**PERSPECTIVE ON TERRORISM**

**Main Concepts, ideas and questions**

In October 21st Lecture, we studied from page 38 to page 38.

The main concepts, terms, ideas and question we discussed are the following:

another preventive measure is prevention at the source, by seeking out and disrupting terrorist activities.

-what do you think about it? doesn’t it sound obvious and ambiguous? because it’s normal that anyone would like to do that.

another preventive measure is prevention at the end of the line, by erecting defenses at the locus of known or conceivable targets such as public buildings, mass assemblages of people, etc.

-what do you think about it? how effective do you think that is?

another preventive proposed measure is to control the movements of people and weapons at the national borders and other points of entry.

-what do you think about it? how effective do you think it is?

the last preventive measure is that after an attack, to have in place or to carry on a response and-recovery apparatus that will minimize its effects.

-what do you think about it? how effective do you think that is?

attractiveness of the at-the-source alternative of seeking out and disrupting terrorist activities, is that, if successful, it prevents all sorts of terrorism.

-do you agree with this point of view?

intelligence and military operations of this sort are very costly and constitute a significant drain on the nation’s resources and it is also impossible to ensure that eradication of efforts will ever approach anything like completeness, given the secrecy and mobility of terrorist and their networks.

-do you agree with it?

The attractiveness of the end-of-the-line strategy, that of erecting defenses at the locus of known or conceivable targets such as public buildings, is security but, given the multiplicity of targets and the adaptive capacity of terrorists to change them and invent new ones, it also raises the questions of cost and the impossibility of completeness.

-do you agree with it?

Preparedness for attacks should be organized at two levels—responsible authorities and the general population.

-how do you think it should be at the level of responsible authorities?

At the level of government and community officials, preparation should be exhaustive —anticipating every kind of attack, understanding the probable ripple effects, thinking in terms of multiple attacks, preparing proper responses for agents who give out information in crisis situations, detailing the roles of first-line response agencies such as police and rescue agencies, and developing a whole range of backup responses to contain damage and minimize future damage.

-do you agree with it?

These measures will also call for new levels of cooperation among government, the media, schools, businesses, hospitals, churches, and other types of organizations, as well as households.

At the level of the people, the effort is both educational and instructional. As much unambiguous information as possible should be disseminated about the nature of different kinds of attacks—information that is clear, placed in context, repeated, and authoritative. The desired equilibrium is to keep public consciousness high without whipping up public anxiety.

-do you agree with it?

terrorism involves great variations, for instance regarding: • types of targets, including buildings, food and water supplies, electrical and other energy systems, transportation systems, information and communication systems, currency and financial systems, and governmental structures.

-which do you think are the most relevant targets?

In October 14th Lecture, we studied from page 35 to page 38.

The main concepts, terms, ideas and question we discussed are the following:

some of the theories that we study affirm that there may be occasion where a government would protect a terrorist organization.

-do you think it is possible? Under which circumstances?

we can talk about this idea of the political purposes or political interests of governments. How, looking forward to keep their interests, governments may be able to protect a terrorist group, on their own benefit.

For instance, if there is a society where there can be found an important terrorist organization and there is another group or social movement who intend to go against it in order to end with the destruction that this terrorism promotes, the government knows that by allowing this action in defense of terrorism, the conflict could be get bigger and more dangerous, or that a civil war may be generated, and therefore it tries to protect or promote the terrorist organization in order to stabilized the social movements.

-what do you think about this point of view? Do you think it may be an alternative? Do you think that it has happened before?

On the other hand, regardless of where recruits come from, the **leaders** must **dedicate** some of their **organizational** **activities** to **maintain** that **loyalty** and **commitment** who are frequently living in societies with **values**, ways of life, and institutions that are **different** from their own.

-how do you think terrorism leaders maintain loyalty?

Regarding to what we’ve been previously analyzing, we can say that the strategies leaders may use in order to maintain the loyalty, are manipulative ones, related to religious values.

