

EXTREMISM, POVERTY AND TERROR

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Introduction

The current discourse on poverty is that it should be ‘history’; hence the current theme of “The End of Poverty”- restore the dignity in Man living in abject poverty to source food, shelter and productive work without the misery and shame of hunger, disease and exploitation. In situations of relative poverty, while these basic needs may be met, the need to uphold fundamental social systems and values and participate productively in civil society may be hampered by the priority for fulfilling basic needs. Hence analysts of extremism should seek to understand how relative poverty affects the minds of youth in this age of terror. Free from the fear of hunger, homelessness and abandonment, they have the physical capacity for catharsis- to convert their disenchantment at living on the margins of society to something they believe is better than what they have. This kind of catharsis for ideological or spiritual ideals may be misplaced but it encourages further dissociation from civil society and rejection of social and political values of nation-building. The question which comes to mind is “Does The End of History bring an End to Poverty? And if Poverty does not end, is it politically oppressive enough to introduce The Age of Terror? Can global capitalism end poverty and terror? The systemic links between global politics and global capitalism and its ability to affect human behaviour and values have not been properly addressed and little is known of the dualistic rules of engagement of economics and politics in the developing world. Is political action determined by the kinds of economic intervention expected in global capitalism and does it differ according to the diversity of local economic scenarios and situations in the developing world?

Extremism and terrorism may be the end products of disengagement from core socio-political values because of growing dissatisfaction with life circumstances linked to economic, political and social systems and situations. This suggests that individuals who have fulfilled basic economic needs but are challenged by other values of nationalism, citizenry, integration or pluralism may seek alternatives or be drawn to alternative thinking to transform the social order to their advantage. They transcend the national order of things to the growing global network of ‘antism’ where even fundamental family values become secondary to the ultimate concern to bring change. If youth poverty is linked to extremism or ultimately terrorism, it is those youths in situations of relative poverty living in “occupied” nations or nations supportive of “occupations” by western powers who are most likely to respond to terror ‘cells’ implanted in marginal communities. Here they create new friendship bonds, families of brotherhood and values of honor and trust worth living or dying for.

The July 7th 2005 bombings of London and the failed bombings which followed a week afterwards may be further expressions of marginality of home grown Muslims in the United Kingdom which according to the Labour Minister David Lemmy is catalytic of young Muslims in the United Kingdom who have been pushed out of the labour market

on account of their religion. He said “my people’ meaning Britain’s black community) suffered this in the 1980’s and now Muslims are meeting the same fate. There has been an upsurge of youth poverty among Muslims and this makes them more vulnerable to persuasions of ideological crimes which are technically acts of murder against the innocent. In an interview with BBC on Hard Talk on 9 August, 2005, he commented that increasingly prejudice against Muslims led them to be pushed out of the system and this breeds further discontent and frustrations against a democratic state which professes to encourage cultural diversity and multiple identities. This reflects fundamental inconsistencies in formal democratic state processes .There has also been a back lash of racial attacks against Muslims since July 7th .He added that the London Metropolitan police were now dealing with 59 murders of Muslims and other minorities including Caucasians, probably victims of mistaken identities and this has never happened before in what was previously one of the safest cities in the world. This is a surprising revelation of a politician in an established democratic state which challenges the loss of liberties and human rights in Muslim Asia and other parts of the world to the extent of supporting regime changes and wars of ‘liberation’.

The “Clash of Civilizations” theory of Huntington (1993:22-3,25-32) which is usually evoked after a major terrorist catastrophe, as in the inconclusive debates after the bombings of September 11 2001 and July 7 2005 discusses the idea of two great civilisations based in Christianity and Islam competing for global domination .This theory however avoids an explanation of “real history” of geo-politics and ideological conflicts within the Middle-East. Hence, although the first civilisation engages in “wars of liberation” to free Muslims from authoritarian regimes, Muslims who are being freed resist this “liberation” through acts of terrorism which may not be directly concerned with the act of liberation itself but the history of disempowerment of other marginal nations like Palestine.. However since terrorism is a direct reaction to “liberation” through occupation and the forceful transformation of the socio-political order, it is quite obviously a manifestation of an unequal engagement of conflict and a modus operandi of a weak enemy which has been overpowered by militarism and has been soundly defeated The “clash” theory may be a superficial interpretation of “real politics” between Western powers and Muslim nations which have been associated with terrorism or which have a sudden increase in terrorist activities after military occupation by Western powers such as Afghanistan and Iraq. Western media has come to associate Islam with terrorism and this may be a poor or misrepresentation of the Muslim mind. In the same way as some Americans are anxious to be dissociated from the global military policies of the United States, so are Muslims keen to be dissociated from the activities of terrorists. Reviewing the trends of development of terrorism in Iraq and Afghanistan and the prevalence of terrorist bombings in allied nations, it may not be wrong to say that a heightened resistance through violence has been generated as a result of the “occupancy” of Iraq and Afghanistan making these movements similar to other historic resistance movements against colonisation which led to similar catastrophic suffering of civilians- such as the resistance movements in Egypt against the British; Algeria, Tunisia and Morocco against the French and Vietnam and Cambodia against the French and Americans. However, in this new “war without an end”, the cells have become global and attacks are on civilians both in occupied countries and in western allied nations. It targets both Muslims and non Muslims and expresses deep-rooted schisms in Muslim societies and between Muslim

