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KATEDRA POLITOLOGIE A EVROPSKÝCH STUDIÍ

RIGOROUS THESIS

A HIDDEN THREAT: SUICIDAL TERRORISM

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AFFIRMATION

Hereby I declare, that the following thesis is my own work for which I used only the sources and literature indicated.

In Louny, 8th November, 2018

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CONTENT

INTRODUCTION

Rigorous thesis is focused on the problematics of terrorism. This work further describes human aggression, suicide terrorists, their characteristics and motivation. Suicide terrorists, both female and male, are readily available. The success of suicide terrorists depends upon an element of surprise. Nevertheless, the issue of suicide terrorism is not a new phenomenon. A crucial part of the thesis is dedicated to the approximate psycho-social profile of the recruits and their reasons for committing such a crime. Further, I mention the participation of female suicide terrorists in organizations.

In the first part there are chapters about the concept of terrorism, namely the suicidal terrorism, strategies of terrorists and gender in combat. There is not only one perfect definition of terrorism and terrorists. It is deliberately focused at the human mind through the calculated causes of pain or loss. One of the definition of terrorism is that it is planned violence intended to have psychological influence on politically relevant behavior.

Female terrorists provide tactical advantage, the element of surprise, increase in number of combatants, increase in publicity, and also psychological effect. I devote the next chapter to the issue of moral justification of suicidal attacks, if there is any in such a sensitive topic. It is important to note that the roles females play really depends on how gender is constructed within the force. For many years, women have been seen to play passive support roles in terrrorist groups but women play nowadays important active roles in frontline actions. This is kind of shift in the nature of terrorism.

Women enter into terrorism with different expectations and ideals. Sometimes women join terrorist groups to seek vengeance, driven by profound grievances over the death of a father, husband, brother, or son. An interesting, though less common motive, is the desire of some women to assert their agency and their equality with men, using violence as a strange path to liberation and empowerement. A common route of entry into terrorism for male and female terrorists could be the belief in a political cause.

The extraordinary events of terrorism did restored the old gendered stereotypes beyond the construction of masculinity and femininity. The questions of both the gender representation (notions of femininity and masculinity) and the

gender order (existing social relations and power structures) are crucial for debate on suicide terrorism.

The search for morality and rationality is in contrary to the individual-based explanations. Religious suicide terrorists see their own actions being driven by a higher order. They believe their sacrifice will provide rewards for them in the afterlife. Suicide terrorism spreads fear and produces negative effect on an entire population, not just on the victims of the actual attack. Suicide attacks attract media interest. Suicide terrorism is a global threat. A suicide terrorist does not expect to survive the mission and often employs a method of attack that requires his or her death in order to succeed.

Social scientists have explained the rise of suicide attacks since the early 1980's by focusing on the characteristics of suicide terrorists, the cultural matrix in which they operate and the strategic calculations they make to maximize their gains. Suicide terrorism is the readiness to sacrifice one´s life in the process of destroying or attempting to destroy a target to advance a political goal. The aim of the psychologically and physically war-trained terrorist is to die while destroying the enemy target. Furthermore, in suicide attacks, there is no need to provide an escape route, or for the extraction of the attacker

or attacking force. First, suicide terrorism is regarded as a rational act rather than one perpetrated by pathological and/or dysfunctional individuals.

Second, the motivation for suicide terrorism is not specific to a certain religious and/or cultural context. Third, suicide terrorism is not the result of decisions made by lone individuals but rather is embedded within the strategies of certain organisations and/or networks of friends, family and communities. Poverty and lack of education are not root causes of suicide terrorism. Suicide attacks have become more prevalent globally, gaining in strategic importance with disruptive effects that cascade upon the political, economic and social routines of national life and international relations. To sum up, aim of this thesis is to define and describe the phenomenon of suicidal terrorism from socio-psychological point of view together with the focus on gender differences and motivation of suicidal terrorists.

I am aware of that this topic is very pervasive, but I believe that my thesis will be a contribution to the readers who are interested in a very current phenomenon in international scene, which is a hidden threat of suicidal attacks.

1. DEFINITION OF TERRORISM AND TERRORISTS

Terrorism is never accidental, however aims and tactics are planned. It is deliberately focused at the human mind through the calculated causes of pain or loss. Terrorism is not the terror itself, terrorism is something bad done by people to harm other people (Galvin, 1983). The use of terrorist tactics would seem to be more widespread today than in the past.

One of the definition of terrorism is that it is planned violence intended to have psychological influence on politically relevant behavior. Multiple targets of a terrorist act include the victim of terror, who may be too dead to be influenced psychologically, and the group who identify with the victim. A basic distinction is made between enforcement terror used by the estabilished authorities of a political system and terror used by revolutionaries aiming to overthrow that system. Terrorist tactics is also used by a variety of non-governmental groups.

Terrorism is a broad, complicated concept of which the origins, causes, characteristics and meaning have been examined and debated by numerous scholars over many years on the trends of international and domestic terrorism, counterterrorism strategy, postmodern terrorism and terrorism in the 21st

century. An effective strategy for fighting becomes more urgent with each new act of terrorism. What cannot be overlooked are the strategies used by terrorist groups to achieve their goals by suicide attacks.

Terrorist groups succeed when their motivations or grievances are perceived to be legitimate by a wider audience. Trends in terrorism include greater casualties, increasing sophistication, and suicide attacks. The current terrorist groups use religion as a motivation and to provide the justification to kill non-combatants. New technologies allow terrorists to operate in a highly distributed global network that shares information and allows small cells to conduct highly coordinated attacks (Baylis; Smith; Owens, 2008).

Terrorism appears everywhere and is used by individuals, groups, and states. Like war, riots, strikes, and other forms of political violence, terrorism seems part and parcel of the global world in which people live (Bergesen; Lizardo, 2004). Sociology explains terrorism with its social geometry as multidimensional location and direction in social space. Violence is the use of force, and most violence is social control.

Violence might appear to be an unpredictable outburst or unexplainable explosion, but it arises with geometrical precision. It is unpredictable and

unexplainable only if people seek its origins in the characteristics of individuals (such as their beliefs or frustrations) or in the characteristics of societies, communities, or other collectivities (such as their cultural values or level of inequality). Violence occurs when the social geometry of a conflict is structured violently. Every form of violence has its own structure.

Terrrorism is a mass violence. Pure terrorism is not only collective but well organized. Terrorism is more war-like than most collective violence, including individual killings by organized groups (Black, 2004). The model of understanding terrorism and radicalization is that it takes the focus away from the individual terrorist, and to an extent also away from the most focused on individual factors, ideology and grievances, and instead focus on the relationship between all the factors needed for terrorism and how they under some circumstances are reproduced, by terrorism itself.

If countering the reproductive dynamics of terrorism, there is need to concern the ideational factors, the material factors, and the objective environment. When the necessary factors are present, terrorism is the contingent choice of actors. Terrorism is not bound by international borders. A terrorist attack in a country, committed by citizens of that country might therefore be the result of

factors all originating abroad and possible all being the products of other terrorist attacks. Attention must be paid to the feedback mechanisms in terrorism (Harrow, 2008).

The costs of terrorism include not only tne number of people killed and wounded but also the effects of fear on people´s behavior, thoughts, feelings – indeed, on their entire lifestyle. In addition, there are very serious economic costs. Perhaps more important are the costs involving diminished freedom in society. The definition of terrorism posses numerous challenges and has been discussed by many authors. The term international terrorism means terrorism involving citizens or the territory of more than one country and premediated politically-motivated violence perpetrated against noncombatant targets by subnational groups or clandestine agents, usually intended to influence an audience. Terrorism is the act of public aggression (Stout, 2004).

Among the most important judiciary global security threats are mainly war threats (global and regional war conflicts, proliferation of weapons of mass destruction, conventional arms), regime threats (terrorism, extremism, separatism), criminal threats (arms trade, organized crime) and many others. On September 11, 2001, the international situation changed significantly.

One of the most important stages of the development of the international environment is the post-Cold War era. From this point on, the issue of terrorism has begun to be perceived as a global security threat (Řehák; Foltin; Stojar, 2008).

Terrorism means deliberately and violently targeting civilians for political purposes and in order to achieve set goals. Terrorist act is politically inspired. The point of terrorism is not to defeat the enemy but to send a message. The shock value of the act is enormously enhanced by the symbolism of the target. Terrorists employ tactics in an effort to gain more attention thay any objective assessment of their capabilities would suggest that they warrant. Terrorism is an instrument of foreign policy. Another characteristics of terrorism is that the victim of the violence and the audience the terrorists are trying to reach are not the same.

Victims are used as a means of altering the behavior of a larger audience, usually a government. Victims are chosen either at random or as representative of some larger group. The identities of victims were of no consequence to those who killed them. They were being used to influence others. Most terrorists consider themselves freedom fighters. The freedom for which they fight is

often and abstract concept. Today the term terrorist connotes the image of a radical Islamic fundamentalist from the Middle East. Terrorism has been practiced by the Right as well as by the Left, by atheists, agnostics, by Christians, Jews, Muslims, Hindus and members of the most other religions. It has taken place in rich countries, poor, under authoritarian regimes and democratic governments (Richardson, 2007).

Terrorism is the calculated use of violence or threat of violence to spread fear, intended to coerce or intimidate governments or societies as to pursuit of goals that are generally political, religious or ideological. Terrorism contributes the illegitimate use of force to achieve an objective when innocent people are targeted. Terrorism is planned, calculated and systematic. International terrorism is also the threat or use of violence for certain purposes when such action is intended to influence the attitude and behavior of a target group wides than its immediate victim, and its ramifications transcend national boundaries.

Terrorism is specifically designed to have far-reaching psychological effects beyond the immediate victims or objects of the terrorist act. Terrorism is perpetrated by a subnational group or nonstate entity (Whittaker, 2007).

Dread is an essential feature of terrorism, while terrorists have a variety of putative objectives, nearly all use dread as an instrument for achieving their goals (Stern, 1999). Suicide terrorism is a multifaceted problem that needs to be approached from multiple perspectives at multiple levels: the society, the group and the individual who volunteers for the mission in the first place (Sheehan, 2014).

1.1 AGGRESSION AND HUMAN NATURE

Aggression is any form of behavior directed toward the goal of harming or injuring another living being who is motivated to avoid such treatment. Human violence is a powerful instinct that was a natural results of the struggle for survival. It is a basic human instinct. Freud considered aggression as a basic component of human motivation and anger to be activated by objects of hate. This biological view was further strengthened by the discoveries of brain mechanisms involved in aggressive behavior.

However, most psychologists and social psychologists see the cause of human aggression as complex, biological processes contribute to aggression in combination with aversive stimuli from the environment. Stimuli arising from conflict with others is seen as particularly potent cause. Much of the work in

social psychology has focused on the cultural/environmental conditions and the psychological processes combining factors involving frustration, poor impulse control, the cultural and individual construct of negative emotions, and social and group norms that support violence.

All aggressive behavior is undesirable and should be controlled or eliminated, a few researchers regard aggression as a normal part of much social interaction rather than as deviant element. Individuals are attracted to some groups and repelled by others as a function of similarity of attitudes, beliefs, and values. The factors that determine and individual´s attraction to one group and avoidance of another are important precursors to understanding the gradual processes by which individuals become attracted to, and in some cases members of terrorist groups (Stout, 2004).

