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## FROM RADICALIZATION TO TERRORISM

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**Augustin Flavius TARȚA**

master's degree graduate "Global Security Studies", West University of Timisoara

**Abstract:** *TERRORISM HAS MANIFESTED ITSELF IN VARIOUS FORMS OF RADICALISM (POLITICAL, SOCIAL, ETHNIC, RELIGIOUS, ETC.) BUT WITH THE SAME PURPOSE, NAMELY THE INDUCTION OF TERROR AS A FORM OF SOCIETAL EXPRESSION, TO ACHIEVE THE GOAL PURSUED BY A CERTAIN GROUP OF PEOPLE. RELIGIOUS, NATIONALIST, ETHNIC AND SOCIAL RADICALISM PRACTICED BY VARIOUS ORGANIZATIONS PERPETRATES A LARGE NUMBER OF RADICAL MANIFESTOS THAT ARE CONSTANTLY GENERATING NEW FORMS OF INDUCING TERROR.*

*IN THE CONTEXT OF THE MECHANISM OF RADICALIZATION, THE INDIVIDUAL OR GROUPS GO THROUGH A SERIES OF STAGES OF RADICALIZATION PRIOR TO THE OPERATIONALIZATION OF THE VIOLENT ACT: PRE-RADICALIZATION - CHARACTERIZED BY THE USUAL AND UNREMARKABLE CHARACTER OF THE INDIVIDUAL; SELF-IDENTIFICATION - "COGNITIVE OPENNESS" - INDIVIDUALS, INFLUENCED BY INTERNAL AND EXTERNAL FACTORS, BEGIN TO EXPLORE THE ISLAMIC RELIGION; INDOCTRINATION - INDIVIDUALS PROGRESSIVELY INTENSIFY THEIR BELIEFS AND FULLY ADOPT JIHADIST IDEOLOGY; JIHADIZATION - THE END POINT OF RADICALIZATION IN WHICH INDIVIDUALS ACCEPT THEIR DUTY TO PARTICIPATE IN JIHAD. THE END OF THE STAGE IS REPRESENTED BY THE OPERATIONAL PLANNING OF A TERRORIST ATTACK.*

**Keywords:** *TERRORISM, RADICALIZATION, ASSASSINATION, ISLAM, LONE WOLF.*

**Contact details  
of the  
author(s):**

Email: [tfa.flavius@gmail.com](mailto:tfa.flavius@gmail.com)

### INTRODUCTION

Most studies on radicalization concern the ways in which an individual carries out radical activities and the reasons for such actions, such as: the oath of allegiance to Islam, Buddhism, communism, anarchism, etc. Radical people, whether they are members of Islamist terrorist groups or other far-right radical groups or other political affiliates, often use a variety of ideologies to justify their choices (Mark, G.A., 2015, p. 35). It must be borne in mind that violence is an atrocity that cannot be assimilated by anyone, no matter what part of the radical actions.



Radicalization is a process by which individuals, groups of people, or the general public accept, more and more, justified violence for various causes (terrorism being the end point and radicalization the way to it) "(Moskalenko, S.& McCauley, C., 2021, p. 4). Radical activities can start with the destruction of property, the hunting of people or even the killing of certain people who represent a group or a cause that an individual considers contrary to his interest or vision of society.

Terrorism - "the tactic of the weak against the strong" (Bekele, A. & Sookhdeo, P., 2015, p. 24) -, as mentioned earlier, this is the last phase of the radicalization process, which sets out the holistic view of the various leaders on the course that the global order must take, without taking into account the costs (represented by the people who arrive). collateral victims). All this jeopardizes the ability of states to clearly and concisely define the radical activity represented by Islamist terrorism propagated in the Middle East, which is why we cannot create optimal and effective mechanisms to combat this activity of implementing terrorism. Islamist terrorism emanating from the Middle East can be considered a "double-edged sword" that operates surgically worldwide. Acts of terrorism terrorize, induce fear and panic (these are the aspects that make the act unique). Civilians and governments are the targets that Islamist terrorist groups are trying to influence through their activities. These issues have led jihadist organizations to adopt specific methods of attack that generate a massive psychological reaction (ex: bombings, public assassinations, televised crimes, etc.) (Shortland, N., 2021, p. 14).

However, it must be borne in mind that radical thinking causes a person to engage in radical actions (regardless of their nature). Thus, we arrive at the two parallels of radicalization, namely the radicalization of opinions and the radicalization through actions. In order to understand the radicalization that leads to terrorist activities, both of the above forms must be considered.

It should be noted that, like human experiences and feelings, radicalization does not manifest itself in the same way in every person, identical events affect people differently. For example, the victim of a robbery threat can be posed in several situations: 1. perhaps to develop anxiety and behavioral deviations; 2. she may be put in a position where she does not want to leave the house; 3. becomes obsessed with revenge on the person who caused the damage; 4. exceeds the moment and continues its daily activity.

Understanding the phenomenon of radicalization, which leads a person to the point where he becomes a terrorist or the leader of a terrorist organization like Osama Bin Laden, means not only taking into account the events that generated this transition but also the individual character (Moskalenko, S.& McCauley, C., 2021, p. 9). Terrorists are rare, but leaders of terrorist organizations are even rarer (Bekele, A. & Sookhdeo, P., 2015, p. 180). Osama Bin Laden was a young religious man and the son of a billionaire businessman. Due to his position and financial situation, he was able to lead an easy, luxurious life without being confronted with conflicts or political affiliations. However, Bin Laden chose to use his fortune in the "Holy War" waged against governments considered to be oppressive of Muslim countries. His dedication to the jihadist causes as well as his considerable wealth have earned him the trust and admiration of jihadist supporters around the world. Al Qaeda leader engages in fight against Soviets in Afghanistan, becoming Saudi military hero (Mark, G.A., 2015, p. 87).

The circumstances that turned Osama Bin Laden into a terrorist were not unique. What was different from the radicalization of other adherents of terrorist groups is that he emanated piety, lived according to personal beliefs and convictions, and was steadfast and devoted to the cause and organization of terrorism (Moskalenko, S.& McCauley, C., 2021, p. 10). Through terrorist acts it has become the target of the most powerful Western states, but through the resilience of the Al-Qaeda organization it has resisted military incursions thus becoming an international symbol of Islamist terrorism.



### WHO CAN BECOME A TERRORIST?

We must first distinguish between activists and radicals. Activists are people who engage in nonviolent action and pursue law-abiding policies. On the other hand, radicals are individuals or groups who engage in illegal and violent activities (such as the use of explosives, firearms, or more extreme measures, such as suicide bombings).

Since the 1970s and 1980s, many psychologists and psychiatrists have believed that terrorists could only become individuals suffering from mental disorders such as psychopaths or sociopaths (Shortland, N., 2021, p. 20). This approach has been removed in the coming decades, and the perpetrator of terrorist acts can be found in anyone. In the fight against terrorism, it has been stated that the active subject must not show psychological problems, behavioral deviations or other forms of psychopathy. By conducting several series of qualitative and quantitative studies through interviews in which various "terrorist actors" took part, it was concluded that in 90% of cases there is no psychological difference between the militants of terrorist organizations and the rest of the population (Moskalenko, S.& McCauley, C., 2021, p. 30).