and non-Muslim societies. It also spreads through the principle of “contagion” similar to the pathology of epidemical disease and its co-current manifestation in real and cyber societies is expressive of the new age of activism.

Currently, it has nothing much to do with Islam, despite Tony Blair’s appeal for more modern progressive approaches to the teaching of the religion globally. It has much to do with social, economic and political autonomy in the Muslim world, disenchantment with Muslim governments which serve Western economic interests and the need to be recognised as equal participants in a new global order- to be able to enjoy equal rights and privileges based on citizenry, accomplishment and merit. So far these prevail more efficiently in Western democratic nations and support from the West for lesser or non-democratic nations in Muslim Asia which are “allies” is increasingly viewed with hostility. It is politically and ideologically inconsistent with local popular politics.

Religion is catalytic in drawing “sameness”- the kind of people likely to identify to the same kind of “antisms” but it is not the fundamental cause of extremism .When interrogated, failed bombers state that Islam is not the driving cause-the suffering of women and children captured in private media in Iraq and Afghanistan was the fundamental reason for *jihad*. IRA terrorism for more than five decades until 2001 was more concerned with English governance in Northern Ireland than with an anti- Church of England presence. It was ultimately about “the liberty and freedom” “of the Irish people after centuries of English dominance. In the case of Muslim terrorism now assuming global proportions after the occupation of Iraq by American and allied forces, Muslim youths increasingly alienated from productive life and civil society have found a new cause for the expression of discontent. The basis of this discontent lies in their difficulty to accept Western democracy, liberalism and capitalism as “universal” or “fundamental” to the formation of future Muslim societies since the process of acquisition or transformation is achieved through invasions, occupations, wars, regime change and long term military presence by the occupied forces. However, although this discontent is generally felt by most Muslims, only a very small minority actively choose violence and this is where the problem lies. The forces which actually drive them into being renegades are linked to many interrelated factors - economic, social, political and psychological which need proper empirical research and reflexive analysis.

However although only a small number express this discontent through violence and terrorism, the damage to the civilian population, Muslim and non-Muslim is extreme and irreversible. That having been said, it is important to know if this phenomenon will grow and fester into a new kind of ideological war in this “ age of extremes “ and if this will increasingly capture the impressionable minds of Muslim youth who have found an easy way out of the frustration of unemployment, discrimination or alienation from main-stream society. Is a “gateway to heaven” really what they are after and if it is do they perceive their lives and those of other Muslims as “living hell”? Indeed, for the young generation, regardless of ethnic origin or class, the challenge of the future is similar to youths in the global community; to overcome the “fear factor”-how to overcome life uncertainties and be brave in this age of extremes. Primetime western media promotes extreme accomplishments as part of the extraordinary challenge of life. For Muslim youths who become renegades, the extreme accomplishment of violence become acts of “bravery”- how to be fearless in a fearful world. Misguided as it may be, they subscribe to opposing meanings of “cowardice” and “bravery” from main-stream society. To the

majority, terror is condemned as an act of cowardice because it is faceless and does not declare its act and intentions upon the “enemy” but to “terrorists”, it is the only way to challenge a status quo which is so well supported by military hardware and capital. Sub-alternists like James Scott (1998) and A Nandy (1998;1994) prescribe to the theory of the “weapon of the weak”; powerless people resorting to senseless acts of extremism which can bring instantaneous power at the cost of their own lives and those of others. They may be misguided in the performance of these dissociate acts but they are symbolic of the new generation of youths who have created and are part of the age of extremes. Equating terrorism to heroism however is not only dysfunctional but criminal and analysts need to understand how it reaches this point of extremism.

