

SOLUTIONS MANUAL



Terrorism

& Homeland
Security Seventh Edition



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CHAPTER 2

Not Senseless Violence: The Social Underpinnings of Terrorism

Learning Objectives

After reading this chapter, students should be able to:

1. Describe social research from perspectives of meaning and structure
2. Explain the key elements of the social geometry of terrorism
3. Define the elements of netwar
4. Describe terrorism as a religious process
5. Define and describe the “clash of civilizations”
6. Define practical criminology as used by security forces
7. Describe the differences between terrorist and criminal behavior
8. Cite the reasons why terrorists and counterterrorists need to justify violence
9. Summarize early and more recent studies of justified terrorist violence
10. Summarize three views in the profiling debate
11. Describe differing processes of radicalization

Chapter Summary

- Terrorism is a social process that takes place within meaning frameworks. One of the methods used to study the process involves focusing on the interpretations that people attribute to actions. Another way to examine the social process of terrorism is to examine the social organization, or structure, of terrorism.
- The social geometry of terrorism involves three elements, according to Black: (1) an aggrieved party, (2) an ability to travel, and (3) access to weapons.
- The methods social scientists use to examine terrorism from meaning and structural frameworks are frequently applied to the practical world of security operations.
- Recently, several terrorist groups seem to be motivated by religious duty. One group of analysts believes the world is witnessing a surge in religious violence.
- Samuel Huntington argued that conflict after the cold war is defined by clashes among the world’s eight major civilizations. Each civilization is defined by culture, and religion is the primary force shaping culture.

- Social scientists approach religious terrorism by looking at structures or meanings. Theologians tend to compare militant with peaceful religious traditions. One prominent theological approach focuses on the literalization of sacred stories.
- The behavior of criminals and terrorists differs. Criminals tend to be unfocused and not dedicated to a cause. Terrorists are focused and dedicated. Some analysts believe that religious terrorists are more dedicated than political terrorists.
- All people, including terrorists, must feel they are justified in their behavior. Socially, terrorists are justified by the use of group reinforcement, ideology, and symbols.
- Some scholars believe that terrorist behavior cannot be profiled because it fluctuates with historical, political, and social circumstances. Others believe that profiles are possible, if social factors are matched to a behavioral profile.
- Radicalization is a social process. Scholars such as Horgan, Sageman, Post, and Hamm have developed models of the process. They believe it helps researchers to understand terrorism. It appears that people who have been radicalized have some common, observable forms of behavior. Recognizing and understanding these commonalities may help prevent people from joining terrorist groups or help them leave when they want to quit.

Chapter Outline

- I. **Terrorism as a Social Process: Two Frameworks**
 - LO1: Describe social research from perspectives of meaning and structure.**
 - LO2: Explain the key elements of the social geometry of terrorism.**
 - A. Terrorism is a *social process* involving groups of people forming association, defining social realities, and taking actions based on the meanings given to those realities.
 - B. Terrorism is violent and it is conducted in situations where violence is not expected.
 - C. Two schools of thought dominate the scholarly literature on terrorism:
 1. One group tends to focus on the meaning of activity.
 2. The other school looks at the structure of action.
 - D. The meaning framework.
 1. Many social scientists study group behavior by looking at the *meaning* of actions.
 2. Social scientists who study group and individual behavior this way believe the way we interpret the world motivates the actions we take.

