

ANTI WESTERN LIBERALISM AND THE EVOLUTION OF GLOBAL TERRORISM: RE-EXAMINING THE CONTENDING ISSUES

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ABSTRACT

An attempt is herewith made at examining the contending dynamics shaping the causal relationship between the phenomenon of globalization and global terrorism in a rapidly evolving 'New International Order' (NIO). The paper is driven by the assumption that globalization is largely responsible for shaping global insecurity as the terrorists' strategy increasingly becomes dangerous in its perfection of infamy. Terrorism thrives in acts that border on cannibalism and barbarity in the effort to manufacture fear, its greatest weapon. Terrorists kill, maim and destroy by deploying the instruments of death; from the crudest to the most advanced weaponry in the arsenal of modern warfare. The paper thus contends that while terrorism is as old as the recorded history of human civilization, its cotemporary variant is unique in the sense that it receives sustenance from the postmodern process that goes by the nomenclature 'globalization'. Another thrust of the argument marshaled by the paper is that anti western liberalism is largely responsible for the evolution of global terrorism and references to classical Islamic scholars that laid the foundation for this orientation are captured within the work. Furthermore, it is also argued that what we are witnessing today transcends the motivation of a terrorist group by mere ideology: it is a clash between two distinctly defined global systems-one dominant - the West, and the other anti-western - extremist Islam. Thus the recommendation that the fight against the phenomenon must be considered a top priority in the international security agenda of all the nations within the global space. To weave the argument contained herein, the document depended heavily on the qualitative method - content analysis of literary materials in the social and liberal arts traditions.

INTRODUCTION

While globalization and international terrorism are matters of growing concern for governments since the 1980s, they are also among the main topics dominating the study of international relations Nilufer (2006).

Terrorism has become one of the most central themes that has configured and shaped global intellectual discourses in post Cold War international system. This assertion finds legitimacy in an editorial piece of the Economist that claims that arguments and discourses on terrorism - premised on motivation and methodology of terrorist

actions - 'will form the debate of a new era' (Keay, 2012: 139). This conclusion is easily traced to the fact that the catastrophic and incendiary phenomenon has become a forceful instrument in the 'hands' of renegade elements 'privileged' to bear arms within the boundaries of states and beyond which will ensure the persistence of the act as a choice strategy of disgruntled elements driven by any form of agitations within the national space. In the New International Order (NIO), due to the integration of human stocks and the equally significant process characterising the

globalization thrust, terrorism has become a near organic experience irrespective of the space/time dimensions. The strategies deployed by terrorists in the global environment are now increasingly becoming the standard model. 'From Somalia in the horn of Africa to Kandahar in Afghanistan; from Karbala in Iraq to the Caucasus in Western Asia; their strategy, psychology motivating their engagement and even weapons employed are becoming increasingly similar....highly combustible methods are adapted against groups considered enemies'. Hence, small arms and light weapons proliferation and suicide bombings are no longer strange features in the international terrorist scenario (Ayuba, 2014: 1).

As hinted above, the 1990 post Cold War era which marked the end of the brutal ideologically motivated contest for political and geostrategic influence has resulted in the evolution of core perspectives intended to shape both the theoretical and pragmatic global future. It was while responding to Hegel's thesis that History has an ultimate terminal point; a thought provoking perspective, even though controversial, as popularized in Fukuyama's (1992) triumphalists' 'End of History' argument that Huntington (1996) similarly crafted another model to give meaning to contemporary global conflict relations including the observable fact of terrorism. In his 'Clash of Civilizations and the Remaking of World order' position, Huntington had sustained the view that while conflicts between nations in a geopolitical global order might become insignificant, a new kind of conflict, including terrorism was to characterize the global future (Huntington, 1996). These will be of ethno-religious and civilisational character and these will unfold within the border of nation-states. In contemporary human and group relations, this imaginative prediction as thought-out by Huntington has proven relevant in explaining

unfolding incidences of violent conflicts and terrorism.

Therefore, in contextualizing the challenge posed against leviathan (the state) in a new international order, it has become evident that the classical model of the social contract as originally conceived by the humanists Thomas Hobbes and advanced by other like-minded classical thinkers of previous epochs like Locke and Rousseau is undergoing the process of radical re-definition (Paige, 2009). People previously 'suppressed' and subjected to the authority of the state as a moderator of human 'excesses' are currently challenging its (State) power to tame these 'excesses'. It is necessary to establish that renegade elements are increasingly questioning the 'myths' of the might of states because its - state's - monopoly of the instruments of coercion is no longer practicable. Thus, weak states are increasingly having their power(s) eroded and at other times deterred by insurrectionist who have discovered cheap sources of illicit armaments due to the liberalization of the product's supply channels after the end of the Cold War in the early 1990's. In other words, the rebellion against state authority is arising because of the opening of the floodgates of arms supply which irredentists and rebel movements exploit to arm themselves since the phenomenally catastrophic collapse of previously established centers of organised power like Iraq under Saddam Hussein, Libya under the firm grip of Muammar Qaddafi, Afghanistan and recently Syria under the relentless Assad.