Poverty as Global Studies and not an Economic Science

The prevailing theme on global poverty and the likely link between relative poverty, marginalisation and extremism, suggests that it can no longer be viewed through theoretical and methodological boundaries of the Economic Sciences. Since poverty has become a “borderless” phenomenon, spilling over into the realm of catastrophic happenings associated with health epidemics on a global scale, environmental disasters, financial crises, devaluation of human labor and deployment, an integrated analysis of poverty may need to outgrow the Economic Sciences and become a major focus of Global Studies, best approached through preventive, holistic and multi-disciplinary models requiring the full engagement of civil society. International agencies are beginning to draw a causal link between poverty and extremism although the processes which connect the two are neither easily quantifiable nor measurable. States of dissociation from civil society reflect qualitative disengagements from Western values which have become identifiable with the political and economic agendas of Western powers in the Middle-East. However, dissociation cannot be overcome by new policies of patriotism which can further alienate these individuals from the State. They must be motivated to trust the State and made to be accountable for their actions and this can only be achieved if their life circumstances change to bring them out of the margins of mainstream society. To achieve this, Western powers may have to shift their rules of engagement from converting Muslim lands to battlefields of democracy, liberalism and capitalism and instead seek peaceful solutions to discriminatory practices against minorities or populations embedded in poverty and significant class differences.

After September 9, 2001; the Palestinian issue caught the attention of the global media and replaced other more localised resistance movements in Africa, in terms of seeking permanent solutions to the crisis. Unfortunately its catastrophic physical and psychological impact on American society captured the attention of Muslim youths who identified to young Palestinians living in relative poverty after generations of war blamed on the Israeli-American alliance in the Middle-East. The American invasion and occupation of Afghanistan in 2002 and Iraq in 2003 and the subsequent resistance to American occupation have together led to the deaths of more than half a million Muslim civilians in three years many of them women, youth and children. Although no studies have been made, it may now be possible to assume that Muslims have the highest numbers of “fractured families”, of loved ones killed or missing in wars or civil disorders or separated and lost in camps, prisons or hostile territories. This further affects their

productive life and places undue pressure on young boys and girls to provide for their families. Educational levels decline affecting gainful employment and further enhance frustration and alienation from main-stream society. Poverty becomes more of a socio-political pathology while economic poverty becomes a consequence rather than a cause of disengagement from civil life. If suicide and murder through suicide bombing can give them a “name”, they will consider it a chance or opportunity. Life becomes meaningless without loved ones and death is associated with “honour” and “repute”. They are also members of the “emo” age; charged with emotion and prone as explained earlier, to be enticed or rejuvenated through extreme experience. In Malaysia, Muslim youths who race their motorbikes illegally on highways and roads are the new ‘terrors’ of city society. Referred to as “Mat Rempit”, they are rejected by Muslims but are the heroes of Muslim youth who are unemployed or who refuse to find productive work. Their races are a form of suicide but dying in a blaze of glory on the road makes them the envy of other youth like them. To blame this on increasing fundamentalism may be misrepresenting the issue. It is a form of extremism but is far from religious. Rather, it reflects an alienation from urban multiculturalism in Malaysia and an inability to be integrated with productive life. Family values are unable to deal with urban multi-cultural adaptation. Families do not serve the purpose of youth- traditionally they were emptied out of their homes to work and support the family. Currently, for those who cannot find productive work, this is one way in which they can regain their imagined status in the community.

To Muslims and Muslim youths in particular, the policies of the Western powers towards oil or mineral rich Muslim countries and those which are geo-politically strategic for the transportation of oil or basing of military hardware has become a startling revelation of contrasts to policies directed towards other countries which equally endanger the world with nuclear armament and despotic systems of governance. Policies of war and occupations in Iraq and Afghanistan contrast to policies of peaceful negotiations for the nuclear disarmament of North Korea. In 2003, in contrast to Iraq which denied it had weapons of mass destruction or the capacity to be a nuclear power, North Korea declared that it had weapons of mass destruction and could produce the nuclear bomb. This has convinced Muslims that Western policies towards the Middle-East and other Muslim countries with untapped oil and mineral reserves are politically and commercially driven. Muslims are also duly affected by global media as they watch more and more Muslims being driven into chaos and suffering with every act of invasion and occupation by allied military forces. As families become increasingly “fractured” emotionally and economically by the death of men, women and children lost to war or civil disorders, youths in particular find that academic qualifications cannot bring them jobs nor socio-economic mobility and their attraction for productive life rapidly declines. Long-term goals become more Utopian and dissociated from worldly practical or material values, creating a chiasmic rift in their integration with civil society.

