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TERRORISM AND RELIGION-
BRAZILIAN MEDIA'S IMAGE OF
RELIGION INSPIRED TERRORISM

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Introduction:

The Act of terrorism is a brutal act which often leads to deaths and leaves a strong impact in the societies where it takes place. The population may feel vulnerable, terrified with a sense of helplessness. After the initial shock, citizens demand action from their leaders to punish the perpetrators and avoid future attacks. The governmental action may come on the local level such as “chasing terrorists down” and “putting them” in jail or on the international level with the help of foreign intelligence and military operations which may even culminate with a declaration of war.

There are various different types of terrorism such as separatist, ethnic and religious terrorism which I will explain more broadly later on this paper. Of those types, I decided to focus my thesis on religious terrorism because, besides being one of the most current types of terrorism portrayed nowadays in the media, I have personally been for a long time interested in knowing how and if religious upbringing can influence someone’s choice of actions later in his/her life.

The aim of this thesis will be to analyse Brazilian media’s articles and speeches related to the theme of religious terrorism and bring the findings more accessible to Finland and Europe. I expect most of the publications to be in the Portuguese language so a substantial amount of translation will be required.

This thesis touches three major subjects: society, security and religion. Since men have first lived in primitive societies which were small to begin with, formed by hunters and gathers, their rationality which distinct men from animals, has prompted them to wonder about the meaning of their physical existence. One of the reasons religion came to be was to answer this existential question.

Religion strived to find answers for (how we were created and why are we living on earth) and a goal (how to best proceed while we are living here). According to David Barrett author of *a comparative survey of churches and religions*, there are 19 major religions in the world. Of these 19, the three main religions present in Europe in number of followers are Christianity, Judaism and Islam. Europeans became Christians when the Roman emperor (Konstantin) converted since at that time the religion of the emperor was also the religion of the kingdom (Barrett et al 2001.).

In Brazil the original religion was shamanism and animism (practiced by Native Americans). Migration of Christianity to Brazil began with colonization and conversion of the natives, first by Catholics and latter by Protestants. Jews and Muslims were among the latest religious minorities to arrive and nowadays share space with religions which have been funded more recently such as spiritualism or Gnosticism. Christianity, Judaism and Islamism are considered Abrahamic religions as their followers' claim they have been originated from a common progenitor/ patriarch Abraham. For their historical interconnectivity as well as being the largest religions in number of followers in the world (in the case of Christianity and Islam), those two large religions plus Judaism will be the main religions discussed in this dissertation.

As history tells, religions can cause wars but can also serve as a forum for peace. During the course of history, many wars have been fought in the name of religious differences, such as the Umayyad conquest, Granada massacre and the succeeding crusades in the holy land, but in recent years modern churches in the western states have given up in war and become more humanitarian, organizing missions in collaboration with red cross and other organizations with the aim of helping poor people from different countries with their basic needs such as food and shelter. In many cases countries which receive those missions have a different mainstream religion from the churches which are sending aid and volunteer workers. These churches claim that their main objectives are not conversions but to help their neighbours and fellow human beings in need.

There has never been as much debate around the subject of religion extremism since the terrorist attacks of 11th of September 2001. The rise of a group of terrorists called Al Qaeda, with connections to other extremist groups has "raised a red flag" in the United States and the world, that religion and cultural struggles would become one of the most important themes of the 21st century. At first, Europe acted as if terrorism was an "American problem" which they were immune to. Only when terrorist attacks touched also European territory in Spain 2004 and Britain 2005 perpetrated by European citizens with Muslim background was that European authorities realized the importance of investigating the causes of such tragedy.

While the Northern Regions of Europe and North American were feeling more and more in their territories the threat of terrorism as a new reality, despite having a more multicultural/multiracial population than Europe or North America, Brazil still didn't feel any close threat of attacks. Jewish and Arab descendents were living often on the same quarter and buying products from each others shops. They had good interactions also with the main stream Catholics and sectarian violence was

not heard of. By using discourse analysis and content analysis on my research, my aim is to unveil what image do the Brazilian media have of religious terrorism, and what could be the possible reasons behind this image.

The main Research question: **How do Brazilian media portray religious terrorism?**

Secondary question: **What are the possible reasons behind such image?**

Hypothesis: From my knowledge background, I can presuppose that the Brazilian media's picture of religious based terrorism will be similar to the international mainstream media because most news about terrorism comes from outside of Brazil and then are translated into the local language. Lack of bombings or evidence of local terrorist attack plots in Brazil has failed to motivate national politologists in writing about this subject, so when Brazilian writers do write about terrorism, they focus on cases which happened in foreign lands. I also expect that religious terrorism in Brazil will be not considered an immediate threat by the population because Brazilians have not experienced it in their territory, but specialists who are more connected with international trends may disagree because Brazil has two large sports' worldwide events to host during the next 3 years.

There is somehow a consensus that extremism is not diminishing but rising. Some authors such as Jack Goody in his book *Islam in Europe* acknowledges that in recent years Terrorism has constantly been associated with Islam, but he declares that while we in the occident may label a terrorist as evil and illogical, in the Middle East many see terrorists as "freedom fighters" and martyrs. He also comments positively on the mass immigration of Muslims to Europe as he states young Muslim populations of Turkey may replenish aging European workers especially if Turkey eventually joins the EU (Goody 2004.).

Lars Erslev Andersen comments of his book *Innocence Lost* That Denmark is much more likely to suffer a terrorist attack nowadays than before or immediately after the 11th of September. He claims that the war on terror rather than making Europe safer did the opposite, and Danes only realized the seriousness of their government's actions after the Mohammed cartoons upraise. He is also pragmatic and denounces that Americans have not treated Muslims with humanity or equality on the American prisons of Iraq or Cuba (Andersen 2007.).

Laurent Murawiec On his book *the mind of Jihad* agrees that religious extremism is on the rise, but he blames it on the rejection of The Islamic world to modernity and secularism with exception of a few states which he classifies as “hybrid” states such as Turkey or Albania. Although I agree with many of these authors that Islamic extremism is on the rise (in Europe and United States), I believe that I won’t find such a trend in Brazil maybe because of Brazilian’s different immigration patterns and cultural history(Murawiec 2008.).

1 Discourse analysis

Discourse analysis focuses attention on the role language, texts, conversations, the media or even academic research have in the process of creating institutions and influencing behaviour.

Institutions can be described as established social order comprising organized behaviour bound by rules and norms. Discourse is defined as interrelated texts. Conversations and practices associated with a particular object. Objects could be for examples abortion law reform or policies towards Iraq. Discourse associated to this objects are present in debates, speeches, articles in the press, academic books and TV programmes. It's generally agreed that discourses are systems of signification; reality is constructed by people who give meaning and significance to objects in the material world. Many discourses are organized in contrasting opposites for example: good and evil, poor and rich, democracy and authoritarianism (Burnham 2008, 250).

Discourses reproduce the everyday assumptions of society, and those common perceptions are encouraged and reinforced by those present in the media such as politicians, journalists and experts. Discourses frame and constrain courses of action, some promoted as sensible, moral and legitimate commanding support while others are discouraged as stupid, immoral and illegitimate. The general public is guided and constrained on how to respond to certain events or crises. It's a duty of discourse analysis to reveal the basis of these common assumptions and how they are related to different interests in society.

Discourse theory begins with the assumption that all actions are meaningful and their objectives are product of specific historical conditions. Discourse theory must research into the origins of social practices and institutions and critically analyse the discourse linked to them giving legitimacy and meaning (Burnham 2008, 251).

Discourse analysis should also how language can be used to deceive and manipulate the audience. Language and discourse are controlled by the powerful in a society who can impose certain meanings to social reality which protect their interests undermining those of the rest of society. This is achieved by spreading confusion and deceit and allowing the exploitation of the weak to continue. In my discourse analysis I intend to show who wins and who loses in particular discourses contributing to the understanding of social processes. I will be responsible to ensure that the analysis is as rigorous as possible, systematic and convincing with an appropriate selection of texts chosen for analysis and that the relevant research questions are addressed.