Key Words: Globalisation, Western, Liberalism, Terrorism, irredentism, rebel movements.

1. A Classical Model of the Terrorism Cycle

This section will be driven by the attempt to bring to the fore the standard model for explaining the rhythmical processes characterizing terrorist activities; from the

point of mobilization to the juncture when the act is executed. This is relevant because the issues being examined within the framework of this discourse border on the theme of global terrorism and without making effort to connect the different pieces forming the terrorist phenomenon, understanding will naturally become difficult. It is therefore necessary to establish the interconnectedness of global terrorism in a manner suggesting the uniformity that typify the activities of terrorist networks. In this regards, the best model to help in achieving this objective is located in Frederick Vester's classical 16-variables (in Lukas et al., 2014: 19). This model will help analyst in making sound prediction while studying/ making analysis of any terrorist trend whether now or in the future.

In addition, this representation is adapted because it fits the perfect mold that explicates terrorism cycle in any intellectual oriented discourse(s). Here - within the model – Vester has successfully established the inter relatedness of terrorist engagements from recruitment through the minutest chain-system right to the devastating activity preceding the anticlimax—the killings. Accordingly, it does not matter whether the movement is Osama Bin Laden's Al Qaeda or Al Baghdadi's Islamic state; whether it is Shekau's Boko Haram in the west Coast of the African continent or the notorious Al Shabbab in the Horn of Africa; all these conform to the Vester model as an apt description of the terrorism process. He gives the following as the process in a sequential manner;

1. Political influence of a terrorist network
2. Recruitment of potential terrorists

3. Density of a terrorist network
4. Negative perception of industrial countries
5. Quality of life in emerging or developing countries
6. Security measures
7. Control of overreaction
8. Media reports
9. Intragroup communication & coordination
10. Support by sympathizers
11. Impact of attacks
12. Return to normal life
13. Financial and material resources
14. Effectiveness of anti-terror measures
15. Anti-terror support by moderate forces
16. International anti-terror support & coordination ((Lukas et al., 2014: 19).

In addition, this model also fits the harmonious sequence characterizing developments in terrorism research over the past decade. On the universality of the terrorist reality, Vester, (in Lukas et al., 2014: 19-20), a pioneer in systems thinking, was able to graphically depict the impact of the post-September 11, 2001, countermeasures taken by the U.S. government. He has maintained as depicted within the model's frame that it is not possible to crush the terrorist by merely attacking a particular unit. Specifically, in his preliminary conclusions—based on the model's dynamics— he is of the conviction that 'pursuing the head of a terrorist network has only a very small impact on that network and does not destabilize it'.

2. Interpreting the Model:

Table 1 presents the 16 variables in our model with a brief description of each.

(1) Political influence of a terrorist network	A terrorist network's attempt to increase or at least to stabilize its Political influence.
(2) Recruitment of potential terrorists	People's willingness to join a terrorist network, and, in extreme cases, even to sacrifice their lives as in the case of suicide bombers
(3) Density of a terrorist network]	The number of terrorists per area (region/country.
(4) Negative perception of industrial Countries	The level of denial and bitterness against Western standards, ideologies and liberal orientation.
(5) Quality of life in emerging or developing countries	Factors such as political rights, freedom, education, GDP per capita, safety and so on
(6) Security measures	All government measures for protecting the civil population from a terrorist attack
(7) Control of overreaction.	Governments' ability to avoid disproportionately severe reactions Immediately following a terrorist attack.
(8) Media reports	Press releases covering terrorism
(9) Intergroup communication and Coordination	Collaboration and knowledge exchange among terrorists in a network
(10) Support by sympathizers	Level of local support for the terrorist network, necessary to Purchase resources.
(11) Impact of attacks	Three factors for attack magnitude: symbolism of the attack, Number of people injured or killed, and economic damage.
(12) Return to normal life]	The population's process of returning to "ordinary business" after a terrorist attack.
(13) Financial and material resources	Financial and material inflows into the terrorist network.
(14) Effectiveness of anti-terror measures	Magnitude of both civilian casualties and damage to the terrorist network
(15) Anti-terror support by moderate forces	Level of support by moderate forces: anti-terror population groups in a hostile country, area, or organisation
(16) International anti-terror support and coordination	International anti-terror support and all anti-terror measures taken by allied governments, institutions, and organisations

Source: Lukas Schoenenberger, Andrea Schenker-Wicki and Mathias Beck (2014).