-how do you think this interaction with people recruited who come from backgrounds with different values to those promote by terrorist work?

We can think that, as for what history and reality shows, even though potential terrorist come from backgrounds were their values are different to those of terrorism, they play a soft role, since people finally get immersed in terrorism. We can say that these original different values are less effective of what people may think, because, at the end of the day, do not hold people to join terrorist groups. Therefore if we establish or propose this way of understanding it, we can think of how vulnerable tend to be people who become terrorist. They configurate themselves as vulnerable people with soft and vulnerable values and who end up being manipulated.

-what do you think about it?

On the other side, There are several associated **points** of **vulnerability** of **terrorist** **organizations**

-do you have any idea of what they can be? Mistakes they commit, or logistic dynamics?

 many involve **failures** of **information** **flow**, **security** of **information**, and **coordination** of **activities**.

these organizations constantly face problems of **internal** **deviation**, **mutual accusations** among **both leaders** and **followers** expressing that they are less than true believers, and the splitting off of factions based on **ideological** **differences**.

-regarding this splitting off of factions based on ideological differences, what do you think these ideological differences refer to?

**Direct knowledge** about these **organizational dynamics** is very hard to get because is difficult to study organizations that are kept on secrecy and that perform through secret operations. Such knowledge must usually come from **detainees** who **cooperate** and **agents** who have been able to **infiltrate**

-do you agree with this statement?

-how do you think someone manage to infiltrate inside these networks?

However, the world has experienced many other kinds of **secret, network-based organizations**, and a **base of knowledge** about them and their **operations** has **accumulated**. Among these organizations are **spy networks**, gangs such as the **Mafia**, **drug-trafficking organizations**, **Communist cells**, sabotage operations undertaken during wartime and during the cold war period, and extremist social and political movement organizations.

On the other side and changing a little bit the topic, the **targets** of **terrorist** **attacks** are **multiple** and **diverse**.

-what do you think this statement refers to?

We can think that these attacks can be to certain kind of people, places, in different ways, using different resources or materials, proclaiming different thing, etc.

Regarding this, the authors that we study say that some targets of terrorist attacks

like **human beings themselves**, are attacked by, assassinations, the

bombing of large human assemblies, and biological and chemical poisoning and contamination.

On the other side, there are other methods that do not attack humans at all but aim to **disrupt** some **vital** **economic** or **institutional** **functioning**,

-can you think of an example for it?

We can think of the world trade center attack and the twins’ towers, as one directed to the economic main reference of the global economy.

As other example, we can name disruption of **financial institutions** or **computer networks**.

On the other side, regarding **Preventive measures** that should be taking while facing terrorism,

-what would you say they should be?

We can think of **long-term efforts** to modify the demographic, economic, political, and cultural **background of terrorism**;

-do you agree with it? What do you think it is about or how it should be carried out?

This is sort of a structural, inherent and idiosyncratic perspective and preventive measures and therefore there are not any easy or fast solutions or way to carry it out. It actually implies societal, cultural, educational structural reforms that promote big changes.

-do you agree with it? How effective do you think they are?

In October 7th Lecture, we studied from page 33 to page 35.

We saw that there are **three** **critical** **elements** in the preparation of a group of terrorists, and these are: **boosting motivation**, **group pressure** (e.g., **mutual commitment**), and **creating a point of no return** (like **public personal commitment**) by **videotaping the candidate declaring** that he is going to do it and having him write last letters to family and friends.

-when it comes to the second element, that is group pressure, the authors that we study give as an example the mutual commitment. Do you agree with this example? Do you believe there is another action or phenomenon that can be analyzed as group pressure?

-regarding the third element given, which is creating a point of no return, manifested by the public personal commitment by recording in video the candidate declaring what he is going to do, what do you think about it? Do you consider it a as point of no return? Do you think that after being recorded do they still have the alternative of resisting?

On the other side, one **intrinsic** **objective** of terrorists is the **drawing** of **attention** to **themselves** or **their** **cause**, not only among their supportive spheres but also from the whole world.