Most of the time the quality of a terrorist is found among the educated population, because secretly attending meetings of the group or organization requires a number of qualities and skills such as: planning, responsibility, ability to keep secrets, consistency in actions and the possibility of a member can always rely on his "brother" (in case of mental or behavioral deficiencies these cannot be met). An example of this can be found in the person of Ayman al-Zawahiri who was and is the mastermind of elaborate attacks and who led one of the largest and most capable terrorist-jihadist organizations (Al-Qaeda) during the siege. by the most powerful governments in the world (O'Neill, B.E., 2005, p. 81). In the case of this character, it would be more effective to question his mental abilities of emotional stability and resilience under pressure than to talk about psychopathological problems.

Psychopathy is a deficiency of personality that is reduced to inability to control impulses, low sympathy for other members of society, aggression, irresponsibility, instability and total lack of remorse (Sifers, S., 2011, p. 32). From this definition of psychopathy, it is impossible for a person suffering from this disease to become a faithful member of a terrorist organization. Impossibility is given by the fact that a psychopath is not able to maintain the secret status of a group, cannot support a number of people identified by a leader or show confidence or show respect for the hierarchy and purpose of the group. Terrorists give up a multitude of things for their radical beliefs, namely: a normal life, daily security, social and family connections (Mark, G.A., 2015, p. 122). Even independent terrorists (lone-wolf) show passion and dedication to the political or religious goals they support.

However, in order to determine whether there is a similarity between psychological issues and terrorist activities, we need to answer the question: Do terrorists show feelings of pleasure or accomplishment when they injure or kill people? It is true that terrorists display feelings of joy during atrocities such as beheading, killing civilians, torturing or mutilating various people captured. For example, the terrorist Abu Musab al-Zarqawi<sup>1</sup> falls into the ranks of terrorists who commit acts of extreme terror. He did not support political or religious ideologies, all he sought was violence and the power he gained through its application (he spread terror both among terrorist targets and among his own subordinates) (Chomsky, N.& Vitcheck, A. 1988-1989, p. 188). People who show hatred towards

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<sup>1</sup> *Abu Musab al-Zarqawi*: „născut Ahmad Fadeel al-Nazal al-Khalayleh, a fost un militant islamist iordanian care a condus o tabără paramilitară de antrenament în Afganistan. A devenit cunoscut pe plan mondial după ce a fost găsit responsabil pentru o serie de atentate și decapitări comise în Irak în timpul războiului.” (Weaver, M.A. (2006). *The Short, Violent Life of Abu Musab al-Zarqawi*. The Atlantic. July/August 2006 Issue.

<https://www.theatlantic.com/magazine/archive/2006/07/the-short-violent-life-of-abu-musab-al-zarqawi/304983/> accessed at 02.06.2022)



society and for whom the only desire is to spread terror are found both in the western space and in the Muslim area, they do not represent an exceptional situation. We can conclude that terrorists are no more sadistic than soldiers, and violence is only the means to an end. Terrorists justify violence by pointing out that Western governments are killing many more civilians, and at the same time believe that the civilian victims of terrorist attacks are not completely innocent people. Jihadists project their image as fighters in a "holy war", a position from which they believe that in any war there are also casualties (Shortland, N., 2021, p. 27).

Another important aspect is to identify the type of terrorist in the 21st century and whether the financial benefits are relevant to it. Can we say that terrorist activity is carried out to obtain capital? The terrorist organization is an expensive machine because it is fed by new recruits, explosives, weapons, training camps, fake IDs, safe houses, encrypted communication devices, etc., all in the context in which the phenomenon of globalization seems to be favored and even potentiated terrorism (Peptan, C., 2021, pp. 315-337). Terrorists need to be interested in financial resources, sometimes depending on sponsors such as Osama Bin Laden (who sponsored al-Qaeda and the 9/11 attacks in the United States) (Erelle, A., 2015, p. 14). One of the sources of terrorist financing is the abduction of certain people followed by financial demands on families or governments to release the captured people. Last but not least, state funding (Iran, Iraq, Saudi Arabia are states that constantly provide financial resources to jihadist groups).

### **INDIVIDUAL RADICALIZATION**

For some people, personal dissatisfaction or resentment, injustice, or suffering may lead them to radicalization. Where and when justice cannot be achieved by peaceful and legal means because the whole system is corrupt or unjust, personal dissatisfaction can lead to radicalization (Moskalenko, S. & McCauley, C., 2021, p. 37). We can say that through personal dissatisfaction one can most easily identify the mechanism of radicalization. Another pivot of radicalization is political or religious discontent or repulsion, which is much harder to identify, because individuals radicalized because of these factors do not suffer concrete injustices or emotional pain. Although they may be miles away or even on other continents from where the injustices take place, the distance means nothing to those who empathize with the victims and show contempt and anger toward the oppressors (Moskalenko, S. & McCauley, C., 2021, p. 37). In theory, personal, religious, and political dissatisfaction are distinct ways of radicalization, but in practice it is difficult to separate them.

Although few people go from empathy to terrorist acts, most can understand and identify with intense feelings of suffering like the victims in the videos distributed by various terrorist groups (the biggest promoter of this activity being ISIS). Whether it's your country, an ethnic group, or a religious community, chances are you'll have a certain ideal for which you want to fight and sacrifice (Dr. Azeem, I., 2017, p. 54).

Among terrorists, political discontent is one of the most common mechanisms of radicalization (Peptan, C., 2019, pp. 126-142). Even when the dissatisfaction is personal, part of the political and governmental activity is called into question before the preparations for the acts of terror begin. The phrase: "personal becomes political and politician becomes personal" (Sifers, S., 2011, p. 69), it is a precise description of the fusion of personal and political discontent that leads to radicalization towards terrorism (Chomsky, N. & Vitcheck, A., 1988-1989, p. 192).

Religious revulsion or contempt must be taken into account. As we discussed in the previous chapter, religion is a key factor in the 21st century as well, as it is considered to be the only concrete impediment to the threshold of Global Governance. Theological norms, followers, militants, all persons who identify and follow a certain religion cannot be the subject of a transaction.



Today, young people are the de facto pivot of Islamist radicalization, as they are willing to take risks out of a desire to occupy a social position. The ability to take risks and the tendency to assert were two factors that did not attract Abu Musab al-Zarqawi to radicalization. Al-Zarqawi was not an exemplary Muslim, he covered his body in tattoos (a practice forbidden in Islam), consumed alcohol, and did not attend religious services (Mark, G.A., 2015, p. 157). However, he managed to impose a regime of terror in Iraq through brutal tactics of Islamic radicalization, being known as the "Baghdad butcher".