3. The Notion of Globalization and Global Terrorism: The Leftist, Rightist, Separatist and Religious Influence

Islamist groups are regarded as representative models of transnational organizations because their mode of operation often transcends state boundaries and their religious ideology out rightly negates the Westphalian notion of the nation-state system as conceived in the 17th Century AD. (Linberg and Melvin, 2007: 60). Irrespective of religious sectarian leaning, every strand of Islamic tradition is suspicious of the fast evolving global influence of westernization as a historically determined evolutionary phenomenon. The confirmation to this assertion is presented by the 20th Century German expert of Islamic culture and tradition, Von Grunebaum (1955) who had maintained that 'however much their attitudes toward their heritage of the conservative and the secularized may differ, the outlook of both wings of Muslim opinion is conditioned by the... threat of Westernization'. Speaking further on the matter, Von Grunebaum (1955) had stated that in fact even the modernist will not be apt to challenge this diagnosis. He states that even 'the conservative may admit its truths when he is reminded that some eight centuries ago, Muslim orthodoxy revived and became consolidated when the Batiniyya compelled the re-examination and redefinition of the fundamentals of the faith'.

This commissioned 'redefinition of the fundamentals of the faith' is what the Muslim purpose to protect against the negative influences of westernization. In other words, the reason for the evolution of these ideological thoughts may be connected with the global Islamic vision of mobilizing against what is perceived as western conspiracies against its grandeurs civilization (Huntington, 1996). A major strategy conceived to tackle the threat to Islam is terrorism. The renowned human rights legal scholar, Mutua, (2002) has

confirmed the deep cultural divide between the West as a civilization and the Islamic world system. He states that 'in this contest, the west has not been shy to put forward its script of human history. It is a text that emphatically warns (through established classical western philosophies and institutions propagating these thoughts) that the peak of human civilization can only exist within the perimeters of liberal theory and philosophy. It seems a foregone conclusion. Muslims societies, like other non-liberal human systems must modernize, democratize, liberalize, and adopt open, free market systems as a key precondition for integration into the mainstream of modern human society. The message is loud and clear, Islamic societies like other peripheral civilizations subsisting within the margins of humanity must either westernize or disintegrate into perpetual extinction (Mutua, 1999).

Thus, in response to this neo-religious and cultural imperialism, from the early 20th Century, the world was woken to the activities of certain renowned Islamic scholars and theoreticians that had greatly impacted the nature and the interpretation of the content of Islamic theology and practice for all time. Prominent amongst these are Hassan Al Banna (1905-1949) - the architect behind the foundation of the Muslim Brotherhood of Egypt. There was also Sayyid Qutb (1906-1966) and Abul Ala Mawdudi (1903-1979). However, of these three, the one that seem to have the greatest influence on modern extremist Islamic movements was Mawdudi. In his various writings, he is on record as having sounded the clarion call for the overthrow of any state and political authority that did not profess the Islamic faith (Nasr, 1994; Ismael and Ismael, 1985). The extremist culture bequeath by Mawdudi has influenced the orientation, thoughts and practices of the different sects of the faith. For instance, on

this matter, Mawdudi had pointedly declared that:

Islam is a militant ideology and programme that seeks to alter the social order of the whole world and build it in conformity with its own tenets and ideals. 'Muslim' is the title of that international militant party organised by Islam to carry into effect its militant programmes. And Jihad refers to that militant struggle and utmost exertion which the Islamic party brings into play to achieve this objective.... Islam wishes to destroy all states and governments anywhere on the face of the earth that are opposed to the ideology and program of Islam regardless of the country or the nation which rules it it must be evident to you from this discussion that the objective of Islamic 'Jihad' is to eliminate the rule of an un-Islamic system and establish in its stead an Islamic system of state rule. Islam does not intend to confine this revolution to a single state or a few countries; the aim of Islam is to bring about a universal revolution (Keay, 2102: 141-142).

The above (universal and global revolution as recommended by Mawdudi) seems to be the working document and *modus operandi* of many latter extremists movements in the contemporary era. The above template must have shaped the declaration of Osama bin Laden who had asserted in the same spirit as the one exhibited by Mawdudi that he had declared war on the United States and her allies. In a 1998 *fatwa*, Bin Laden had also warned Muslim states of the consequence of cooperating with those he and his colleagues in grotesque unity had considered 'infidels' (Keay, 2012: 138).