Discourse theory begins assuming that all actions and objects are meaningful and products of specific historical conditions. It needs therefore to research the origins of social institutions and practices and must critically analyse the discourses that are linked to them continuing to give them legitimacy and meaning. It's also essentially a political definition, focusing on attempts by groups to impose assumptions and values on others promoting their own interests. The realistic approach assumes that the social world consists of independently existing sets of objects inheriting causal powers and properties. Discourse analysis has the aim to explain the role of discourses and show how they contribute to the causation of events and social processes and how powerful these processes are.

Other authors such as Fairclough believes that discourse analysis sees language as one element of social practice and claims to see its articulation with other elements. Another category which is critical discourse analysis is concerned particularly with social change and with how it relates to social relations of domination and power, This critical analysis' role is to expose the way in which language and discourses are used by the powerful to confuse and exploit the masses. Phillips and Hardy propose four types of discourse analysis depending on the degree which the analysis focuses on or on the context within which texts are produced. Secondly the role of discourse in building social reality or exposing ideologies of which groups gain and lose as a result on how the discourse is structured (Burnham 2008, 252.)

Discourse analysis is a relatively new methodology in Political Science. It's attractive because it focuses on the origins, content and transformations of the dominant political discourses in society. It provides legitimacy to political institutions, including the state and polices and actions of politicians and other actors.

Content analysis refers to any technique used for drawing inferences by objectively and systematically identifying specified characteristics of messages. Content analysis was a technique for analysing communications, especially popular during the Cold war when it was used to analyse Soviet communications such as in newspapers or television. There is recently a revival of interest on this method. The qualitative method of content analysis was the method chosen by me for this thesis. As a researcher I will decide the intrinsic value, interest and originality of the material as well as the topic or hypothesis to investigate and which documents or resources are appropriate sources of evidence and then select a sample of texts to investigate and analyse (Holst, 1969, 14.).

1.1 Methods and Procedures

Since the main research question is “how Brazilian media portrays religious terrorism”, I considered it most appropriate to collect a group of Articles from Brazilian major online newspapers to be used as empirical material for analysis. I followed closely five major Brazilian news websites: Folha de São Paulo, BBCBrasil, Estado de São Paulo (Estadão), Terra Notícias, O Globo together with other minor sites in search for headlines which dealt with themes related to religious based terrorism. My method of choice is a mix of discourse and content analysis. Motives behind religious attacks are not purely religious, but many times also associated with territorial independence claims or self rule based in the sharia law, therefore a mix of motivations was expected from individuals and terrorist or fundamentalist groups.

The Book *Fundamentalism* by Torkel Brekke specially brought new light into my research because it clearly establishes a different action pattern between Fundamentalists and terrorists. I strived to keep the choice of articles as relevant and contemporary as possible in order to reveal a fresh and actual picture of religious terrorism in the Brazilian media. All the related material was translated by me from the Portuguese language into English although many of those articles were originally published in English before being translated and republished by Brazilian news media (Brekke 2012.).

After translating and summarizing the main ideas of the articles, I proceeded to critically comment them, attempting to comment not only about what has been written but also ideas which are connected to the unwritten information in accordance with discourse analysis. The criteria for my discourse analysis will also include linguistic elements such as repeated words and phrases to better determine the focus, reason and world view as well as length of articles to determine its possible importance. The focus of the article (who is blamed) and finally if it proposes actions or reactions by the parties and governments involved.

Because my focus country is Brazil, most of the articles in this study will be obtained through Brazilian press sources, but I decided also to include one subchapter with American and Iranian articles to serve as point of comparison with Brazilian press. Those countries were chosen for representing two very different (possibly opposites) worldviews and set of values. Brazilian

Government tends to befriend more one country or the other depending on which party holds power in Brazil.

1.2 Summary of Chapter 1

There are 19 major religions in the world. Of these 19, the three main religions present in Europe in number of followers are Christianity, Judaism and Islam. In Brazil the original religion was shamanism and animism (practiced by Native Americans). Migration of Christianity to Brazil began with colonization and conversion of the natives, first by Catholics and latter by Protestants. Jews and Muslims were among the latest religious minorities to arrive and nowadays share space with religions which have been funded more recently such as spiritualism or Gnosticism.

Christianity, Judaism and Islamism are considered Abrahamic religions as their follower's claim they have been originated from a common progenitor/ patriarch Abraham. Religions can cause wars but can also serve as a forum for peace. The rise of a group of terrorists called Al Qaeda, with connections to other extremist groups have "raised a red flag" in the United States and the world, that religion and cultural struggles would become one of the most important themes of the 21st century. Despite having a more multicultural/multiracial population than Europe or North America, Brazil still didn't feel any close threat of terrorism attacks with Jews and Arabs living in the same neighbourhood and buying products from each other shops, they have good interactions also with the mainstream Catholics and sectarian violence is not heard of.

On this thesis my main research question will be: "how do Brazilian media portray religions terrorism?" And secondary question "What are the possible reasons behind such image?"

Hypothesis: From my knowledge background, I can presuppose that the Brazilian media's picture of religious based terrorism will be similar to the international mainstream media because most news about terrorism comes from outside of Brazil and then are translated into the local language. Lack of bombings or evidence of local terrorist attack plots in Brazil has failed to motivate national politologists in writing about this subject, so when Brazilian writers do write about terrorism, they focus on cases which happened in foreign lands.

I also expect that religious terrorism in Brazil will be not considered an immediate threat by the

population because Brazilians have not experienced it in their territory, but specialists who are more connected with international trends may disagree because Brazil has two large sports' international events to host during the next 3 years.

There is somehow a consensus that extremism is not diminishing but rising. Some authors such as Jack Goody in his book *Islam in Europe* acknowledges that in recent years Terrorism has constant been associated with Islam, but he declares that while we in the occident may label a terrorist as evil and illogical, in the Middle East many see terrorists as “freedom fighters” and Martyrs (Goody 2004.).

Although I agree with many of these authors that Islamic extremism is on the rise (in Europe and United States), I believe that I won't find such a trend in Brazil maybe because of Brazilian's different immigration patterns and cultural history.

Discourse analysis focuses attention on the role language, texts, conversations, the media or even academic research have in the process of creating institutions and influencing behaviour. Discourse analysis should also show how language can be used to deceive and manipulate the audience. In my discourse analysis I intend to show who wins and who loses in particular discourses contributing to the understanding of social processes. I will be responsible to ensure that the analysis is as rigorous as possible, systematic and convincing with an appropriate selection of texts chosen for analysis and that the relevant research questions are addressed.

The qualitative method of content analysis was the method chosen by me for this thesis. As a researcher I will decide the intrinsic value, interest and originality of the material as well as the topic or hypothesis to investigate and which documents or resources are appropriate sources of evidence and then select a sample of texts to investigate and analyse.

I considered it most appropriate to collect a group of Articles from Brazilian major online newspapers as well as some from the foreign press to be used as empirical material for analysis. I followed closely five major Brazilian news websites: Folha de São Paulo, BBCBrasil, Estado de São Paulo (Estadão), Terra Notícias, O Globo together with other minor sites in search for headlines which dealt with themes related to religious based terrorism. The method of choice is a mix of discourse and content analysis

I strived to keep the choice of articles as relevant and contemporary as possible in order to reveal a fresh and actual picture of religious terrorism in the Brazilian media. All the related material was translated by me from the Portuguese language into English. After translating and summarizing the main ideas of the articles, I proceeded to critically comment them, attempting to comment on not only about what has been written but also ideas which are connected to the unwritten information in accordance with discourse analysis. The criteria for my discourse analysis will also include linguistic elements such as repeated words and phrases to better determine the focus, reason and world view as well as length of articles to determine its possible importance, the focus of the article (who is blamed) and finally if it proposes actions or reactions by the parties and governments involved.

Because my focus country is Brazil, most of the articles in this study will be obtained through Brazilian press sources, but because of its interest and relevance in understanding the Brazilian point of view on terrorism, I decided to include also one subchapter with American and Iranian articles. Those countries were chosen for representing two opposite worldviews and set of values and Brazil approaches more one or the other government depending on which party governs the country.

2 Religions

A simplistic abstract definition of the word religion has been to define sets of beliefs concerning the cause, nature and purpose of the universe, usually involving devotional and ritual observances and often containing a moral code governing the conduct of humans although religion is not so simple to define. Some authors have attempted to make such a Universal definition while others mention, it's not easy or possible to do so.

