

# GLOBAL CONTEMPORARY TERRORISM ON THE PLATFORM OF IDENTITY

Ivan Predraga Petrovic

University of Nikola Tesla Faculty of International Politics and Security Belgrade,  
iwan.petrovic@gmail.com

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**Abstract:** *Today, when the positive and negative consequences of globalization are united, the reformation of "old values" strives for the creation of unique identities. These processes in themselves contain multiple challenges, which may call into question personal, collective, religious, cultural and national identity. The basis of personal identity always has the need to show its limits to the world and people. Its organization is the perception of itself as a different being, in accordance with itself, and separate from others. It shows the relative consistency in behavior and experiencing oneself. It slowly changes throughout life, and it reflects the stages through which the individual passes. The human being strives to establish identity in the collective identity as well in order to find the meaning of life. The religious segment of the identity combines national affiliation and the denomination as an inseparable dyad. Cultural identity, a part of a self-consciousness of a group emerges and develops depending on the criteria that this group establishes in relations with other social groups. In the end, the need to define someone as a member of his state is in the personal identity segment, with multiple roots. The danger of losing identity in globalization processes gives terrorism a new dimension. This kind of terrorism does not know cross-border and regional elements; it is global, more targeted, unpredictable, more organized, and its diffusion gives a new dimension to threats. Given that modern terrorism has these characteristics and that its consequences are multiplied, the essence of this paper explains the deep dimension of terrorism in which motivational terrorist base lies the acquisition, preservation and defense of identity on the basis of religion, culture and nationality, and the defense of individual and/or collective identity in terroristic activity, and caused by the negative consequences of globalization.*

**Keywords:** *globalization, individual and collective identity, terrorism.*

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## INTRODUCTION

Globalization gives the human population the best civilization achievements that are also followed by its negative consequences.

It refers to the intensification and dynamization of social and economic relations outside the state borders, which results in a growing and closer interplay of global and local events. It is a process of unifying human activities and human lives by linking various social

activities through dynamic and intensified economic and any other integration at the regional, continental, inter-continental and planetary levels (Beker, 2005).

However, the impact of globalization encompasses much wider aspects of society, producing sometimes breaks on individual and collective platforms of the population. The opposite forces of globalization tend to change human identities in the individual, collective, cultural, religious and national milieu. Therefore, the equalization and shaping of the world is a threat to the preservation of identity, the cause of the closure of some nations and cultures, and sometimes resistance to terrorism as a response to the inability to accept the speed of social changes.

This kind of terrorism is an obstacle to the development of the modern global world, whose dispersion has been enabled by the globalization.

It became the phenomenon, concept, thought and term that entered into the everyday life of a modern man. Along with the development and progress of mankind, in technical, material and cultural terms, terrorism is developing even more rapidly (Šijaković, 2003a).

As a negative consequence of globalization, terrorism appears in the spheres of political, economic and social inequality, and consequently injustice, which makes them the causes and motives of contemporary global terrorism. It still aims to draw public attention to the situation, position and problems of some social groups and to put them to the forefront, and to send messages of aspirations and intentions.

Because of this, Keča (2012) argues that in the last two decades terrorism has been experiencing a strong momentum and burdens the international relations, endangering peace in the world. This is because there are a lot of financial resources and state-of-the-art technology standing by it.

Consequently, it is not possible to imagine terrorism today, without the positive effects of globalization, without the media to communicate threats. Terrorist organizations reach the global public through the mass media. By informatizing society and developing new media, terrorism increases its own publicity.

But the above mentioned are not close to touching the depth dimension of terrorism whose base is in the motives of acquiring, preserving and defending the religious, cultural and national being, and thus the defense of individual and/or collective identity, which is a question of the essence of this paper.

These etiological, subjective factors include, among others, the causes and conditions of terrorist activity. These are, as claimed by Mališanović and Mijalković (2011), an extremist convictions that the existing objective problems can only be solved by the use of violence: to get what is wrongly denied-land, freedom, human rights, equality; to restore identity, status or legitimate status where they are endangered or lost; to protect life, honor, reputation and survival where they are endangered or poorly treated; to restore the rights, privileges and values where they are taken away.

## **CAUSATIVE-CONSEQUENTIAL CONNECTIONS OF HUMAN IDENTITIES GLOBALIZATION AND TERRORISM**

The image of the contemporary world in the light of globalization carries with it dramas that are rapidly exchanged, which strongly affect national states, cultural and histori-

cal interests, and ultimately everyday life. This image is burdened by the legacy of previous centuries, determining the present and future of the planet.