Another aspect is that **The preferred organizational form** for terrorism is **organizational networks**.

-what do you understand by organizational networks?

We can think of the fact, that, since most of terrorist activities are performed outside the places where the terrorist belong to, in order to sustain this logic and dynamic, is mandatory to develop an organizational network that can achieve and perform this activities. For instance, lest think of terrorists who are based on middle east, and that intend to generate a terrorist activity In a western country such as the us. they need an organizational network in order to organize themselves and this activity that they intend to produce, since the different locations involved, signify the dynamic and logistic of more than one country and different people within them.

So it’s very important to have always in mind this fact that terrorists work through networks.

On a second moment, like other aspects of terrorism, these networks are relatively unfamiliar to those who study organizations, who have focused more on formal organizations, such as corporations, hospitals, universities, civil service bureaucracies, voluntary organizations.

On the other hand, The **characteristics** of **terrorist** **organizations** imply that terrorism must be **simultaneously** **invisible** and at the same time **coordinated** to **prepare** and **execute** terrorist activities.

-how do you think it is possible to materialize both intentions of keeping it invisible and coordinating its activity? Do you think it ends up being effective?

We can say that it actually results effective because they keep acting from an invisible position since they having been found and stopped, and they also have reached aims of attacks.

So, terrorist organizations must maintain **extreme** **secrecy**, avoid record-keeping, and minimize any paper trails that could reveal their internal movements, plans, and intentions.

-how do you think this extreme secrecy can be achieved? Which do you think are the strategies that they apply in order to perform it?

-who do you think facilitate them?

avoid record-keeping or paper trails is extremely difficult to ensure completely, because of the **necessity** to **rely** on **computer** and **telephone**—in addition to **handwritten** and **face-to-face**—**communication** as a part of **organizational** **coordination**, and the **necessity** to **rely on financial transaction institutions** to **shift resources** **from place to place** and on **credit cards** to **facilitate movements** by cars, buses, trains, and airplanes.

-do you agree with this statement? What do you think about it?

-which, regarding your knowledge, is the most used resource of communication between terrorists?

-how risking do you think this ways of communication are for them? Do you think they should consider others?

-how do you think financial transaction institutions work in order to hide these transferences?

On the other side, terrorist organizations **avoid** routine interactions with **governing regimes**.

On one hand we can think that this is an obvious statement because a terrorist organization is supposed to avoid governments, but if we dig deeply, we can analyze that it is obvious as well that, at least the most known terrorist organizations are very powerful, there is a need of governments to look for any kind of communication and dialogue.

-do you agree with this point of view? What do you think about it?

-can you give me any example of a famous and recognized terrorist group that dialogue with a national government, for example?

Regarding this last analysis, states usually know about, **tolerate**, **protect**, or **promote** terrorist organizations **for their own political purposes**. This means establishing relations with terrorist organizations**, taking an interest in** and perhaps influencing their activities.

Here we have a bunch of interesting concepts to analyze such as toleration, protections and promoting of terrorist organizations by governments, as well as the idea of political purposes or interests of these governments.

-so, why do you think a government would tolerate a terrorist organization?

In September 23th Lecture, we studied from page 32 to page 33.

The main concepts, terms, ideas and question we discussed are the following:

there are authors who state that Ideological terrorism does not emerge from an inexplicable urge by a few **unstable radicals**; they understand that the process does not involve isolated individuals who become terrorists on their own because they are **psychologically** **vulnerable**. Rather, they understand that it involves a group of **true believers**.

So the main idea here is that these authors do not understand that a terrorist groups is conformed by individuals that get immersed within it because they are unstable or psychologically vulnerable, but that they are indeed a group of true believers.

-what do you understand by this idea of true believers?

by this concept they are referring to a bunch of people who are **decided** individuals with **strong believes** and who are **convinced** of what they are doing. We are talking about convinced and solid individuals.