Three important authors who help us to better understand the definition and study of Religion are Clifford Geertz, Talal Asad and Ivan Strenski. Clifford Geertz on his essay Religion as a Cultural System attempts to develop a theory of religion based on the view that it is distinctively a part of the cultural system. Geertz laments that sociological theorizing of religion has not advanced since the works of Durkheim, Freud, and Malinowski and states that in order to advance the theoretical understanding of religion, one need to broadly encompass different frameworks provided by those theoreticians and advance them in a coherent fashion. In order to analyse religion as a cultural system, one first needs to define culture. Geertz defines culture as "a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitudes toward life" (Geertz 1993, 89.)

On the next page, Geertz continues with his definition of religion as a set of symbols which formulate a basic congruence between a particular style of life as a specific (implicit) metaphysics and in doing so sustain each with the borrowed authority of the other. It's not a novelty the notion that religion shapes human action to envisage cosmic order and projects images of cosmic order into the level of human experience. The author then resumes his definition of religion as "*a system of symbols which act to establish powerful pervasive and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic*" (Geertz 1993, 90.).

Anthropologist Saudi Arabian writer Talal Asad disagrees that religion can be defined. On his book Genealogies of Religion discipline and Reasons of Power in Christianity and Islam, Asad believes to be pointless to try to create a universal definition of Religion. Asad argues that while focusing on symbols to define religion, Geertz left other important aspects such as social factors out of the

picture. The main argument which is used by Asad is that even though Geertz attempted to approach religion from a position away from mainstream Christianity, this is not possible because it is embedded into the western culture and its power structures. It's then impossible to be unbiased. With criticizing Geertz definition, Asad concludes that since it's not possible to categorize religion into one definition which would be applicable to all, the definition should be dropped altogether (Assad 1993, 23.).

In an interview with Arun Micheelsen, Geertz provides his responses for Assad's criticism. He disagrees with Asad as he thinks that he has used a historical constitutional framework in his work, which Asad said he didn't. Geertz thinks Asad is a power-reductionist, who thinks that is power and not belief what matters and his notion and critique ignore what he was doing (Assad 1993, 29.).

He continues stating that he does not believe that religion has any independent existence outside of a cultural or historical context. There is a tendency from that perspective to see any meaning as a cover for power struggle. From Assad's text he suspects him to be a Marxist who cannot be material reductionist anymore so prefers to be power reductionist. Geertz concludes saying that he is not meaning realist idealist but doesn't believe that all significances come from the distribution of power (Geertz 2000.).

On his essay, Talal Asad's Religion Trouble and a way out, Ivan Strenski points to incoherence in Asad's work. Asad tried to embrace simultaneously what he sees as two mutually exclusive positions on the status of the category "religion", resulting on him leaving the study of religion in state of "suspended animation". Asad's work is akin to Wilfred Cantwell Smith's work who denies that religion has any essence or that religion names anything objective in our world.

Strenski questions how can Asad put together what seems like an elimination of religion with a continuation of its use, rejecting it as a universal cross cultural comparative category, but maintaining the regular and general use of the same notion in the context of comparative discourse? Strenski believes that Asad is in trouble because the two discourses cannot be reconciled and therefore both he and the study of religion would be better off risking the construction of useful definitions of religion, fit for cross cultural comparative explanation but ever ready for revision (Strenski 2010, 137.).

Wilfred Smith's statements such as being "truly original" when he said "religion names no universal phenomenon in human life" or "we have to abandon the idea of religion as always and essentially the same" are statements which supported by Asad place him alongside reductionist eliminationists.

Strenski believes that Asad's life story can help in explaining his strong objection of this "liberal protestant" idea of religion which he assigns to Geertz (Assad 1993, 48.). Asad makes a special point in recounting his humiliating experiences as a schoolboy at the hands of Christian missionaries in Pakistan and their attitude towards religion. One can only imagine how a Muslim boy would react to a view of religion that made little of his own Muslim religious life. Those types of "western missionaries" are known to act as if their way of being religious is the only or most exalted way. In this case its justifiable the resentment which follows. "Well if that is what religion is, I reject religion"! (Scott 2006, 243-303.).

Its seems well obvious that if we eliminate any notion of religion as Asad's words indicate then we will have great difficult making sense of events such as September 11th or so called Muslim "suicide bombers". Unlike Asad I have no difficult in arguing that some religious purposes and strategies are analogous linked across time and cultures, by being linked to traditions (Strenski 2010, 139.).

Strenski finalizes his discourse by asking: Why we need to define religion? Everyone knows that religion is. What is wrong with the everyday common sense definition or understanding of religion? Religion is just another feature of the "furniture" of the cultural Universe. All we need to do is to seek out what things have religion "written" on them to settle the matter of what religion is. If we are set to define religion we should do it connecting definition and theory. Defining religion is something we do in the context of theorizing religion even when this theorizing seems barely conscious or fragmentary. Defining religion is not something we do in the abstract even when presumably attempting to do so (Strenski 2010, 154.).

2.1 Religions in Brazil:

To understand the religious constitution of Brazil, it's very important to first study the Brazilian colonization and population forming process. Brazil is one of the most multi-ethnically colonized countries in the world. Among its almost 200 million inhabitants we can find 53.7% of whites

(descendants of European Settlers), 38.5% Mulattos (mixed of white and black), 6, 2% Black and 1,6% of other ethnicities (such as Arab, Japanese and native Americans). Before 1500 Brazil was only populated by native Americans.

The first wave of colonization was from Portuguese settlers whom brought with them slaves from Africa to work in the sugar plantations. After the first and second world war, millions of Europeans and Japanese looked for Brazil as a new “promised land” to rebuild their lives torn by war back in their countries of origin. Differently from United States or Australia, Brazil has never had a white only immigration policy and has always been open for immigrants independently of their skin colour or religion, these brought individuals from all corners of the globe bringing together with them a vast amount of religions.

The first colonization period, brought to Brazil and its native inhabitants the religion of the colonial Power which was Catholicism. The Native Americans’ religion was considered primitive and they were forced to convert into Catholicism in order to “save their souls” from damnation. Through pestilence and forced conversions most of the Indigenous inhabitants together with their religion were extinguished and only those living in the most inaccessible parts of the country were spared. The Roman/Lusitanian brand of Catholicism was the only legal religion in Brazil for the first 300 years of colonization (Dawson 2007, 10.).

With the Africans the same happened, although most Africans adapted catholic practices into their lives, many refused to completely convert and decide to rather blend their traditional animistic religion with Catholicism, creating a new religion called Umbanda/ Candomble. European Protestants, Jews or Arabs who came in the second wave of immigration were not considered as primitive and were permitted to retain their original religions. Even though they were given more freedom, many still chose to convert, in order to better integrate into society, especially those who considered religion a mere social formality.

The rise of liberation Theology and exponential growth of Neo-Pentecostal Protestantism have established Brazil at the vanguard for helping rekindle academic interest in religion. Brazil is currently undergoing widespread transformation. In its economic, as well as the social-cultural life, Brazil has been experiencing massive upheavals which have helped to reshape its religion landscape. In the last 30 years religious life in Brazil has changed, not just because people are abandoning their traditional God and secularizing their life and values, but there is a high number of

people adhering to new Gods or re-discovering their old Gods. Once a bastion of Roman Catholicism, Brazil is home of some of the fastest growing religious movements and even home-grown new religions and spiritualities (Dawson 2007, 2.).

2.2 Traditional Monotheistic Religions and Their Views on War and Violence:

Christianity, Islamism and Judaism are religions which interconnect. All three of them believe in one God and have Adam, Noah and Abraham as founding fathers. They also have many prophets in common and together account for the largest religions in Europe in number of practitioners.

At the heart of world's religions, including Judaism, Christianity and Islam, the concern of good and evil has been central. Every religion seeks to characterize what is good and evil and how we should combat the evil that lies within us and within the world. From the perspective of monotheistic religions, God is the source of our morality and the basis for distinguishing good and evil. But faith seeking understanding is also important for as a religion tradition.