In recent years, ISIS has made a concentrated effort in online recruitment to mobilize Western Muslims, urging young people to give up their boring lives and daily routine for the inciting war in Syria and Iraq (Youssef, M., 2019, p. 29). The result was that a large number of young people who listened to or viewed this call came to feel discriminated against in their home countries, which is why joining the terrorist jihadist group ISIS has become a "blessing and a chance" to become more powerful, to experience the use of various weapons and explosives and, last but not least, to achieve the so-called inner discovery.

For most of us, life is full of connections and contradictions, some pleasant and some unpleasant, but sometimes it can change course suddenly and dramatically. These changes may include job loss, the death of a loved one, the need to relocate to another city or country (Mărcău, Peptan et al., 2022), and so on. Suddenly everything that was predictable and connected in the life of the individual becomes uncertain and disconnected (Moskalenko, S. & McCauley, C., 2021, p. 46). In such a situation, people with a reduced resilience do not find the meaning of life, when they are most prone to radicalization. Terrorist organizations operate surgically in recruiting individuals who are going through various emotional traumas or who feel isolated and insecure about their future. Because this "awakening" (a person finds that he no longer identifies with the society in which he lives) acts independently of a person's will, the leaders of terrorist organizations try to exploit it to the limit. Choosing to offer people in a vulnerable situation a home, a social connection and a way to understand their own humanity, opens that person to the ideas and goals of the groups (Shortland, N., 2021, p. 33). At a time when family relationships are tumultuous and painful, there is no love inside the home, young people can become fugitives in an attempt to escape the bonds of the past and all the people they have met. With the adoption of this decision, they turn from individuals who usually opposed violence into real terrorist actors. Without being constrained by social norms, young people are becoming more and more open to the ideas and actions of radical groups (Erelle, A., 2015, p. 21). An example of this is the case of Nidal Hassan, who killed 13 people and injured 30 others at the "Fort Hood" military camp in Texas. Nidal enlisted in the military when he finished high school, and immediately after that he suffered the trauma of his mother's death in 1998 and his father's death in 2001. Major Nidal Hassan became a psychiatrist in the United States Army, a position from which he tried to treat the military from the post-traumatic stress of the war. From the revelations of his patients, he was shocked by the horrors they went through and the victims we left behind. Although he tried to help his patients, some of them harassed and discriminated against him on the grounds that he was of Muslim origin. The suffering experienced and felt, the contempt and the social marginalization pushed Hassan to accept the Islamist-jihadist radicalization, followed by the planning of the terrorist act.

The mechanisms of radicalization can be transformed into metamorphosis in various forms, but in order to begin and concretize the process of radicalization, a triggering mechanism is sufficient. Regarding the combination of the individual gears of radicalization, there is the possibility of interconnecting the individual mechanisms with those of groups or a mass of the population (Gabriel, B., 2008, P. 19).

There is no individual profile regarding your ability to become a terrorist or to declare your membership in a terrorist organization. People become members of terrorist groups for reasons such





as: the desire to kill and have a dominant status like Al-Zarqawi; people who show this affiliation due to feelings of hatred, contempt, love, etc. (Shortland, N., 2021, p. 41). A profile of the individual who is subjected to the process of radicalization to terrorism cannot be established due to the variety of behavioral manifestations, concrete circumstances and different personal qualities from case to case. At the same time, we need to be aware that terrorist groups are divergent, so the physical and psychological profile they seek to recruit differs (Moskalenko, S.& McCauley, C., 2021, p. 53).

### **RADICALIZATION OF GROUPS**

Belonging to a group can lead the individual to extreme action. This is due, firstly, to the information presented in the discussions within the group and, secondly, to the social relationships that form between the members of the group. The discussions within the group resulted in the strengthening of a position on a specific topic, in the case of terrorist-jihadist groups the topic being religious or political. Most of the time, the topics discussed in a group or organization are not of an intellectual nature, but a social one, of relating and substantiating certain beliefs. It is possible for a person to have a dominant personality or more information about a certain niche (aspect that projects them to the top of the hierarchical ladder).

People who take extreme positions on certain issues and those who support drastic measures are much more admired in organizations or groups (Sifers, S., 2011, p. 51). When we admire certain people, we want to be like them, which is why the one who promotes extreme measures on a certain “topic” manages to inspire the other members of the group to adopt the same radical opinions (Moskalenko, S.& McCauley, C., 2021, p. 56). The result of these actions is the transition from radicalization to terrorism.

Political activity in a state, more precisely the way of governing, is an essential factor for understanding and preventing terrorist acts. Most of the time terrorists (part of a group or individual) are the result of a long conflict with various governments whose actions and reactions end up radicalizing both the government and those who challenge it. In terms of Islamist radicalization, the state is involuntarily promoting this extremist form through penitentiaries. Prisons have come to be recognized as sources of radicalization, where a multitude of activists, who would normally never have interacted with radicalized people, come to know them, have discussions, and spend time with them (Hudson, R.A. & Nance, N., 2018, P. 49). The time spent together serves to introduce the new activists to the mysteries of radical ideology, and they are told how to carry out jihadist actions, the strategy and the weapons to be used. Some see this exchange of feelings and experiences between jihadists and new recruits as a form of family-type attachment, for the purpose of a concrete Islamist radicalization. Many jihadist terrorists have been radicalized in prison, including leaders of terrorist organizations such as Abu Musab al-Zarqawi and Ayman al-Zawahiri. In Europe, terrorist jihadists responsible for the attacks in France, Germany and Belgium are former convicts who became radicalized while serving their sentences for the crime (s) committed. As long as governments take tough action against activists (those protesting peacefully), the chances of them radicalizing increase considerably (Shortland, N., 2021, p. 66). Even if a large part of the activists become intimidated by the brutality of the law enforcement agencies, by the fact that they will be arrested and sentenced to prison, a small segment of them is strengthened by these experiences, their radicalization being accentuated by personal dissatisfaction.

Another key aspect of group radicalization is competition between two or more factions. Groups compete for sponsorship, media advertising, popular sympathy, and new recruits (McCann, J.T., 2006, p. 424). This happens regardless of a political agenda or religious affiliation. An example of such competition can be seen in the second intifada, when the Palestinian Front for the Liberation of Palestine (PFLP) fell to Palestinian preferences close to zero due to the fact that the suicide



bombings positioned terrorist organizations Hamas<sup>2</sup> and Fatah<sup>3</sup> in the first places. Despite the fact that the PFLP has constantly fought for popular sympathy, it has failed to change the statistics. For this reason, they have adopted their own jihadist opposition, by recruiting people willing to become "martyrs", followed by a series of suicide bombings (Rushing, J. & Elder, S., 2007, p. 36). This terrorist activity has put the Palestinian Front for the Liberation of Palestine at the forefront of the people's preferences.

The radicalization of the individual is affected and amplified by the group to which he belongs, especially when the group is isolated and threatened, when followers feel that they are losing a universe of interpersonal relationships. The result is overcoming the threshold of radicalization and taking terrorist actions to carry out the common vision and to protect the interests of the group or organization.