-do you agree with this statement? Or do you agree with the idea that terrorists tend to be fragile and vulnerable people that are just manipulated?

On the other side, we can discuss about **suicide bombing**.

-what do you know about it?

-what do you think about it?

The key to creating a terrorist suicide is the **group** **process**. terrorist suicide is an **organizational** rather than an **individual phenomenon**.

In all cases, it is an **organization** that decides to embark on this tactic, **recruit** **candidates**, **chose** the **target** and the **time**, **prepare** the **candidate** for the **mission**, and make sure that he or she would carry it out.

So the theory here is that even though, the suicide terrorism is committed by an individual, what is essential is all the logistic behind it, perform by a bigger organization. Therefore is more of an organizational rather than an individual phenomenon.

-what do you think about it? Do you agree with this statement?

there are **three** **critical** **elements** in the preparation, and these are: **boosting motivation**, **group pressure** (e.g., **mutual commitment**), and **creating a point of no return** (like **public personal commitment**) by **videotaping the candidate declaring** that he is going to do it and having him write last letters to family and friends.

-what do you understand by the element of boosting motivation? How do you think they perform?

For instance, we can think about it like a scenario where they motivate them by saying them that they are doing the correct thing, that they are following the principles that they are supposed to regarding their religion, etc.

-do you believe that boosting motivation is actually an effective action? Do you believe it actually has an effective effect?

We can think that motivation has a pretty much prominent psychological dimension, and that therefore, it can be related to the manipulative dimensions that these subjects carry. Using that logic, we can conclude that the motivation sphere has indeed and pretty much effective effect.

In September 16th Lecture, we studied from page 31 to page 32.

The main concepts, terms, ideas and question we discussed are the following:

**Glorification** of and **personal salvation** through **violence** is not limited to **Islamic** **terrorists**.

-what do you understand by glorification of violence?

It refers to the idea to glorify violence, to understand and conceive violence as something that is good, something that is needed.

when it comes to terrorism, we can find glorification of violence; we can see that terrorist in general glorify violence as something that is good.

-what do you think about it? Do you agree with this promotion of violence?

-why do you understand that terrorist promote and glorify violence?

terrorist conceive violence as a way of building its power, a way of spreading terror and horror that somehow legitimize them and their ideas.

-do you think there is a possible way that violence has a good effect for anyone who promotes it?

-which example, in history, we can find? Of a certain group that promoted violence as a way of achieving their goals?

We can think about any kind of war, or colonization, for instance.

the idea of a personal salvation through violence.

-what do you understand by the concept of personal salvation through violence?

personal salvation is understood by terrorist like a state that is going to be achieved as long as one performs and promotes violence. By actively acting through violence, they will achieve personal salvation.

-what do you think about this?

 glorification of and personal salvation through violence is not limited to Islamic terrorist.

these two characteristics that we come from analyzing, can be both aligned to all terrorist and not only Islamic ones.

-do you agree with this statement?

**Salvation** as a **voluntary** **martyr** to violence or **suffering** has a religious history with roots in the theology of **Christianity**, **Judaism**, and **Islam**, as well as analogs in **Buddhism**.

-what do you understand by voluntary martyr?

we can understand it as someone that voluntarily sacrifice him or herself looking forward to achieve a specific status usually considered a glorify one, like salvation.

-do you think that terrorist consider themselves as martyrs?

This is an interesting analysis because the idea of a martyr is more commonly understood under a positive connotation rather than in a negative way like the connection that can be made with terrorism. Martyrs in history are usually understood as heros that have done good things.

-what do you think about this?

 salvation as a voluntary martyr to violence or suffering has a religious history with roots in the theology of Christianity, Judaism and Islam as well as analogs in Buddhism.

-do you agree with this statement?

-can you give me examples of the different religions?

For example, regarding Christianity we can talk about Jesus Christ.

**Self-fulfillment** through perpetration of violence also has a history, mentioning, for instance, elements of Soviet communism.