This seeking involves thinking and struggling to clarify one's faith. Author Alasdair Macintyre tells us that tradition not only embodies the narrative of an argument, but is recovered by the argumentative retelling of that narrative which will be in conflict with other argumentative retelling. This also applies to retelling conceptions of Good and evil. When someone claim that he knows what is evil and no further explanation is required he falls guilty with the sin of pride (Bernstein 2005, 95-96.). Since the act of terrorism is often justified by terrorists as being commanded by God's laws, I believe it's important to write a brief summary from the main beliefs of those three religions:

2.2.1 Judaism

Judaism derives from the Hebrew word Yehuda (the tribe of Judah). It is the religion, philosophy and way of life of the Hebrew or Jewish people. Judaism is a monotheistic religion older than 3,000 years and based on a covenant which the God of Israel also known as Yahweh or Elohim made with the Hebrew people (children on Israel). The basic principle of this religion is that God is one and is concerned with his creation (our world including living beings).

The Hebrew bible states that God chose a righteous man called Abraham and commanded him to leave his family and motherland and establish himself in the land which was then called Canaan and we know today as Israel. God promised to make a great nation out from his children and he would be their God. Although biblical narrative is not considered per se historical evidence, archaeological evidence reinforces much of the background described in the Bible. A great deal of detail about Abraham has been corroborated in biblical text (Rosen 2003, 1.).

The main Jewish religious groups still active these days are the Rabbinic Judaism and the non Rabbinic or alternative Judaism. The last census revealed that there are 107,329 Jews living in Brazil. The Tanakh has many passages which deal with war, passages which are also included in the old testament of the Christian Bible. Joshua was ordered by God to exterminate the seven Canaanite nations. Those wars were a response to the violent attack by the king of Canaanites Amalek against the Israelites when they left from slavery in Egypt. Moses wrote then “That the evil done to us by Amalek shall not be forgotten” (Deut. 25:19). Those nations were said to have terrible pagan costumes such as burning their newborn babies or practicing orgies in honour of Demons or “aberrations” with various names such as Astarte, Beelzebub and Dagon.

Those nations were said as “beyond hope” if the Israelites would intermarry with them they would teach them their deity worshiping infuriating the God of Israel. The same way in which God used the Israelites to punish Amalek’s people, latter in history he uses the king Nebuchadnezzar to punish the Israelites when they ceased to follow his principles : “And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar” 1 Chronicles 6:15 (Biblegateway 2013.).

Israel has always depended on soldiers and walls for its existence since it was founded thousands of years ago, there were always enemy nations living near it. Although Judaism preaches that Yahweh (God of Israel) is “Almighty, above all nations of men”, God has from the beginning dictated very clearly to the prophets the physical boundaries of Israel. He did not promised them the whole world, or even the whole Middle East, but only a small area extending from south Lebanon, down to the desert of Sinai in Egypt and from the Mediterranean Sea up till the west bank. Expansionism was then not only not recommended but undesirable not to contradict God’s will. The larger a kingdom is, the more difficult it is also to defend and secure its borders with such a small population.

2.2.2 Christianity

Christianity takes its name from Jesus Christ, a Jewish man raised by Mary and Joseph (a carpenter) who lived 20 centuries ago. He is also known as Jesus of Nazareth (the place where he spent his childhood) although he was born in Bethlehem. His Greek title, *Christos*, means the “one favoured by God” (Kennedy, 3, 2011.). This title is similar in meaning to messiah in Hebrew and Aramaic languages. His first name, Jesus (Yahshua), has also a meaning in Aramaic “God saves” (Kennedy 2011, 3.).

With such an impressive combination of titles, it’s no surprise that this man became one of the most known figures in Human history. Jesus Christ didn’t consider himself as the founder of a new religion. He called himself the fulfiller of Judaic prophesies, the messiah who would come from heaven to lead Israel into the path towards reunification with God father (Yahweh). Even though the Israelites were at that time and still are to this day waiting for a king and messiah to arrive, they did not approve of Jesus methods or objectives (Wilson 1999, 28.).

The three major Christian existing groups are Catholic, Orthodox and Protestant groups. There are also a few smaller sects who differ in doctrines with the three main groups but still claim to be connected with Christianity such as Mormons, Jehovah witnesses and Adventists among others. Christians makes up 86, 8% Of the Brazilian population when Catholics and Protestants are counted together.

Christianity has the same scriptures and beginning as Judaism, up to the point when Jesus was born. He said himself that he was brought to earth not to judge but to save: “For God did not send the Son into the world to judge the world, but that the world might be saved through Him” (John 3:17). This is a synthesis of the central message of the Christian faith. Instead of bringing a message of destruction and condemnation, Christ brings a message of reconciliation and salvation and this is maybe the fundamental difference between the two religions.

Christ never spoke about establishing a kingdom on this world; he always emphasized his kingdom being in another world (heaven). Middle age pope ambitions to establish an Empire in the name of Christ were personal ambitions rather than scripture based. Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my

kingdom is from another place." (Bible gateway 2013, John 18:36.).

2.2.3 Islam

Islam is the second largest religion in the world in terms of members after Christianity. It has 1.8 billion followers or 26% of world's population. Its extension goes from Morocco to Indonesia including people from different races such as Arabic, African and Asian. Three quarters of the total Muslim population in the world today is found in non-Arab countries. Islam means submission to Allah which is the name Mohammed (the prophet of Muslims) gave to God. Islam is the last made religion from the three main Abrahamic religions. The Muslims were in the beginning also called Ishmaelite.

The reason for such a name was their decent from Ishmael, son of Abraham with his servant Hagar the Egyptian. Abraham took Hagar with Sarah's permission since she was sterile and Sarah wanted Abraham to have decedents. But once Hagar became pregnant she lost respect for Sarah (Abraham's wife). Sarah then became extremely jealous from the servant Hagar. Hagar fled in fear from Sarah but God commanded her to return and obey Sarah, because he was going to make a large number of decedents from her son Ishmael (Genesis 16: 1-12 Bible Gateway 2013). God then healed Sarah's womb and gave her a son called Isaac. Abraham consulted with God about Sarah's distress, and with his blessing expelled Hagar and her son which went to live in the village of Mecca. Many generations later Mohammed a descendent of Ishmael is born in the same village which was now a city (Nigosian 2004, 16.).

From its beginning Muslim religion was not a religion of contemplation but a religion of action. Mohammed left clear that his mission was not just in the religion field, but also economical, political and military, making it impossible for Muslims to separate religion from secular or political affairs which is a common concept into the western world. The Islamic community is at once a religious and political community (Nigosian 2004, 17). Muslims cannot accept and even detest a separation of religion from the rest of human context.

The Muslim religion is also divided in many different denominations. They follow the same rules but what divide Shiite's and Sunni's (the two major groups) is politics. Since Mohamed had no male descendents a battle over his succession in prophet hood followed. Sunni's elected the

followers for Muhammad while Shiites believed that his son-in-law was the rightful heir of the prophet hood.

Mohamed's kingdom had a similar bellicose beginning as Israel had with Moses. The main differences were expansionism and isolation. Israel was an isolationist nation, not planning to conquer more land than what was necessary. Conversions into Judaism and intermarriage with other nations were not sought. Muslims on the other hand aimed at acquiring the most land which they could settle, letting all those who accepted the new religion and God be allowed to live and join them. Mohamed's plans were expansionist from the beginning, aiming at world conversion. Qur'an (2:193) - *"And fight them until persecution is no more, and religion be only for Allah.*

Qur'an (9:11) - *"But if they repent and establish worship and pay the poor-due, then are they your brethren in religion"*

The last statistical census from 2010 revealed that there are only 27,239 Muslim practitioners in Brazil corresponding to only 0,02% of the Brazilian Population

A report from the O Globo Newspaper (most famous Rio de Janeiro Daily newspaper) about the religious census in Brazil has revealed some interesting trends during the last years. In 1872, 99,7% of the residents were Catholic. From then onwards the Catholic Church's membership began a steady decline until the 1990's. After the 1990's the fall became much more accentuated. Brazil is a country which traditionally is laic, but has made an alliance with the Vatican in 2008 turning the Catholic Church into Brazil's official church.

There has been speculation about the reasons behind this move. Brazil is still the country with the largest Catholic population in the world, but the members have been declining each year. The Catholic Church pressed for a new "official status" believing that this new agreement would revert the "exodus trend", but in reality it has done nothing to improve the present situation, on the contrary from 2008 until 2013 the percentage of leavers has increased and at the moment they stand at 64,6% (IBGE statistics bureau 2010). The latest "move" by the Vatican has been to elect a Latin American Pope, but the effects of this choice are yet to be seen.