### POPULATION RADICALIZATION TACTICS

The model of radicalization used by terrorist groups concerns the adoption of offensive tactics in defense, to change public opinion in favor of the organization, respectively to the detriment of the state. The aim of these measures is to challenge the government's assets to adopt a set of drastic measures (even acts of terror) against terrorist organizations (actions that inevitably cause deaths even among civilians), through which the latter to be victimized, the aim being to seize of new recruits and the de facto radicalization of the popular masses.

Let's say that a group of people (unknown at the time) creates an armed conflict with an entity like an oil plant, causing a massive explosion that kills a large number of people. This action involves the institutions of various governments, which after classifying these individuals as terrorists start the mechanisms of capturing and prosecuting them (in such situations the state through its authorities go beyond the limits of war, in turn implementing acts of terror).

In the process of pursuing terrorists, governments violate rules of ethics and establish new ones, causing atrocities in the media space (such as restricting rights and freedoms) (Gabriel, B., 2008, P. 31). This is the time when terrorist organizations get what they want. Instead of being overshadowed, they become famous, public figures who opine and support their cause and methods on media and social media platforms. The rhetoric of Islamist radicalization, which until the beginning of the 21st century was marginalized, has become extremely popular today.

These activities include sponsors expressing dissatisfaction with "oppressive" governments and new recruits who, being fascinated by the victimized stories and their media coverage, also want to become famous (Erelle, A., 2015, p. 27). In other words, by causing a (serious) reaction from the state (s), terrorists manipulate public opinion that underpins a base of support, resources, and recruits for the terrorist organization and activities.

Like self-defense techniques (aikido/jujitsu)<sup>4</sup> Terrorist tactics involve the use of the military power of the opponent against himself (the state / government), positioning jihadist organizations in the guise of dangerous and unpredictable enemies.

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<sup>2</sup> *Hamas*: „is an acronym for Harakat al-Muqawama al-Islamiyya Hamas is a Palestinian Islamist paramilitary organization.” (BBC news agency. (2021). Hamas: The Palestinian militant group that rules Gaza. July. <https://www.bbc.com/news/world-middle-east-13331522> accessed at 25.05.2022)

<sup>3</sup> *Fatah*: „Inverted acronym from the Arabic name Harakat al-Tahrir al-Watani al-Filastini is a major political party and the largest constituent of the Palestine Liberation Organization, a multi-party confederation in the Palestinian territories.” (Al Tahhan, Z. (2017). Hamas and Fatah: How are the two groups different? AlJazeera. October 2017. <https://www.aljazeera.com/features/2017/10/12/hamas-and-fatah-how-are-the-two-groups-different> accessed at 03.06.2022)

<sup>4</sup> *Jujitsu/Aikido*: „ Japanese martial arts involving the use of the opponent's force against himself.”



The clearest example of this is the September 11, 2001, al-Qaeda attacks in the United States: "According to Ayman al-Zawahiri, the second in the Al-Qaeda group, the attacks were designed to incite the United States to wage a war on terrorism in Muslim states. It is believed that this war will result in so many civilian casualties that Muslims will follow the path of jihad in masse" (Moskalenko, S. & McCauley, C., 2021, p. 63). Given the wars in Iraq and Afghanistan, we can conclude that al-Qaeda has achieved this goal. The "aikido" tactic is a mechanism of mass radicalization because it awakens in the population feelings of: hatred, anger, fear, humiliation, etc., (terrorists resorting to both emotions and individual desires - to ensure the ability to act). Emotional decisions are often wrong and have a negative impact on the adopter, but it is the best time to implement Islamist radicalization. Therefore, the strategies of the US attacks in 2001 relied on changing the Western way of life and its orientation towards the perpetration of armed conflicts (Shortland, N., 2021, p. 72). Through its policy, al-Qaeda has embarked on a path from radicalization to terrorism among ethnic groups in the Middle East, something that could not be done without the "missiles, drones and other military forces" of Western governments. War is inextricably linked to collateral casualties, "and the product of intelligence"<sup>5</sup>, it is never perfect.

New adherents of terrorist groups, the result of the strategy of radicalizing the Muslim masses in the East, are reacting in the first phase by terrorist acts due to the desire to no longer feel the pressure of fear resulting from government attacks. The response of the insurgents is a result of the upset and anger generated by visualizing and identifying with the victims of the war. This kind of emotion felt on both sides of the barricade pushes both terrorists and their "targets" to acts of extreme violence.

People are predestined to kill other people (Sifers, S., 2011, p. 143). Because of this, although the human psyche is governed by a series of psychological, moral and social "barriers", through precise radicalization strategies they can be lifted. The product is the commission of acts of violence by individuals who have gone through the process of radicalization.

It must be borne in mind that in a conflict between terrorist groups and their targets, each side sees in each other an adversary who is not worthy of compassion and consideration. Members of enemy groups are identified with the negative essence that corrupts the system, religion, and societal personality, which is why they must be eradicated (McCann, J.T., 2006, p. 317). For example, after the September 11, 2001, attacks in the United States, Muslims were attacked and persecuted globally, not because they were held responsible, but because they were of the same religion as the terrorists who committed the atrocities.

### **RADICALIZATION OF OPINIONS VS. RADICALIZATION OF ACTIONS**

It is worth noting that not all radical ideas are connected with violent actions. Radical opinions provoke various cultural, religious or ideological contradictions. Therefore, a radical person can be represented by anyone who wants profound changes in the society in which they live (an example in this regard can be represented by the manifestations of women to obtain the right to vote). The activism of various individuals to stop conflicting relations such as war is a radical opinion, although it justifies the cessation of violent actions.

Much of the radical ideas have been invoked to justify various acts of violence. Globally, three forms of radicalization of ideas / opinions found in close connection with terrorist attacks have been identified, which are represented by jihadist ideas, far-right ideas, and far-left ideas (Lynch, H.J.E.,

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<sup>5</sup> *Intelligence*: „is an analytical approach, organized and carried out by specialized analysis-synthesis structures, based on the corroboration, integration, analysis and evaluation of data which, taken separately, do not seem to have a special significance, but which, stored, retrieved and interpreted later, in a given context, it becomes operative.” (Boraz, S., Jones, S.G., Lipsy, P., Treverton G.F. (2006). *Toward a Theory of Intelligence: Workshop Report*. Santa Monica. RAND Corporation. [https://www.rand.org/pubs/conf\\_proceedings/CF219.html](https://www.rand.org/pubs/conf_proceedings/CF219.html) accessed at 03.06.2022)





2012, p. 4). Of these three forms, jihadist ideas inoculating Islamic radicalism in the mind and daily activities of the individual are the most atrocious way to carry out terrorist activities.

The connection between radical ideas and terrorism is not found in symbiosis due to factors such as: a) radical ideas are not often related to violence; b) a small number of those who justify violence reach the point where they engage in violent activities; c) many terrorists do not engage in activities to induce terror due to radical ideas, they seek: a social status, overcoming traumatic moments represented by the loss of loved ones or the desire to overcome the pre-existing social condition (Hudson, R.A. & Nance, N., 2018, P. 53).