-what do you understand by self-fulfillment?

we can understand a feeling of being full, of being happily completed. a self-fulfillment through perpetration of violence.

this self-fulfillment through perpetration of violence has a history, and they mention an antecedent in soviet communism.

-do you agree with this statement? why would they compare violence with soviet communism?

-do you know anything about soviet communism?

-are theories of communism spread in Somalia?

-has Somalia ever has any connection with communism?

when it comes to the manipulative process in which potential terrorist fall into, The objectives are to **isolate** the **individual** from **other belief systems**, to **delegitimize** and **dehumanize** potential **targets**, and to make them **adore** a **leader**.

-why do you think people would try to delegitimize and dehumanize potential targets?

because in that way one can conceive these targets as ones that deserve to be attacked.

-why do you think those who intend to manipulate potential terrorist try to make them adore a leader?

it would be because that way, they would follow everything that he say and they would be even more manipulated.

All these characteristics such as the delegitimization of potential targets and the adoration of a leader, taken together, create a **separate**, **closeminded** **social** **reality**.

-what do you understand by this idea of closeminded social reality?

we can understand a manipulative reality in which these new terrorists got immersed in, where there only understand and conceive the world as those who manipulate them wants.

In September 9th Lecture, we studied from page 27 to page 31.

The main concepts, terms, ideas and question we discussed are the following:

Recent terrorist activity in general and the particular organization of **Al Qaeda** carry the idea that the “new terrorism” has a specific characteristic: that refers to a **stateless** and **non-territorially** organization that proposes war against a state.

-what do you know about al Qaeda? Can you describe what it is, its characteristics, its origin, and what is its currently activity?

-can you name others terrorist movements around the world?

-what do you understand by this idea that this new terrorism introduced by al Qaeda refer to a stateless and non-territorially organisation?

It refers to the fact that terrorist organizations are not necessarily linked to a country, but only to a specific organization conformed by a group of people.

this stateless and non-territorially terrorist organizations are the ones to challenge nations, national states.

-how do you think this is possible? For them to be so powerfull? Nations and countries are less effective and powerful?

In **domestic terrorism** the terrorist organization typically operates **within a state** but **itself is not a state**.

-what do you understand by domestic terrorism?

-is there domestic terrorism in Somalia?

**international terrorism**, the organization may operate within the confines of a single state, but it typically involves an organization or **network of organizations,** operating **outside** of the territories of the states.

So, in the first place, if we previously defined domestic terrorism, how would you define international terrorism? What is their difference?

When it comes to how international terrorism works, authors mention a network of organizations operating outside the affected states.

Here it’s interesting to understand this idea of a network of organizations, and that it’s out the affected country.

-what examples can you give me of this international terrorism?

-which one do you think is more effective? Domestic or international terrorism? Why?

understanding international terrorism as one that can perform and affect a particular country while having its network organizations outside it, it shows that there is a huge logistic and effective strategy.

these terrorist organizations are out of **international diplomacy, alliances, and treaties**, all of which are **peaceful alternatives** to solve violence situations.

unlike states, these organizations do not face the influences imposed by the state’s necessity to maintain **law** and **order** and manage **politically negotiated relationships** among **diverse groups**.

their structure is smaller and their organization is easier than those of the national states.

-do you agree with this? Do you think that this reality is what makes it easier for them to organize in order to develop their activity?

these terrorist organizations are relatively **unreachable** **militarily** because they are always **moving**, and also are **semi visible targets**, permanently moving from place to place within states.

-do you agree with this statement?

-can you tell me examples of terrorist organizations that perform like this? Moving from place to place and that result unreachable?

-what do you think is the effect of this strategy?
states have variable relations with terrorist

Networks, not all the states have the same relation with them.

For example, Pakistan has had a vacillating relationship with terrorist organizations.

-do you agree with this statement? Do you know anything about it?

-how is the relation between Somalia as a country and the terrorist organizations?

as main **background reasons for supporting** or joining terrorism: **economic desperation, political repression, and the presence of a strong religious ideology**.