3. When this method is used to study terrorist organizations, it can be called a *meaning framework*.
 - a. Mark Juergensmeyer uses this approach to study the impact of religion on terrorism.
 - b. Michael Arena and Bruce Arrigo study meaning by looking at the ways terrorists look at symbols to develop their concepts of self.
 - c. Gregory Lee uses a meaning framework to develop a method of classifying terrorist organizations to assistant law enforcement officers in conspiracy investigations.
 - d. Eli Berman examines the internal interpretations and publically projected meanings to examine the emergence of religious terrorist groups.
 4. Historians often use this methodology – Bernard Lewis examines the rise and demise of the Ottoman Turks.
 - a. Lewis argues that the trouble between Islam and Western modernity can be attributed to the meanings each group attributes to historical change.
 - i. Middle Eastern Muslims tend to search for a lost ideal, whereas the West embraces modernity.
 5. Samuel Huntington believes that a new political order emerged at the end of the cold war, and future conflicts will take place between the world's major civilizations.
 6. Thomas P.M. Barnett believes the world is divided in three economic groupings, and conflict will be based on the distribution of wealth.
 7. Malcolm Nance advances a *theory of action* while dealing with the practical aspects of counterterrorism.
- E. The structural framework
1. This methodology maintains that human societies need to accomplish certain functions, so they create organizations to do them.
 2. Approaches to understanding terrorist behavior by looking at the way organizations function can be called a *structural framework*.
 3. Donald Black:
 - a. Argues that explaining terrorist behavior is no different than explaining any other aspect of human action.
 - b. All groups, including terrorist organizations, take action because they belong to a structure that operates for a specific purpose – *social geometry*.
 4. The structure and movement of groups explain terrorism – terrorism develops when an inferior group moves against a superior group, inducing mass civilian casualties.
 5. Terrorism was rare in the past because geography would not allow it to develop.

II. Structural Approaches and Netwar

LO3: Define the elements of netwar.

- A. Vito Latora and Massimo Marchioni:
1. Terrorist organizations are complex systems that can be modeled mathematically and projected by computer simulations.
 2. According to their thesis, terrorist organizations are structured in the same manner as communication and transportation systems.
 3. Latora and Marchiori's position reflects a new theory in modern warfare called *netwar*.
 4. Subnational criminal, terrorist, or revolutionary groups organize themselves in a network of smaller logistical structures, groups, or command posts.
 5. Any point where information, weapons, or personnel are gathered or exchanged is called a *node*, and the node is the critical target for counterterrorist operations.

III. **Terrorism as a Religious Process: Anthropological and Sociological Approaches**

LO4: Describe terrorism as a religious process.

- A. Tanja Ellingsen says two primary reasons account for the continued influence of religion.
1. First, religion has always been an important factor in the history of humanity.
 2. Second, modernization tends to break down communities, families, and social orientation.
- B. Susanna Pearce believes that strong religious beliefs increase not only the likelihood of religious conflict but also the intensity of fighting.
- C. *Eschatology* plays a major role because messianic warriors in the end-time correct the heresies of the past and fight for the ideal divine order of a deity.
- D. Marvin Harris believes human beings have experienced two types of religions: killing and nonkilling.
1. Killing religions developed during the food-gathering cycles of preagrarian and early agricultural societies; they embraced enemies and developed elaborate theologies to justify violence as a last resort.
 2. In the killing religions, gods slaughtered enemies; the nonkilling religions appeared in order to try to transcend everyday experience.
- E. Jessica Stern:
1. States that people around the world are returning to their religious roots as a means to escape the complexity of modern life.
 2. When mythological truths compete, violence often results.
 3. Individuals come to a group because they believe they have been called to the story of an entire people; they join a cosmic struggle, a holy cause.

4. Stories about warriors who sacrifice themselves can be used to justify self-sacrifice or suicide.
 5. The power of the myth becomes less important and the day-to-day job of terrorism grows.
 6. To maintain the power formally given by the sacred story, leaders develop internal enforcement mechanisms.
 7. Religion helps to produce the “lone wolf avenger,” a person striking out with an ideology but no group; they are the most difficult type of terrorist to deter or detain.
- F. Mark Juergensmeyer:
1. Terrorism is created by the meanings subjects attach to social situations producing a common pattern in religious terrorist organizations.
 2. Believers must identify with a deity and think they are participating in a struggle to change history.
 3. The call to violence is a call to purify the world in a holy war that eliminates the nonbeliever and the incorrect interpreters of tradition.
 4. The holy terrorist is victorious either by killing the enemy or dying in the struggle.
 5. This process is not simply part of terrorism, it has embraced many modern nationalistic movements, and militant religious imagery is used to reinforce mainstream politic concepts.
 6. Religious terrorism is a manifestation of a larger social movement.
- G. Eli Berman:
1. Argues that it is possible to understand religious terrorism by looking at the economic factors that cause groups to prosper and grow.
 2. The internal economic dynamics of a religious terrorist group are the key to its success, it has very little to do with theology.
 3. His findings have important information for security specialists:
 - a. Religious terrorist are lethal; religious terrorists are deadlier than their secular counterparts.
 - i. Counterterrorism programs should focus on radical ideology; reduce the violent rhetoric and the level of terrorism goes down.
 - b. There are twenty active religious terrorist organizations in the world, eighteen of them are based in Islam, and less than a dozen are very effective.
 - i. Counterterrorist policy should be aimed at studying the internal ability of a selected group to operate effectively.
 4. Security should be based on examining what religious terrorists do rather than what they say.