At the threshold of the third millennium, a coalition of war against Iraq took place, Germany united, and there was a collapse of socialist blocs, wars in the former Yugoslavia. Some recognize the triumph of liberal democracy and a new world order in this. Some, such as Huntington, (2000) predict a clash of civilizations, while Brzezinski predicts the beginning of a new cycle in the geopolitical sphere (Brzezinski).

Moving and erasing the boundaries by globalization causes instability, spread all over the world, there is a rise in the structure and functions of large systems, generating ethnic conflicts and terrorism, which cause social fragmentation and segmentation of society. Territorial and regional vagueness leads to proliferation of weapons, and the challenges arising from democracy and market economy can be partially, but not fully, determined territorially.

In any case, we are witnessing the creation of large economic spaces, a kind of “pan-region”. The EU, NAFTA and APEC, led by Germany, Japan and the United States, are outlined. America is trying to keep domination in its regions. Progressive international integration creates a global economic and political system. The signs of the creation of a global society are contained in economic integration, the global cultural community and political identities. The plan is to create a hierarchy of transnational macro-regional units, linked to economic, cultural, political and ecological interdependencies by the middle of the 21st century (Petrović, a2010).

In the context of the positive aspects of globalization, the fact that the opening up to international trade has helped many countries to achieve much faster growth and economic development, and that in some parts of the world the feeling of isolation has decreased.

Today, as a fateful issue occurs not whether to engage in globalization, rather than how to do it, how to adapt to it, while avoiding its most adverse effects, and achieving to the fullest possible extent the one's own progress, especially of a small society and state. How to adapt to the global order, without being a mere reception of the “Western model”, or the abolition of one's own identity? But is it possible at the same time to take over universal achievements and affirmations of one's own creativity, self-identity? (Trkulja, 2008).

Positive and negative consequences in terms of globalization are united. Reform of “old values” tends to create unique identities. The common economic and technological advancement of the world requires the overcoming of diversity in terms of religion, culture and nationality, and the homogenization of the global population. These processes in themselves contain multiple challenges that can call into question personal, collective, religious, cultural and national identity, and as a consequence terrorism, as a way of defense.

Globalization disrupts everything that is a personal identity, the possession of a lasting sense of integrity and stability, based on the self-identity and continuity of existence in time and space, the continuity between what we once were, what we are today, and what we will be, it disturbs psychological boundaries of identity, which constitute its foundation and determine the experience of the individual himself, as a single and indivisible being.

Since the characteristic of different human identities is their multiplicity and multi-layeredness, the personal identity is directed towards diversity and the collective to similarity. However, these two dimensions of identity condition interdependence, which proves

that there is no personal identity without social life, but also that social life does not exist without personality.

Collective identity is connected by origin and history, past and future, rooted in tradition and rituals. It has a sense of belonging and solidarity in symbiosis with others. It has a group identity, the identity of smaller entities, which are characterized by direct relationships among members, where individual and collective identification is much more closely related. In these relations, the link between individual dispositions and socio-cultural heritage is inseparable. Therefore, group identity is an elementary form of collective identity.

Since international trade networks grow faster than ever, mixing cultures, and with them individual and collective identities, the process of globalization is inevitable. All of these turbulences of globalization affect the specificity of cultures. Holders of cultures, one of the most important characteristics of man and society in general, carry material and spiritual culture, and a psychological matrix, which has an identification core stored in a group. This matrix determines behavior, opinions and feelings, both on an individual and collective level.

However, the truth is that in the conditions of globalization, there remains less space for partial global cultures.

The result of this is the transformation of individual experiences into widespread information around the world, and the contribution to the development of a global culture. Under the condition that real cultural exchange is achieved in the form of intercultural communication and that assimilation by the dominant culture is avoided, it is no less important that, in this way, ethnocentrism and nationalism can be overcome; producing closed and isolated cultures, nurturing xenophobia towards diversity (Golubović, 2006).

Assisted by globalization, terrorism is at the same time a phenomenon of contemporary terrorists working together for or against several nations. Thus, it became the biggest challenge for globalization. Its success depends on the success of globalization. In fact, global terrorism can be understood as an aspect of global culture, which stems from globalization (Durmić, 2013).

In the described globalization endangers cultural identity, endangers traditions, customs, myths and ways of behavior, endangering the richness of diverse cultures, which constitute the cultural identity of each country or region, and individual and collective identity as the bearers of culture.

Cultural globalization is also contributed by today's migration and mass media. If forced migration moves occur, it may result in disrupted relationships and conflicts between members of different ethnic, religious and racial groups, and thus lead to terrorism.