Here it is important to analyze these background reasons.

-do you agree with them or do you think they are missing any?

-why do you think economic desperation would be a background reason to support or join terrorism?

Maybe because therefore they may think that through terrorism understood as an antisystem paradigm, one can generate a structural change and therefore achieve economic relevant changes.

-why do you think political repression would be a background reason to support or join terrorism?

The same, Maybe because they see terrorism as an alternative to change things for good, since it seems an antisystem paradigm.

-why do you think the presence of a strong religious ideology is understood as a background reason for supporting or joining terrorism?

Maybe because it is its main component. A strong religious ideology is what moves and impulse a terrorist movement that is convinced of its statements and ideas. They follow their religion.

-which ones of these background reasons do you think can be found on Somalia in order to generate a predisposition to join terrorism? why?

Regarding other type of motivations, **individual motivations**.

some people who belong to terrorist movements or organizations are likely to **come from broken homes**.

-do you agree with this statement?

-why would they sustain that terrorist are likely to come from broken homes?

Maybe because they tend to be fragile and unstable people, who have lived difficult familiar situations, with lack of love and caring from parents, or without family at all, and all that experience turn them to be an easy flank and vulnerable.

-can this be said about Somalia people who join terrorism?

when it comes to **Shi’ite and Palestinian terrorists**, their members come from the **margins of society**.

-what do you understand by the margins of society?

Maybe we can talk about poor people, or outsiders, people out of the system, who don’t work or live alone on their one.

-do you agree with the statement that terrorist from Shiite and Palestine come from the margins of society?

-would you say the same about Somalia?

the **composition** of **terrorist organizations** is **diverse** and that **well-educated** and **wealthy** individuals can also be found, particularly in **leadership** **ranks**.

-what would you say is the composition? Who are the different groups that belong to a terrorist organization?

-do you agree that well educated and walthy individuals can also be found in terrorist organizations?

-can you give me examples?

-why do you think this happen?

-does this happen in Somalia?

-why do you think they get to be in leadership ranks?

In September 2nd Lecture, we studied from page 25 to page 27.

The main concepts, terms, ideas and question we discussed are the following:

-what is fundamentalism? What does the concept of fundamentalism mean?

-Is there fundamentalism In Somalia’s terrorism movements?

fundamentalism is a **variant** of **terrorism** and that has developed in the context of a **Islamism.**

link **fundamentalism** to **Islamism**.

-what is Islamism? What does it mean?

 -can you tell me about its origin and characteristics?

 -is there Islamism in Somalia?

fundamentalist movements are efforts to restore an **indigenous or native** **culture**, especially its **religion**, to a **pure** and **unadulterated form**.

-what do you understand by indigenous or native culture?

-what do you understand by the idea to retore into a pure and unadulterated form? What does this concept of pure refer to?

Their elements have been found for instance in, **fundamentalist** **Christian** **movements**, and in some **extreme Western** political movements such as **fascism**.

-do you agree with these examples?

-what do you understand by fundamentalist Christian movements?

-how can fundamentalism be seen in a movement like fascism?

The typical characteristics of such movements are:

• A **totalistic** worldview based on a **sacred religious system**.

• A profound **sense of threat** and apprehension about the destruction of their society, culture, and way of life.

• A **specification** of certain **agents** who are seen as total responsible for the situation

-regarding this point, who is the specific agent seen responsible by the current terrorism?

• An absolute sense of rage that is felt to be morally legitimate.

• A **utopian** **view** of their own **culture** and **society**—perhaps referring to an imagined, glorious past—standing in opposition to the decaying and threatening world they confront.

The **penetration** of **Muslim societies** by **Western values** during the past few centuries has occurred in the context of **Islam**, one of the world’s great **religions**, dedicated in part to the observance of **Islamic law**.

this religion has a centuries-long history of both **conquest** of and **humiliation** by **Western Christian** and **Eastern Orthodox powers**.