Extremist ideas and extremist actions are often used symbiotically with radical opinions and radical actions. Western governments define efforts to fight jihadist terrorism as a program to combat violent extremism (Moskalenko, S.& McCauley, C., 2021, p. 75). The median between extremist opinions and extremist actions denotes those radical ideas will sooner or later generate radical actions. However, this does not mean that radical activity is carried out by people who express radical ideas. An example of this is the Islamist manifesto in the United States, where 10% of Muslims believe that suicide bombings on civilians are often justified in defending Islam and perpetuating the prophetic word, but the number of jihadists convicted of terrorist acts in the United States only in the hundreds.

In order to understand the possibility that individuals who express radical opinions may also take radical action, we must focus on terrorist partisans, who often do not manifest radical ideas or other ideology before taking part in a terrorist group. Some of them become members of terrorist organizations thanks to loved ones (such as friends or relatives who are already part of those groups), in order to show acts of revenge (on society as a whole or on specific people), from the tendency to get rid of various problems (such as those represented by the police or family conflicts), or to give up loneliness (desire to belong to a home).

The main factor in escalating violence is the dynamics of the group taking action when an individual becomes a member of a pre-existing terrorist group. He learns the ideology, the rules and competes for a hierarchically superior position in the group. In most cases, the ascent of the individual within a group is achieved by carrying out acts of violence that involve the action of all members of the group (Moskalenko, S.& McCauley, C., 2021, p. 76). The effect in some cases is represented by the involvement of the group or organization in radical-violent actions. The internal dynamics of the group and the conflicts with other groups push both individuals and the collective towards the manifestation of violence directed against governments and various ethnic communities.

Although the radicalization of opinion can rarely be translated into a radical action, it is wrong to conclude that the relationship between these two notions does not intertwine. Radical actions are the ones that govern radical opinions (Erelle, A., 2015, p. 25). If an individual joins a terrorist group for the purpose of committing acts of violence, that individual will always find means and motives to justify his violent activity. People with radical tendencies are overwhelmed by contradictory feelings, due to which they look for new cognitive forms of relationship to give meaning to the actions they are about to perform. Like normal people and most terrorists (especially Islamists - jihadists) do not suffer from any psychological or psychiatric disorder. In the most extreme case, they do not have such strong feelings about murder, especially the killing of women and children (Dr. Azeem, I., 2017, p. 67). This sentimental dissonance pushes the terrorist to find new and strong reasons for the materialized terror. Radical action directs individuals and groups to adopt highly radicalized ideas and opinions.

Radicalization of ideas is carried out on four levels: 1. lack of support for a cause; 2. sympathy for the cause; 3. justification of violence in support of the cause; 4. personal moral obligations, which direct the individual to violent manifestos to promote the cause (Shortland, N., 2021, p. 34). An eloquent example is ethnic Muslims in the United States, who 60% do not believe that the war on terrorism is a war against Islam, 40% believe that the war on terrorism is a war on Islam, while 10%



of the total considers that suicide bombings on civilians are justified in order to defend the interests of Islam. This statistic shows that the answer to the question is uncertain: "Do the 10% belong to the class that supports violence against Islam or both classes?". Ethnic Muslims who claim that the war waged by Western states is an oppression of Islam are targeted by governments of origin - in return, those who try to remove this view are considered good citizens. This approach is deficient and dangerous, as it leaves room for the manipulation and propagation of pro-jihadist influences in the Western social sphere, giving way to Islamist radicalization. The uncertainty represented by the 10% percentage is found in any of the Western states, which makes it impossible to create a linear strategy to combat Islamist radicalization and terrorist activities. Changing these percentage ratios shows success and failure in fighting ideas against jihadist organizations such as Al-Qaeda or ISIS.

The radicalization of actions is divided into four phases: 1. inert; 2. legal activism; 3. illegal activism that does not materialize in the killing of persons; 4. terrorism (acts of terror and panic and insecurity) (Shortland, N., 2021, p. 36); phase 1 and 4 being the most relevant. The inert phase is crucial due to the fact that the most important safety activity must be the prevention of actions that can endanger individuals and society as a whole. In phase 4 (the moment of reaching the final goal, namely the terrorist act), the resilience of the state and its competence in shaping a sphere of stability and security is at stake.

In the context of radicalization, Western countries could find a pivot (in the interests of Western states) in "Hizb ut-Tahir" (Liberation Party)<sup>6</sup>. Although the organization is fighting for the installation and restoration of an international caliphate, its interests run counter to the interests of al-Qaeda and the Islamic State. The Liberation Party condemned the terrorist attacks of 11 September 2001 in the USA and those of 7 July 2005 in London. However, he claims that the jihadist defense by suicide bombers in Afghanistan against US troops is justified (Dr. Azeem, I., 2017, p. 86). „Hizb ut-Tahir” it is not against violence but vehemently opposes terrorist attacks in Western states. Although „Hizb ut-Tahir” has similar goals to other terrorist organizations, it is a constant competition for hierarchy and number of recruits. Contrary to the fact that the Liberation Party organization is banned in European countries and Muslim areas, the West through its governments must take into account that it prevents (and outlaws) the strongest Muslim organization that is the dividing line between the attacks. terrorists and Western countries.

An important factor in inducing forms of radicalization is the Internet. It is as important in spreading Islamic radicalism as it is for online commerce, the spread of political ideologies, news, socialization methods, and so on. Terrorist groups use various traditional sites, social media platforms such as Facebook, Twitter, YouTube, Instagram and many other online services, through which radicalizing ideas are transmitted and people are incited to violence. Terrorist organizations post "incendiary materials" about building explosives, how to use weapons, successful attacks and messages in support and encouragement of attacks and acts of extreme violence (Erelle, A., 2015, p. 43). For example, terrorist groups used Facebook for private conversations and information about the coordinates of attacks, all of which were posted on individual pages that could be liked for mass propaganda (Moskalenko, S.& McCauley, C., 2021, p. 81). Middle East terrorist groups have professionally used the full range of online programs and websites in parallel with networking applications, in order to interact with as diverse a range of people as possible, in order to establish a pattern of the "ideal" individual who would he was to be subjected to the process of religious-Islamist radicalization. The Internet is a platform for spreading and promoting the radicalization of ideas and

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<sup>6</sup> *Hizb ut-Tahir*: „(Liberation Party), an international Sunni Muslim organization founded in Palestine in 1953.” (Hanif, N. (2012). *Hizb ut Tahrir: Islam's Ideological Vanguard*. British Journal of Middle Eastern Studies. England: Taylor & Francis, Ltd. Vol. 39, No. 2, pp. 201-225)



actions. Through social media, terrorists not only conduct ideological marketing, but they also direct and incite potential followers to action (facts that position them close to the vision and interests of the organization).