IV. **The Clash of Civilizations?**

LO5: Summarize and critique the idea of a “clash of civilizations.”

- A. Samuel Huntington:
 - 1. Introduced a theory of conflict for the 21st century: most wars will result from volatile regions where cultural confrontations threaten to spread violence – wars will become a *clash of civilizations*.
 - 2. Argues there are eight primary cultural paradigms or civilizations dominating the modern world:
 - a. Western paradigm includes Western Europe, the United States, Canada, and Australia.
 - b. Confucian culture contains China, parts of Siberia, and Southeast Asia.
 - c. Japanese culture is defined by Shintoism, Buddhism, and Confucianism.
 - d. Islamic culture includes the Middle East, portions of the Indian subcontinent, Southwest Asia, and the Islamic portions of Southeast Asia.
 - e. Hindu paradigm dominates most of India, and the Slavic-Orthodox civilization contains Russia and Eastern Europe.
 - f. Africa and Latin America as emerging regions of many cultures.
 - 3. Believes international peace will be threatened in *torn countries*, regions where more than one civilization exists within a single area.
 - 4. The main conflict will come between Islamic and Christian civilizations.
- B. John Esposito disagrees with Huntington's thesis on two levels:
 - 1. Culture or civilization is defined by much more than religion – history, language, geography, social structure, and ethnic factors also influence civilization.
 - 2. There is no Islamic civilization, the world of Islam is politically and socially diverse and not a single civilization.
- C. Daniel Pipes reports that the major clash is not between civilizations, rather it is within Islamic civilization.
- D. Noam Chomsky:
 - 1. Rejects the idea of civilizations clashing.
 - a. Academics and politicians are looking for one big idea to explain conflict and the world is too complicated for such a theory.
 - b. While there are new conflicts from emerging states, most of the violence predated the end of the Cold War.
 - c. There is no clash between Islam and the West.
 - i. For example, Saudi Arabia is a fundamentalist state, yet it is heavily invested in Western financial institutions.

V. **Terrorism as Practical Criminology**

LO6: Define practical criminology as used by security forces.

LO7: Describe the differences between terrorist and criminal behavior.

- A. There are two branches of criminology in the practical world of criminal justice.
 - 1. Classic criminology, tracing its origins to *Cesare Beccaria* and using the most modern theories of individual and group behavior.
 - 2. Practical criminology focuses on the common actions of lawbreakers.
 - a. The second use of *criminology*, the applied actions, is utilized in crime prevention and apprehension
- B. Terrorists differ from ordinary street criminals.
- C. Law enforcement personnel must recognize the differences between typical criminal behavior and terrorist activity if they want to prevent crime and apprehend criminals.
- D. Law enforcement officials are frequently the first governmental agents on the scene of a terrorist incident.
- E. The FBI has created localized terrorism task forces—Joint Terrorism Task Forces (JTTFs)—around the country, this allows the FBI to coordinate law enforcement resources in the face of domestic terrorism and to expand investigations.
- F. D. Douglas Bodrero offers a comparative analysis between terrorist behavior and that of ordinary criminals.
 - 1. Criminals are unfocused. Terrorists focus their actions toward a goal.
 - 2. Criminals may live in a criminal underworld, but they are not devoted to crime as a philosophy. Terrorists are dedicated to a cause.
 - 3. Criminals will make deals to avoid punishment. Terrorists rarely cooperate with officials because they do not wish to betray their cause.
 - 4. Criminals usually run when confronted with force. Terrorists tend to attack.
 - 5. Criminals strike when the opportunity to do so is present. Terrorists strike against symbols after careful planning.
 - 6. Criminals rarely train for crime. Terrorists prepare for and rehearse their operations.
- H. These differences influence the ways criminal intelligence is gathered and the process of criminal investigations.
- I. Law enforcement, military, and security officials need to focus on ideology, group and individual behavior, and sharing information over broad geographical regions to successfully investigate terrorism.