Unification of the world has an impact on religions that imply more or less simple learning of the essence, purpose, and origin of everything existing. It spiritually connects groups of people with some higher sacred being. Therefore, it is a form of social consciousness in which natural and social forces appear as supernatural, independent of man, nature and history of the nationality, which are slowly changing by nature of things.

Religious identity has the feeling of a special group membership and belonging to a specific group, it is also an individual and collective identity. Like other identities, it is complex but also slow to change. When special, in its intensity and attachment it is special in the duration of social crises, and fears for the loss of one's own identity are born by terrorism.

In contemporary society, religion faces new challenges. With the advent of new technologies, new scientific discoveries, religion slowly shifts to a different plan of everyday life, but it is important to emphasize that it does not disappear.

The spread of world religions is one of the best examples of the ability of ideas and beliefs to make a crucial planetary impact (Vuletić, 2006).

The existential crisis of the world creates conditions for the development of religious fanaticism, which has a fatalistic and destructive character. However, even when it would be possible to eradicate religion, terrorism would not be eradicated. Religious contradictions and conflicts, together with ethnic conflicts today, represent the most famous and most controversial type of social conflict, and are a possible source of terrorism.

Thus, under the impact of globalization, there is also a national and ethnic identity, as the process is degrading the old categories of national states such as territoriality and sovereignty.

National identity includes historical territory, common myths and historical memories, common culture, economy, rights and duties of all members. This identity is multi-dimensional, relying on other types of collective identities. It has functions that provide social relations, socialization and determines individual identities through national identity (Smith, 1998).

The fact is that the endangering of cultural, national and religious identity creates numerous extreme clutches around the world, and as such are the basic platform of modern terrorism.

The reason lies in the fact that globalization cannot, or very little can change the identification of identity based on the existential basic needs of people who once determine the extreme reaction of individuals and groups. Therefore, in all the listed entities we have individual and collective extreme reactions, produced by the external influence of globalization and its different specificities. Which is at the base are extreme responses, on an individual and collective identity.

Individual responses carried by individual identities are reduced to the responses of the basic personality in relation to its existential needs. Since the basic person is fixed, conditioned form of thinking and behavior of people and groups, these forms are transmitted, they are generally accepted, and their disruption leads to disorder of an individual or group. So when we talk about the common characteristics of individuals or the collective, it is in line with human existential needs.

Knowledge of one's own identity is one of the most important, psychological and social, the drivers of human activity and existence. Identity is linked to a sense of security, and the search for it, whether it's an individual or a group, is the endeavor to win or preserve that identity, identify with someone or something, trigger people in certain circumstances, even to those actions, which are by their forms and content reckless, violent, and often irrational (Šijaković, b, 2003).

As individual destiny depends on the fate of the collective, an individual has an obligation to sacrifice himself for the collective. Consequently, the importance of the response of individual members to the socio-cultural influences and the effects of globalization is also very important.

Rapid world progress, for certain individuals and groups, creates a sense of pressure. If the impacts are perceived as a pressure in feelings of thwartness and frustration, a large

number of people have a relatively expected, uniform psychological response, but the smaller number has a strong response to aggression, in the goals they take in terrorism.

These individuals, with their attitudes, beliefs and behavior, adjust themselves insufficiently quickly to changes of the social environment. However, those who do not adapt make the extreme part, which continues to behave cruelly, in accordance with the previous patterns. Their behavior will be by the old dictation, regardless of the nature of social and economic-political influence (Kecmanović, 2004). In this fact lies the root of extremism, based on personal identity.

Their cruelty, as a collective part of individual, also causes the beginning of resistance to a feeling of pressure or frustration. Aggression is the most common response. There is basically a fear of change and uncertainty, and their reaction is characterized by consistency and loyalty.

As rapid world progress is in contrast to the slow change of individual and collective identity, so some individuals and groups feel isolated and lonely, feel that they are less important, causing a sense of hurt and vulnerability at the collective and personal level. Sources of vulnerability feelings are numerous and different. Some groups feel and are endangered in the changed historical, geo-strategic, geopolitical and social-political circumstances. This is an attack for their emphasized need for specialty.

The basis of all these feelings is fear, fear even of globalization, which changes the characteristics of some societies with the threat of their disappearance. As fear in an evolutionary sense ensures the survival and protection of the individual and the values, then the protection of the collective and its values, it is thus a source of mistrust and aggression in the causes of terrorist activity. That's why they are on stage; fear of the loss of individual, collective, religious, national and cultural identity. The defense of these difficult feelings is a search for new forms of interconnection, and therefore the security itself, and seeks increasing emphasis on its own significance and therefore its values.