2. STRATEGIES OF TERRORISTS

Strategy is the considered application of means to advance one´s needs. The first strategy is to create or further a sense of societal dislocation, fear and even anarchy. The second terrorist strategy is to discredit, diminish, or destroy a particular governement and replace it with another. Each terrorist action creates a platform from which to appeal to the public about objectives.

Economic strategy, a third aspect of terrorism, was badly neglected by contemporary political science until 9/11. Such efforts are intended to directly harm the property owner and perhaps also to harm the government, which immediately experiences losses in tax revenues, declines in foreign investment, and additional expenses for everything from fire trucks to police. Military damage is a fourth way in which terrorists advance their overall object. Fifth and finally, terrorism is often done for international effect. The terrorist group can ordinarily be successful in the first of all common objectives – causing chaos (Harmon, 2008).

Targeting the other side is easier when its members are of a different race, ethnicity, religion, or nation. It would be a mistake to assume that only religious groups use suicide terror. Many of the groups engaged in equivalently lethal campaigns are decidedly secular. The differences between the insurgents and the state may be an amalgamation of ethnicity, language and religion. Under conditions of hyper segregation, ideas of otherness are easier to promote by the insurgents.

It becomes simpler to dehumanize people on the other side and perceive them as legitimate targets and appropriate for suicidal attacks. Suicide terror,

like atrocities in general, is successful against civilians when the group employing this tactics is not trying to win over members of the same civilian population to their ideology or beliefs. In cases where suicide attacks are considered to be a legitimate military tactics, but the organization targets civilians indiscriminately, the public's response may not be supportive of the organization. In such circumstances insurgent organizations are highly adaptable and will re-focus actions on military (hard) targets which tend to be more acceptable to a wider audience (Bloom, 2005).

Some volunteers make videos on the eve of their operation. Videos have become part of the ritual of suicide attacks. Terrorists pose before the camera and explain what they are about to do and why. The videos serve other purposes too, as useful propaganda tools and help in the glorification of the martyr that in turn helps to attract new volunteers (Richardson, 2007).

Terrorists employ tactics such as assassination, kidnapping, hit-and-run attack, bombings of public gathering-places, hostage-taking, etc. to intimidate or coerce, thereby affecting behavior through the arousal of fear. Terrorists can wear neither uniform nor identifying insignia and thus are often indistinguishable from noncombatants. Terrorists do not function in the open as

armed units, generally do not attempt to seize or hold territory, deliberately avoid engaging enemy military forces in combat, are constrained both numerically and logistically from undertaking concerted mass political mobilization efforts, and exercise no direct control or governance over a population at either the local or the national level. The terrorist believes that he or she is serving a good cause designed to achieve a greater good for a wider constituency which the terrorist and the organization purpose to represent.

Suicide tactics are devastatingly effective, relatively inexpensive and generally easier to execute that other attack modes. The terrorist decision to employ this tactics therefore is neither irrational nor desperate, as is sometimes portrayed, rather it is and entirely rational and calculated choice, consiously embraced as a deliberate instrument of warfare. According to Hoffman, suicide terrorism is an instrumental decision.

Suicide act is different from other terrorist techniques because the perpetrator´s own death is an essential requirement for the attack´s success. The suicide terrorist is the ultimate smart bomb, a human access. The suicide terrorist thus has the abilitiy to effect last-minute changes in his or her attack plan, on the basis of ease or difficulty of approach, the paucity or density of people in or

around the target, and whether or not security personnel are present of other countermeasures are visible. Suicide attack is especially powerful psychological weapon. Public attention and media coverage are guaranteed. Suicidal tactics induces the fear and paralysis in the terrorist´s target audience (Whittaker, 2007).

Suicide terrorism depends for its existence on all three of these components - the strategic, the social, and the individual. The strategic logic of suicide terrorism is aimed at political coercion. The vast majority of suicide terrorist attacks are not isolated or random acts by individual fanatics, but rather occur in clusters as part of a larger campaign by an organized group to achieve a specific political goal. Suicide terrorist campaigns are primarily nationalistic, not religious, nor are they particularly Islamic.

Nearly all suicide attacks occur in organized, coherent campaigns, not as isolated or randomly timed incidents. Suicide terrorist campaigns are directed at gaining control of what the terrorists see as their national homeland, and specifically at ejecting foreign forces from that territory. All suicide terrorist campaigns in the last two decades have been aimed at democracies, which make more suitable targets from the terrorists' point of view.

Nationalist movements that face non-democratic opponents have not resorted to suicide attack as a means of coercion (Pape, 2005).

3. SUICIDAL TERRORISM

Suicide terrorists are today´s weapon of choice, especially for international terrorist organizations. Suicide terrorists were not seen till recent years by public as such a big threat. It is an operational method in which the result of the operations is dependent upon the death of the suicide terrorist.

Suicide terrorism spreads fear and produces negative effect on an entire population, not just on the victims of the actual attack. Suicide operation attracts media interest. Suicide attack entails a willingness not only to die, but also to kill others. Since suicide terrorism is an organizational phenomenon, the struggle against it cannot be conducted on individual level.

Suicide terrorism and other operations that consume the killer´s life employ beliefs and practices intended to reconcile the killer with his or her own death. Suicidal terrorists steer the human potential for self-sacrifice into political violence. In these and similar acts, suicide is part of a public agenda. It is linked to a group and its program, and it is motivated, planned,

and executed within the organizational framework of this group. The highly private, individual, and volatile progression toward ending one's life marches to the beat of an ideological movement seeking violent recognition. Imaging and ritualization contribute to the effectiveness of the muder-by-suicide script (Andriolo, 2002).

Suicide terrorism is a global threat. A suicide terrorist does not expect to survive the mission and often employs a method of attack that requires his or her death in order to succeed. The surface irrationality of suicide terrorism makes it in turn an important and interesting component of terrorism as a broader category of behavior. Knowledge of the causes of suicide terrorism remains limited (Wade; Reiter, 2007).

In the late 19th century social scientists first proposed that an irrational or pathological state of mind typically precipitates collective violence. Since then, that idea seems to have been repeated in the aftermath of nearly every major eruption of collective violence against authority, suicide attacks included (Brym; Araj, 2006).

From a security point of view, one of the most serious way of implementing terrorism is suicide attack. This is a relatively complex situation where the

willingness of terrorists to sacrifice their own lives has several fundamental failings on the ability of the state's security forces to oppose this form of attack. The repressive components of the state apparatus (police, army) in this case are losing their deterrent function on which their activity is based.

At the same time, the ability of investigative bodies to significantly detect persons who did not directly participate in the attack but participated in its preparatory phase is significantly reduced. In this way, the most challenging planning of the attack is avoided by actors involved in the implementation of terrorist attacks, covering the identity of the attacker during the attack and ensuring a safe escape of the assailant to the attack (Řehák; Foltin; Stojar, 2008).

Traditionally viewed as a problem affecting the Middle East and South Asia, the threat posed by suicide terrorism is spreading around the globe. Suicide terrorism is the readiness to sacrifice one´s life in the process of destroying or attempting to destroy a target to advance a political goal. The aim of the psychologically and physically war-trained terrorist is to die while destroying the enemy target. In the 1980´s suicide terrorism was witnessed in Lebanon, Kuwait and Sri Lanka.

In the 1990's it had spread to Israel, India, Panama, Algeria, Pakistan, Argentina, Croatia, Turkey, Tanzania and Kenya. With enhanced migration of terrorist groups from conflict-ridden countries, the formation of extensive international terrorist infrastructures and the increased reach of terrorist groups in the post Cold War period, suicide terrorism is likely to affect Western Europe and North America in the foreseeable future.

There are two types of suicide operations – battlefield and off the battlefield. In battlefield operations, suicide terrorists are integrated into the attacking groups. Most off-the-battlefield operations have involved single suicide terrorists. The targets are static and mobile, against infrastructure and humans. Suicide terrorists have destroyed military, political, economic and cultural infrastructure. They have committed terrorist attacks by killing civilians in crowded places.

Suicide-capable groups differ in form, size, orientation, goal and support. Some suicide groups are motivated by religion, religious/ethnic nationalism, or ethnic nationalism. Dependent on the political environment and potential and actual donors, a new ideological orientation can be built into a group. With the end of the Cold War, most groups are abandoning Marxist,

Leninist and Maoist ideologies and embracing ethno-nationalist and/or religious ideologies.

The organization of suicide operations is extremely secretive. Secrecy enables the preservation of the element of surprise, critical for the success of most operations. There are other elements, such as getting a terrorist to the target zone and then to the target itself. A terrorist is usually supported by and operational cell, responsible for providing accommodation, transport, food, clothing and security until he or she reaches the target. Resident agents help generate intelligence for the operation, from target reconnaissance to surveillance.

The cell members confirm the intelligence. Often, immediately before the attack, a terrorist conducts the final reconnaissance. As a comprehensive knowledge of the target is essential for the success of a suicide operation, terrorist groups depend on building solid agent-handling network. In some cases, the only form of defence is to penetrate the terrorist group itself.

The traditional concept of security is based on deterrence, where the terrorist is either killed or captured. The success of a suicide terrorist operation is dependent on the death of the terrorist. The suicide terrorist is not worried

about capture, interrogation, torture, trial, imprisonment and the accompanying humiliation. Furthermore, in suicide attacks, there is no need to provide an escape route, or for the extraction of the attacker or attacking force. The group does not have to concern itself with developing an escape plan, often the most difficult phase of an operation.

Therefore, a suicide terrorist could enter a high security zone and accomplish his or her mission without worrying about escape of evasion. The certain death of the attacker enables the group to undertake high quality operations while protecting the organization and its cadres. However, there are likely to be variations of suicide devices. Terrorists tend to select from a repertoire of tactics. This is to retain an element of surprise and to evade the attention of security authorities directed at countering a standard set of tactics (Gunaratna, 2003).

Suicide attacks have become more prevalent globally, gaining in strategic importance with disruptive effects that cascade upon the political, economic and social routines of national life and international relations. The history of suicide terrorist attacks since the early 1980´s demonstrates how such attacks have generally achieved attackers' near-term strategic goals,

such as forcing withdrawal from areas subject to attack, causing destabilization, and demonstrating vulnerability by radically upsetting life routines. Newer trends since the start of the millennium pose distinct challenges, making the threat posed by suicide terrorism not only more prominent in recent years but also more frequently religiously motivated.

Support and recruitment for suicide terrorism occur not under conditions of political repression, poverty, and unemployment or illiteracy as such, but when converging political, economic, and social trends produce diminishing opportunities relative to expectations, thus generating frustrations that radical organizations can exploit. Frustrated with their future, the appeal of routine national life declines and suicide terrorism gives some perceived purpose to act altruistically, in the potential terrorist's mind, for the welfare of a future generation (Atran, 2004).