VI. Group Reinforcement and Moral Justification

LO8: Cite the reasons why terrorists and counterterrorists need to justify violence.

LO9: Summarize early and more recent studies of justified terrorist violence.

LO10: Summarize three views in the profiling debate.

- A. Every person who uses force must seek to justify it; as the amount of force increases, the need to justify it becomes greater.

- B. Terrorists have a need for social approval, but they rarely obtain it because their actions are not sanctioned by the governments they attack.
 - 1. Terrorists must look outside normative social channels to gain approval for their acts.
 - 2. The terrorist group becomes the primary source of social reality for individual terrorists, reshaping identities and providing a ticket to social acceptance.
 - 3. For social acceptance to work the terrorist group must be isolated from mainstream society
- C. Early studies of reinforcement in terrorist groups.
 - 1. The terrorist group must develop its own parameters of ethical normalcy and go through a process of moral justification.
 - 2. Jerrold Post:
 - a. Believes there is no single terrorist personality but that terrorists do follow similar behavioral patterns:
 - i. The most important pattern has to do with group and individual acceptance.
 - ii. Terrorists reinforce one another, and the pattern holds true across cultures.
 - iii. Terrorists are usually people who have been rejected by mainstream society and who fall in with like-minded individuals resulting in an us-against-them mentality.
 - iv. The rejection of external authority results in the acceptance of internal authority because behavior must be reinforced somewhere.
 - b. The key point for conversion in terrorist organizations is when the group shifts from violent rhetoric to action.
 - c. Criminal activity marks the true beginning of a terrorist group.
- D. Recent studies and expanded theories of justification.
 - 1. Randy Borum:
 - a. Says that researchers have come to the conclusion that there is no standard rationale for justifying behavior.
 - b. It is profitable to distinguish three different phases of self-justification: reasons for joining, reasons for remaining, and reasons for leaving the group.
 - c. Justification is a process involving the constant assessment of morality.
 - d. Violence can be justified in the face of evil power.
- E. Jeff Victoroff:
 - 1. Agrees that a multiplicity of factors is used to justify violence, but he does not believe current research to be comprehensive.
 - 2. There are multiple theories and suggestions but there are few empirical studies of the motivational factors that support terrorist violence; he offers a few tentative conclusions:

- a. Terrorism is caused by a variety of social and psychological factors, including biological predispositions toward violence.
 - b. Terrorists operate and justify violence because they emotionally attach themselves to an ideology, they cannot tolerate moral ambiguity, and they have the capacity to suppress instinctive and learned moral limitations on behavior.
 - c. There is a need to study the impact of leadership on group behavior; terrorists must justify violent behavior but we do not yet know all the ways they do it.
- F. H.H.A. Cooper:
- 1. The public has become jaded with the constant bombardment of news about terrorism.
 - 2. Terrorists would justify more destruction because it is required for televised drama.
- G. Research by Brock Blomberg, Gregory Hess, and Akila Weerapana concludes that terrorist groups form because they are not happy with the economic status quo.
- 1. Terrorists exhibit a collective frustration about poverty and believe violence is justified to redress denial of economic opportunity.
 - 2. Increased access to economic activity decreases the level of violence and decreased opportunities in high-income countries increase the probability of terrorism.
- H. Jessica Stern:
- 1. Several factors must be in place for group cohesion to be effective:
 - a. The group must identify an enemy and create an us-against-them atmosphere in daily life.
 - b. The group must have “a story,” an almost mythological element, which inspires and guides its membership.
 - c. The group needs its own language, or symbolic words, to demonize the enemy.
 - 2. Leaders must be able to inspire members to action and constantly search for more demonized enemies – terrorists and their leaders reinforce each other in the process.
- I. Motivation prior to engaging in violence means that the process of justifying illegitimate violence begins before individuals actually engage in acts of terrorism this leads some researchers to believe that such behavior can be profiled.

