in the rest of population. At some extent, promising findings can be obtained if we pay attention to the

psychological effects of terrorism in daily life as well as how lay-people intellectualized and changed their behavior post 9/11. Enrooted in the core of routine, fear of next terrorist attack has been combined with other fears.

Most certainly, West has constructed its hegemony centered on visual paradigm. Vision represents an alternative to gain access and power to others worlds. As a mediator between the self and external reality, camera, vision and media exert considerable control inside and beyond the boundaries of society. "Like a weapon in the street" is the title of third chapters, where the visual strength of West is politically manipulated by terrorist to create a sentiment of isolation and terror. One might speculate, if 9/11 as a mediated event would be possible in other country than United States where the journalism and cameras broadcast the reality 24 hours day; probably not. This master-full research is based on three conclusions:

a)   Knowledge about terrorism and studies are conducted outside the hot-spot where terrorism marked common-place. This orthodox literature not only trivializes the role of the media but also do not contribute too much to the debate.

b)   Terrorism has been pushed to be a theme of discussion in academic fields, or universities

c)   Many of pseudo-analysts not only make personal appearance in the media, reinforcing the symbiosis between terror and terrorism, but also erroneously associate Muslim world and 9/11 to terrorism.

It is important to remind that the friendly attitude to the media, many terrorist developed, depends upon the publicity their potential acts may have. For that, terrorism may be compared to a drama. The potential audience should be involved in the performative endeavour to be credible simply because "*terrorist terrify by being witnessed. If they do not terrify and are not witnessed, they are not terrorists* (p. 49). This assumption leads to think that terrorism may be defined as a

form of communication where some actors want attention and a lot of people watching, not people dead. Following this, Howie explains that many terrorist fight their wars in cyber-space similarly to the battle-grounds, seducing thousand of American citizens with spectacular images and discourses. The cyber-space, undoubtedly, draws attention on specialists about the vulnerability of United States respecting to the infiltration of message of support to Al-Qaeda or other terrorist cell.

Since the media is complicit with politicians and structures of power, what remains important to discuss here is to what an extent the fantasy of violence that characterizes the West is part of the psyche of an era that transform the suffering in a product. Today, terrorism has been commoditized to be disseminated to distant geographical points throughout the globe. The oxygen of terrorism, using the Howie´s metaphor, seems to be given by capitalism and its uncanny satisfaction for visual values. Like capitalism, somehow terrorism needs, for being success, to preserve the life of witnesses to install a discourse which often is a one-sided gaze. The qualitative interviews, as already stated, conducted by Howie in Australia demonstrated two important aspects of terrorism. At a first glance, people in Western societies think not only Muslim and terrorism are inextricably intertwined, but also terrorists hate or seek to destroy their style of life. Secondly, security or home-land safety is a hyper-utopia. The sense of security is never 100% taken for granted. Security only can be feasible blocking the entrance, or restricting the risk but this engenders serious limitations to democracy. Paradoxically, all our acts are not free of danger, but we live as bad things will never happen to us. Based on the metaphor of emulation, Howie brilliantly acknowledges that terrorism holds two key features: witnesses see terrorism in an over-exaggerated way; secondly, terrorism should be re-defined as the ability to engender a wider audience which transcends the boundaries of affected countries. Methodologically speaking, the sample selected by Howie encompasses considerable heterogeneity of professions, biographies and views that enrich his conceptual argument. Even, he focused the research on elderly persons, a segment unexplored by existent literature.

A lot of attention was given to vampires and literacy of vampires in West. Basically, vampires are not so different to terrorist, they appear humans, live as humans camouflaged in the multitude but are monsters. They not only survive killing persons, (sucking their blood) but also are in daily life and part of our multicultural society. The superfluous multiculturalism is unable to explain why post 9/11 many Anglo-citizens reinforced their ethnicity rejecting contact with Muslim-related communities; this theme is re-visited in chapter 5 and 6. The xenophobia and racist attitudes multiplied after World trade Center attacks inside and outside US, even in countries like Australia supposedly far way of racism. To delineate better a solution for this problem, it is noteworthy that discourses of terrorism appeal to emotional arousals, some of them irrational that captures the worse of imagination. This means that the wrongdoers (terrorists) want to kill the innocents, in the name of a false faith. This belief not only demonizes Muslims, but paves the pathways for the manipulation of fear. Under some context, policies and strategies based on the fear manipulation facilitate the things for politicians to renovate their mandate (US), but sometimes generate serious problems when are unearthed (see Atocha´s attack in Spain). Like a run-away fire burning everything, fear is gradually paralyzing the social life breaking the bonds between citizens and state. Written in a polished and comprehensible manner, fraught of metaphors and analogisms, this book is undoubtedly one of the best works I have ever read along with terrorism and media studies. To put this in brutally, this book describes not only how security obsessed culture is mining the democracy in US but also how the political freedom that created the mass-media are used by terrorist to erode its political foundations. At a first stage, attacks shocked the eye-witnesses but with the passing of days and weeks, this sentiment is being gradually changed in order for domesticating the uncertainness.

Conclusion

At a first glance, terrorism takes different shapes depending not only the context, but also the economies. While some countries devote considerable effort, material resources and time at preventing the local crime, as Latin American others are concerned on the effects of terrorism.

Event, as Skoll put it, some nations use some definition of terrorism whereas others refer to others. The meaning of terrorism is debated in this conceptual paper combining the views of J. Baudrillard, L Howie and G. Skoll. Their stance exerts considerable criticism on established literature that see in terrorism the axis of evilness. These works appeal to a profound examination of what can be called the "discourse of terrorism". Secondly, the limitations respecting to the way terrorism is defined and mediated seems to be associated with the misunderstanding of the dialectics of hate, which results from the connection of the following elements:

a) The expansion of capitalism recycling local non-western economies.

b) The cultural discrepancies between a secular and religious culture.

c) A dialectic relationship of hate between local aristocracies and international powers.

d) The advance of poverty that capitalism creates.

e) The manipulation of fear western countries make from terrorism.

f) The creation of pseudo-states that marks the onset of a new era.

g) Expulsion toward the boundaries of trade-union conflicts.

h) The visual hegemony of market.

i) Modern terrorist employs the means of transport to create a symbolic damage.

j) The sentiment of anxiety and fear not only is politically utilized by States, but also facilitate to draw the geography considering unsecure and secure destinations. Terrorism opens the doors for the geography of fear.

k) Terrorism is something else than an act of violence, it needs for witnesses.

To cut the long story short, the age of terrorism is determined by the American expansion Worldwide. This conceptual research does not pretend to affirm 9/11 was planned by Bush´s administration but focuses on similarities between terrorism and capitalist corporations. After all, terrorist activists not only educated in the best universities of West, but also utilize tactics

stemming from Management and Marketing. It is curious to see how in First World terrorism is considered the primary threat and Muslim terrorist the first public enemies of society while in Latin America the concept is better linked to the role of state in 70s (terrorism of state). As an inoculated danger, terrorism allows the revitalization of legitimacy from one or another side. We have to investigate in the roots of economies and the economy of terrorism; this means the social construes that replicate the forces that determine terrorism. The production, distribution of wealth and mega-structures of economies are key factors to understand why terrorism varies on country and culture. It is strongly suggested to compare cross-cultural cases to expand the existent limited view of this slippery matter. 9/11 marked the shift of a style and the inception of the other. The age of terrorism reminds that attraction and financial accumulation are the counter-effects of vulnerability.

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