Suicide attacks today serve as banner actions for a thoroughly modern, global diaspora inspired by religion and claiming the role of vanguard for a massive, media-driven transnational political awakening (Atran, 2006). The current trend toward suicide attack began in Lebanon in the early 1980´s. The practice soon spread to civil conflicts in Sri Lanka, the Kurdish areas of

Turkey, and Chechnya. Palestinian attacks on Israeli civilians in the 1990´s and during the Al Aqsa intifada further highlighted the threat. Al Qaeda's adoption of the tactics brought a transnational dimension.

Interest in the phenomenon then surged after the shock of the 2001 attacks, which involved an unprecedented number of both perpetrators and casualties. Since then, suicide attacks have expanded in number and geographical range, reaching extraordinary levels in the Iraq War and spreading around the world to countries such as Saudi Arabia, Morocco, Tunisia, Kenya, Indonesia, Turkey, Pakistan, India, Afghanistan, Egypt, Jordan, Bangladesh, Great Britain and Spain.

Purpose of the suicidal attack is to kill the maximum number of people from the opposing community. Such attacks are intended to create an atmosphere of terror and to harm as many people as possible, in most cases civilians. However, suicide attacks have been used to assassinate individuals and to strike specific military targets and killing civilians. Willingness to die is the key element of suicide attacks definitions.

There is an emerging consensus that suicide attacks are instrumental or strategic from the perspective of a sponsoring organization that represents the

weaker party in an asymmetrical conflict. They serve the political interests of identifiable actors, most of whom are non-states opposing well-armed states. The method is mechanically simple and tactically efficient and it also posses a high-symbolic value as well as versatility. The suicide terrorist can gain access to well-guarded targets, kill a lot of people, terrify the enemy, and signal resolve and dedication to a cause.

Common wisdom holds that such a strategy cannot be deterred because of the perpetrator's willingness to die. Presumably suicide attacks also mobilize sympathetic constituencies and attract recruits and financial support. The death of the perpetrator is thought to legitimize the action. These influences are reciprocal; organizations use suicide attacks to generate support, but at the same time they respond to popular demand (Crenshaw, 2007).

Suicide attack can be defined as violent, politically motivated attack, carried out in a deliberate state of awareness by a person who kill himself or herself together with a chosen target. Suicide attack is a subset of terrorism addressing issues relevant to the study of ethnic conflict, asymmetric warfare, international security and contentious politics. What makes suicide attack unique is the fact that the organizations that use this tactics reap multiple

benefits without incurring significant costs. Each operation sacrifices one supporter and yet enables the organization to recruit many more people. The perpetrator is dead and so can never recant decision.

Although a suicide attack aims to physically destroy an initial target, it´s primary use is typically as a weapon of psychological warfare intended to affect a larger public audience. The primary target is not those actually killed or injured in the attack, but those made to witness it. Through indoctrination and training and under charismatic leaders, self contained suicide cells canalize disparate religious or political sentiments of individuals into an emotionally bonded group.

When competition is especially intense, multiple organizations have occasionally vied with one another to claim responsibility for a particular attack and identify the terrorist as their operative. Such spectacular heroic attacks gain increased media attention and organizations vied to claim responsibility for martyrs. The more spectacular and daring the attacks, the more the insurgent organization is able to reap a public relations advantage over its rivals and/or enemies (Bloom, 2005).

Few terrorist tactics have elicited as powerful a sense of horror as suicide attack. It is all the more troubling because it is so effective. The tactics is not only growing in popularity, it is also growing in geographich reach. Suicide terrorism is deeply unsettling as it suggests a degree of fanatical commitment. It is further usettling because there are so few obvious countermeasures. No threats of punishment are likely to influence someone who is willing to kill himself or herself. In willingly taking their own lives, terrorists are staking a claim to moral superiority that is quite incompatible with notion of people of their moral depravity. As with terrorists generally, the necessary components for suicide operations are a disaffected individual, a supportive and enabling community, and a legitimizing ideology (Richardson, 2007).

According to Laquer, suicide attack is one of the most prominent features of contemporary terrorism, it has been one of the most difficult to understand. It has led some to believe that those willing to sacrifice their own life must be supreme idealists and the cause for which they are willing to make this greatest of all sacrifices must be a just and noble one. Such missions have occured over a long time in many countries and cultures (Whittaker, 2007).

Suicide terrorism, sometimes labeled suicide attacks, suicide missions and also suicide operations has been defined as the targeted use of self-destructing humans against noncombatant **-** typically civilian **-** populations to effect political change. Typically, it is viewed as a weapon of psychological warfare intended to affect a larger public audience. The audience may be a government, the group's own domestic supporters, rivals, potential patrons, or a diaspora.

Suicide terrorism is not new, nor is it necessarily a religious phenomenon. The problem, however, has escalated in the last decade. The number of suicide attacks worldwide rose from an average of five per year in the 1980´s to 10 per year in the 1990´s. It continued to climb after 9/11, reaching a peak of 521 in 2007 at the height of the Iraq War. While the frequency of these attacks began to decline in 2008, suicide operations have been on the upswing again since 2012 reaching a height of 384 in 2013, a 46-percent increase over 2012 (Sheehan, 2014).

3.1 HISTORY OF SUICIDAL TERRORISM

In fact, suicide terrorism has existed since Ancient times. Nor does any society or religion have a monopoly on it. The Zealots, a Jewish sect, practiced suicide terrorism in Rome-occupied Judea as early as the first century. Typically, a Zealot, also called Sicarii, would go up to a Roman soldier and stab him in front of other soldiers knowing full well that he would be executed on the spot. The Islamic Order of Assassins also used suicide operations in the region knows as Syria as far back as the Crusades in the 12th century.

More recently, suicide operations have been carried out by a variety of secular groups including the Anarchists in 19th century Russia and the Liberation Tigers of Tamil Elam (LTTE), a leftist Marxist group in Sri Lanka, who became the world leaders in suicide terrorism in the 20th century. In the Battle of Okinawa in 1945, Japan dispatched 2 000 kamikaze who rammed fully fueled fighter planes into more than 300 ships, killing 5 000 Americans in the most costly naval battle in United States history. Iran too sent waves of young volunteers on suicide missions, in this case against the then United States-backed Iraqi army in the Iran-Iraq War of the 1980´s, and Iran is now believed to have sponsored the first major modern suicide operation,

namely the bombing of the Iraqi embassy in Beirut in 1981. This event is viewed as a landmark in suicide terrorism since explosives were deliberately carried to the target and delivered by surprise - it left 27 dead and over 100 wounded. Iran is also believed to have been behind the truck bombing of the Marine barracks bombing the following year - an attack that killed almost 300 American and French servicemen and drove President Reagan to withdraw forces from Lebanon. That attack served as a model for the devastating 9/11 suicide attacks, this time using airplanes driven into buildings (Sheeran, 2014).

The forms of suicide terrorism that concern people most today – a driver detonating a car laden with explosives near a large, inhabited building, or a person exploding a suicide vest in a busy marketplace - were practically unknown before year 1980. Instances of suicide terrorism did occur earlier, although these were mainly suicide missions rather than suicide attacks, and were much less common than they are now. The three best known of these earlier suicide campaigns were those of the Ancient Jewish Zealots, the Assassins, and the Japanese kamikazes during World War II (Pape, 2005).

The most frequently cited precursors to contemporary suicide terrorists are the Jewish Sicarii in the first century and the Islamic Assassins in Medieval times.

Both showed complete disregard for their own lives. A commitment to undertake an operation with a very small chance of success is quite different from undertaking an operation that requires one´s own mortality, for which there is no possibility of escape. In each case a heroic literature emerged with songs and poems gloryfying martyrdom. Individual sacrifices were vividly memorialized and the dividne rewards for martyrdom widely promulgated (Richardson, 2007).

The historical terrorist organizations – the Sicarri and the Assassins were inspired by religious conviction and all were active internationally. The Sicarri, a Jewish group active in the first century CE, profoundly influenced the history of the Jews. They began by murdering individual victims with daggers and swords, and later they turned to open warfare. Their objective was to create a mass uprising against the Greeks and against to Romans. The revolt had unforeseen and devastating consequences, leading to the destruction of the Jewish Temple and to the mass suicide.

The Assassins operated between 11th and 13th century. Their objective, like that of some of today´s violent Islamist extremists, was to spread a purified version of Islam. Their technique was to stab their victims in daylight.

They considered their own lives to be sacrificial offerings. Their targets were prominent politicians or religious leaders who had refused to accept the new preaching (Stern, 1999).

The Japanese kamikazes in World War II are not normally considered terrorists because they targeted solely soldiers and sailors, not civilians, and because their actions were directed and authorized by a recognized national government. History records many cases of individual soldiers who continued to fight for their country under certain-death circumstances or who, in response to a sudden threat, sacrificed themselves to save others. The kamikaze program, however, was organized, planned, and persistent, not a series of individual responses to battlefield emergencies.

Between 1945 and 1980, suicide attacks temporarily disappeared from the world scene. Although there were numerous acts of suicide by individuals in the service of political causes, there is not a single recorded instance of a suicide terrorist killing others while killing himself. Modern suicide terrorism got its start in Lebanon the early 1980´s and differs from its historical precursors in one striking way. Previously, there had rarely or never been more than one suicide terrorist campaign active at the same time.

Only in recent years has suicide terrorism emerged as a tool of political coercion used by multiple actors across the globe at the same time. Suicide terrorism is increasing, both in the raw numbers of attacks and in geographical spread from one region to another. In the 1990´s, suicide terrorism spread to several additional countries. Starting in July 1990, the Liberation Tigers of Tamil Eelam began a series of suicide attacks against Sri Lankan political leaders, military targets, and civilians.

Suicide terrorism also spread to Israel in 1994, when the Palestinian terrorist groups Hamas and Islamic Jihad started to use suicide attacks against Israeli civilians and troops; to the Persian Gulf in 1995, when Al-Qaeda initiated suicide attacks against American military targets in the region; and to Turkey in 1996, when the Kurdistan Workers Party (PKK) began suicide attacks against Turkish military and government targets. Suicide terrorism spread further during the first years of the 21st century.

Suicide attacks continued in Sri Lanka, Israel, and the Persian Gulf, and began to occur in new regions of the world. In 2000 and 2001, rebel groups in Chechnya launched suicide attacks against Russian targets, rebels in Kashmir conducted similar attacks against Indian targets, and Al-Qaeda escalated its

operations with the most spectacular suicide attack in history, the direct attack

on the United States on September 11, 2001 (Pape, 2005).

While religion provied the legitimizing ideology for these earlier groups,

this has not always been the case. For the Turkish PKK, Marxism-Leninism

was the ideology, and for the Tamil Tigers (Sril Lanka) and several Palestinian

groups, it was nationalism. The PKK carried out fifteen suicide attacks from

1996 to 1999. Most were directed against police and military targets and were

carried out by women. The tactics was adopted in a deliberate attempt to

escalate pressure on the government in the wake of the capture of the

movement´s leader. He asked his followers to use suicide operations to secure

his release from prison.

The Tamil Tigers have been altogether more serious and effective in their use

of suicide terrorism. Unlike other suicide terrorists, its members do not

deliberately target civilians, but they kill large number of regardless. Until the

escalation in the use of suicide terrorism among the insurgents in Iraq,

the LTTE had carried out more suicide attacks than any other terrorist group.