At the same time since the 1990's the number of Protestants in the country has doubled and stand now at 22,2%. The number of those without religion has also increased but more modestly and now amount at 8%. Other African religions such as Animism and Spiritualism remained steady at 2%. From 1990's till the year 2000 the percentage increase of evangelical people was an impressive 71,

1% (IBGE 2010) although the number of atheists and without religion is still modest it has increased 70, 2% since 1991.

The highest proportion of Catholics is above 40 years old, while the average age of neo-protestants is 27. Speculations about the reasons for such change are changes in society and in individuals themselves. Nowadays it's no longer shameful to declare yourself to be an Atheist or a member of another church than the catholic. Brazilians are traditionally spiritualistic most believing in God or some superior force, but it's the way to reach this force and its authority on earth which have changes in many people's minds.

The Pope is no longer regarded as the sole or legitimate representative of God on earth. The catholic rituals and worships are considered by youngster to be tedious and boring and this reflects on the old average age of members. A large amount of the youth not feeling very spiritual have quitted while those feeling spiritual but bored became attracted by Christian pop and rock music and bands, and vibrant colourful speeches by youth pastors.

2.2.4 Paganism in Muslim religion

The Arabic term Jahiliyya can be translated as paganism in English. That is the state of affairs in Arabia at the times of Mohammed. Men and Women forgot Allah and built their institutions human based supported by secular philosophies. In the state of Jahliyya secular systems such as capitalism and nationalism are used to dominate and the true and eternal religious law (sharia) is forgotten. Sharia is the only true authority in religious matters.

The fundamentalists compare the western behaviour and love for western costumes in Arab societies during the 50's and 60's as the same type of barbarism ruling in Mecca when Mohammed received his message. Sayyid Qutb, a radical thinker from the Muslim brotherhood, calls for the Jihad (holy war) comparing modern political rule to the barbarism at Mohammed's time. The perpetrators of 11th of September terrorism attacks built their mission as a raid on contemporary paganism along the lines of Mohammed in Arabia.

Muslim fundamentalists openly reject the concept of nationalism. Nationalism on the sense that a leader demands loyalty and sacrifice from the citizens in the name of a state of an ethnic group is compared by the fundamentalists to the tribalism of the Arabs during Mohammed's time and it is despised by them. Modern Muslim states such as Egypt or Turkey tried to build strong states based

on secular nationalism and the leaders of those states were exactly the enemies of fundamentalists who considered their rule as a mimic of colonial rule on the other hand there were no such contrasts between protestant fundamentalists and nationalism.

In Egyptian Muslim revolutionary Anwar Sadat's book he claims that a ruler who does not follow sharia law is an apostate and should be killed. He also stated that the reason behind the crumble of the ottoman Caliphate was the adoption of western law imposed by infidels and it is the duty of any believing Muslim to strive to change this situation. "There is no doubt that the idols of this world can only be made disappear through the power of the sword" for jihad is required by all Muslims and neglecting it has caused humiliation and division of the Muslims nowadays (Brekke, 110 2012.).

2.3 Summary of Chapter 2

Religion a very difficult word to define, Clifford Geertz attempts to create a definition which could be used in cross cultural studies of religion, Talal Asad criticizes Geertz definition by stating that is biased since protestant Christianity is imbedded in western culture and concludes that all definitions of religion should be abandoned. Strenski prefers to follow a middle path, believing that there is nothing wrong about the common sense understanding of what religion is but that we should not drop defining religion all together, and that the processes and reasoning behind religion are more important than its definition per se.

Brazil is one of the most multi-ethnically colonized countries in the world. The first Europeans to arrive were the Portuguese to "conquer" South America from the natives, bringing black slaves along with them, then latter were joined by other groups such as Europeans, Japanese, Jews and Arabs.

The rise of liberation Theology and exponential growth of Neo-Pentecostal Protestantism have established Brazil at the vanguard for helping rekindle academic interest in religion. Brazil is currently undergoing widespread transformation. In its economic, as well as the social-cultural life, Brazil has been experiencing massive upheavals which have helped to reshape its religion landscape. In the last 30 years religious life in Brazil has changed, not just because people are abandoning their traditional God and secularizing their life and values, but there is a high number of people adhering to new Gods or re-discovering their old Gods. Once a bastion of Roman

Catholicism, Brazil is home of some of the fastest growing religious movements and even home-grown new religions and spiritualities.

Christianity, Islamism and Judaism are religions which interconnect. All three of them believe in one God and have Adam, Noah and Abraham as founding fathers. Together they account for the largest religions in Europe in number of practitioners. From the perspective of monotheistic religions, God is the source of our morality and the basis for distinguishing good and evil, but faith seeking understanding is also important for as a religion tradition. This seeking involves thinking and struggling to clarify one's faith.

Judaism is a monotheistic religion older than 3,000 years and based on a covenant which the God of Israel also known as Yahweh or Elohim made with the Hebrew people (children of Israel). Although biblical narrative is not considered per se historical evidence, archaeological evidence reinforces much of the background described in the Bible. A great deal of detail about Abraham has been corroborated in biblical text.

God did not promise Israel the whole world, or even the whole Middle East, but only a small area extending from south Lebanon, down to the desert of Sinai in Egypt and from the Mediterranean Sea up till the west bank. Expansionism was then not only not recommended but undesirable not to contradict God's will. The larger a kingdom is, the more difficult it is also to defend and secure its borders with such a small population.

Christianity takes its name from Jesus Christ. His Greek title, *Christos*, means the "one favoured by God", Jesus, has also a meaning in Aramaic "God saves". With such an impressive combination of titles, it's no surprise that this man became one of the most known figures in Human history. Jesus Christ didn't consider himself as the founder of a new religion. He said to be the fulfiller of Judaic prophecies the messiah who would come from heaven to lead Israel into the path towards reunification with God father (Yahweh). Christians makes up 86, 8% Of the Brazilian population. Instead of bringing a message of destruction and condemnation, Christ brings a message of reconciliation and salvation and this is maybe the fundamental difference between the two religions.

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Mohammed (the prophet of Muslims) gave to God. Islam is the last made religion from the three main Abrahamic religions. From its beginning, Muslim religion was not a religion of contemplation but a religion of action. Mohammed left clear that his mission was not just in the religion field, but also economical, political and military, making it impossible for Muslims to separate religion from secular or political affairs which is a common concept into the western world. Mohamed's kingdom had a similar bellicose beginning as Israel had with Moses. The main differences were expansionism and isolationism.

Israel was an Isolationist nation, not planning to conquer more land than what was necessary. Conversions and intermarriage with other nations were not sought. Muslims on the other hand aimed at acquiring the most land which they could settle, letting all those who accepted the new religion and God be allowed to live and join them.

The last statistical census from 2010 revealed that there are only 27,239 Muslim practitioners in Brazil corresponding to only 0,02% of the Brazilian Population. Brazil is still the country with largest catholic population in the world, but the members have declining each year at the expense of a 61% increase in number of Protestants which now total 22% and also of those without religion 8%.

The fundamentalists compare the western behaviour and love for western costumes in Arab societies during the 50's and 60's as the same type of barbarism, radicals call for the Jihad (holy war) comparing modern political rule to the barbarism at Mohammed's time. Muslim fundamentalists openly reject the concept of nationalism. Secular nationalistic leaders such as those ruling Turkey or Egypt are considered declared enemies by fundamentalists who accuse them of mimicking western inspired colonial rule.

Anwar Sadat (Egyptian revolutionary) wrote a book where he states that any ruler who does not follow sharia is an apostate and should be killed and that the cause of the Ottoman Empire's fall was western law imposed by infidels. This last one is a pertinent accusation since democratic law allows nations to become independent if they so wish and this may have incentive some nations to split out from the Ottoman Empire.

3 Analysis of Brazilian news articles

Terrorism in Brazil

Brazil is, by official press channels, a country free of religious based terrorism. But the official webpage of Brazilian Senate alerts that this may change during the next 3 years. The international visibility which the World Soccer cup and Olympic Games will bring to Brazil may incentive Al Qaeda to act and try to take advantage to what they see as a “terrorist virgin territory”.