**VII. Classification Systems: Can the Terrorist Personality Be Profiled?
LO10: Summarize three views in the profiling debate.**

- A. Attempts to find psychological profiles of terrorists continue in the 21st century.
- B. Ervin Staub states that terrorists come from three types of social groups:
 - 1. Those who identify with a suffering group.

2. Those who respond to suffering in their own group.
 3. Alienated individuals who find purpose by joining a terrorist group.
- C. Clark McCauley sees four types of personalities:
1. Revolutionaries drawn to a cause.
 2. People who wander among terrorist groups.
 3. People who have a sudden conversion experience.
 4. People who are attracted by peers.
- D. Many law enforcement agencies, including the Behavioral Science Unit in the FBI, have attempted to develop practical models for *profiling* terrorists based on individual psychological characteristics.
- E. Police officials in the United Kingdom make practical decisions based on profiles of terrorists and the classification of each incident.
- F. There is no general consensus in regard to profiling terrorists.
- G. Rejecting terrorist profiles.
1. Walter Laqueur says that no one can develop a composite picture of a terrorist because no such terrorist exists – terrorism fluctuates over time and the profile of the terrorist changes with circumstances.
 2. Nationalistic movements produce terrorists from the lower classes, but religious terrorists come from all classes.
 3. Laqueur believes it is impossible to profile a terrorist personality because terrorism is not the subject of criminology.
 4. Randy Borum states that there is no single terrorist personality and that terrorists represent a variety of physical types.
 5. With so many variables, critics believe that profiling is impossible.
- H. Proposing a multivariate profile.
1. Jeffrey Ian Ross says it may be possible to conceptualize terrorism in a model that combines social structure with group psychology.
 2. Ross believes five interconnected processes are involved in terrorism:
 - a. Joining the group.
 - b. Forming the activity.
 - c. Remaining in the campaign.
 - d. Leading the organization.
 - e. Engaging in acts of terrorism.
 3. Two factors are involved in the rise of terrorism at any point in history:
 - a. The first centers around social structure; modernization, democracy, and social unrest create the structural conditions that facilitate terrorism.
 - b. Structural factors interact with the psychological makeup of potentially violent people to produce terrorism.
 - c. Ross identifies five psychological and other factors involved in the development of terrorism:
 - i. Facilitating traits.
 - ii. Frustration/narcissism-aggression.
 - iii. Associational drives.
 - iv. Learning opportunities.

- v. Cost-benefit calculations.
- d. Psychological factors change constantly and interact with each other – fear, anger, depression, guilt, antisocial behavior, a strong ego, the need for excitement, and a feeling of being lost.
- 4. Ross’s ideas explain the transformation of terrorism across history and provide social and psychological indicators of terrorism.
- 5. Laqueur says a profile cannot be obtained because terrorism is a political activity, but Ross counters by demonstrating both political and psychological factors.
- I. Paths and routes.
 - 1. John Horgan believes researchers should search for the *routes to terrorism*.
 - 2. Horgan is concerned with the psychological processes that lead people to terrorist groups, the issues that keep them in the group, and support for people who want to leave.
 - 3. The process of becoming a terrorist involves three distinct phases:
 - a. In the first phase, a person must decide to become a terrorist.
 - b. This is followed by a decision to remain in a terrorist group.
 - c. The third process, disengagement; that is, the behavior of people who decide to abandon terrorism.

VIII. Paths to Radicalization

LO11: Describe differing processes of radicalization.

- A. One of the psychological and social issues surrounding terrorism is *radicalization* – the process that changes a person’s socially acceptable behavior into terrorism.
 - 1. *Violent radicalization* is the problem of terrorism.
 - 2. Brian Jenkins believes that since it is process, people moving toward violent radicalization exhibit observable signs.
- B. Many analysts began looking at radicalization in the first part of the 21st century, and their focus tended to be on individuals attracted to Islamic extremism.
- C. Paths to radicalization developed differently for different causes and different types of groups.
 - 1. Ethnic, nationalistic, political, and religious terrorists were radicalized in a multitude of manners.
- D. Group processes.
 - 1. Marc Sageman presents radicalization as a six step framework:
 - a. Alienated young man.
 - b. Meets other alienated young men and form bond.
 - c. Groups gravitate to religion.
 - d. Religion interpreted in militant terms.
 - e. Militant group meets terrorist contact.
 - f. Militants join terrorists as a group decision.