If salvation is sought in the after life and violence justified in the name of perceived acts of transgression of Western powers on the liberty and freedom of Muslims, policies of anti-terrorism which pose a threat to civil liberties, in particular the liberty of ethnic or religious groups suspected of harboring extremism and terrorism will most likely introduce a contagion effect on young Muslims and drive them further into real and virtual cell communities which are immune to the norms and morals of popular society. Heightened hostilities towards Muslims may be part of the new challenges of a global age

which embraces “universal values” of global citizenry based in democracy, liberalism and justice. Some governments like Malaysia have now streamlined Muslim names with Western names to exclude the “bin” or “binti” which carries the meaning of “son of” or “daughter of” respectively. Ethnic profiling and finger printing has rapidly spread across Western governments issuing visas to visitors from Asia and this has made Muslims in particular feel more marginalised than ever before. It does not take much thinking to realise that these new security measures have arisen as a result of increased terrorism linked to Islamic extremism. It has also been reported that Muslim shops have been boycotted after the 7th of July bombings in London and that there has been increased cases of violence directed towards innocent Muslim or Muslim looking people in England. Despite the fact that it is now known that the July bombings and the failed bombings are not linked to the same groups and are not directed by a united centrally organised network of Muslim terrorists linked to the Al-Qaeda, there is still a general belief among Western governments that these networks are somehow all linked and that once the master minds are caught, the threat would end. However, what is of grave concern now is that more investigations are revealing that the cells are disunited and unlinked to one another but that the acts of violence of one group have a contagion effect on another. Furthermore where policies of ethnic profiling have affected the productive employment of Muslims this has led to their increasing marginalisation and enhances the contagion effect of violence.

Definition of Youth Poverty

The diversity of national or regional factors contribute to different forms or kinds of poverty, not all of which can be directly or indirectly linked to extremism or terrorism. There are also significant differences in the meanings and interpretation of terrorism between global agencies and coalition forces on the one hand and local people on the other. Some forms of terrorism are still self-contained, directed towards local governments such as the resistance movement in Aceh and Chechnya while other acts of terrorism have assumed a global dimension such as the Israeli occupation of Palestine and the occupation of Iraq by coalition forces led by the United States and its closest ally, the United Kingdom. While the Muslim world has linked the September 11 attack of the New York World Trade Center in 2001 to America’s support for Israel’s policies towards Palestine, Israel has defended its offensive through explanations of living in a hostile environment where Arab people harbor hatred towards it, manifested in acts of terrorism. Hence while Palestinians and other Arabs argue that terrorism on a global scale is an overgrown regional resistance movement which has been left far too long to fester and garner support among Muslims in Central, West and Southeast Asia, Western countries which have been victimised by interventions in the Middle-East, such as the United States, Spain and the United Kingdom attribute this to extremism in Islam. The historicity of terrorism in modern Islamic nations should be studied more deeply to understand the issue. Sectarism has an ‘embedded’ history in Islam but modern terrorism is disembodied from Islam. These are two unrelated phenomena which are increasingly discussed in ideologically similar terms.

The psyche of suicide bombers in particular have been in question since the suicide-homicide theme associated with the spirit of martyrdom in Shia Islam following the