Professor Márcio Buzanelli, former director of the Brazilian Intelligence Agency remarks that easy air travels make terrorist attacks easy to happen anywhere, and Brazil must be watching close signs of threats and be prepared to give a suitable reply if necessary. “Nowadays the strategy of Al-Qaeda and other Terrorist organizations is to carry out numerous but little attacks” (Portal do Senado 2012.). On the “book Unmodern Men in the Modern world” The author Michael J Mazarr argues that Al Qaeda, which many believe to be the main terrorist organization in the world, represents only a declining, damaged, fraction of the larger terrorist trend (Mazarr 2007, 1.).

With this statement Brazilian politicians affirm that the country has been safe and free from Terrorism, but they do not completely dismiss the possibility of such attacks taking place, especially with the proximity of major international events which could give Al Qaeda great world visibility. The fact that Brazil has not dealt with terrorism before would make it an easier target since the police is not sufficiently prepared. The shift between large attacks as the ones against World Trade Centre to smaller attacks scattered around the globe makes them less costly and more difficult to track.

An article from São Paulo’s largest newspaper Folha de São Paulo published on 21st of September 2012 dealt with the protests around the Muslim world after the low budget video “The Innocence of Muslims” became know worldwide because YouTube and social medial websites. Some of these protests were so violent in nature that they opened discussions about what is the limit between freedom of expression and freedom of religion. In the United States many political leaders (such as Barack Obama) and journalists openly criticized the movie which portrayed Muslims with a bad image as unnecessary and promoting hate, but until what point self-censorship and regulation should be used to calm down religious anger?

On this long article the BBC collected statements from many analysts on this subject:

Ed Hussain, senior researcher of Middle East studies in the council of British foreign relations, considers himself Muslim and western. He says in his opinion these two elements are not necessarily opposite.

We live in an era where there is no longer the Catholic Church's control on everything which can be written or commented in public. In the past the heretics (those who opposed the catholic churches point of view) were killed while fighting for religion and expression's freedoms. Ed considers those as "sacrosanct" freedoms. It was the courage of those Protestants which permitted the creation of secular and plural western societies, allowing for the first time in history that a large amount of Jews and Muslims live side by side practicing their own religion.

The barbarity of Pogroms, witch hunting and the heretics being burned alive is finally over and my Muslim colleagues must understand this background. We can not suffocate all existing liberties with the excuse of protecting our religion. Of course I feel personally attacked when Prophet Muhammad is insulted. The western literature is full of negative portrays of Muslims calling them "Moors", "Turks" and "Mohammed followers". But at the same time Arab classic books are full of anti-Semitism as well as negation about the divinity of Jesus. Still it's important that we in the occident have been able to accommodate in a country people from different faiths or even those which have no religion.

This evolution cannot be reversed; self-censorship is an attempt to revert the wins achieved by past intellectuals, our ancestors. In the same way that Muslims have freedom in the occident, Christians and followers of other religions should have the same freedoms in the orient.

We Muslims have killed some of the greatest illuminists based on accusations of heresy motivated by a lack of freedom of thought. From the execution of Al-hallaj in Bagdad, Iraq, to the stoning of Ibn Arabi in Damascus, Syria, the banishment and exile of Bulleh Shahm in Punjab, history is full of such examples.

These great Muslims are martyrs for having defended the freedom of thought. As an occidental Muslim I want to defend these freedoms and secure them for our future generations.

Jane Kinninmont, senior researcher of Chatham House, is of the opinion that protests in many Muslim countries are only partly motivated by the short movie "The Innocence of Muslims", in

practice these manifestations reflect the rage of millions of people who accuse western governments of an anti-Islamic agenda. She believes that diplomats and governments from the western hemisphere should be more sensitive in the potential of offending others, but they cannot be responsible to protect the internet from potentially offensive material which could be of racist, religious or of other nature (Kinninmont 2012.).

It's not only about freedom of expression but the reality of technologies. Even in authoritarian countries is becoming more and more difficult to implement and keep censorship. Even though self-censorship on the west is becoming the norm with artists, writers and comedians becoming more careful of what they speak about Islam (sometimes for wrong reasons such as fear), this does not mean that they will be able to control the violent reactions of a radical minority. Still though in western countries the governments have been asking how come so many people believe in a "conspiracy theory" against Islam and how can it be so easy to mobilize masses to attack American embassies.

It's evident that anti-American protests are an easy and safe way to express grudges, many times local grudges, which end up being exploited by other groups with different interests. As an example, some activists argue that Yemenite security forces use the attacks against American embassies as a warning to the United States government against giving to the civilian populations their "dreamed" freedom of expression.

On the Middle East, colonialism is still very present. The Iraq war gives an enraged memory of how the US is seen as hypocrite by keeping close relationships with some Arab leaders while passing to the world a message that they fight for global democracy.

Malise Ruthven, author of the book, *Islam in the world*, says that if we discard the political opportunism of militants which killed the American ambassador in Libya, the salafist in Cairo, Hezbollah activists in Lebanon and the rebels of Taleban in Kabul, they all had something in common (Ruthven 2000.).

From one side they use films to mobilize sympathizers against the pro western governments and the United States; they also defend the millenary prohibition to draw the prophet Mohamed. There is a crucial difference though in publicly attacking the 2005 drawings of the prophet Mohamed in a Danish newspaper and the YouTube's film or in deconstructing the image of Mohamed utilizing

academic tools.

The book and TV program from British historian Tom Holland, raising doubts about the authenticity of “historical facts” related to the prophet received harsh criticism from Islamic academics but did not raise similar protests as the ones seen in Benghazi or Kabul.

Insulting the prophet could be compared with “hate speech” or racism since the image of the prophet is sacred for Muslims, but challenging myths is another story, it’s a thing which critics of other religions have been doing since the illuminist in the 18th century. It would be extremely wrong a law that protects Muslims from this process because critical engagement in science, religion and politics is a necessary pre-condition for human evolution in the globalized contemporary world.

Julian York, activist for human rights and director of the International freedom of expression, comments that when a discourse leads to violence its always tempting the idea of self-censorship. We live in a globalized world where a declaration made in New York can cause impact in Cairo Egypt and vice versa, this way a dose of sensibility is good, especially when talking about minorities in confrontation. But not always the effects of the “politically correct” are beneficial as they could lead to more censorship. Today it may be a problem to insult the prophet and tomorrow it may be also a problem to criticize a dictator. No group should have special treatment over another. In the United States, where the movie was produced, intolerance discourse is not considered a crime.

Even though freedom of expression can open a precedent for hate speech, it also allows that such opinions once made public can be denounced and criticized. It’s a self-managing system. For this reason I believe that the best answer to intolerance is debate and discussion, this is the only way to have a more pluralistic society.

Elmar Brok who is president of the foreign affairs committee and a German member of parliament, declares that the movie was repulsive and that freedom of opinion ends when people start to disseminate hate between nations and religions. But at the same time violence and blood shed can never be accepted. Europe is proud of freedom of opinion and religion which anchor in the constitutions of our countries and the European Human Rights Treaty (Brok 2012.).

Not everything permitted should be made and we know that it's not possible to stop the spread of this type of content in the internet era in which we live. We should work to reduce religious prejudice, but this can only be achieved through education and example. Reducing prejudice and increasing tolerance should be a main objective in both sides, both in the western and Muslim worlds. Christian minorities should feel safe and free in the Muslim countries, the same way in which Muslims can be accepted in Christian countries. "We will never have world peace if at first we don't have peace among religions". This is one of the main ideals expressed by Elmar Brok during his interview for the Folha de São Paulo (Brok 2012.).

These comments coming from a German member of parliament may seem naïve at first because although well intentioned, they show a lack in understanding of Muslim culture and how Muslim countries are governed. It's not plausible to implement "western values" such as democracy, tolerance and harmonically co-existence of religions in the Muslim world. Sharia is a very restrictive law in respect of tolerance and war, violence and misunderstandings occur even among fellow "Muslim brothers" members of opposing sects such as the Shia and Sunni in Iraq.

What degree of acceptance to expect then towards religions which may sound heretic by Muslim ears such as Christianity which defies basic Koranic principles such as that Allah had never had a son and that no man can claim divine status such as that of Allah Qur'an (6:101). Recent negative developments during the Arab spring when many dictator held countries of the Muslim world became "overnight democracies", show that although not impossible it is very difficult to change a system of government which has been used during centuries in that region.