- E. Groups in prison.
 - 1. Prison recruitment is similar to the procedures used by street gangs.
 - 2. Terrorists also recruit from the outside – this is most frequently associated with religion, and the person who recruits and radicalizes potential terrorists is a visiting chaplain.
 - 3. Mark Hamm found five common patterns of converting people to violent radical causes:
 - a. Potential radical converts in prison.
 - b. Crisis convert.
 - c. Protection seeking convert.
 - d. Searching converts.
 - e. Manipulating converts.
 - f. Free world converts.
 - 4. Radicalization tends to take place among two factions and three major groups.
 - a. The first faction involves various Muslim groups who use cut-and-past versions of the Qur'an.
 - b. The second faction centers around white supremacy.
 - i. Islamic extremism.
 - ii. Christian extremists.
 - iii. White supremacists.
 - 5. Patterns of prison radicalization in other countries seem to follow similar patterns but the level of the threat they represent varies.
 - 6. Prison radicalization is a growing threat in Central Asia.
- F. Individual radicalization.
 - 1. There is evidence to suggest that radicalization is not always a group process, or at least it involves individual reflection whether a group plays a role or not.
 - 2. Individual psychological and sociological factors create the framework for interpreting reality.
 - 3. The probability of individual radicalization increases when a relatively weak group that feels that its existence is threatened and that it has been victimized by a superior power.
 - 4. Radicalization is the result of the social and psychological interpretation of reality.
 - 5. All types of criminology help to explain the processes of individual radicalization because the social sciences focus on the complexity of human behavior, and practical criminology gives security forces a tactical view of the challenges they face.
 - 6. Indicators of radicalization, one of its publication reads, reflect the experiences and behavior seen in all people.
- G. Commonalities in radicalization.
 - 1. Empirical research suggests that even though radicalization resembles other forms of behavior, there are some distinct issues.

- a. In religious radicalization people tend to exhibit distinctive forms of behavior and these may appear in any sequence.
 - i. They adopt rigid, literalist interpretations of religion, trusting only selected radical sources of theological information, and they tolerate no deviance to their interpretation.
 - ii. These patterns can be seen across many religions.
2. When Islam is involved there are other behavioral indicators.
 - a. People being radicalized accept the idea of the clash of civilizations, and they believe the West is at war with Islam.
3. It is virtually impossible to control all the factors that may radicalize a person, but there are points when terrorists want to leave the organization.

Key Terms

Alfred Schutz (1899-1959) was a social scientist and philosopher who examined the meanings attributed to various phenomena. Using phenomenology, his method of analysis continues to have an important impact on the study of meaning in social behavior.

Al Shabaab (also known as the Harakat Shabaab al-Mujahadeen, the Youth, Mujahadeen Youth Movement, and Mujahadeen al Shabaab Movement) was formed as a militant wing of a federation of Islamic courts in Somalia in 2006. Its senior leadership is affiliated with al Qaeda.

Cesare Beccaria (1738-1794) was one of the founders of the discipline of criminology. His work *Of Crimes and Punishments* (1764) is the classic Enlightenment study of the discipline.

Clash of Civilizations, as used by Huntington, refers to the cultural conflicts among the world's eight dominant civilizations. Civilizations are defined by common mores, values, behaviors, social structures, and economic systems. Religion is a key factor in defining a civilization.

Erving Goffman (1922-1982) was a sociologist who pioneered the use of meaning as a method of analysis. He was best known for examining actions as if the subjects were acting in a drama. This is known as dramaturgy. His methodology remains influential in social science.

Eschatology (pronounced es-ka-taw-low-gee) is a Greek word used to indicate the theological end of time. In Judaism and Christianity it refers to God bringing creation to an end. In some Shi'ite Islamic sects and among Christians who literalize biblical eschatological literature, believers contend that Jesus will return to lead a final battle against evil. Other major religions also have end-time theologies.