Sayyid Qutb's (1906-1966) theology and the world view he fashioned to direct discourses and practices in modern Islamic

Scholarship could not be undermined either for its highly incendiary quality. Meredith (2015: 30) has in his classic masterpiece that he entitles 'The State of Africa', presented Qutb as a personality in the mold of Mawdudi for his ability to stir the mass of the people against cultures that are considered alien and contrary to Islamic outlook and orientations based on the pristine injunctions as bequeath through over a millennium and half of Islamic historic traditions (Al Qaradawi, 1992).. Generally, the first half of the 20th Century was a time marked by the rise of movements that sought the overall revival of Islamic corpus and tenets of the religion. These elements demanded the abandonment of western values, demanding stricter adherence to Islamic traditions because according to them secularism should give way to a theological way of life (Meredith, 2005: 443). These class of adherents further advanced the ideological perspectives that only in theology will man find the solutions to the socio-economic and political challenges confronting his fragile humanity. Hence the call for the jettisoning of the creed of the Westphalian notion of the state in favor of the *Ummah*—that is the universal community of the Muslim faithful (Meredith, 2005: 443-444).

It is this mindset that informed the evolution of the thinking that emphasized the categorization of the entire human community into the Dar al-Harb—the abode of war and the Dar al-Islam—the abode of Islam. At the centre of this teaching is Sayyid Qutb, the main architect of jihad ideology. This man's intellectual prowess, through his many treatises galvanized the Egyptian Islamic community into the solidification of the ideals that sustained the Muslim Brotherhood and a radical variant of Islamic theology. Ironically, this was a man that initially besought and cherished western literature and overall cultural orientation. However, after a visit to the United States of America (USA), he

became a reformed person having experienced the highly impacting character of this 'decadent civilization' first hand. Qutb had various tagged western values as morality decadent, insatiably materialistic, sexually depraved racially intolerant of peoples of other races and so on (Al Qaradawi, 1992). Hence on coming back to Egypt in 1951, he became active in the global Islamic movements having been affected by the ideological issues embedded within these movements. Qutb was arrested by Gamal Abdel Nasser and consigned to a prison term of ten years over an accusation of attempt to assassinate Nasser.

While in prison, 'Qutb developed a 'revolutionary ideology that rejected not only the West but governments and societies in the Muslim world' (Meredith, 2005: 444-445). It was at this point that he diametrically divided humanity into his famous two camps; those belonging to the house of God and those belonging to the house of Satan. He opined therefore that because there is no middle ground to this sub-categorization, it was imperative to confront the enemies of God with the weapons of Jihad for their ultimate overthrow and destruction. This thinking was sustained by the ideological thrust anchored on the belief that one of the camps is bound to influence the other either into godliness or to moral depravity. If this is truth, then the house of Satan must carve-in to the superior powers of God. This is the justification for the call for a global war on any infidel government or societies as advocated by these theologian scholars like Mawdudi, Qutb and the likes. These scholars had advocated the complete annihilation of the enemy even if they were of the same kith and kin and whether one's commercial interest were located in the area that threatened the existence of Islam (Meredith, 2005). Qutb was killed in 1965 after the Islamic Brotherhood was accused of

masterminding another attack with the aim of assassinating Nasser.

In the same vein, Abu Mahaz had in a CNN interview before a world press declared that 'we are terrorists; yes we are terrorists because it is our faith'- reference is made here to Islam. The Boko Haram in Nigeria has keyed into this thinking which has influenced its behavior up till the moment. Salkida (2009) has maintained that;

Since Boko Haram constantly refers to the West as "infidels," it calls for the eradication of all Western elements in its Islamic communities. The group has declared that by Western elements it is referring to all sorts of constitutional privileges accorded to women and homosexuals. It insists on the eradication of majoritarian liberal democracy, especially in the Muslim states in northern Nigeria, and has dismissed certain activities and practices—such as prostitution, pornographic films, and beer consumption—that it deems incongruous in Islamic societies. Consequently, the state authorities in Nigeria are conceived as the major vehicle transporting Western civilization to Nigerian society. Not surprisingly, the sect has purportedly declared that its vendetta is not against the general public, but the state authorities and anyone who sides with the authorities.

These warped ideas are conveyed through time and space via the historic movement of globalisation which enhances their transmission- through the innumerable electronic mediums has continued to influence terrorist behaviors. It has been opined that 'The current wave of international terrorism, characterized by unpredictable and unprecedented threats from non-state actors, is not only a reaction to globalization but is facilitated by it' (Cronnin, 2002: 30). This fact has become indisputably established especially with the end of the two bloc system - after the Cold War- (Lindberg and Melvin, 2007: 56).