From these testimonies we can conclude that none of the interviewees were happy with nor supported a video offensive to another religion, but all of them defended at some level the freedom of expression as a corner stone in western societies. Freedom of expression can seem ruthless as it gives voice to hateful people and hate speech, but at the same time it can give voice to those opposing hate.

The most important of all is to be able to resolve the problems without the use of violence. Maybe westerners are more prone to debating and finding a common ground over disputes with opposing groups because of their long experience with democratic governments. In modern democracies those who preach hate are usually looked down on by the majority and become minorities in the political system. In the Muslim world on the other hand, the governmental experience has been for a

long time of the silencing minorities and forcing respect and image adoration of leaders.

It's not a surprise that most of the Muslims who defend freedom of expression and dialogue are also those raised or living in the western world. Respect and equality cannot be obtained by either side without both sides accepting that the other religion and society are allowed to exist. We are sometimes too paternalistic in the occident by saying, "those poor souls in Iraq, do not know what freedom is", "how happy and free women live in the west".

But is this really true? How about if they would come to the west as many immigrant families do, and feel completely shocked by how western teenagers behave in partying, drinking and having sexual freedoms to the point that they decide that the best for their children is to be send back to their home country for a re-Islamization and arranged marriage with fellow country men? Are we trying to impose our values on those who are not interested in them? This is a very important issue to debate, not all humans think and want the same things.

The most interesting about this article was that it interviewed a wide range, from Muslim culture specialists to German parliamentarians. Those people from such different backgrounds shared many things in common as well as many different points of view. Ed Husein, a liberal Muslim, was in favour of freedom of expression and of being able to make parodies out of not Muslim but every religion (Hussein 2012.).

It's interesting when we compare his easy going opinion with that of Elmar Brok, German representative of foreign affairs. Brok explicitly condemned the video. He believes that freedom of opinion ends when someone begins to stimulate hate between religions, but at the same time he condemns the violence in the protests. He emphasizes and repeats the word freedom by stating that Europe is proud for its freedom of expression and freedom of religion which are foundation of the European countries treaties. Brok among others claim that minorities should be protected be those Muslims in Europe or Christians in Islamic countries (Brok 2012.).

The video *The innocence of Muslims* examines some aspects of Islamic doctrine with satirical and sometimes offensive remarks, but even scholars nowadays who seriously study and exam problems or reinterpretations of the Koran use pseudonyms and avoid showing their faces during interviews in fear of being considered enemies of Islam. Trying to affirm that the Koran (believed by Muslims to be the word of god) could be the product of a particular set of historical or cultural experiences

by those living during these times is considered by the more radicals as a direct attack against Islam (Cooper 2004, 191.). All interviewees are moderate and the final message of this article was the importance of tolerance, peace and understanding from people of different religious backgrounds.

No one is a terrorist

An article originally from the Huffington Post and translated and printed in Rio de Janeiro is criticizing Brazilian classification of terrorism and terrorists. Khaled Hussein is a São Paulo resident which allegedly works for Al Qaeda but this “doesn’t mean he is a terrorist”. In fact “no one” in Brazil is considered a terrorist.

The reporter writes that Brazil has not adopted any anti-terror laws which are a source of concern in times when terrorism has become a global concern and especially close to the 2014 soccer world cup and 2016 Olympics which will both be hosted by Brazil. In a secret cable which has been released by WikiLeaks the U.S. deputy chief in Brasilia says that officially Brazil has no terrorists living inside its borders but in reality several Islamic groups with connections to extremists have branches in Brazil and are suspected of organizing terrorism financing activities.

One of the aspects which may be behind the resistance of Brazil to adopt such laws is the memories from the dictatorship rule during the 70’s and 80’s. Law Professor Kim Scheppele who is specialized in Global War on terrorism, comments that several countries in Latin America suffered civil wars on that time and they were torn in pieces fighting terrorist organizations, and once the democratic rule was restored they vowed themselves to never pass through that again.

In Brazil the actual president, and two immediate ex presidents were tortured, imprisoned or exiled by the dictatorship government leaving a lack of political will to fight terrorism. Other cables from WikiLeaks reveal that Brazil does not consider Hamas, Hezbollah or the armed forces of Colombia terrorist organizations.

Paraguay, Uruguay and Argentina have adopted soft anti-terror laws mostly focused on money laundering to avoid being listed on the Financial System’s black list. But so far only one suspect living in Argentina was prosecuted under this law.

One famous case is that of Ali, a Lebanese born residing in Brazil. In 2009 the FBI contacted the Brazilian Federal Police about Ali. At first he seemed to have a quiet life, running an internet café to support his wife and daughter. But he was found to be suspicious of association with terrorist groups. He was broadcasting anti-American content over a password protected website told Federal prosecutor Ana Leticia (Narayana 2010.).

Ali was arrested under hate speech charges and held for 21 days, after which he was released since he wasn't considered to be a big risk. Later that year the chief of Brazilian Federal Police's Intelligence concluded that Ali was the "global head" of the Jihad media battalion and has supported terrorist groups through propaganda, logistics and recruitment.

Nowadays the government still denies the presence of terrorists in the country.

Ironically the strong winning bid that Brazil placed in 2009 for hosting the Olympics was based on the image of a country untouched and safe from terrorism.

We can easily notice the different definitions of what a terrorist organization is between the American and Brazilian governments. The revised National Strategy for Combating Terrorism from U.S. government from 2006 states that radical Islamists are united by a common vision, a common set of ideas about the nature and destiny of the world and a common goal ushering in totalitarian rule.

Terrorists exploit Islam to serve a violent political vision fuelled by a radical ideology and a false belief that the United States is the cause of most problems affecting Muslims today. The enemies seek to expel western power and influence from the Muslim world and establish regimes that rule in accordance with a violent and intolerant distortion of Islam (Mazarr 2007, 4.).

Many groups which are traditionally classified as terrorist organizations by America do not receive the same classification by the Brazilian government. Brazilians, Portuguese and other Latin people have a tendency to sympathize for the "underdog", or the groups which seem weaker and most disfavoured such as "Palestinian independence fighting groups" antagonist to Israel or the armed forces of Colombia facing the Colombia Governmental forces.

Behind this attitude is the history of Brazil, during the 1970's and 80's the country suffered political ideology wars such as the one's going on around the Globe at the time in Vietnam or Africa. Brazil

was divided between sympathizers of Capitalism (military) and Communism (most artists and teachers). Afraid that there would surge a new and much larger Cuba in the South American continent, the U.S decided to support military coup d'état's in the region. Many communist outspoken persons were imprisoned, exiled or killed, amongst which the current left wing Brazilian President Dilma Rousseff. The article above also makes ironies between strategic American alliances in the Arabian Peninsula. While some dictators which do not support the United States influence in the region are seen as undesirable and evil, others such as the Saudi rulers are pictured as "strong allies" of America.

Another cable leaked by the wiki leaks and published by the International Business Times, says that US ambassador in Brazil Clifford Sobel was protesting against the attitude of Brazilian police which arrested some individuals linked to terrorism but charged them on a variety of non terrorist crimes to avoid attract attention of the media and higher governmental officers.

Some of these charges have been sales of narcotics and people smuggling. Brazilian minister of intelligence Jose Amado was quoted from the same message in 2005 as having asked moderate second generation Arabs to keep an eye on fellow Arabs who may be influenced by extremist and terrorist groups. He emphasised that it was under their own interest that the entire Arab community in the country is not brought under the radar.

A cable of 2009 shows two different discourses by Minister Lisa Kubiske, one where the country denies the presence of any terrorists in the country and another where there are ongoing real operations by the police to counter terrorists. At the same year the minister of foreign relations did admit for the first time those terrorists could become interested in Brazil because of the upcoming Olympics in 2016. At the present moment Brazil official's position is to deny the existence of any counter-terrorist operations (Narayana 2010.).

This shows a possible cover up operation committed by the Brazilian government to pass a national and international image that the country is freer of terrorism than it really is. The year of 2005 was especially sensitive for Brazilian image abroad as it announced in 2006 its candidacy for hosting the world cup of football.

Jewish-Arab living in Brazil

On the Article from Agencia Brasil (news agency), professor of Contemporary history Francisco Carlos Teixeira, lecturer at the Federal University of Rio de Janeiro, comments about Brazilian participation in the Conference for Peace in the Middle East which was going to take place in the United States. He says that Brazil could have a significant role at the conference for being an example of a country where the coexistence of Arabs and Jews is pacific.