The LTTE carried ouf 147 suicide attacks between 1987 and 1999.

More important than the number of attacks is the fact, that until recently the

most consistent and deadly deployer of suicide attacks was not a religious group but a nationalist one. Its ideology is the entirely secular one of national liberation. The Tamil Tigers have a special elite unit called the Black Tigers that specializes in suicide missions. The Birds of Freedom, a special unit of female terrorists, contributes Black Tigresses. Those selected for suicide receive special training and are considered elite corps. The names of deceased Black Tigers are publicized along with they rank so they can be honored in Tamil newspapers and Web sites. Their galanded photos adorn the walls of the Tigers´training camps.

Many of the martyrdom operations in Middle East have also been carried out by secular, rather than religious groups. The year 1983 witnessed the full-scale emergence on the modern scene of suicide terrorism. A truck containig a large amount of explosives was driven into the American Embassy in Beirut, Lebanon and killed 80 people. In the same year, the American Embassy in Kuwait was hit by another suicide attack. Like those of the Tamil Tigers and the PKK, targets of Lebanese terrorists were primarily political and military. The modern phenomenon of suicide terrorism can be traced to the Lebanese Civil War of 1973 till 1986.

The London and Madrid attacks in 2004 represent a sinister escalation in the terrorist threat. Having examined the emergence of terrorism and the causes and motives of terrorists, it is time to turn the attention to the situation facing Western countries today to see how this knowledge can help to confront the threat mankind face. It is often been said that the world changed on September 11, 2001 (Richardson, 2007).

For more than twenty years, terrorist groups have been increasingly relying on suicide attacks to achieve major political objectives. From 1980 to 2003, terrorists across the globe waged seventeen separate campaigns of suicide terrorism, including those by Hezbollah to drive the United States, French, and Israeli forces out of Lebanon; by Palestinian terrorist groups to force Israel to abandon the West Bank and Gaza; by the Liberation Tigers of Tamil Eelam to compel the Sri Lankan government to accept an independent Tamil homeland; by Al-Qaeda to pressure the United States to withdraw from the Persian Gulf region. Since August of 2003, an eighteenth campaign has begun, aimed at driving the United States out of Iraq (Pape, 2005).

Suicide terrorism is on the increase. In 2013 alone, some 384 suicide terrorist acts were carried out in 18 countries causing 3 743 deaths. This represented a

46-percent growth over the number of attacks in 2012 and a 66-percent increase in the number of lethal casualties (Sheehan, 2014).

3.2 TYPES OF SUICIDAL TERRORISM

There have been a number of variations of suicide terrorism. The human-wave attacks deployed by the Iranians in the Iran-Iraq War are one example. The kamikaze attacks launched by Japan in the Second World War serve as another example. The crucial motivational factors appear to have been less commitment to an almost mythical emperor and more a commitment to family, country and colleagues. Significant similarity between the kamikaze and contemporary suicide terrorists is the degree of glory that came with the role. Like their modern counterparts, they inflicted more damage on the enemy than conventional attacks did, and again like contemporary suicide terrorists, the fear they inspired outweighed the damage they inflicted, considerable as it is and was.

Another variation on the profile of suicide terrorists that has come to light recently is the significant number of women martyrs. The Kurdish and Tamil terrorist groups have been using women as suicide terrorists for many years. In recent years women have also been very much in evidence among Chechen

suicide terrorists, and their attacks have been deliberatly targeted at civilians, when Chechen women strapped themselves with explosives and blew themselves up in 2003 in Moscow.

There is a special unit of the Chechen terrorists called the Black Widows, made up of women who become terrorists once their husbands (or male relatives) are killed. Al-Qaeda has not yet deployed a woman on suicide mission till 2005. The first women martyrs acted under the rubric of the secular Al-Aqsa Martyrs Brigades, unit of the Palestine Liberation Organization. The leader of Hamas (Palestine) declared that any man who recruits woman to be a martyr is breaking Islamic law. Then later he completely reversed his earlier position, insisting that Prophet always emphasized the woman´s right to wage Jihad. The spokesman of Hamas declared that women are welcome but they must first produce one son and one daughter. Female suicide terrorists in the Palestinian territories clearly share their male conterparts´desire for revenge and renown (Richardson, 2007).

Female combatants have been found in the rank of many insurgent groups, such as German Red Army Faction, French Direct Action, Italian Red Brigade,

Belgian Communist Combat Cells, Colombian FARC, Lord Resistance Army in Uganda and Revolutionary United Front in Sierra Leone (Gus, 2010).

4. WOMEN TERRORISTS

Traditionally, women have been perceived as victims of violenee rather than as perpetrators. Yet they are now taking a leading role in conflicts by becoming terrorists and, specifically, suicide terrorists – using their bodies as human detonators (Bloom, 2005). Female terrorism and female terrorist organizations are nothing new in international scene. There have always been female movements in the history, which symbolized certain position in society, mainly the different status of men and women in the system.

But when speaking about female terrorists, or even about female suicide terrorists, it evokes many discussions concerning this very sensitive and unusual problematics. Women in terrorist organizations represent significant change in the fights, they can more easily reach the targets. They provide tactical advantage, the element of surprise, increase in number of combatants, increase in publicity, which means the larger number of recruits, and also psychological effect. Female suicide attackers means shock value and their body became the best weapon (Zedalis, 2004). The rise in female terrorism is

a result of two main factors: the stronger incentives driving organizations to recruit female operatives, and second, women's motivation to engage in political violence (Al-Ashtal, 2007). Although men are conventionally viewed as the leaders of armed operations, women have increasingly become a key strategic units within the area of suicide terrorism. Female suicide attacks are considered shocking according to gender norms.

The motivation for women and men is fundamentally different, also, the effectiveness of female suicide attacks is unique. The motives for committing such a crime, especially, the individual motives of female attackers, differ case-by-case. Gender equality could play here an important role. Special campaigns use rhetoric aimed at recruiting female attackers, reinforcing the equal participation of women in the conflict. Female attackers are motivated either by feminine, personal reasons, or by the same driven by male counterparts, namely deep commitments to their communities (O´Rourke, 2009).

Terrorist organizations have developed recruitment methods aimed at women, using a gender-specific and sometimes religious rhetoric. These tactics are often designed to attract females, who have failed in their societies because of

the gender norms. Female suicide attacks are also effective in terms of its psychological impact on the target state. Many of the female suicide attackers are active because of the death of a family member, usually husband. Religious groups are willing to employ female attackers even the society is prescribing gender-specific behavioral norms for women in certain area.

Female suicide terrorism is an effective weapon, and also good PR, thus the strategy takes primacy over ideology. However, not every terrorist organization employs women. Suicide terrorism appears both in secular and religious terrorist groups. Although there is no single standard profile of female suicide attackers, it is possible to look at the biographies of attackers and statements of terrorist leaders to determine the general patterns of recruitment. When men conduct suicide missions, they are motivated by religious or nationalist fanaticism, whereas women appear more often motivated by very personal reasons and it includes feminist appeals for equal participation.

The primary motivation for all of them comes from a loyalty to their community. Psychological factors leading to suicide are very strong in general. Female suicide terrorism is a particularly effective coercive strategy. The particular character and effectiveness of female suicide terrorism depends

on the norms regulating gender behavior in the societies from which female terrorists emerge and in which they perpetrate their attacks (O´Rourke, 2009).

Terrorism has long since been regarded as a masculine phenomenon. Female terrorism is becoming an area in counterterrorism that needs more focus in order to develop awareness and understanding. It is difficult to explore the role of female terrorists in international relations discourse for a number of reasons. Firstly, terrorism has long since been regarded as impossible to define – not all can agree on a single definition. This factor is further compounded by the dynamic nature of terrorism post-9/11, as well as by the existence of state terrorism and state-sponsored terrorism.

Furthemore, the study of female terrorism is characterised by gendered lenses. In politics, gender acts shape the concepts. Also, gender-related aspects of violence must be interpreted within specific societies. Indeed, the ability to commit violence does not have anything to do with gender, rather one´s personality, background and experience are surely more important. Furthemore, as female participation increases, a group itself gains strength through numbers (Graham, 2008). Historically, to the extent that women have been involved in conflict, they have served supporting roles. Suicide attacks

tend to emerge in societies that extol the virtues of self – sacrifice (Bloom, 2005).

Suicide terrorism is the most aggressive form of terrorism, pursuing coercion even at the expense of losing support among the terrorists' own community. In essence, a suicide terrorist kills others at the same time that he kills himself. In principle, suicide terrorists could be used for demonstrative purposes or however, suicide terrorists often seek simply to kill the largest number of people. Although this maximizes the coercive leverage that can be gained from terrorism, it does so at the greatest cost to the basis of support for the terrorist cause.

Maximizing the number of enemy killed alienates those in the target audience who might be sympathetic to the terrorists cause, while the act of suicide creates a debate and often loss of support among moderate segments of the terrorists' community, even if also attracting support among radical elements. Thus, while coercion is an element in all terrorism, coercion is the paramount objective of suicide terrorism.

At its core, suicide terrorism is a strategy of coercion, a means to compel a target government to change policy. The central logic of this strategy is simple

– suicide terrorism attempts to inflict enough pain on the opposing society to overwhelm their interest in resisting the terrorists demands and, so, to cause either the government to concede or the population to revolt against the government. The common feature of all suicide terrorist campaigns is that they inflict punishment on the opposing society, either directly by killing civilians or indirectly by killing military personnel in circumstances that cannot lead to meaningful battlefield victory.

Suicide terrorism is rarely a one time event but often occurs in a series of suicide attacks. As such, suicide terrorism generates coercive leverage both from the immediate panic associated with each attack and from the risk of civilian punishment in the future. Suicide terrorism does not occur in the same circumstances as military coercion used by states, and these structural differences help to explain the logic of the strategy.

Suicide terrorism (and terrorism in general) occurs under the reverse structural conditions. Although some elements of the situation remain the same, flipping the stronger and weaker sides in a coercive dispute has a dramatic change on the relative feasibility of punishment and denial. In these circumstances, denial is impossible, because military conquest is ruled out by

relative weakness. Even though some groups using suicide terrorism have received important support from states and some have been strong enough to wage guerrilla military campaigns as well as terrorism, none have been strong enough to have serious prospects of achieving their political goals by conquest. Targets may be economic or political, military or civilian, but in all cases the main task is less to destroy the specific targets than to convince the opposing society that they are vulnerable to more attacks in the future.

Suicide terrorists' willingness to die magnifies the coercive effects of punishment in three ways. First, suicide attacks are generally more destructive than other terrorist attacks. An attacker who is willing to die is much more likely to accomplish the mission and to cause maximum damage to the target. Suicide attackers can conceal weapons on their own bodies and make last-minute adjustments more easily than ordinary terrorists.

They are also better able to infiltrate heavily guarded targets because they do not need escape plans or rescue teams. Suicide attackers are also able to use certain especially destructive tactics such as wearing suicide vests and ramming vehicles into targets. Second, organizations that sponsor suicide attacks can also deliberately orchestrate the circumstances around the death of

a suicide attacker to increase further expectations of future attacks. Suicide terrorist organizations commonly cultivate sacrificial myths that include elaborate sets of symbols and rituals to mark an individual attacker's death as a contribution to the nation.