Many of these reasons are found in various definitions of terrorism such as the failure to recognize the authenticity of a specific historical experience or refusal to hear the reasons for dissatisfaction. Devaluation of these reasons means denying the importance and legitimacy of the sources of collective and personal feelings (Asurmendi, 2002). Therefore, individual and collective identities are endangered.

Globalization makes all human identities as universal as possible, so building new identities is conditioned by the social, political and economic situation.

This situation, according to Šijaković (2003c), requires a search for identity, whether it is an individual or a group and an attempt to conquer or preserve the identity, to identify with someone or something.

Consciousness, feelings and way of thinking are in the base of collective and in every individual. Where globalization brings to an overestimation of one's own and underestimation of a different mode of functioning, a conflict arises which will establish the extreme part in terms of terrorism as a response.

Different influences of globalization on the identities are one of the causes of contemporary/global terrorism, which is territorially widespread just as globalization, which includes different world regions, which then multiplies and intensifies in intensity. Therefore, it is a world phenomenon that is constantly increasing, where the sources are seemingly,

local. The brutality of this terrorism, insecurity, which threatens the world and everyday life, are often in the domain of social pathology.

The inability to adapt to the changed social conditions of individuals and groups provokes contemporary terrorism in which further confirmed and perceived are the elements of violence, fear, goal and motives (Gaćinović, 2008). Violence as a method in which citizens and governments are targeted, causing fear and extorting political or social changes as goals, and a large number of victims who are targeted by terrorists, points to spectacularity (Jovanović, Vasić, 2011).

An extreme part of the defenders of personal, collective, cultural and national identity, from whose beliefs terrorism occurs, believe that they propagate their own uniqueness and speciality; they believe that they cannot be understood.

The core of many aggressive terrorist groups is believers, who are completely devoted to ideals, practical goals and are ready to sacrifice themselves to the full. They are driven by faith and sincere ideological conviction.

Contemporary terrorism has an impact on the consciousness and identity of an individual and different groups, connects with organized crime groups globally, creates own sources of financing in illegal flows, uses modern means of communication, uses all scientific and technological achievements of the world, possesses educated personnel who use Internet and open communication systems.

However, there are still individuals among them, who were made by the fear come to join the group, fear of those already in it, because the extreme part of the population does not tolerate someone outside the group. In this sense, there are punishments of one's own members, who have different beliefs.

The benefits of globalization achievements provide extreme parts of individuals and groups to defend the fundamental characteristics of the human population, contained in the need for the protection and defense of individual, collective and other identities.

They are expressed in the need to associate with similar people, and at the same time the need for a greater distance from those who do not share their beliefs. Their dominant need is for expansion, the need to establish power over others, the need to be free from responsibility for their own actions, the need for personal glorification and self-denial, the need for sacrifice in the name of higher principles and, ultimately, the need to satisfy the lowest instincts (Kecmanović, 2004).

For this reason, Cooper (2002) argues that terrorists are motivated by the same things that motivate other human behavior as well. They have the same dreams and aspirations about socially acceptable behavior. Their problem is that they cannot accept the world as it is, although many would join them in rejecting the current social norms. Extremists reject these norms and the ability to change society in a peaceful manner. That's why they become terrorists.

The non-acceptance of the world as it is, the extreme discontent and the constant need to remedy injustice in contemporary global terrorism, carries the characteristics of irrational behavior, as a special form of social pathology. Within contemporary terrorism, irrationality is still expressed as a consequence of authoritarian orders and coercion, and their unconditional execution, regardless of the unjustifiability and wrongness, which means executing someone else's and killing and abolishing one's own will.

Despite the modernity, today there are some terrorist organizations that plan and organize suicide attacks as the perfect form of terrorist fighting, which is especially important and especially respected by terrorists. On the one hand, fanaticism of a suicide bomber, and on the other hand, the sophistication of the terrorist organization points to the irrationality of these attacks.

However, today's terrorism is largely rational behavior in terms of logic, and is irrational in its choice because it is chosen among all the other possibilities given by globalization.

Even today current Hofman's (2000) claim that terrorists are not savage fanatics or furious killers, but prudent and thoughtful and educated individuals, for whom terrorism is a completely rational choice. There are also Hechter and Haradin (1995) who argue that people are rational in terms of using the most efficient means of accessing them in order to achieve their goals.

The earlier enormous aggressiveness of nationalist and separatist groups was composed of individual terrorists from lower social and religious in those of all social strata. Today, terrorists come from all strata of society, often they are highly educated individuals who use rational political expressions and use all the advantages of the advancement of society.