‘For the purposes of this discussion, the shorthand-and admittedly imperfect-definition of terrorism is the threat or use of seemingly random violence against innocents for political ends by a non-state actor’ (Cronnin, 2002: 33). It is seen as a tool in the hands of the weak looking for justice. On this assumption, Kegley and Wittkopff (1995, 462) have observed that the phenomenon of terrorism is a chosen tactic of the powerless against the powerful. Thus, it is not surprising that political, social minorities and ethnic identities and their movements perpetrate many acts of terrorism. ‘Hence, considerations of terrorist motives underscores that terrorism is not perceived by all to be a disease. One person’s terrorist may, to another, be a liberator. In fact both governments and counter government movements claim to seek liberty, and both are labeled terrorist by those they oppose’.

Even though terrorism has recently become a potent weapon in the hands of elements in search of ‘justice’ against people they perceive as their oppressors in contemporary times, the practice is as old as the history of mankind. The annals of human chronicles have confirmed that no particular people or the orientation that sustains their drive is innocent of terrorist practice and actions.

The Zealots-Sicarri, a group of Jewish terrorists committed to stirring revolts against Roman rule in Judea, frequently murdered their identified victims with daggers in broad daylight in the heart of Jerusalem around the 1st Century AD (Pelaia, 2012).. ‘Other early terrorists include the Hindu Thugs and the Muslim Assassins. Modern terrorism, however, is generally considered to have originated with the French Revolution’ in the 18th Century (Pelaia, 2012).

However, a distinguishing feature of modern terrorism has been the connection between sweeping political or ideological

concepts and increasing levels of terrorist violent activities internationally. The broad political aim (of these activities) has been against (1) empires, (2) colonial powers, and (3) the U.S. and her allies as global hegemony in an ever evolving international system marked by the unique process of globalization (Cronnin, 2002: 35). The frequently referenced Cronning (2002) has continued in the same vibrant manner to categorize the phenomenon of terrorism into four different phases including the leftist, rightist, ethnonationalist/separatist, and “sacred” terrorism. These are categorized mainly by their source of motivation:.....left-wing terrorists, right-wing terrorists, ethnonationalists/separatist terrorists, and religious or “sacred” terrorists. All four types have enjoyed periods of relative prominence in the modern era, with left-wing terrorism intertwined with the Communist movement, right-wing terrorism drawing its inspiration from Fascism, and the bulk of ethnonationalist/separatist terrorism accompanying the wave of decolonization especially in the immediate post-World War II years. Currently, “sacred” terrorism is becoming more significant’. In addition, although groups in all the above highlighted categories continue to exist beyond their moments of origin, left-wing and right-wing terrorist groups were more numerous in earlier epochs. Of course, ‘these categories are not perfect, as many groups have a mix of motivating ideologies—some ethnonationalist groups, for example, have religious characteristics or agendas - but usually one ideology or motivation dominates’ (karacasulu, 2006). An important matter that needs reiteration with regards the nature of terrorism irrespective of their source and origin is the fact that all the four, as mentioned above are capable of barbarism, evil practice and dastardly acts deliberately directed on the innocent in civil society. The

attacks of terrorist movements often leave in their wake large numbers of grieving families at the micro level and national governments and the international community at the macro levels.

But religious terrorists may be especially dangerous to international security according to experts of the phenomenology of terrorism. They premise their conclusions on the following anchor as basis; First, 'religious terrorists often feel engaged in a Manichaeian struggle of good against evil, implying an open-ended set of human targets'; 'Second, religious terrorists engage in violent behavior directly or indirectly to please the perceived commands of a deity'; 'Third, religious terrorists consider themselves to be unconstrained by secular values or laws. Indeed the very target of the attacks may be the law-based secular society that is embodied in most modern states'; 'Fourth, and related, religious terrorists often display a complete sense of alienation from the existing social system. They are not trying to correct the system, making it more just, more perfect, and more egalitarian'; 'Fifth, religious terrorism is especially worrisome because of its dispersed popular support in civil society. On the one hand, for example, groups such as al-Qaeda are able to garner support from some Muslim nongovernmental foundations throughout the world, making it a truly global network' (Cha, 2000). Because the act of terrorism by those who subscribe to its divinity and efficacy is seen to be ordained by a divine deity, the adherents of the practice are seen to be determined in carrying it out in the hope of currying the favour of the deity in question with rewards in eternity in constant view of the subject. This is the dilemma of the religious variant of the category enumerated above (Karakasulu, 2006).