James W. von Brunn (1920-2010) was an American white supremacist and anti-Semite. He entered the Holocaust Museum on June 10, 2009 and began shooting. He killed a security officer before he was wounded and subdued. He died in federal custody while awaiting trial.

Meaning refers to the subjective interpretations people give to events or physical objects. Meanings are developed by individuals and groups, and different meanings can be attributed to the same event or physical object because the definitions are always influenced by interpretation. Social scientists in this tradition believe that meanings cause actions.

Meaning framework is the social construct providing definitional boundaries for a particular social meaning.

Netwar refers to one network fighting another network.

Nodes in counterterrorism or netwar discussions refer to crucial points in a system where critical components are stored or transferred. The importance of a node is determined by its relationship to the network.

Omar Mammami (b. 1984) is an American leader of al Shabaab going under the name of Abu Mansoor al-Ameriki.

Profiling is a practical criminological process designed to identify the behavioral attributes of certain types of criminals.

Radicalization as used in this context refers to the psychological process of adopting extremist positions.

Routes to terrorism, as used by John Horgan, refer to the psychological and social factors that motivate people to join and remain in terrorist groups.

Social geometry, as used by Black, is the social space occupied by a structure and the direction in which it moves.

Social process refers to the way individuals and groups structure themselves, interpret reality, and take action based on those interpretations.

Structure is the manner in which a group is organized and its purpose. Social scientists from this tradition feel that a group's structure and purpose cause it to act. They also believe that groups are created for specific functions.

Structural framework refers to the idea that social constructs are based on systems that provide order. The systems are social structures that accomplish functions necessary to

survive. Human activity is taken to accomplish the functions required to maintain the social structure of the system.

Alcott Parsons (1902-1979) was a social scientist who argued that it was necessary to examine social structures in order to capture the embedded meanings of actions. His methodology is known as Structural Functionalism.

Theory of action is a social science theory based on the assumption that human beings take action based on the subjective meanings they attribute to social settings.

Torn country refers to a political entity that contains large populations from differing civilizations. He refers to the points where to cultures join one another as fault lines.

Umar Farouk Abdulmutallab (b. 1986), according to a federal indictment, smuggled a chemical bomb and chemical igniter in a syringe onto a Northwest flight from Amsterdam to Detroit on December 25, 2009. He was born into a family that practiced Islam, but became radicalized while attending school in the United Kingdom. He was allegedly trained by terrorists in Yemen who supplied the explosive compound.

Violent radicalization refers to the process of adopting extremist positions and engaging in violence based on a new set of beliefs.

Class Activities

1. Before beginning the section on profiling the terrorist personality, have the students break into groups and develop a terrorist profile. Discuss the various profiles the students produce, and then discuss whether they believe it is possible to profile individual terrorists or terrorist organizations.
2. Have students develop a Blog or Wiki addressing one of the objectives for this chapter. For example, have students explain terrorism as a religious process. If desired, allow time to discuss Blogs/Wikis.
3. Before discussing the justifications of violence, discuss how other, legitimate, organizations justify the use of violence (i.e., the military or police). Allow the students time to discuss whether these are legitimate justifications and whether the justifications are applicable to terrorist organizations.
4. Have the students discuss the key elements of the social geometry of terrorism; how does social geometry align with their personal views of terrorism? Ask the student to include Black's view that many analysts do not understand terrorism because they search for social and political meanings to find the root causes of conflict in their discussion.

5. As a review, play jeopardy using the key terms and/or theorists.

Discussion Questions

1. Do you agree with Tanja Ellingsen's reasons for the continued influence of religion? Explain. What other reasons would you suggest for the influence of religion to be growing instead of diminishing?
2. Do you believe that the world is facing a surge of religious violence? Why or why not?
3. Do you believe that some criminal groups could also be considered terrorists? Discuss some examples to support your answer.
4. Describe the three views in the profiling debate offered by White.
5. Do you agree or disagree with the idea of a "clash of civilizations?" Explain.