Suicide attackers' families also often receive material rewards both from the terrorist organizations and from other supporters. As a result, the act of martyrdom elicits popular support from the terrorists' community, reducing the moral backlash that suicide attacks might otherwise produce, and so establishes the foundation for credible signals of more attacks to come.

Third, suicide terrorist organizations are better positioned than other terrorists to increase expectations about escalating future costs by deliberately violating norms in the use of violence. They can do this by crossing thresholds of damage, by breaching taboos concerning legitimate targets, and by broadening recruitment to confound expectations about limits on the number of possible terrorists. The element of suicide itself helps increase the credibility of future attacks, because it suggests that attackers cannot be deterred (Pape, 2005).

4.1 GENDER IN COMBAT

Structural gender inequality and economic dependency is interrelated. However, the debates about sex symmetry in violence have been limited by an individualist theoretical construction of gender as a sex difference. Proponents of sex symmetry have argued, that domestic violence is not a problem of gender, because men and women report engaging in the same types of violent acts in their intimate relationships. This phenomenon is differentially located in a society structured by gender inequality (Anderson, 2007).

Differences are in social roles, and the abilities and traits associated with those roles. The roles of both biological and social influences are considered. Some sex differences in behavior and attitudes, the historical and cross-cultural variation in gender role differentation provides evidence that social influences play an important role in the determination of differences between the sexes, including division of labor by sex.

Both biological and social influences play a role in producing gender differentation and stratification. Historically, biological factors – particularly women´s role in reproduction and, to lesser degree, men´s greater physical strength – have constrained the division of labor. Individuals born into a

society at a particular time come to fill gender-specific roles via process of socialization and allocation that operate thorough life, namely gender stereotype is representing the status quo in gender relations (Marini, 1990).

Gender equality represents a domestic norm of tolerance and equality that seems to be mirrored in states´ international behavior at least with respect to the level of violence used during international crises (Caprioli; Boyer, 2001). Media coverage of a female terrorist tends to focus on the woman's non-political motivations (for example, death of a male family member), her vulnerability to recruitment because of her personal life (for example promiscuity), and her basically peaceful and nurturing character. The coverage of male terrorists, on the other hand, generally focuses on the act committed.

As terrorists need media attention to spread their message, the unique portrayals of females are one of the important factors in women's employment in terrorist attacks. One reason women must fight for involvement in politics and violence is that, in many societies, women's roles are limited to wife and mother. Decisions not to employ women in attacks are shaped by culture, but cultural prohibitions can be overcome by practical requirements (O´Connor, 2007).

4.2 CULT OF THE BODY

The history of including women in the armed forces and also in para-military groups is a quite long one. Whether as camp followers, nurses, revolutionaries, spies, soldiers in disguise or as regular female soldiers and as supreme commanders, women have engaged in amultitude of classifications and continue to do so. The process of normalization of female participation in the military can be attributed to a mixture of different factors, among them in a first approach – women have been granted access to the military in times of military emergency e.g. in the times of war, they have been recruited when there was a shortage in military personnel, and they themselves have forcefully demanded their inclusion in the process of women´s emancipation.

As long as the history of opening the military to females, if not even longer, is the controversy around this issue. The most pervasive and most important discoursive weapons targeting gender integration in the military is the cult of the body. This reside in an essentialist conviction that nature and biology decide in the end, and adheres to once described as the doctrine of natural difference that creates a limit beyond which thought cannot go and that has re-assumed a notable relevance within a larger socio-cultural environment marked

by an ascendancy of biologistic explanations in general. In a similar way, looking at the nature-nurture debate, a real biology is a lot more complicated and less deterministic and viewed the relationship between biology and social behavior as a system of reciprocal causality through multiple feedback loops – a complex two-way causality between biology and culture. The military traditionalists primarily stress what they see as the perennial and genuine physical and psychological qualities of men such as aggressiveness, physical strength, actions orientation, boldness, stamina, willingness to endure exposure to extreme physical danger and readiness to taking lives and withstand the bloody requirements of war.

The military traditionalists then go on to say that women are the ones to be protected by men because of their family roles of child birth and child rearing. Because the presence of women is seen as jeopardizing the effectiveness of the forces, their access to combat functions is considered a risk for the security of nation. For all other military jobs, the only reason to use women is not a military reason. It is a political reason driven by an ideology, that is hostile to the military. This targeting of women´s individual characteristics, their bodies and psychological characteristics that supposedly make the less effective

combatants includes factors like physical strength menstruation, pregnancy, emotionality, and ability to perform under stress. Anatomical and physiological factors disadvantage women in most aspect of physical performace.

Male attributes of greater height, weight, fat free mass and lower body fat are associated with better performance in military tasks such as lifting and carrying weights, and marching with a load. Men and women exhibit similar gains in fitness as a results of training, but women may not have the same overall capacity. In part this is due to a lower capacity for increasing muscle bulk because of lower levels of testosterone. Because women are generally working at a higher percentage of their maximal effort to achieve the same levels of performance as men, they are at increased risk of over-use injury. Smaller size and lower bones density also predispose to a higher incidence of stress fractures (Carreiras; Kümmel, 2008).

4.3 ROLES OF WOMEN IN TERRORIST GROUPS

From the perspective of most terrorist organizations, recruiting women as members depends on their physical qualities. Women can add a value to the success of the terrorist actions simply because they are women. The element of surprise in the case of female involvement in violent actions is an advantage.

Women terrorists must deal with sexism, male-female roles and with all aspects as do women in society out there. Women terrorist cannot escape their sexuality, their sexuality could be an advantage but also disadvantage. Although sex can be an important factor in determining and maintaining a woman's position in any terrorist organization, it does not necessarily mean to have a leadership roles. To be an equal partner in male game needs male way of strategic thinking and of course both physical and mental strength. (Galvin, 1983).

Women have long played a key role in sustaining violent groups, particularly as ideological supporters and operational facilitators. They provide logistical and operational assistance in fund raising, hiding arms, communicating messages, managing finances, and running websites as platforms for recruiting and perpetuating the ideology. Women also become, through marriage alliances, the glue that holds such groups together. Recently, however, women have incresingly been assuming active roles as combatants and suicide terrorists – roles – that have traditionally been restricted to men (Al-Ashtal, 2007).

It is important to note that the roles females play really depends on how gender is constructed within the force, if females are regarded as equal to males or are they treated as slaves and servants. Supportive roles include tasks that maintain the force. Women could be accountants, cooks, fund-raisers, logistic specialists, recruiters, intelligence gatherers, arms smugglers, or could provide medical care. Some of these positions are limited to intelligence collection, namely maintaining safe houses or serving as couriers.

However, women terrorists have also ocasionally played more public roles. Perhaps in certain terrorist groups the roles played by women have changed and are more visible now than before. Rural terrorism is different to urban-based terrorism. In rural areas, women are less visible and are usually not in leadership positions. Essentially, these groups are bound more by tradition (Graham, 2008). Women primarily direct the reproductive activities of the household which are necessary for the reproduction of labor power. Such activities include childbearing, socialization of children, and the care of family members. Women are thus first located in the private sphere of the home by the sexual division of labor, while men are first located in the public sphere outside the home.

This facilitates the chanelling of women into lower status, feminine jobs where they do not compete with men. Women´s role in reproductive activities thus constitutes a major barrier to their involvement in non-domestic political action. The patriarchal models of family structure and of feminine behavior represent traditional ideals. Beyond deliberate exclusion of women, some groups may be uninviting because they have been exclusively male-dominated. It is apparent, that sexism can operate within movements to relegate women to support operations. However, there also seem to be strategic motives for placing women into terrorist organizaitons (Reif, 1986).

Feminist scholars have consistently argued that traditional narratives about the ways that politics works are both implicitly and explicitly gendered – they exclude women and values understood to be stereotypically feminine. Just warriors go to war not to kill but to die for the cause. Women are at once the object of the fighting and the just purpose of the war. They provide love and nurture, and at once serve as a support for the logistical and moral fighting for the war and as a symbol of the good and pure that requires the evil of fighting to save it (Sjoberg, 2010).

Women have performed many, significantly different kinds of activities for revolutions down through the ages, but their leadership roles were limited. Their participation in the terrorists campaign is less direct, and of necessity they are not usually identified publicly with the group. The roles of these female sympathizers nevertheless are crucial to successful terrorist attempts to disrupt the social order. In other groups, women are more active in the struggle. Their more prominent roles included those of messengers, intelligence gatherers, and spies.

In most groups, female rebels maintain their traditional sex roles while working for the army. They do not expect to have a political impact in the upcoming society they are helping to forge. At the next level there are women who are actively recruited into terrorist groups. In these groups, women act as warriors, using weapons and incendiary devices. They fight in the battles on an equal status with men. At the other end of the spectrum are women who are dominant forces within terrorist groups. They are not only actively recruited but also actively involved. Women provide ideology, leadership, motivation and strategy for their groups.

When women are included in the terrorist group at the center of a terrorist organization, they may inspire greater fear than do men because their actions are so far outside the traditional behavior expected from women. The terrorist groups with women as dominant forces are set apart by their ideologies from other groups, in which women remain in the roles of supporters and sympathizers.

Terrorist groups in which a significant number of the members of the high command are women are likely to be guided by and ideology developed with consideration for females. Including women in multiple roles in the earliest stages of development sets these groups apart from others in which women´s roles are subordinate. The ideology of female-dominated terrorist groups varies considerable from group to group and time to time, however, one consistent belief in the groups´s ideologies is the empowerment of women, along with a redefinition of the functions of women in the division of labor. Women may be actively recruited because they are less likely to have arrest records and are more likely to be able to avoid police attention. They may provide assistance and support, may seek out information and resources, and may be trained in warfare and participate in attacks.

Researchers have pointed out that rather than revising the traditional female gender roles of caregiving and nurturing, terrorist women have played these same roles with greater fervor in a different direction. Female terrorists may be even more fanatic than males. In negating conventional roles, they turn their traditional roles against themselves (Griset; Mahan, 2003).

5. MOTIVATION AND PSYCHO-SOCIAL PROFILE OF SUICIDE TERRORISTS

Finding generally valid characteristics for most terrorists is very difficult, yet some common features can be traced. An unbalanced individual may have such predispositions but would not be a benefit for a terrorist group at a certain level of the organization, on the contrary, it would pose a potential threat to its security. Group dynamics of terrorist organizations then show some distinctive features, and it makes it possible to identify why individuals are united, why they remain and why they have chosen terrorism as a strategy to pursue their goals. What, however, brings together most of the contemporary terrorists is their choice, which leads to their way of life in constant uncertainty and dangers that are not primarily motivated by personal, social or material gain.

Psychological motivation has a connection with the position and priorities of the individual, possibly with personal frustration and an attempt to find a sense of one's own existence. Cultural motivation results from different cultural characteristics (religiosity, group membership, ethnicity etc.) that can lead to manifestations of terrorism. These motivations, however, intertwine with each other, and it is often difficult for external observers to understand them in complex contexts.