That is why Ross (1999) offered to put the form of terrorism into the context of the social structure and to combine it with group psychology and identities. The author explains how social psychological processes produce terrorism. Although every historical age is favorable to terrorism, Ross argues that modernization, democracy, social instability create structural conditions for the development of terrorism. Ross also lists the already mentioned basic tendency towards association, identity, the ability to learn and calculation of costs and benefits. His ideas explain the transformations of terrorism throughout history and present its social and political indicators.

## DISCUSSION

In the end, the most important issue is raised the question of preventing and combating contemporary/globalization terrorism, on the platform of identity.

The international plan of combating globalization terrorism today is a common and coordinated action of all countries, the elimination of causes, which lead to terrorism, joint opposition to terrorist actions and terrorist organizations. Terrorism-related services continuously monitor all terrorist-related events in the world and in their surroundings; monitor all activities that are directly or indirectly linked to terrorists and terrorist organizations. Because of everything today, the fight against terrorism has greatly reduced the possibility of major attacks, but did not affect its frequency.

However, in addition, it is necessary to gain insight and essentially explain the causes of terrorism on the basis of different identities so that the prevention of terrorism is at a higher level (Petrović, b2010).

Demonstrating understanding and respect for identity would contribute to the possibility of greater placement of the modernization, annul the height of aggressive responses, and new roads would open up for these responses, devoid of extreme terrorist activity. Due to the lack of literacy of the population in general, television as a medium should be in the first place due to the continuous explanation of all the advantages of globalization, which acts as a parallel path with the existing characteristics of identity. In this use it is imperative

to determine the target groups in the coming generations, which in time could psychologically accept both parallel paths, without compromising their own personal basicity. Education in the field of geostrategic and geopolitical events should be constant (Petrović, c 2010).

In theoretical circles, the opinion that the trend of terrorism as well as the means of fighting it in the future will grow increasingly. Given that terrorist acts are viewed in such a way as to resolve the symptoms, and not the cause, intellectual circles interested in this problem should insist on the expansion of knowledge and its merging at the multidisciplinary level. Responsible intellectuals should make more permanent insights into the deep motives of terrorist activity.

Learning about a diametrically different way of life, different histories, cultures and identities will help build plans for the future fight against contemporary terrorism, in its long-term and short-term plans (Petrović, d 2010).

Multidisciplinarity is a determining fact, which would combine multiple knowledge of different sciences with the aim of preventing terrorism. In the fight against modern terrorism on the identity platform, the speed of democratic measures must be coordinated with educational action. It would be necessary to form groups that help change the cultural climate and which would be competition for those who exploit human fears and prejudices.

## CONCLUSION

By becoming a global phenomenon, terrorism can be compared to the negative side effect of globalization with the other side of globalization processes. Globalization flows have enabled contemporary terrorism a high degree of dispersion and organization, the use of all the advantages of globalization and modern technological achievements, the use of large financial resources acquired through money laundering and manipulation. The advantages of technology in globalization have changed earlier rare appearance of terrorist leaders in television networks and replaced them with broad television distribution, backed up by Internet networks.

However, a high level of modern technical equipment today is a prerequisite for organizing preventive fight against terrorism.

It is a big question will the contemporary great war against terrorism in the world bring results? Smart intelligence, infiltration and surveillance of suspected groups is on the scene, that is, creative, extensive, offensive and continuous work, combined with the complete networking of all actors and rapid information exchange.

Parallel globalization and rapid world progress have jeopardized the natural slow adaptation of individual, collective, religious, cultural and national identities. As contemporary social and certain psychological factors have mutual effects that lead to terrorism, the result of this is personal and collective, inadequate rational and irrational resistance as an extreme reaction. The inadequacy of terrorist acts reverses and undermines the basis of democratic societies, coupled with fear, violence, aggression, attacks on innocent, manipulation, violations of basic human rights.

However, today's analytic frameworks should include a good knowledge of identity, in order to make medium-term and long-term plans for the fight against terrorism. The lack of long-term forecasts results in insufficient concepts and models of the fight against contemporary terrorism.

All of the above would affect the protection of the world's population, the positive effects of globalization and the material achievements of the modern world. This different kind of view should be used in making security plans.

This paper suggests that, at the very beginning of making plans for the fight against terrorism, one should not forget about identity, that it is necessary to analyze the current factors and the conditions, in which concrete countries are located, and to analyze and consider possible threats to individual identities. The analysis of these data at the multidimensional level would bring suggestions in terms of the most rational and most adequate solutions, both on a preventive and repressive plan in countering terrorism.

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