



Zur erweiterten Suche

Spencer, Alexander (2006): Questioning the Concept of 'New Terrorism'. In: Peace, Conflict and Development, Vol. 8: S. 1-33

Volltext (PDF)

- Veröffentlichte Version 346kB

DOI: [10.5282/ubm/epub.13769](https://doi.org/10.5282/ubm/epub.13769)



Abstract

Many scholars, government analysts and politicians point out that since the mid 1990s 'terrorism' has changed into an inherently new form with new characteristics. They have articulated the concept of 'new terrorism', which involves different actors, motivations, aims, tactics and actions, compared to the 'old' concept of terrorism used in the mid twentieth century. However, do the established characteristics of terrorism today justify the concept of 'new terrorism'? The aim of this paper is not to challenge the established characteristics of terrorism today, but to question the validity of the term 'new terrorism' by showing that many of the trends underlying it can be identified in terrorism years ago. Nevertheless, 'new terrorism' is being used to justify 'new' counter-terrorism measures. The paper sets the foundations for a more in-depth look at the necessity and effectiveness of counter-terrorism measures after 9/11.

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|--------------------|---|
| Dokumententyp: | Zeitschriftenartikel |
| Publikationsform: | Publisher's Version |
| Fakultät: | Sozialwissenschaften > Geschwister-Scholl-Institut für Politikwissenschaft |
| Themengebiete: | 300 Sozialwissenschaften > 320 Politik |
| URN: | urn:nbn:de:bvb:19-epub-13769-3 |
| ISSN: | 1742-0601 |
| Sprache: | Polnisch |
| ID: | 13769 |
| Veröffentlicht am: | 26. Jul. 2012 08:07 |
| Letzte Änderungen: | 04. Nov. 2020 12:54 |

Nur für Administratoren und Editoren: [Dokument bearbeiten](#)

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Contemporary religious terrorism is not a "new terrorism," but instead displays similar features to previous forms of terrorism. Torbjørn Kveberg asserts that "the true change in the new terrorists falls from the fact that religion now plays an active role in many, if not all, aspects of a group's activities". [6] However, so-called old, secular terrorism has not been strictly secular in reality. In Northern Ireland, the IRA and the Ulster Volunteer Force were shaped by sectarian divisions between Protestant and Catholic segments of the population. Such scholarship will hopefully force people to question their governments' counter-terrorism policy and their role in perpetuating terrorism globally. Bibliography: Bin Laden, Osama, 'Full Text: Bin Laden's 'Letter to America'', The Guardian, (2002). danger of the "new" terrorism in the 1990s and therefore failing to prevent the disaster of. 9/11.2 Knowledge of the "old" or traditional terrorism is sometimes considered irrelevant. at best, and obsolete and anachronistic, even harmful, at worst. It also raises serious questions about the continued relevance of much of the conventional wisdom on terrorism particularly as it pertains to potential future terrorist use of WMD" (pp. 204-205). He argued that assumptions that terrorism might be

restrained might still apply to most secular terrorists, they appear to be dangerously anachronistic with respect to religious terrorists (p. 205). If a new explanation of terrorism is necessary, what are the puzzles that the "old" paradigm cannot solve? Further, the 'new terrorism' thesis rest upon the claim that terrorist organisations are increasingly networked globally. Clearly identifiable leaderships are being overtaken by loosely held together trans-national agreements between franchises, where there is no unitary or clearly defined leadership or central headquarters (Crenshaw, 2000: 411). This idea of conflict identifiable by its fluidity and intangibility has been developed most coherently by RAND in the concept of 'netwar' (see Arquilla and Ronfeldt, 1993). Netwar is utilised, crucially, to encapsulate low intensity conflict that is Without being asked a question about terrorism, U.S. President George W. Bush referred to "terrorism" (or a variant of the word) twenty-two times in a 2004 televised interview.³ International terrorism is frequently cited by world leaders as the greatest threat to Western democracies, a claim made before⁴ and after September 11, 2001.⁵ Notwithstanding the great concern about terrorism, it is most often said that no universally (or even widely) accepted definition of terrorism exists at international law.⁶ Since at least the 1920s and. This Article examines the evolution of terrorism as a legal concept at international law

The use of civil aviation aircraft to destroy the World Trade Cen-ter towers in New York and