At this juncture, it will be necessary to contextualize the inherent dynamics of globalization and the global terrorist threat to

international security. But what exactly is our much trounced concept of globalization? Even though there are many different definitions, for the purpose of this particular paper, the concept will be seen as meaning the 'creation of a variety of trans-boundary mechanisms for interaction that affect and reflect the acceleration of economic, political and security interdependence' (Karacasulu, 2006: 2). Thus, the impact of globalization will be viewed as the 'forms including Westernization, secularization, democratization, materialist consumerism, and the growth of market capitalism, which are perceived as representing an onslaught to less privileged people in conservative cultures repelled by the fundamental changes that these forces are bringing—or angered by the distortions and uneven distributions of benefits that result' (Cha, 2000: 391-393). Of course the American system and her Western allies are perceived by these disadvantaged groups as culpable for the perpetuation of these distortions. Even within African territories where the incidences of terrorist attacks are prevalent, the same motivation is seen to subsist. For instance, in Kenya, the Somali Al Shabbab claims that their actions against the Nairobi authority are because of the attacks of the Kenyan authority against them and their interests. But with regards to perceived western atrocities against Islamic civilization, the west is not under any form of illusion that the Arab and Muslim societies will eventually in time turn into a 'modern, western political democracy overnight. But at the very least, it could under the tutelage of the United Nations and other multilateral agencies and donors be defanged of virulent anti-westernism, and placed on a recovery track—a linear ladder-like progression towards modernity' (Cha, 2000).

In Nigeria, the Boko Haram has insisted that their bloody adventure against the military and the security sector as a whole, in addition to the onslaught against the civil

society is motivated by the killing of their spiritual leader, Mohammed Yusuf by the Nigerian military establishment. In the Balkans, in Central Asia and so on, the inclination of the terrorist to blame the 'other' for their woes is common - a reason they give for justifying their evil attacks on the innocent. Furthermore, they make targets out of elements seen to be promoting the mechanisms and the process of globalization. Some of these include, the internet mongers, the gurus of global media, and the increasing flows of goods and peoples, are all targeted for destruction and benefit by the terrorist networks to propagate their extremists and weird ideologies.

4. The Mechanism of Globalization Exploited by Terrorists

This section, even though brief will attempt articulating a perspective that will espouse the complicated web and sophisticated network of terrorist endeavors which is facilitated by the outcome of postmodernism known in contemporary intellectual traditions as globalization. It is relevant to hint at the fact that the phenomenon of globalization cannot be disconnected from the 'trans-nationalism' of the 1970s. The concept — trans-nationalism--originated out of the need to understanding developments in the last three decades which were 'partly in response to the trends in global business and economics' which culminated in the undermining of the stabilization role of state actors in international sphere (Linberg and Melvin, 2007: 55). This truism is further validated by none other than earlier referenced the duo of Linberg and Melvin (2007). These two insist that the fast evolving and closely knitted world order has redefined the nature of traditional infrastructure in a revolutionary manner. Specifically, they have maintained that modern day communications and travels, the emergence of multinational companies

throughout the world, the evolution of global commodity and financial markets, increased levels and changed forms of population movements and an equally reduced utility of state based military forces have posed significant challenges – to states -both to its supremacy as an international actor and to the realist concept of sovereignty (Linberg and Melvin, 2007: 56).

Therefore, because of the 'weakening' of the state in the face of multiple pummeling elemental forces, those things that were previously inconceivable in traditional societies, even up to the mid twentieth century have become observable today because of the attainment of a global community and the formation of a 'world without borders'. These achievements have been accomplished mainly as a result of the historical process that globalization represents. It is also an established fact that the process has done irreparable damage to anything that previously stood on its path, whether ideological, material and even institutional systems. Karl Marx, the greatest oracle of the ideological system of socialism/communism of the last era and the attendant socialist bloc the ideology constructed is on record as having predicted that globalization which became the vehicle for the expansion of the capitalist mode will also facilitate easy communication, a process that will cause the capitulation of any resistance to the rapid spread of new ideas (including the appeal of terrorism as a tool for vengeance against perceived enemies), production patterns and consumerist culture (Marx and Engels, 1972: 339).