For example, a suicidal terrorist act requiring the self-sacrifice of a performer may, in some cases, be the desperate gesture, but from the point of view of the religious-based terrorist and the product of rational reasoning, since it theoretically and theologically brings the possibility of direct access to paradise and is motivated rationally, psychologically and culturally.

From a gender perspective, terrorism can in many ways be almost a practical application of the equal opportunity project. For many terrorist groups, a hidden and infiltrating society, the involvement of women and their important role is in many cases a characteristic feature, which can be traced back to the beginning of modern terrorism (Řehák; Foltin; Stojar, 2008). Terrorists, male and female, are as varied in socio-psychological background as are their

connections, motives, objectives and life-styles (Galvin, 1983). The decision to engage in terrorist activities or to join a terrorist group is often quite different for a woman than for a man. Females expect and are expected to make greated changes and personal adjustments. The difference between male and female terrorists are highlighted by they different ways of thinking. Women consider terrorism as their own initiative because it seems to be easier with their own interest. A common position is through political motivation.

Intense frustration and desire for revenge and for social change are other strong motivators. Exactly why individuals become terrorists can be explained by case-by-case, because the motives are very personal and sometimes not clear enough. The literature suggests women are more idealistic than men. Men are more naturally involved in terrorism by the promise of power and glory, while females seem be attracted by promise of a better life for them or for their children. Women enter into terrorism with different expectations and ideals. Some women have entered into terrorist organizations because of the prior involvement of family or close friends. Or when a family member of her was killed, emotions are fully engaged in the process when woman is hesitating to enter the terrorist organization (Galvin, 1983).

It is understood that in many cases individuals becoming terrorists are impoverished, socially alienated, unemployed outcasts of a society. This is not to suggest that wealthy individuals do not become terrorists. It must also be pointed out that not all uneducated, poor individuals (male or female) join terrorist groups, just as not all rape victims become terrorists. Choosing to become a terrorist therefore requires not only the motivation, but also the opportunity to join a group. Those who join have to be acceptable to the group, usually by possessing a useful skill (Graham, 2008).

Although female involvement in varying terrorist groups exists on separate continents simultaneously, several generalized themes and motivations have been pointed. There are many suggested motivations that exist for female involvement in terrorism. It should be noted that these motivations are not mutually exclusive and often the decision by females to join a group is not influenced by one factor alone. A deep sociopolitical desire for a change of leadership within a country would involve every segment of society, including women. Women may be motivated to join a terrorist group for ideological reasons. Violent women violate the conventions of male-dominated societal norms such as gender and power.

Social motivation includes a women´s acceptance into a particular community and the aspiration of gaining a higher rank in the social hierarchy. Economic motivation includes the chance to escape poverty and get some sort of financial stability. Females may embark on terrorism attracted by promises of a better life for their children and the desire to meet people´s needs that are not being met by and interactable estabilishment (Graham, 2008). Aggression is part of human instinct, it is the outcome of envy and jealousy which are inherent to human nature (Wilson, 2007). This is to say, that this myth plays a substantial role in men´s motivation to become sacrifice terrorists. Common patterns of explanation largely depart from individual, psychological, political and sometimes sociological categories (Brunner, 2005).

The changing nature of warfare, along with women´s increasing participation in conflicts (state militaries, non-state revolutionary forces and terrorist groups) would be likely to diminish the prevalence of the beautiful soul narrative. The nature of war changes women´s roles in conflict evolve. Women enter a military that has transformed its gender balance (Sjoberg, 2010).

The political rationality of the terrorist groups that recruit and direct suicide attackers but leaves out the question of the attacker´s motives, conceding that

they may be driven by suicidal psychologies or religious indoctrination by suggesting a rational foundation to individual suicidal behavior for a collective cause, where the probability of survival is exactly zero (Ferrero, 2006). Psychoanalytical approaches of terrorist behavior may be roughly divided according to their emphasis on Identity theory, Narcissism theory, Paranoia theory, and Absolutist/Apocalyptic thinking. In Identity theory it has been proposed that candidates for terrorism are young people lacking self-esteem who have strong or even desperate needs to consolidate their identities. Narcissism theory is described by a failure of maternal empathy that leads to damage to the self-image so called narcissistic injury.

Paranoia theory says that the paranoid position nonetheless inflames the terrorist with suspicions that justify bloody acts of self-defense against his victims. This theory examines also why terrorists kill those who do not appear to constitute an imminent threat. In Absolutist/Apocalyptic theory, the person desires replacing the bad world with a pure new social order (Victoroff, 2005).

Whatever the motive or trigger of the individual – which may be the loss of loved ones, commitment to the cause, or even a way of avoiding the social stigma – organisations provide the mechanism for recruitment of suicide

terrorists by providing logistical support, and by marketing suicide terrorism as part of a culture of death, in which self-sacrifice for the community and its cause is seen as desirable.

The celebration of suicide terrorism is promoted by organisations through the exhibition of posters of the images of suicide terrorists, through websites dedicated to their martyrdom and by the distribution of videos of the messages recorded before they embark on suicide missions. Moreover, suicide terrorism not only represents to some an organisational tactics but also a means of empowerment – both for the individuals whose act of suicide terrorism is celebrated and also for communities, for whom the act of suicide terrorism transforms them from victim of oppression to active resistor against oppression (Pedazhur, 2005).

A report on *The Sociology and Psychology of Terrorism* used by the Central and Defense Intelligence Agencies (CIA and DIA) finds no psychological attribute or personality distinctive of terrorists. Recruits are generally well adjusted in their families and liked by peers, and often more educated and economically better off than their surrounding population. Overall, suicide terrorists exhibit no socially dysfunctional attributes

(fatherless, friendless, jobless) or suicidal symptoms. Inconsistent with economic theories of criminal behavior, they do not kill themselves simply out of hopelessness or a sense of having nothing to lose.

Another reason that personal despair or derangement may not be a significant factor in suicide terrorism is that the cultures of the Middle East, Africa and Asia where it thrives tend to be less individualistic than others, more attuned to the environmental and organizational relationships that shape behavior.

Terrorists in these societies also would be more likely to be seeking group, or collective, sense of belonging and justification for their actions. A group struggling to gain power and resources against materially better-endowed enemies must attract able and committed recruits – not loaners – who are willing to give up their lives for a cause. At the same time, the group must prevent uncommitted elements in the population from simply free-riding on the backs of committed fighters, that is, sharing in the fighters' rewards and success without taking the risks or paying the costs of fighting.

Insurgent groups manage this by offering potential recruits the promise of great future rewards instead of immediate gain, such as freedom for future generations or eternal bliss in Paradise. For this reason, relative level of

education and economic status is often higher among insurgent groups that recruit primarily on the basis of promises for the future than among traditional armies that rely more on short-term incentives (Atran, 2004).

In targeting potential recruits for suicide terrorism, it must be understood that terrorist attacks will not be prevented by trying to profile terrorists. They are not sufficiently different from everyone else. Radicalization usually requires outside input from and interaction with the larger terrorist community (Atran, 2006). There is no clear profile anymore – not for terrorists and especially not for suicide terrorists.

The terrorists are lethally flexible and inventive. A person wearing a bomb is far more dangerous and far more difficult to defend against than a timed device left to explode in a marketplace. This human weapons system can effect last-minute changes based on the ease of approach, the paucity or density of people, and the security measures in evidence. Suicide attacks initially seemed the desperate act of lone individuals, but it is not undertaken alone. Terrorism is meant to produce psychological effects that reach far beyond the immediate victims of the attack (Hoffman, 2003).

The logic of actions that are simultaneously murderous and self–destructive is hard to comprehend. In the West, public opinion commonly perceives suicide terrorists as both bad and mad. In many of the cases in which young people throw away their lives, they clearly do not think of the value of life as a major consideration. If the value of life is not what matters to them, perhaps people need a more powerful concept of what does. Without a distinct identity people cannot undertake many of the social transactions that give life a value.

For the most part, identity is concerned with how people are expected to live, but not exclusively; it may also define how they should die. In particular circumstances an identity may be made more valuable by death and devalued or completely destroyed by continuing to live; when those circumstances obtain, people choose to die.

Investing means the things people do, not just for immediate advantage but for long–term expected gain, because they contribute to the sense of self and promote the identity individuals wish to sustain. People will do many things to protect the value of their identity; they will even die for it. The logic that drives acts of self–destruction is therefore as follows. Specifically, they offer

incentives to people to invest in the identity of a warrior martyr, an identity that will be rendered more valuable by death, and devalued by continuing to live. These incentives are also extended to the person's family, which then colludes in the child's choice. From an economic point of view the relationship between the suicide attacker and the terrorist organisation may be understood as a transaction of mutual benefit (Harrison, 2003).

There is no single profile of the individual suicide attacker. A range of emotions, including pride, anger, rage, frustration, humiliation, shame, hopelessness, and despair, can be powerful driving forces, as is the desire for revenge or personal glory and honor. Suicide attacks can demonstrate power. Loyalty to a group, leader, or comrades and family further strengthens individual commitment. Organizations channel diverse personal motivations.

The expectation of gaining status and respect as a martyr for the cause is important, so that individual action is linked to anticipation of both popular approval and collective political success. Some authors refer to altruism. Sacrifice for the cause is both personally redemptive and a mark of honor, a way of becoming a hero and part of an exalted elite, as much as a way of seeking death. It involves an aspiration to live on after death and to give lasting

meaning to an otherwise insignificant or disappointing life. In some cases,

the choice to become a martyr is followed by elaborate rituals that reinforced

commitment and prevent backsliding. Motivation is highly context-dependent.

Isolation, indoctrination, and peer pressure also figure in decisions.

Suicide attackers do not have to be highly religious or ideological or to have

been active members of an organization. Mental preparation is key in this case.

As in all group situations, socialization and peer pressure are relevant.

Women suicide terrorists can suffer personal problems that make their lives

unbearable (Crenshaw, 2007).

The individuals who perpetrate suicide attacks have social, cultural, religious,

and material incentives. These included spiritual rewards in the afterlife.

Although some have argued that suicide terrorists are coerced, this is not borne

out by the evidence. The individuals may be subject to intense group pressure

to sacrifice for the greater good. Some individuals appear to be driven by a

sense of humiliation or injustice. Others appear to be driven by the desire for

personal revenge because they have suffered the loss of a loved one.

Suicide attackers have often been drawn from widows or bereaved siblings

who wish to take vengeance for their loved one's violent death. The loss of the

relative might also signal to the insurgent organization that this person is a potential recruit who is unlikely to change their mind at the last minute or defect. Widowhood may separate woman from productive society and/or leave her with a sense of hopelessness, especially in traditional societies.

There have been other less altruistic reasons to become a suicide terrorist. From the perspective of the individual attacker, the act of martyrdom in the pursuit of honor may offer an opportunity to impress a wider audience and be remembered. Sacrifice and risk – when employed on behalf of the group – become valuable virtues, rewarded by social status. Thus, the culture transforms individual risk and loss into group status and benefit, ultimately cycling that status back onto the individual. The higher the risk, the higher the status.