-do you agree with this statement?

-what do you think they may be referring to?

 it is a religion with a keen sense of **infidels**, both inside and outside Islam.

This characteristic refers to it attitude regarding the **enemy**.

-who do you consider the mayors enemies of Islamism?

these fundamentalist movements of a totalistic kind i.e., “Islamize” the religious community by imposing **Islamic norms** throughout all spheres of life.

-do you know what are the Islamic norms? Can you name some of them?

The **Islamic** **revival** in **contemporary** times:

-expresses the feelings of **humiliation** at the loss of the **supremacy** of **Islam**, the imposition of

European commercial and colonial power, and the Euro-American domination in world affairs.

-also expresses a fear of cultural extinction by the spread of an American consumerist lifestyle, and of individualistic values disrespectful of the old society.

 -It typically develops in countries ruled by regimes that repress even legitimate forms of domestic political opposition.

-do you agree with this? Can you give me an example?

the **goal** of the fundamentalist movements is the **creation** of an **ideal** **Islamic** **society**, in which **morals** are **pure** and the community fair, and all live in a state that protects a **Muslim** way of life, defends it against enemies, and promotes the domain of Islam.

-how would you describe the muslim way of life?

fundamentalism sees this model of society as an alternative to capitalism.

-who does usually lead these movements? And in Somalia?

-who are usually the followers? And in Somalia?

-which movements have created political parties? Did this happen in Somalia?

-name movements with military forces. Are any of them in Somalia?

Some groups take the form of political lobbies and parties, and some have paramilitary forces.

In August 26th Lecture, we studied from page 23 to page 25.

The main concepts, terms, ideas and question we discussed are the following:

those who are dominated—or who believe themselves to be dominated—by stronger outside powers, resent and oppose their oppressors.

-how would you define domination?

-what kinds of dominations do you know? (Political, military, economic, cultural, technological).

-which one do you believe is the strongest and why?

-which one do you believe is the less effective and why?

-Which do you consider states, nations or societies that are currently dominated and what domination are they suffering?

-which region do you think has been the most dominated in history: Latin America, Africa, middle east?

-have Somalia ever been dominated? If so, in what ways and by who? (Political and military, economic, cultural, technological).

-do you think that Somalia is under a current domination of any kind? If so, by who?

under conditions of imperialist and colonial domination, in which direct force is used against the population through direct military occupation, this discontent can often be held at least temporarily.

-what does imperialist and colonial domination refer to? What are they?

-These important concepts are related to direct force, why?

-do you agree with the statement that under these sorts of dominations discontent and response can be held at least temporarily?

It is difficult to confront these sorts of military occupation manifested in colonialism and imperialism because one can be killed.

When societies experience economic and cultural domination without direct military occupation and political control, the opportunities to express discontent publicly are more.

-do you agree with this?

-why do you think they say that?

it is less confrontative. It won’t necessarily make you physically encounter the oppressors in combat.

economic, political, and cultural penetration is followed by the perception that the domestic culture is under threat of extinction. The reactions to this perception are, in the framework of the religious character of much of recent terrorism, fundamentalist reactions.

-what does this religious character of terrorism refer to?

-do you think religion prevails on any kind of terrorism?

-is somalia’s terrorism based on religion?

-tell me more about terrorism in Somalia. Describe it. How long has it existed and what was its origin.

In August 19th lecture, we studied from page 15 to 22.

The main concepts, terms, ideas and question we discussed are the following:

dimensions for classifying terrorism: actor, victim, environment, means, political orientation, motivation, purpose, and target.

another dimensional analysis, based on the questions such as: Who are the actors? What are their actions? And what are the consequences of these actions?

the factors influencing contemporary terrorism are a mix of historical, economic, political, cultural, motivational, and technological factors.

contemporary global paradigm is one of economic influence

-do you agree with this?

This economic influence is realized and exercised by the mechanisms of trade among nations, capital and financial investment, and power in the international monetary system.