From the above, it is imperative to assert that the recent rise in international terrorist threats, especially those associated with violent Islamic groups has been linked to trans-nationalism and the potent networks of terror that complement it. By implication, it could be deduced that the globalisation of

ideas, whether moderate or extremist will find easy route for dissemination in a globalised environment. This is evident in the speedy spread of the terrorist activity across the world since 9/11. Since the 'victory' of Osama Bin Laden's Al Qaeda attack on the symbol of America's economic and political power, the world has become more insecure as a result of the emergence of other lethal movements within the terrorist network. Since then the AQIM had emerged in the Central Sahara/Sahel region, the Boko Haram in West and Central Africa, the Islamic State in the Arabian Peninsula, the Taliban in Central Asia, the Al Shabbab in East and the horn of Africa and so on. The proliferation of these violent armed organizations (VAO) have led many wondering what their motivation could really be.

The dilemma of attempting an understanding of the motivation variable oiling the phenomenon has pushed observers, in an ironic twist to begin to relay alternative narratives with regards the motivation of terrorism. They opine that the rapidness with which the idea is spreading could only be explained when viewed from the standpoint of its being motivated by the huge amounts of monies that accrue to it perpetrators through crime and criminality in their 'conquered' spheres of influence (Lohmann, 2011). This thinking must have influenced Keay's (2012: 137) conclusion that 'money is terrorism's lifeline. Economics, not politics or ideology is the armed struggle's universal engine. This is the unexpected and disconcerting scenario unveiled by an economic analysis of modern terrorism.

In earlier times, the reach and the extent to which terrorists could expand their operation within the space/time dimension was greatly limited to cover an infinitesimally small environment within a particular time. However, the process of globalization and the attendant technological breakthrough that

marked this breakthrough is indeed a watershed in the history of human advancement. This period has experienced the phenomenally revolutionary and groundbreaking information technologies covering such innovations like the internet, the mobile phones and the ability for instant messaging. This has undoubtedly extended the global reach of many terrorist networks. In this vein, the strategic capability of these terror networks to operationalize their activities spanning long distances within very short time—'using modern transportation and communications and often relying on dispersed networks based on family, clan or ethnicity—has challenged conventional security approaches and concepts' (Melvin, 2006: 6).

In addition, it has been maintained severally that globalization has also aided the global terrorist cause in the sense that the mechanism of 'global information age have led to enhanced efficiency in many terrorist-related activities, including administrative tasks, coordination of operations, recruitment of potential members, communication among adherents, and attraction of sympathizers (Pillar, 2001: 7). 'Before the US' September 11 attacks for example, members of al-Qaeda communicated through Yahoo email; Mohammed Atta, the presumed leader of the attacks, made his travel reservations online; and cell members went online to do research on subjects such as the chemical-dispersing powers of crop dusters'(Pillar, 2001: 7). In addition, it has been stated that

Although not as dramatic as shutting down a power grid or taking over an air traffic control system, this practical use of technology has significantly contributed to the effectiveness of terrorist groups and the expansion of their range. Consider, for example, the lethal impact of the synchronized attacks on

the U.S. embassies in 1998 and on New York and Washington in 2001, neither of which would have been possible without the revolution in information technology (Reeve, 1999: 260).

Further to the above, when arrested in the mid decade of the '90s, specifically in 1995, Ramzi Yousef, the craftsman strategist of the Al-Qaida and the acclaimed mastermind of the 1993 World Trade Center (WTC) attack, was planning the simultaneous destruction of eleven airliners. The internet has become an important tool for perpetuating terrorist activities (Reeve, 1999: 260).

An irony has become evident in the discourse pertaining the role of the engine of globalisation in the promotion of terrorist activities globally. This is because while globalisation has aided terrorist in achieving precision against their identified targets, they (the terrorists) have in ironic twist turned against this veritable ally and made it their main target. It has been stated by our frequently referenced Nilufer (2006) that 'today, global terror is a giant problem for all humanity. September 11 gave a message that the target was the main leader of globalization, the United States. The World Trade Center as one target in the United States symbolized economic dimension of globalization, while Pentagon symbolized the political and military dimension. In other words, terrorism has put globalization among its targets'. Nilufer is joined in this illuminating and revealing thinking by Napoleoni (cited in Keay, 2012: 137-138). Napoleoni has observed, correctly so too that 'the rise of Islamic extremism is based not on religious fervor but on the desire for financial gain and a wish to separate the Muslim world from the western economic system;' which incidentally is the basis of globalisation. Napoleoni (in Keay, 3012: 146) had continued that It is indeed satirical that the new economy of

terror is a product of globalization that emerged after the fall of the Berlin Wall. Furthermore, Napoleoni (in Keay, 3012) insists that 'Globalization allowed not state entities to promote a variety of liberal causes, social changes and economic advancements, but also facilitated the networking of terrorist movements such as the Al-Qaida and the growing sophistication of the 'terror economy'. Napoleoni (in Keay, 3012: 147) has also brought to the fore the contrarian assumption that armed Muslim groups are trying to accomplish a kind of reversal of the accomplishments of the crusades of earlier epochs. This view thrives in the thinking that Islamic terrorism is sustained by the perception that modernization and westernization are agencies for the spread of Christian traditional values which is embedded in its corpus.