This symbolic act may be a powerful incentive for individuals who perceive that their lives have little significance otherwise. There are two kinds of individuals who become suicide bombers, those people produced by an organization under this sub-culture and educated outsiders who lock to the organization because of personal motivation. These two groups are often comprised of very different kinds of individuals, varying degrees of

educational backgrounds, abilities and profiles. It becomes clear that the individual motivations for choosing to become a suicide terrorist are multiple and varied and resist mono-causal explanation. Thus individual terrorist might be provoked by any number of overlapping incentives which include both rational and non-rational motives (Bloom, 2005).

Recognition of the women in suicide attacks arose as result of this change in society (Lorber, 2002). The questions of both the gender representation (notions of femininity and masculinity) and the gender order (existing social relations and power structures) are crucial for debate on suicide attacks. Suicide terrorism as a strategy of communication largely depends on mass media representation to achieve its goals. The participation of women has changed the face of contlict (Brunner, 2005).

Women are more peaceful than men, apolitical and non-violent – these are the traditional characteristics of gender stereotyping in the case of warfare. Instead, women join military groups with decades, maybe even hundreds of years of history, as masulinized organizations guided by men and values associated with masculinity. Throughout history, women participating in wars have had to hide their femininity by dressing like men, meet the physical

standards of manliness along with the social standards of femininity (Sjoberg, 2010).

Instead, in every known martyrdom operation, a group plays an essential role in planning the terrorist attack and in training, sustaining, and supervising the volunteer. Suicide terrorists seek honors, and their handlers make sure that they get them. In attempting to ascertain what it is that drives an individual to volunteer to be a martyr in the first place, the key motivators are revenge, renown and reaction. Sometimes the desire is to avenge a personal injury, the death or arrest of a relative, to avenge a sense of humiliation, the desire to be loyal to peers and to be revered in community (Richardson, 2007).

Motives behind terrorist behavior include a range of factors. One is a moral motivation, which is an unambiguous conviction of the righteousness of one´s cause. A second motive is the simplification of notions of good and evil, when terrorists presume that their cause and methods are completely justifiable because their opponents represent inveterate evil. A third factor is the adoption of utopian ideals by terrorists, whereby an idealized end justifies the use of violence. The fourth motive is critical to understanding terrorist behavior. It is the development of self-sacrifice, when and ingrained belief system forms

the basis for a terrorist´s lifestyle and conduct (Gus, 2010).

Terrorism may be motivated by political, religious, or ideological objectives. Terrorists are inspired by many different motives – rational, psychological and cultural, in general. The rational terrorist thinks through his goals and options. To assess the risk, he weights the target´s defensive capabilities against his own capabilities to attack. Psychological motivation for terrorism derives from the terrorist´s personal dissatisfaction with his life and accomplishments.

Although no clear psychopathy is found among terrorists, there is nearly universal element in them that can be described as the true believer. Terrorists tend to project their own antisocial motivations onto others, creating a polarized we versus they outlook. The other common characteristics of the psychologically motivated terrorist is the pronounced need to belong to a group. Such individuals define their social status by a group acceptance.

Cultures shape values and motivate people to actions that seem unreasonable to foreign observers. The treatment of life in general and individual life in particular is a cultural characteristics that has a tremendous impact on terrorism. In societies in which people identify themselves in terms of group membership, there may be willingness to self-sacrifice. Other factors include

the manner in which aggression is channeled and the concepts of social

organization. A major cultural determinate of terrorism is the perception of

outsiders and anticipation of a threat to group survival. Religion may be the

most volatile of cultural identifiers because it encompasses values deeply held.

Terrorism in the name of religion can be especially violent. Like all terrorists,

those who are religiously motivated view their acts with moral certainty

(Whittaker, 2007).

Nor does a comparative study reveal a particular psychological type,

a particular personality constellation, a uniform terrorist mind. But although

diverse personalities are attracted to the path of terrorism, an examination of

memoirs, court records, and rare interviews suggests that people with particular

personality traits and tendencies are drawn disproporionately to terrorist

careers. Several authors have characterized terrorists as action-oriented,

aggressive people who are stimulus-hungry and seek excitement.

An individual with this personality constellation idealizes his grandiose self

and splits out and projects onto others all the hated and devalued weakness

within. They need an outside enemy to blame. Such people find the polarizing

absolutistic rhetoric of terrorism extremely attractive. For many, belonging to

the terrorist group may be the first time they truly belonged, the first time they felt truly significant, the first time they felt that what they did counted. When individuals function in a group setting, their individual judgment and behavior are strongly influenced by the powerful forces of group dynamics (Whittaker, 2007).

Individuals joined groups that espoused suicide terrorism largely also because their friends joined. Many went off to missions in friendship pairs, sibling pairs, husband and wife pairs, and even parent/child pairs. Being part of a group that encourages camaraderie and conforming to the group may be the most important motivator for suicide terror especially in diaspora communities (Sheehan, 2014).

6. SIGNIFICANCE OF RELIGION

Religion is one of the motivating actors behind suicide attacks. There are religious, nationalistic, economic, social and personal rewards for suicide terrorists. They often do believe, that this is their religious duty to die in the name of God. Religious suicide terrorists see their own actions being driven by a higher order. They believe their sacrifice will provide rewards for them in the afterlife. Faith is significant for the lives of many suicide attackers (Zedalis,

2004). Solidarity and willingness to sacrifice oneself for a larger cause is one of the typical signs of apocalyptical terrorism. The link between Islam and terrorism became a central media concem following September 11. The cultural talk has tumed religious experience into a political category, differentiating good Muslims from bad Muslims, rather than terrorists from civilians. Beyond the simple, but radical suggestion that if there are good Muslims and bad Muslims, there must also be good Westerners and bad Westemers. Religious violence and apocalyptical violence must be considered and investigated from various perspectives as well as the role of religion. Believers advocate violence in the name of religion. Most of the members of the faith group may not be involved in violence.

Much is made of the rewards of an afterlife in paradise for religiously motivated suicide terrorists. The approach starts from the observation that in all societies there are the psychotic people who are willing to die a glamorous death (Ferrero, 2006). Countries characterized by greater religious competition between adherents of Islam and other religions were more likely to produce suicide attacks (Robinson; Crenshaw; Jenkins, 2006).

The connection between suicide terrorists and religion might be explained by the role that religious ethnic groups can play. Ethnic groups offer a good foundation for sustaining resource-deficient insurgencies because they provide a social structure that can underpin the maintenance of reputations and the efficient gathering of information about recruits. Martyrdom, which involves pure commitment to promise over payoff, and unconditional sacrifice for fictive brothers, will more likely endure in religious ethnic groups (Atran, 2004).

The burning issue today is the relationship between Islam and suicidal violence, framed as martyrdom. Religion, patriotism, and the willingness to sacrifice oneself can easily blend together when the challenge is to resist a foreign occupier of a different faith. Religious difference is not hard, necessary condition for suicide terrorism. Another complication for understanding social support for suicide attacks is the question of what foreign occupation means.

An occupier's specific strategy, particularly whether or not the use of force causes excessive civilian casualties, helps determine whether suicide attacks resonate with a given population. For example American occupation can be

either a military presence or an explicit or widely understood security guarantee that could be implemented using its [American] forces in an adjacent country.

In fact, attacks associated even loosely with Al-Qaeda or with jihadism are defined as targeted against the United States. Social support depends not just on the nature of the occupation but also on how the tactics [of suicide attacks] is used, against whom, and for what purposes, particularly when hatred for the other side is very high. It results from a variety of personal, economic, structural and organizational issues such as the interplay of domestic politics and external factors like the ongoing conflict, a hurting stalemate or the counter-terror strategies employed by the opposing side. The success of the strategy will depend on the existing domestic political backdrop, which explains both how suicide terror becomes popular in some cases and why it is rejected or repudiated in others.

Suicide attack spreads in countries where the population is receptive to terrorists targeting civilians, but this hypothesis cannot explain suicide attacks that do not target civilians or why non-suicide attacks on civilians would not be equally gratifying and thus equally contagious. Social support might be due to

a variety of factors: religion, a mixture of religion and nationalism, foreign occupation in general, specific practices of opposing governments (for example, excessive brutality and civilian casualties), deliberate cultivation by political organizations, the failure of other organizations to effectively counter the tactics, or long experience of suffering and deprivation (which could be related to the length and severity of the conflict and perhaps to the failure of alternatives).

Religious redemption is linked to identity and supported by the following: the concept of jihad as individual obligation, selective references to religious texts, historical narratives, euphemistic labeling (suicide becomes martyrdom), and the use of ritual and ceremony. The martyr's videotaped statements stress redemption, both personal and collective, the necessity of martyrdom, and reward in the afterlife. Nationalism is also critical, interwoven with religion and solidarity in community; the individual intends his or her act to arouse the consciousness of the people.

Religion can frame loss of dignity as a sin, and then offer redemption through martyrdom. The degradation of everyday life becomes intolerable. They share hatred of perceived Western arrogance, immorality, and hostility toward the

Islamic world. The Islamic tradition of aggressive martyrdom helps to rationalize suicide attacks and remove constraints that might otherwise operate. Individuals drift to mosques for companionship and then develop a collective religious identity. Friendship and kinship bonds predate ideological commitment. Personal resentment is translated via Islamist doctrine into hatred of society and devotion to the group. Then martyrdom becomes the ultimate test of personal conviction (Crenshaw, 2007).

A longing for religious purity and/or a strong commitment to the welfare of the group may drive individuals to engage in suicide terror. Religious ideology or political culture can be crucial. Suicide attacks in some contexts inspire a self-perpetuating subculture of martyrdom. Children who grow up in such settings may be subtly indoctrinated into a culture glorifying ultimate sacrifice in the service of the cause against the enemy people or in the service of a cult-like leader (Bloom, 2005).

In addition to the wordly renown that the volunteers know they will achieve, they are also guaranteed a direct route to Paradise, where everything they have wanted in this life will be provided. Once a martyr dies, the family holds a celebration, people speak of their pride and are honored in their communities

(Richardson, 2007).

According to Laquer, an attempt to uderstand the suicide bombers ought to take into account a variety of circumstances and motives and shold not focus on one specific group and religion, even if that group happens to figure very prominently at the present time. Common to suicide bombers is the belief that they are warriors in a just struggle in the best tradition of their religion or nation, that their group was cruelly oppressed, and that their sacrifice is not just desirable but imperative. Common also is the belief that the collective is infinitely more important than the individual.

The motivation of the religious suicide terrorists is in many ways easier to explain than the secular. The radical Muslim has been promised various rewards such as life in Paradise, his family will be taken care of, he knows he will not really be dead but continue another and much richer existence in the future. Support for the families of martyrs is an important consideration, as is the religious obligation to repay one´s debts prior to the suicide mission – hence the financial help of suicide bombers. The secular suicide terrorist cannot have such expectations. But the difference between religious and secular motivation could be less wide than assumed, for the underlying motives

might be quite similar. There is the feeling of doing one´s duty and of hate of the enemy, the infidel, the occupant. The readiness to sacrifice one´s life is generated through a process of indoctrination – in orthodox religious schools or computational circles. Religious or ideological indoctrination needs some rootedness in an objective situation, the age and the hate of the enemy have to be perceived as obvious (Whittaker, 2007).