Since the July 7, 2005, bombings, we have seen a series of radicalization cases leading to terrorism, and the Internet has been the way to distribute video recordings of terrorist attacks and jihadist bombers:

- a. "Mohamed Sidique Khan" is believed to be the leader of a group of suicide bombers who killed 52 people and injured more than 700 in London attacks (Lynch, H.J.E., 2012, p. 37). Following the attack, the BBC news channel made some revelations about how Khan was radicalized, stating that while he thought he was following the path of terrorism by visiting radical mosques, his close friends claimed otherwise. Relatives of Khan reported that he radicalized himself by watching violent videos of suffering Muslims as well as documentaries featuring jihadist militants. All these materials are very carefully selected and well-structured to lead young people to Islamist radicalization.
- b. „Collen LaRose a.k.a. Jihad Jane” is a woman who went through the process of Islamist radicalization (Moskalenko, S.& McCauley, C., 2021, p. 84). After an abusive childhood and a failed relationship, he came into contact with jihadist Muslims, who offered him an experience that changed his view of Western actions. Although she did not attend mosques, she was very active on social networks and platforms for viewing Mujahideen acts of radicalization and inducing terror. It has led to lengthy e-mail talks with members of terrorist organizations to the point where it has agreed to financially support jihad (Youssef, M., 2019, p. 50). A striking aspect is that although she contacted the terrorists via the internet, when they asked her to become a martyr, she accepted. One terrorist attack he was supposed to carry out was the murder of a Swedish artist who mocked the prophetic word. Her attempt to commit the terrorist act failed, she was imprisoned and sentenced to 10 years in prison for committing a crime closely related to terrorism (Shiffman, J., 2012, p. 6). By making victimized video recordings especially of Muslim children, which no one took seriously for the general public, people like Jihad Jane who suffered childhood traumas have come to the point of promising acts of murder for the cause of Islamist Jihad. These forms of radicalization shape the idea into action.
- c. "Momin Khawaja" is a Canadian of Pakistani descent who had a well-paid job in information technology, loved to write down his personal feelings and discuss political agendas. Actions on the internet, especially e-mail correspondence, became evidence in court when he was arrested on suspicion of being part of a jihadist group trying to detonate a bomb in London. The Islamist jihadist radicalization of ideas for "Momin" began during the second "intifade" between 2000 and 2005. And in the case of this terrorist partisan, the promotion of pro-jihadist videos through social networks, through which the negative impact of Western force and culture in the Muslim area was highlighted, played a key role in the evolution towards radicalization through action (Stakelbeck, E., 2015, p. 77).

We come to the question of why victimized video recordings are so important, particularly those in which mujahideen acts are presented, and how do they push individuals to take radical action? The possibility of answering this question is related to the fact that both types of videos are part of a theoretical movement to mobilize jihadist troops. From a socio-political point of view, “we can identify three stages: the first stage identifies the injustices and those who commit them (diagnosis - induction of ideas); the second sets out how to act and what needs to be done to correct the injustice (prognosis); in the last phase, the individuals are called to participate in the terrorist acts, and the partisans are also



divided according to intellectual criteria and physical aptitudes (motivation and action)" (Moskalenko, S. & McCauley, C., 2021, p. 88).

Video footage of the victims shows civilian injustices, including Western attacks on Muslims that result in the deaths of women and children, or scenes in which American soldiers commit acts of sexual violence against Muslim women. Therefore, videos have an intense effect, they include feelings that tell you moving blood, cause you emotional distress and a thrill of destruction. The images generate a high degree of anger and hatred in the person of those who watch them, the public identifying with the victims (Shortland, N., 2021, p. 47).

Jihadist videos continue from the point where the video stops with victims (Gabriel, B., 2008, P. 25), that is, when the violent dramas are presented and the beginning of the Mujahideen's response to Western attacks. These recordings are motivational, they promote the belief that the enemy can be attacked and killed despite being much stronger. The characters in the videos are models who convey the feeling that: "If I can do it, you can do it too!" (Stakelbeck, E., 2015, p. 94). Last but not least, terrorist organizations are trying to undermine the image of the ethnic Muslim's social status, claiming that Western oppression undermines social relations in Muslim countries. Sounds and images with missiles and automatic weapons often provide the quality of a war film, the action is predominant and large-scale scenic effects are perpetrated. Disgust, hatred and the desire for revenge predominate in the minds of the pursuers, who go beyond the threshold of radicalization of ideas and follow the path of terrorist actions. The last two decades have taught us that the social movement of individuals who show belonging to violent jihadist groups indicates as the main and triggering factor, filming and videos (Dr. Azeem, I., 2017, p. 11) which depicts Muslim or Western victims and the offensive activities of terrorist organizations.

### **LONELY TERRORIST ACTORS AND SUICIDE BOMBERS**

No one is exempt from the possibility of taking the path of radicalization that leads to terrorism, regardless of the chosen criteria (extremism of the type: political, religious, environmental, animal, etc.). However, we can say that one of the most serious and persistent forms of radicalization is the religious side of civilizations. Although state terrorism causes more casualties, terrorism committed by non-state religious groups constantly induces feelings of terror and terror. While other forms of terrorism take place over a short period of time, cultural-religious terrorism has spread over the millennia, making it a risk factor for any society (whether we are talking about the individual or the community as a whole).

#### **Lonely terrorist actors (lone wolf)**

Sometimes a lone terrorist actor acts independently without the support of a terrorist group or organization. The idea of a "lone wolf" refers to the production of acts of violence by anonymous individuals who are more difficult to anticipate, identify and combat than members of a terrorist organization. The terrorist cells of these actors must remain anonymous even to each other, without communications or other connections, the only thing in common being the desire to act against the oppression represented by various governments, ethnic or religious communities, etc. (Moskalenko, S. & McCauley, C., 2021, p. 95). Examples of "lone wolves" are: "Major Nidal Malik Hassa" who in 2009 killed 13 people and injured 30 others; "Andrew Joseph Stack III" killed one man in 2010 and injured 13; "Andreas Breivik" killed 77 people in two attacks in 2011; and "Mohamed Bouhlel", in 2016 in France, on the day of the fall of the "Bastille" prison, killed 86 people with a truck and injured 458.

Terrorist actors such as lone wolves risk their own lives and freedom for personal or personal beliefs and beliefs of the group or organization they are affiliated with. Jihadist terrorists commit these





supreme acts regardless of personal need, the main objectives being the security and continuity of the group with which they identify (Stakelbeck, E., 2015, p. 45). In this case, the dynamics of small groups provide various rewards for those who are willing to take risks and make sacrifices, while individuals who do not commit such acts are severely punished.

The "puzzle" of radicalizing "lone wolves" is that they make sacrifices freely, of their own choosing, without being the active or passive subject of any pressure. Independent terrorists do not feel the power dynamics within the group or the pressure of other members and are not subject to organizational or material assistance (Youssef, M., 2019, p. 62). Returning to the "lone wolves" puzzle, the question is: Why are some people willing to take such drastic measures knowing that the consequences can be: imprisonment, torture, or death? A plausible answer to this question is given by the fact that extremist beliefs, especially religious ones, lead to "fanaticism", which inevitably pushes the individual to violence and supreme sacrifice. In the light of these aspects, it can be said that terrorist violence is represented by the radical behavior of the individual, generated by the acceptance of radical ideas and opinions. But this is not a rule, because people can take radical action before adopting radical ideas. Psychologists such as Sophia Moskalenko, Clark McCauley and Ariel Merari have argued that 99% of those who express radical ideas do not commit the act itself.