murders of the Prophet's nephew Ali and his two sons Hussein and Hassan at Karbala is now also upheld by Suni Muslims through the concept of *shahid*. Hence what is really the new global terror is the hurting of innocent civilians through an ideology of martyrdom among young Muslim men and increasingly women who are easily recruited and manipulated into killing themselves with promises of places in heaven. The simple reason that youths everywhere are at an impressionable age may not be enough. Is there a growing phenomenon of youth poverty in the Muslim world which has generated a disenchantment with the drive for competition and excellence? How does one bow out in an honorable way? The usual suicide practices of Western youths is totally unacceptable in Muslim society while to die for a cause in defense of Islam or a brotherhood is like a Crusade, worth dying for. The July 7th bombings of three underground stations and a bus in London where 54 innocent civilians died has drawn attention again to the psychology of suicide bombers that they were manipulated by agents of the Al-Qaeda, the terrorist network associated with 9/11 but the question remains why were they so easily manipulated and not so much who manipulated them. Their families expressed shock and disbelief because they were quiet, kind and even jovial. They did not come from families experiencing extreme poverty but they were living in the poorest neighborhood of Luton in Leeds associated with working class Pakistanis who ran small shops and eateries. They were however the new generation who went through the British system of education and went to a reputable university, the University of Leeds, probably in hope of better prospects for the future and a new life outside the neighborhood. A graduate of the university probably does not hope to help his father in a fish and chips stall. The British media said that they were simple and decent people, leading normal lives. However, one must examine these suggestions that they were 'normal'. Is it normal to be a graduate and end up helping one's father in a fish and chips stall? Is there ethnic discrimination or racism against the employment of Asians and is there a massive youth or graduate unemployment among Muslim youths globally and in Britain or Europe?

The question which now needs to be asked is- has relative poverty alienated Muslim minorities in the United Kingdom from mainstream society? Has relative poverty become a breeding grounds for terrorism even in democratic advanced nations? Surely, few social analysts will call for a "regime change" in the United Kingdom despite its growing 'harboring' of terrorism by its minority citizens. But if relative poverty is also rampant in robust democratic nations like the United Kingdom, then regime changes alone are not enough to end it. The association of absolute and relative poverty with "oppression" rather than "a way of life" or a "culture" as it was in the fifties has redeeming qualities and places it in the category of phenomena with *dysfunctional modalities* in modern society. In other words, it gives rise to negative or destructive forms of meanings and expression. It is as dysfunctional as a preference for the "extreme" in youth or media culture- "violence with a zest", identifiable with championships or heroism. Poverty may now need to be viewed more like a socio-biological condition – an epidemic or disaster which needs to be treated quickly before it festers more deeply into human society. Hence, a regime change in policy and approach may move it further from the Economic sciences into the last resort of experts- the minds and psyche of people themselves. To reach the masses, the media is increasingly buoyant on poverty projects. The general message now is to let rich people undertake projects for the poor and this very simple strategy ingrained in all world religions may well work. Wealth and poverty as two

extremes create a middle-path of moderation and comfort if the redistributive mechanisms are correctly put into place.

For people who have become rich through talent and self-effort the struggle of the earlier years seem worthwhile-“ I have been poor’ I have been rich-between the two “rich” is better”.-a predictable conclusion on the predicament of fortune. In subsequent years of successful interviews on “How I came to own the largest fleet in the world” or “I funded NASA for my flight to the moon” the message which brings excitement to viewers and readers is the passage from poverty to wealth- a popular lifetime achievement award publicly bestowed to those who used talent or intellectual prowess’s to their advantage. For those who became richer through privileged birth or politics, the public rewards for fame through riches may not match up to their fortunes Life-time achievement awards are not given to those who use up or build up their family fortunes or take advantage of their privileged position in politics .Some redistribution of wealth is required and charities have always done the job- it generates public recognition called “status” or “influence” or as in some Asian societies it produces “spiritual merit , an investment for the afterlife. But charity has many invisible deliverables both good and bad and the rules of distinguishing one from the other have become blurred. The media however supports charities in front of millions of viewers. Billionaires from developed nations have always improved their public image by contributions to international aid and disaster relief funds. That being said, what has not been so well developed before the media championed the poverty project is the association of “goodness” with wealth. Wealth is a good thing for one can use it to help the poor and remain none the poorer from it.

Ironically however, in globalisation, the competition in wealth creation is about the politics of the extreme-how to become extremely wealthy or extremely powerful and since only Karl Marx tried to put a stop to it – to limit the idea of extreme in the generation of wealth , this idea failed miserably and the wealthy were free to generate wealth as they pleased. In transition economies under democratic or authoritarian regimes when the generation of extreme power is used to create extreme wealth and vice versa, development economists warned the world of the rampant neglect of poorer populations as the developed West introduced the post-industrial age at a time when these nations were just finding their way about international financing and technology transfers in agriculture. But even theorists of social development like Samir Amin and Gunder Frank(1998;2004) failed to predict the strength of alliances in capitalism ; the economic symbiosis between extreme wealth and extreme power among businessmen and politicians would become a preferred political culture enough to render the middle-voice of the middle-classes invisible and the lower-classes obsolete. The civil society is also stretched to breaking point as civil unrest destabilise governments and weaken instruments of peaceful dialogue .Demonstrations are indeed becoming street culture as seen in the noisy and sometimes violent demonstrations of the unemployed working-classes of Latin America or the floating mass of unemployed youth in Southeast Asia.