A terrorist group will find it easier to carry out some actions if its members are willing to lose their own lives in the process. Suicidal missions have become common in the Middle East. Islam, like Christianity and Judaism, forbids suicide. To be killed in holy war guarantees paradise after death, but to kill oneself is strictly forbidden. The accepted theological view is that a person who commits suicide is destined for hell, where he or she will be doomed forever to repeat the act of killing self. Muslims believe that when they struggle by transforming self into a living bomb like they struggle with a gun in the hand exploding self (Stern, 1999).

Since many such attacks – including those of September 11, 2001 - have been perpetrated by Muslim terrorists professing religious motives, it might seem obvious that Islamic fundamentalism is the central cause. Religion is rarely the

root cause, although it is often used as a tool by terrorist organizations in recruiting and in other efforts in service of the broader strategic objective. Suicide terrorism is most likely when the occupying power's religion differs from the religion of the occupied, for three reasons. A conflict across a religious divide increases fears that the enemy will seek to transform the occupied society; makes demonization, and therefore killing, of enemy civilians easier; and makes it easier to use one's own religion to relabel suicides that would otherwise be taboo as martyrdom instead (Pape, 2005).

7. MORAL JUSTIFICATION AND RATIONALITY OF SUICIDAL ATTACKS

Acts done by suicide terrorists are ususally depicted in the mainstream media as ultimately selfish, as the terrorists are seen not feeling humanity for their victims. Those that actually participate in such suicide acts regard it as an honor to be chosen from amongst the many of people. For them their perfect sacrifice is seen not only as the ultimate act of worship, but aslo as crucial for the defense of the community of believers. Those involved in attack die in the name of religion (Wilson, 2007). Suicide attacks fulfil its primary aim – to raise attention. The suicide terrorists hold a special place in the discussion on

suicide attacks, but also represent what is expected from them by society –
pride and understanding, if not active support. This offers a short-term
attraction in order to reconstruct the moral self, suicide terrorists then became a
national heroes (Brunner, 2005). The search for morality and rationality is in
contrary to the individual-based explanations. It is also a common
understanding that suicide attack neccessarily has something to do with
religious fundamentalism. The stereotype of religious motivation seems not to
have any effect (Brunner, 2005).

The suicide for the sake of a public good, whether political, military,
or religious, can be explained without reference to psychotic predispositions or
blind devotion to a leader. Suicide terrorism is seen here as just extreme case
of high-risk contracts that include, with varying probability, the request of
sacrifice of life on given conditions. Suicide attack has an additional value:
that of making self the victim of own act. The idea of the suicide attack,
unlike that of an ordinary attack, is, perversely, a moral idea in which the
killers, in acting out the drama of being the ultimate victim, claim for their
cause the moral high ground (Bloom, 2005).

Historically, terrorists have been very conservative in their choice of tactics. The most common terrorist act is a bombing, and it is not hard to find out why. It is cheap, dramatic and indiscriminate. The notion that terrorists are mad has been advanced by the increasing use of suicide terrorism. But from the organizational point of view, suicide attacks are very rational, indeed economical. The method of martyrdom operation is the most successful way of inflicting damage against the opponent and least costly to the mujahedin in terms of casualties, and also, more effective.

Even if suicide terrorism makes sense from an organizational point of view, it seems insane from an individual point of view. Those who become martyrs appear to do so out of a combination of motives – anger, humiliation, desire for revenge, commitment to their comrades and their cause, desire to attain glory – no more irrational than those of anyone prepared to give his/her life for a cause.

Another almost universally accepted attribute of terrorists is their amorality. Most terrorists go to considerable lengths to justify their actions on moral grounds, both in their public pronouncements and in their internal writings. Common claim is that no other strategy is available. Terrorism may well be the

only option available, but only if one lacks support, wants immediate results, and is prepared to murder innocents. The two most common arguments to justify the actions of contemporary Islamic fundamentalists are those of collective guilt and of moral equivalence.

Even when arguing that it is legitimate to kill civilians and that they are doing to their enemies only what their enemies are doing to them, they continue to impose limits on the degree to which they can inflict harm on their enemies. The popularity of suicide attacks or martyrdom operations as those who volunteer prefer to call them, is in itself a moral claim. People´s fascination with suicide attack is due to a number of factors – fear of its destructiveness, sent that is is crazy and therefore incomprehensible, and finally, discomfiture that it does not fit with sense of terrorists as depraved.

Part of the popularity of the act among terrorists is, indeed, its destructiveness, but volunteers are also attracted precisely because it is an assertion of a claim to moral superiority over the enemy. The scores of young men, and increasingly young women and older men, who volunteer for suicide operations do so believing that they are acting morally, selflessly giving their lives for a cause. Terrorist are substate actors who violently target usually

noncombatants to communicate a political message (Richardson, 2007).

Psychological explanations are fairly broad approaches to the dynamics of terrorist behavior. Both individual and group theories attempt to generalize reasons for the decision to initiate political violence and the process that perpetuate such violence. Terrorism is a choice among violent and less violent alternatives. It is a rational selection of one methodology over other options. Terrorism is a technique to maintain group cohesion and focus. Group solidarity overcomes individualism. Terrorism is a necessary process to build the esteem of an opressed people.

Through terrorism, power is establibed over others, and the weak become strong. Attention itself becomes self-gratifying. Terrorists consider themselves to be an elite vanguard. They are not content to debate the issues because they have found a truth that needs no explanation, action is superior to debate. And finally, terrorism provides a means to justify political violence. Regardless of which belief system is adopted by terrorists, the promised good outweights their present acts no matter how violent those actions are. This type of reasoning is particularly common among religious, ethnonationalist and ideological terrorists.

Terrorists invariably believe that they are justified in their actions. They have faith in the justness of their cause and live their lives accordingly. Many terrorists adopt codes of self-sacrifice, that are at the root of their everyday lives. They believe that these codes are superior codes of living and that those who follow the code are superior to those who do not. An actions taken within the accepted parametres of these codes are justified, because the code cleanses the true believer (Gus, 2010).

According to Bandura, people do not ordinarily engage in reprehensible conduct until they have justified themselves the morality of their actions. The conversion of socialized people into dedicated combatants is not achieved by altering their personality structures, aggressive drives or moral standards. Rather, it is accomplished by cognitively restructuring their moral value of killing, so that the killing can be done free from self-censuring restraint. Terrorists can wield greater power over nations that place high value on human life and are thereby constrained in the ways they can act (Whittaker, 2007).

Bandura has described four techniques of moral disengagement that are employed not only by terrorists and perpetrators of genocide but also, on a smaller scale, by decent people seeking to justify activities that further

their own interests as the expense of those of others. The first is moral

justification. Terrorists may imagine themselves as the saviors of a

constituency threatened by a great evil, as for example, Islamic extremists do

when they label the United States the Great Satan. A second is displacement of

responsibility onto the leader or other members of the group. Groups that are

split into cells and columns may be more capable of carrying out ruthless

operations because of the potential for displacement of responsibility.

A third technique is to minimize or ignore the actual suffering of the victims.

The trauma of killing is highly correlated with the killer´s proximity to the

victim. The last technique is to dehumanize victims or subhumans (Stern,

1999).

CONCLUSION

Rigorous thesis is focused on the problematics of terrorism. This work further describes human aggression, suicide terrorists, their characteristics and motivation. The success of suicide terrorists depends upon an element of surprise. Especially female suicide terrorism is a phenomenon which attracts attention with its social effect on public opinion. Nevertheless, the issue of suicide terrorism is not a new phenomenon. A crucial part of the thesis is dedicated to the approximate psycho-social profile of the recruits and their reasons for committing such a crime. Further, I mention the participation of female suicide terrorists in organizations as an effective mean of fight.

In the first part there are chapters about the concept of terrorism, namely the suicidal terrorism, strategies of terrorists and gender in combat. There is not only one perfect definition of terrorism and terrorists. It is deliberately focused at the human mind through the calculated causes of pain or loss. One of the definition of terrorism is that it is planned violence intended to have psychological influence on politically relevant behavior. Many terrorist organizations are actively recruiting women. Although there is no single standard profile of both female and male suicide attackers, it is possible

estimate the general patterns of recruitment through the committed attacks. Their reasons for recruing could be traumatic events, personal, social, economic, religious and many others.

I use themes such as roles of women in terrorist groups, motivation and reasons for suicidal terrorism, the psycho-social profile in general. I devote the next chapter to the issue of moral justification of suicidal attacks, if there is any in such a sensitive topic. It is important to note that the roles females play really depends on how gender is constructed within the force. For many years, women have been seen to play passive support roles in terrrorist groups but women play nowadays important active roles in frontline actions. This is kind of shift in the nature of terrorism. There are many theories to explain the women´s motivation. Intense frustration and desire for revenge and for social change are very strong motivators.

Both sexes differ in education, economic status, and level of socialization. Sometimes women join terrorist groups to seek vengeance, driven by profound grievances over the death of a father, husband, brother, or son. An interesting, though less common motive, is the desire of some women to assert their agency and their equality with men, using violence as a strange path to

liberation and empowerement. The extraordinary events of terrorism did restored the old gendered stereotypes beyond the construction of masculinity and femininity.

Religious suicide bombers see their own actions being driven by a higher order. They believe their sacrifice will provide rewards for them in the afterlife. Suicide terrorism spreads fear and produces negative effect on an entire population, not just on the victims of the actual attack. Suicide operation, especially the female one, also attracts media interest. Suicide terrorism is a global threat. A suicide terrorist does not expect to survive the mission and often employs a method of attack that requires his or her death in order to succeed.

Suicide terrorism is the readiness to sacrifice one´s life in the process of destroying or attempting to destroy a target to advance a political goal. The aim of the psychologically and physically war-trained terrorist is to die while destroying the enemy target. Some suicide groups are motivated by religion, religious/ethnic nationalism, or ethnic nationalism.

Suicide terrorism is regarded as a rational act rather than one perpetrated by pathological and/or dysfunctional individuals. Suicide attacks have become

more prevalent globally, gaining in strategic importance with disruptive effects that cascade upon the political, economic and social routines of national life and international relations.

If my thesis at least particularly contributed to description of discussed problematics, therefore it fulfilled its task.

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ABSTRACT

Rigorous thesis is focused on the problematics of suicide terrorism. This work further describes suicide terrorists, their characteristics, aims and motivations. The success of suicide terrorist depends upon a moment of surprise. Female suicide terrorism is a phenomenon which attracts attention with its social effect on public opinion. Nevertheless, the issue of suicide terrorism is not a new phenomenon. A crucial part of the thesis is dedicated to the approximate psycho-social profile of the recruits and their estimated reasons for committing such a crime.

ABSTRAKT

Rigorózní práce je zaměřena na problematiku sebevražedného terorismu. Tato práce dále popisuje sebevražedné teroristy, jejich charakteristiky, cíle a motivace. Úspěch sebevražedného teroristy závisí na momentu překvapení. Ženský sebevražedný terorismus je fenomén, který přitahuje pozornost svým sociálním efektem na veřejné mínění. Nicméně problematika sebevražedného terorismu není novým fenoménem. Klíčová část teze je věnována přibližnému psychosociálnímu profilu rekrutů a jejich odhadovaným důvodům spáchání takového zločinu.