Psychologically, five mechanisms of radicalization can turn the individual into a lone terrorist actor: a) dissatisfaction within the group; b) personal dissatisfaction and upset; c) the desire for risk and social affirmation; d) waking up from the daily state that ends up being unsatisfactory; and e) the desire to get rid of personal problems (Bjorgo, T. & Horgan, J., 2009, p. 21).

Israel has faced a continuing case of "lone wolves" acting on the mechanisms of the above mechanisms (in the person of ethnic Palestinians who, through individual and group discontent, have committed acts of public terror). It is eloquent that "during 12 months in 2015 and 2016, the Israelis were subjected to Palestinian attacks that killed more than 40 people. The perpetrators carried out the attacks independently and used knives or axes as a blunt object. The multitude of knife attacks has made the 12-month period known as the knife intifada." (Moskalenko, S. & McCauley, C., 2021, p. 102).

In order to better understand these individuals, we need to answer the question: Which of the above mechanisms most specifically characterizes "lone wolves"? The answer lies in the fact that if we try to make a comparison between murderers, gunmen in Western schools and jihadist terrorists like Mohamed Bauhleh, we notice that these criminals are the type of lone wolves who induce planned violence, which is also due to fueled by dissatisfaction, suffering and desire to assert. The common characteristics of these three stereotypes of lone terrorist actors concern depression, awakening, assertion, and the ability to use military or non-military surgical equipment to induce terror (Bjorgo, T. & Horgan, J., 2009, p. 44).

Is there a parallel between lone terrorist actors and terrorist groups or organizations? In the case of "lone wolves" it is difficult to linearly outline a behavioral profile due to their independent nature and their evasive tendency. Terrorists who are part of groups or organizations are usually individuals with ordinary behavior, which is why the development of a physical-psychological profile is much more accessible. For independent terrorist actors as well as for terrorists who are part of terrorist groups or organizations, the main factor that leads to radical actions and acts of terror is the extreme emotions with which they identify (Shortland, N., 2021, p. 85).

### **Suicide bombers**

The act of suicide is the end of one's life as a result of suffering, despair, feelings of shame, unbearable pain and helplessness, which deprive the person of the reasons and desire to live (Sifers, S., 2011, p. 98).



A suicide bomber is a person who is about to detonate with an explosive device, resulting in his death and the targeted targets. The suicide bomber is conscious and awaits his death. Most of the time, they use explosives attached to their bodies or vehicles loaded with explosive material, which they detonate at the intended location. I rarely use firearms (Hasan, R., 2011, p. 29). Individuals who sympathize with jihadist suicide bombers are called "martyrs." Most of the time, they are recorded before the mission, and the videos are promoted by terrorist organizations.

About 15% of suicide bombers are women, as their attacks tend to be far more devastating than those carried out by men. This is because the authorities and the public do not expect women to commit such acts of terror, much less those who appear to be pregnant (a tactic used in recent years by jihadist groups) (Merari, A., 2010, p. 26). Another reason why women are used in suicide bombings is the media impact it causes (being much higher than for men). Women signal the despair and dedication of the terrorist organization that "uses" them (the impact is higher in male-dominated cultures - the Middle East, respectively).

Although most of the images show suicide bombers acting individually, attacks have been carried out in which two, three or even more individuals attacked a single target or close targets at the same time. These attacks are very dangerous, not only because of the difficulty in stopping several bombers, but also because being a group in committing the act, it is almost impossible for the attackers to give up the attack (Gill, P. & Horgan, J. & Deckert, P., 2013, pp. 425-435).

Suicide bombers need help finding the means and opportunity to carry out the attack. To this end, terrorist organizations provide logistical and material support, namely: choosing targets, obtaining bombs and other explosive materials, and transporting them to the target. Suicidal terrorists are not "lone wolves", but real human weapons ready for use by terrorist groups and organizations (Hasan, R., 2011, p. 43). Suicide attacks have increased in intensity in recent decades. From 1981 to 2016, there were approximately 5,400 attacks in more than 40 countries. The attacks killed about 55,000 people and injured about 135,000, with about 10 dead and 25 injured (Chicago Project on Security and Terrorism, 2021). Between 1980 and 2020, suicide attacks intensified from 3 per year to 1 attack per day (Moskalenko, S. & McCauley, C., 2021, p. 114), having an ascending slope in 2022 as well. Their intensification is generated against the background of the technologicalization of the military capabilities of the western states. Jihadist groups cannot keep up with technological developments, but they are making steady progress in the art of manipulation, misinformation, and radicalization. Terrorist organizations also use suicide bombers because they do not require large financial resources and are relatively effective and operational against government forces.

In the act of suicide, individuals seek to help the group or organization, to perform an act of revenge, to become martyrs, and to remove the oppressive power. If the populace or some of the masses support bombings or other forms of suicide attacks, then the bomber can be expected to be martyred. Regarding the suicidal act for revenge, the jihadist terrorist organizations in the Middle East (particularly ISIS) promote exhortations such as: "If an enemy has killed my brother, children or best friend, I as a good Muslim must seek revenge even at the cost of my own life" (Lockeford, A., 2013, p. 58).

We get to the question: are terrorists suicidal, suicidal? Adam Lockford, in his "Myth of Martyrdom", offers a simple message: "Suicide bombers are suicide bombers", this claim follows the theory that suicide bombers are suicide because they orchestrate their own death (Lockeford, A., 2013, p. 8). Death while committing terrorist activity against enemies creates an acceptable social framework for suicide. At the same time, Lockeford says that this type of terrorist is not a hero because heroes are fallen soldiers, secret service officers who sacrifice themselves for the people to whom they offer protection, the hero is the act of saving lives. The sacrifice of these radicalized individuals to extreme



terrorism is not a testament to the purity of their motives, because mass criminals cannot claim or claim purity.

From a psychological point of view, Ariel Merari suggests that suicide bombers are likely to be influenced by those around them, but regardless of their personal weaknesses, they have above all religious and political motives to carry out the attack (Merari, A., 2010, p. 32).

### **PREVENTION OF TERRORISM AND RADICALIZATION**

In recent decades, terrorism has been a tool of terror used to inoculate fear and mistrust - which disregards origins, religion, age, sex, race, political appetite or intellectual orientation and a trigger for chaos and destabilization of public order (Peptan, C. & Butnariu, A., 2020, p. 65).

Among the international institutions that work together in combating terrorism are: UN, NATO, INTERPOL, EUROPOL, OSCE and also the BERN CLUB.

Since 1963, with the increase in awareness of the terrorist phenomenon, the international community has developed multiple legal instruments (conventions, resolutions, etc.) aimed at preventing and combating international terrorism. Among the most important and recent being the International Convention for the Suppression of Acts of Nuclear Terrorism, of 14 September 2005, and Resolution no. 1904/2009 of the UN Security Council on the application of sanctions against Al Qaeda, Osama bin Laden and the Taliban groups<sup>7</sup>.

