Chapter 11
How Can World Leaders Understand the Perverse Core of Terrorism?
Terror in the Global Village

Maximiliano E. Korstanje
University of Palermo, Argentina

ABSTRACT

Based on the recently-dated terrorist attacks perpetrated in Europe, where terrorists weaponized classic forms of transport against civilian targets, one might speculate that likely mobilities and terrorism would be inextricably intertwined. In the mid of this mayhem, this chapter centers on the mobilities-paradigm as an ideological platform that keeps the interests of ruling elite, inasmuch as only 1% of mankind is legally authorized to travel worldwide. It is vital for social scientists to interrogate on the cultural effects of 9/11, in a world which is characterized by serious economic imbalances. In this world of full contrasts, while first world tourists are encouraged to move from one point to another without any restriction, migrants, asylum-seekers and vagabonds are energetically pursued, jailed or exiled by nation-state.

INTRODUCTION

The paradigm of mobilities as it was formulated to date emphasizes on the rights of citizens to move wherever as a sign of democratic spirit and technological supremacy over other cultures where the freedom from want is unknown. In this sense the allegory of mobilities as an inalienable right for all free persons seems to be associated to an ideological disposition instead a reality in the world (Cresswell 2006; Farrington 2007; Germann-Molz & Gibson, 2012). Only 1% of total global population can travel or make expensive travels abroad as first world citizens often do (Korstanje 2015). In the capitalist ethos, a privilege class is legally authorized to move, while peripheral workforce is discouraged to abandon their homeland, or at least when they did it, are traced, trapped and exiled (Zizek, 2001; Diken 2001). These noted asymmetries in the fields of mobilities were expressed when three civil airplanes where

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directed against one of the most important skyscrapers of the world (WTC) in New York city. This major event noted not only the vulnerability of Westerners to anticipate terrorism, but also how the main prides of West which are expressed in mobilities, freedom and consumption were used to instill panic in the US and the rest of the World. Shocked by this sad event, public opinion and media will understand nobody will feel safer any longer and in any place. If 9/11 kicked off the start of a new era where terror governed by the individual minds of consumers, the United States of America reacted energetically in two led invasions in Afghanistan and Iraq. Although the first was widely accepted by international popular parlance, even some scholars emphasized on how just was the invasion that ended the Taliban regime, no less true was that Iraq Campaign was a complete disaster. Bush’s administration received not only several strong criticisms but it paved the ways for the necessary political chaos that facilitated the rise of ISIS in Middle East. Dotted with crueler tactics than Al-Qaeda, ISIS formally declared the Jihad against leisure centers, tourist destinations and any spot Centre characterized by consumption and hedonism. The successive attacks in Paris and Brussels showed how places of night cultural entertainment or nexus of transport as airports were the main targets of native-born Frenchmen weary from the humdrum routine of their societies. In this chapter, we place the paradigm of mobilities as peace-maker process under the lens of scrutiny, holding the polemic thesis that mobile tourism is terrorism by other means. The expansion of globalization would have liberated terrorism from its iron cage, but what would be interesting to discuss is the ways hospitality is being affected by terrorism. While nineteen-century imperialism developed the interest for meeting with others, not only with the ends of expropriating their lands, but subduing them into imperial eye, globalization facilitated the expansion of extortion as the main vehicle towards terrorism. As a result of this, the sacred-law of hospitality was undermined by the fear engendered in main economies.

CONCEPTUAL BACKGROUND

From an anthropological point of view, we discuss in this chapter not only the rise and expansion of terrorism, as a form of instrumentalization of others’ pain, but also the effects on 9/11 in the worlds of hospitality and mobilities. The specialized literature in mobilities issues focus on the material aspects of globalization, as well as the radical shifts prompted by the use of high-technology. One of the main authoritative voices in mobilities and migration studies, John Urry (2002), claims that mobilities have reformulated the cosmology of Western societies to the extent to embrace aesthetical cultural values, which led to a new way of perceiving modernity. Geographical displacements, as tourism, or the industry of hospitality, depends on the available technological background which achieved a substantial rupture between tradition and future. While the “tourist gaze” expropriates “the otherness” by the usufruct of technological dispositifs, which helped people to travel faster than other times, the world of labour has been precaritized in view of a more mobile capital which presses to workforce to renounce many of their rights. This paradoxical situation results in a grim landscape, that today combines mass consumption with a deterioration of environment and the working conditions of workers. (Urry 2002; 2007; Lash & Urry, 1993; Sheller & Urry, 2004; Urry & Larsen 2011; Hannam, Sheller & Urry, 2006).

As this backdrop, Jennie Germann Molz (2014) theorizes on the current patterns of travels in her recent book, Travel Connections. At a first, we must accept the wide-spread belief that technology