Desperate situations call for desperate measures- The secular media highlights Aids, genocide, famine and wars as the destruction of human civilisation and civility .Religious media shows mass conversion through Crusades and calls for divine forces to save the souls of the living and dead. In the Arab world the media highlights the dawn of democracy as the end of personal, family and public security and warns of terrorism in every day life. Everyone is called to play their part to fight the oppression of poverty

which breeds ignorance, disease, desperation and a waneness in human spirit. International aid agencies are recruiting a star-studded cast to seek funds from the more advantaged members of popular society. Brad Pitt's appeal for an increase of 1 % in the United States foreign aid to Africa is said to be more successful than Tony Blair's or Kofi Annan's appeals put together. Oprah Winfrey's mass baby showers for the wives of the United States army has raised more optimism about the future of American values than President Bush's blunt reference to the threat of global terrorism and this alone may make more women garner around the course of freedom. The idea that an actor or host with looks or charisma is catalytic in ending poverty - is a desperate measure. George Clooney's call to the United Nations in September 2006 to end the genocide in Dafur is a desperate measure. The Age of Extremism leads us to the Age of Desperation. Poverty has become a virus or parasite which eats into the human tissue and destroys its genre and psyche. It is a socio-biological epidemic requiring global intervention through good and good-looking Samaritans. It has to have entertainment value to attract a receptive audience and even political interventions from powerful nations like the United States and international donors are reckoned to fail without popular support. The most popular message is millenarian and one with which most people are familiar - let the healthy assist the sick, the rich the poor, the able the disabled and the brave the weak - a challenge to the meaning of natural selection and a poor tribute to the works of modern economic specialist. Popular intervention on a global scale can prevent human devolution. Economists have never played second fiddle to the media but the media has become the most powerful instrument to explain and illustrate poverty in socio-biological terms and to link the rich more positively with the poor. The media could move this link further by showcasing the works of economists and social scientists which have been instrumental in alleviating poverty. Richer corporations could begin to fund applied research and development programmes in countries where they have large investments in capital and human resource development. And Karl Marx did not exactly lack foresight when he asked the workers of the world to unite. He was a poor speaker and not good-looking or charismatic like Brad Pitt or Oprah. Furthermore, his rejection of religion did not enable him to master a Crusade against the oppression of poverty. Even Samir Amin's "Accumulation of Wealth on a Global Scale" did not propose an action plan to combat poverty by "connecting people on a global scale". A media savvy executive could have done it. And even if the book has made it to Oprah's book-club which is unlikely, it could have revived an interest in Afro-Asian poverty and eclipsed "Gone With the Wind" long enough for a return of confidence in the economic expert. But these are desperate reflections in the Age of Extreme.

So poverty has become big news and as big as wealth before it is finally noticed. Even if we never get to hear or read exclusive interviews of Bushmen on "How I became poor" or of a displaced Thai Muslim farmer from the South on "How I became poorer", poverty is now explained as a stage in the passage of wealth- from wealth to good deeds, status and spiritual comfort. The message of the last century that it was the creation of wealth which caused poverty in the first place has become stale compared to the other side of the story that wealth can bring comfort to others. The extreme machine in the form of global networks is now proving to be more effective than the most powerful world leader or most powerful international development agency. The only thing to worry about now is, once these extreme measures are undertaken and global experts return to put ideas into

action, who provides the assurance that The End of Poverty is Near ? Of greater concern is the way in which powerful nations use these extreme machines and modalities to force regime changes or economic globalisation through military intervention or alternatively how less powerful people express their discontent and hostility through terrorism. Even if terrorism is associated with lack of political freedom , relative poverty or dysfunctional societies, it is still a reaction to or against, something viewed as oppressive- military occupancy, economic dominance or external ideologies , justified as necessary for the security of the global community. Extremisms of any kind in action or reaction, for or against, in the name of security or autonomy expresses a state of devolution of the human mind and spirit and may require desperate theories to be named, even if it means forcing economists to look beyond hard economics into the complex systemic links in social life itself.

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