Accordingly, the achievements of the crusaders of the period of renaissance and reformation have to be checked. Thus Muslim masses are encouraged to take up arms against the corrupted, Muslim, oligarchic rulers and their western backers. The beautifully crafted emergent paradigm by Napoleoni (in Keay, 2012: 146) who remains insistent in his convictions and beliefs bordering on the evolution of the 'terror economy' as the core motivation for terrorist conduct is summed up in this brilliantly woven manner; what the world is transiting through today, therefore goes beyond the motivation of Islamist armed groups based on ideological issues: it is a clash between two systems-one dominant-the West, and the other anti western-Islam.

In conclusion, it is important to reiterate the fact that the paper has been making effort at establishing that without any doubt, the terrorist phenomenon in the 21st Century is a reality. In fact, the above narrative has confirmed the danger the occurrence poses the international environment now is more

than it has ever been in the history of mankind. In addition, we have made serious effort at establishing the causal nexus between the terrorist onslaught and the globalization process. This perspective has further confirmed the fear of many observers of the phenomenon that indeed the end of terrorist attacks on innocent targets may not yet be on sight until one of the two contending forces triumphs in victory over the other—in this case, the contest will be between the monstrous entity of terrorism and its evil network and the international system and the liberal values that drives it in the 21st Century and beyond.

RECOMMENDATIONS

War is the business of identifying who the enemy is and putting this identified object out of business. The identified common enemy against the global community in the post cold war era is the terrorist, whether of the Arabian, European, Asian or the African variant. The terrorist according to Eriye (in Ayuba, 2014: 4) “is an implacable foe that will settle for nothing less than total victory for its evil ideology. The only thing that can stop it is absolute defeat. That is why it is imperative to get our military strategy right. Since this is the preferred option, the following recommendations will suffice to confront the terrorist menace against a vulnerable humanity.

It has been severally established that the tempestuous thrust of the globalization force is partly responsible for the liberty and the electronic instruments enjoyed by the perpetrators of the evil ideology of terrorism they propagate. If this is correct, then the same globalization is the only tool that will neutralize the gruesome implications of the same ideology. It is therefore recommended that the global community must mobilize under the banner of freedom, order and a common humanity whose liberty is imperiled

to war against these monstrous entities. This is what globalist easily tag as the complex response of transnational cooperation. While at this, it is the view of this paper that the West and its civilization must engage in deep introspection with a view to locating those things that other civilizations detest about it so as to make amends and pacify the aggrieved in the global community. This has the potential of reducing the tension between the contending forces.

In addition, it is the view of this paper that while mobilizing against terrorist networks, it is imperative to approach the process as a coalition of forces against a common enemy. This strategy has proven potent in the united front marshaled by Uganda, Kenya and Ethiopia in their engagement against the notorious Al Shabbab. The coalition force mobilized against the ISIS is equally proving devastating in weakening the morale and the fighting capacity of the ISIS. Unfortunately, the same cannot be said of the Cameroonians, Chadians and Nigerians; three countries that share contiguous territory with Nigeria. If the attitude of the authorities of Cameroun, Chad and Niger were different; in full partnership with the authorities in Abuja as an option, the strategy and operational/tactical maneuver would have sequestered and limited the operational space of Boko Haram to just the Sambisa forest—their natural habitat. However, this is not the case as these renegade elements now have the opportunity to criss-cross boundaries without any fear of suffering attacks by the forces of the mentioned countries. The internationalization of the idea of a non-killing humanity as conceived by Page could also play an important role in bringing the menace to an end.

In addition, the paper will suggest that the international community under the United Nations (UN) considers the possibility of concretizing its laws against money

laundering. This is because in most cases, it is these monies that are mobilised and deployed to funding and financing terrorist activities. The same sources are depended on to pay for the Small Arms and Light Weapons (SALW) used by terrorists in perpetuating their evil activities. If this recommendation is considered apt, it will then be relevant to also suggest that the strategic partners working

towards the achievement of a common goal must be proactive in maximally exploiting the massive volumes of intelligence at their disposal for confronting the menace. Nations must coalesce with nations in exchanges regarding information and intelligence that could benefit each other if this undeniable war is to be won.

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