International institutions are working together to prevent terrorist attacks from the outset, respectively from the moment the idea of radicalizing a particular sector of the population or an individual materializes.

Terrorists use violence as a tactic. In the absence of a sophisticated army and high-performance weapons, the violence manifested by the attacks attracts the attention of larger and stronger enemies. In this way, the chosen targets give them the status they are looking for and the position from which they can negotiate. Fear can be useful, but hatred and anger are exploited emotional states, because by positioning themselves in antithesis to them, terrorist fighters can pose as mujahideen and martyrs.

The prevention of radical actions generating terrorist attacks could be by drawing a difference between radicalized people - violent and radicalized people - nonviolent. Thus we have: 1. violent activities: robbery, kidnapping, murder, armed attacks, etc. ; 2 non-violent activities: embezzlement, fraud, tax evasion, arms trafficking and supply, etc. The issue of "prevention" of terrorist acts is controversial, with claims that "prevention" is a factor of radicalization among ethnic Muslims. The activity is even more difficult due to individuals returning from conflict areas such as Syria, Afghanistan, Somalia, etc. (mostly former ISIS fighters). Many states are concerned about the impact that these fighters have on the perpetration of violence in Western societies, as most suffer from various psychological ailments as a result of experiences in conflict zones. As a result, prevention is taking place too late, with terrorist networks already involved in the planned attacks.

The resilience generated by the political class is a key factor in the endurance of state endurance - it is the ability and accuracy to withstand terrorist attacks, while maintaining the way of life and community traditions. Terrorist groups are trying, in radicalization strategies, to steer societies in a declining direction. Leaders of terrorist organizations, such as Ayman Al-Zawahiri, claim that the terrorist attacks of September 11, 2001, were aimed at bringing Western troops to Muslim countries. The aim of this action is considered to be to incite the indigenous population of the Middle East and

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<sup>7</sup> „On May 30, 1972, three members of the Japanese Red Army terrorist group recruited by the Popular Front for the Liberation of Palestine carried out an attack. The target was Lode Airport, the current Ben Gurion International Airport near Tel Aviv. Because of the attack, 26 people were killed and another 80 were injured.” (Herf, J. (2016). *5 - Undeclared Wars with Israel East Germany and the West German Far Left, 1967–1989*. Maryland: Cambridge University Press. pp. 158 - 197.)



to seize it in order to perpetrate Jihad against the West. Our reactions to terrorism can be as devastating as the acts of terror committed by Islamist radicals. In conclusion, political resilience means cultivating and preserving the cultural values of each society.

Radical-jihadist terrorist groups win when they manage to create internal, inter-ethnic or inter-state breaches and conflicts, which end up consuming our attention and resources. Thus, resilience implies the ability to build bridges between created divisions, for the dispersion of ethnic, social, political, religious differences, etc. States can strengthen their ability to respond to terrorist activities by promoting support for values such as freedom, security, opportunity, law and order.

In the fight against radicalization and jihadist fanaticism, it is impetuous to focus on the strategy of capturing and winning the hearts and minds of the masses (respectively the firm elimination of racial and theological criteria). In other words, it is essential to develop a pro-human society, which pursues social interest, encourages interpersonal relationships, freedom of thought and belonging to certain values (political, religious, cultural, etc.).

Radical-Islamist ideologies (jihadization) can also be combated through a series of specialized reports, public debates and various cultural workshops to promote and interconnect different traditional values. At the same time, in order to combat jihadist radicalization of a psychological nature (by reaching the psycho-social sphere of the individual) and a religious one (promoting the faith towards fanaticism), moderate Islam must be encouraged and promoted (respectively encouragement in faith and activity based on value principles, in Muslim communities). ). The aim is to increase the degree of cohesion and resilience regarding various stereotypes and acts of racism when attacks by jihadist terrorists are presented on news channels.

Reducing racism against ethnic Muslims and limiting military operations in Muslim countries could reduce their perception of the need for a war for Islam, which would implicitly diminish the chances of new actors rising to the status of terrorist heroes. By reducing the number of Muslims with a tendency to assert themselves in military conflicts in the name of "Allah", support for jihadist terrorist groups at the same time as acts of violence and terror would decrease.

## CONCLUSIONS

Anxiety, misinformation and radicalization are found both in terrorist organizations and in state policies, so in order to understand the phenomenon of Islamist radicalization with jihadist character we must answer questions such as: "Do terrorists act for lack of reason? Is an independent profile possible? Can jihadist radicalization be prevented? What is the difference and similarity between radicalization, extremism and religious bigotry?"

Radicalization is a change in the belief in certain aspects of life or feelings, respectively taking various actions in order to support a group or members of the group. Extremism projects dissatisfaction, repulsion and a desire to act against the political status quo. Religious bigotry is the theological radicalization of an individual or group to the point where it accepts the extreme side and mode of action of the organization to which it manifests belonging.

Radicalization appears as a dynamic process in which both sides undergo changes, because the mechanism is not born in a vacuum.

The phenomenon of Islamist radicalization is constantly evolving, through various social and psychological practices carried out by the spiritual leaders of terrorist organizations, as well as through mass communication platforms (internet, social media and television channels). The Internet has opened up unprecedented opportunities because sitting in front of computers, in their own home, individuals can receive radicalizing messages.

People can identify with radical jihadist groups and carry out terrorist attacks, according to the requirements of jihadist preachers. The feelings, thoughts and actions that lead to radicalization remain





constant in the minds of Islamist supporters. Through the internet and social networks, more effective and optimized ways of inducing jihadist fanaticism are being discovered. At present, radicalization has reached its climax in relation to its historical course, being found in implications from those of a political, religious nature (presidential, community elections, etc.), to those aimed at promoting bankruptcy conflicts and governmental destabilization, at the same time as the degree of radicalization of opinion increased, and radical actions intensified.

Radicals, extremists and terrorists rely on our emotional reactions to their terrorist acts. Anger, the feeling of humiliation and fear, make us react with outdated intention in the event of tragic events.

Like many other things nowadays, social media radicalization is rampant. If we look at the past, we can see that it took Abu Musab al-Zarqawi more than a year, and he had to travel thousands of miles through Afghanistan to fulfill his mission to meet Osama Bin Laden. At present, al-Zarqawi's followers (who seek to induce radical actions) can reach individuals prone to Islamist radicalization by promoting various websites or other media sites such as Instagram, Facebook, Twitter or YouTube channels.

Millions of people subscribe to various social platforms, so although the proportion of radicalization is low, the number of people infected with radical Islamist ideologies is high. In other words, the speed of communication and the transmission of specific messages is what defines the jihadization capacity of the contemporary individual. The speed and force of the spread of radicalization multiplies the power of mass manipulation of the personal identity of individuals. People join radical groups for various reasons such as: revenge, social status, evading personal problems, gaining a family affection or connection, dissatisfaction, anger, or friendship. None of these courses of action require specific dedication and knowledge of radical ideology. Individuals involved in radical religious or political actions often have friends or loved ones engaged in similar activities.

Attempting to attack those who have hurt you requires nothing as profound as an ideology.



1/2022

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