There is also an aspect of military domination realized through a technologically superior arsenal of weaponry, occasional wars and “peacekeeping” interventions, and, above all else, military intimidation.

-what do you think about this fact that America produces a military domination by having a technologically superior arsenal of weaponry?

-what do you think about the concept of peacekeeping interventions? Do you think these interventions actually are thought to keep and maintain worldwide peace?

American hegemony also has an inflexible political-ideological paradigm, a conviction of the moral superiority of an American version of democracy and its accompanying characteristics of personal liberty, constitutional rights of citizens, and mass political participation.

-what do you think about this?

-how is democracy conceived in Somalia? What do you think about personal liberty and constitutional rights? Are rights respected in Somalia?

The final aspect is a cultural one, consisting mainly of the effective export of cultural and materialist values through the worldwide American domination of the mass media, especially television.

-how is it seen in Somalia? Is there a domination through media and television?

In the Arabic or Islamic world the authors observe a long period of interaction, penetration, and conflict with the West. They understand there was exposure to and borrowing of Western military and other technology and such ideas as democracy, nationalism, and the rights of women, as travel, commercial activity, and communication increased.

-do you think this is true? That there has been this interaction and penetration of American values inside the Arabic and Islamic culture?

-regarding somalia’s culture, it is related to any Islamic or Arabic culture?

colonization and political control, commercial and cultural penetration and influences

Authors believe that The general impacts of the complex of influences imposed by more powerful societies are both to dislocate and to provide alternatives to the traditional ways of life in the affected societies.

-what do you think about it? Do you agree that influences aim to dislocate and provide alternatives?

-what did you think happened in Somalia?

The authors state that Traditional and authoritarian political values and institutions are shaken by exposure to ideas of freedom, rights, and democracy.

-This is interesting to analyze because here they are making and assumption that traditional values of these societies are authoritarian and that American values come to save people from them. Do you agree with it?

commercial and cultural penetration has exposed the non-Western world, to a bunch of materialistic values and aspirations that are evidently unattainable and unaprochable in those societies.

-do you agree with this?

A political thought of these modernizing influences is that, under conditions of domination by and acculturation to a more powerful society, the receiving society experiences an increase

in the growth, complexity, and magnitude of political divisions.

-do you agree with this statement?

-do you think these have been consequences in Somalia?

On the first lecture of Perspective on Terrorism in August 12/8, we studied until page 12 of the book.

The main ideas and concepts that we saw are the following:

Terrorism

- While much of contemporary terrorism is “stateless”—organized in

organizational networks that are relatively unreachable—terrorist organizations must maintain certain political relations with the states in which they are, and these may constrain their activities.

- The evolution of terrorism from World War II—through the phases of hostage-taking, hijacking, assassination, explosive bombing, and suicidal vehicle and airplane bombing—shows the perpetration of violence: any target, at any time, in any place, and by any means.

- The contemporary terrorist mentality and culture, which are understood as absolutist, resist efforts to negotiate, because mutually acceptable compromise is not seen as possibilities within many terrorists’ mental framework.

The important questions to take into account are:

-How would you describe terrorism?

-what is your opinion about terrorism?

-how do you live or perceive terrorism in Somalia? Is there terrorism?

-what can you tell me about al qaeda?

-They understand that Many current terrorist ideologies define American political and economic policies as objects of their opposition.

-why do you thing this happens?

-what do you know about hezbollah?

-A terrorism based on absolute religious principles is resistant to mechanisms of peaceful influence and persuasion because of the strength and rigidity of these principles.

 what do you know about these religious principles?

 Known military solutions can neutralize specific terrorist organizations and can reduce the probability of terrorism, but they cannot suppress or destroy the cultural and

motivational forces that inspire terrorism.

These forces are the complex result of cultural definitions, historically generated international power relations, contemporary economic and social conditions, and doctrinal education.

-what do you think are these forces?

 -why do you think this happen? That military and economic desitions don’t end with terrorism?