The conference convoked by the president Bush of the United States in the city of Annapolis aimed at restart the negotiations process which has been paralyzed for several years since the last discussion of both parties in Camp David. There will be delegations from 50 countries participating on the conference. “The Brazilian contribution must be in first place to show the possibilities of peaceful co-habitation of Arabs and Jews such as it happens in our territory” says Teixeira (Teixeira 2012.).

But he evaluates as not very probable that the Brazilian diplomacy will have an active role on the political aspect. “Maybe in the future if Israel accepts peace keeping troops, Brazil could be called to participate in these troops”. The UFRJ professor orientates that Brazil could give important technical contributions to help the Palestinian community. Above all the most central question would be a technical mission helping in questions of agriculture, sanitation, formation of teachers, etc”.

One of the difficulties in finding an agreement is that at the moment neither the United States, Israel or even the Palestine Authority does not acknowledge Hamas as part of these negotiations. On the same way this group does not show interest in participate in direct negotiations with Israel. Hamas is a Palestine political organization rival to the group Fatah led by the president Mahmoud Abbas. In June of this year it took control of the Gaza Strip and expelled the government of the Palestine National Authority which controls the West Bank.

The professor of UFRJ believes that the main barriers in negotiations between Israel and Palestinians are: The return of political refugees expelled during the first Israel-Arab conflict of 1948, the withdraw of the Israeli troops from the west bank, and the establishment of an independent Palestine state with the same borders anterior to the Israel occupation of 1967 and the economical viability of this future state will probably not be negotiated in Annapolis.

After this conference went through no big progress was made. Even the prediction from the professor that maybe Israel would agree to give away the ancient part of Jerusalem did not materialize. This conflict has been going on since Israel has been made into an independent state with the return of Jewish Diaspora from Europe. Although Israel has withdrawn from the Gaza strip, the rockets being fired from that area have not ended. If concessions were made on the return of the refugees it's estimated that 1 million refugees and their descendents would return to The Palestinian territories. This is quite an impressive amount of people and could become a humanitarian/security issue for Israel and its 8 million inhabitants to deal with.

The situation at the moment in Jerusalem is that there is a relatively freedom of religion as Christians, Jews and Arabs are allowed to visit the holy sites located in east Jerusalem. If that part of the city was given away to Palestine's, there should be a guarantee that freedom of religion would still be allowed in the city, as opposing to what happens for example in Mecca where only Muslims are allowed to visit (Teixeira 2012.).

Alexandre Garcia: Brazil has tradition of exemplar coexistence between Muslims and Jews

Alexandre Garcia is one of the top journalists and commentators for the Brazilian newspaper and Television Channel Globo. For the Journalist, the country has many motives to participate in the effort that the United Nations is leading to promote a cease fire on the Gaza Strip. He states that Brazil has a tradition in participating on the separation of Israel and Egypt during the crisis of 1956(Garcia 2012.).

It's the so called Suez battalion which was sent there. This battalion recruited people from Rio de Janeiro, Minas Gerais, São Paulo and many other Brazilian states. We sent soldiers to the Gaza strip during 10 years and separated Israel and Egypt until 1967 when the seven day war began. The United Nations then ordered withdraw of troops.

Brazil has internal tradition of exemplar pacific coexistence between Muslims and Jews. We are also present with Brazilian troops on the Gaza strip and in Israel. Brazil has many motives to participate of the joint effort that the United Nations is leading; it is fair that Brazil participates, concludes the journalist (Garcia 2012.).

There are several other articles in the internet which deal with the same subject of peaceful religious coexistence in Brazil, but to not become repetitive, I will finish this subject of my thesis here by concluding that, Brazilians believe that there is a peaceful coexistence of religions in the Brazilian territory and that this example could be followed as an inspiration to reduce religious tension in countries where these conflicts have not yet escalated.

Jornada Mundial da Juventude (World Youth's Journey)

World Youth's Journey is a mega event created by the Pope in the 1980's which consists of a meeting of millions of catholic youngsters from all countries where Catholicism is present. During the event masses, prayer meetings, preaching and shows take place in different languages. On the last event in Madrid 2011, there were over 3 million youngsters. The journey was first meant for catholic youngsters, but with an open invitation to all other religions and denominations.

The Catholic Church is the largest church in Brazil and is also the most active in the ecumenical movement which preaches the acceptance and tolerance of other religions movements. During the papacy of John Paul II even ecumenical ceremonies took place with other churches such as protestant, orthodox and Buddhist.

A news report from BBCBrasil 24th of May comments about the next World Youth's Journey to take place in Brazil. The Catholic Church is expecting at least 2, 5 million youngsters in Rio de Janeiro in the end of July 2013. Thais Mello, who is protestant, is going to host 7 catholic pilgrims at her home. Excited about the movement Muslim, Jewish and catholic youngsters will organize a parallel ecumenical meeting two days before the Journey starts to foster the dialog between different religions. The idea to host pilgrims from another religion came to Thais when she participated in a volunteer work and was hosted by a catholic family. She says she was very welcomed and the experience was great. She says there are differences among all religions but we shouldn't focus on that, we should focus on God and continue to do his work (Quero 2013.).

150 Muslim, Jewish and Christian youngsters have signed up for the inter-religious meetings which will take place at Rio de Janeiro's Catholic University. There will be speeches from youth leaders of each religion and exhibition of ceremonial objects from each religion. The organizers of the meeting are the Inter-religious Youth of Rio de Janeiro group, consisted of youngsters from the three main Abrahamic religions. "We have many more things in common than disagreements".

Even when we have disagreements doesn't imply that the person who believes different is inferior or superior to I, s/he only sees things and believes in a different way and must be respected, says Fernando Celino, a Brazilian Muslim and one of the organizers of the event. Coordinator of the Jewish institution Hillel, Tamar Nigri Prais affirms that there is no sense in posing resistance from any of the religions to the inter-religion dialog. By living together and exchanging ideas we can see more clearly what the religions have in common, the best is mutual respect between them(Quero 2013.).

This article summarizes the thoughts of the general Brazilian population. Extremism is a new term which wasn't heard about in the country before September 11th. The first Brazilian Muslims who have migrated to Brazil as far as 200 years ago, have lost contact with their motherlands, adopted the language and costumes of their new host country and are not involved in extremism activities. Religious terrorism is a quite new concept to the country and if there is anyone running risk of radicalization are newly arrivals.

Weinberg explains on his book the causes of ethnic conflict as being discrimination against an ethnic minority which causes that minority to form grievance overtime and finally mobilize. Finally mobilized ethnic groups are more likely to take part in ethnic conflict in the form of protest and rebellion. Specific types of discrimination can be political, cultural or economic. This model is also called the basic minorities at risk model by Gurr (Weinberg 2004, 122.).

Muslim minorities in Brazil have not mobilized yet in the ways seen in Europe which in turn makes the local population to believe this is not a "Brazilian problem", one reason as explained above maybe their lost of contact with their forefathers homeland, and the other possible reason could also be their smaller numbers as a minority or less discrimination perceived by them from the Brazilian Catholic majority.

Possible Terrorist Expansion to South America

A report from Folha de São Paulo (the largest newspaper in the most populous Brazilian state) has headlines that the first Brazilian citizen has been nominated a Shia mullah. In 11 of March 2003 in a ceremony which took place at the Mosque/ school Khomeini, Rodrigo Jalloul received a white turban which is the symbol of his sage skills in Islamic religion. He received also the title of

“Hojatoleslam” which is the first step towards the ladder to become an Ayatollah. Originally a catholic, he converted to Islam in 2004 and received a scholarship to study in Iran two years latter. In 2010, one of the main political magazines in Brazil the *Veja* magazine appointed Jalloul as part of the Iranian plan to indoctrinate Brazilians with intention to plant a terrorist cell in South America.

He denies all accusations saying that his only intention is to deepen his knowledge of the Shia Muslim doctrine. Rodrigo’s next step is to complete his specialization studies in Qom before coming back to Brazil in 2015. Jalloul says that he wants to increase the Brazilian’s knowledge of Islam. He wants to combat against the salafist Muslim doctrine which is a popular Muslim doctrine preached in Brazilian Mosques and finally he also wants to help ending the negative image of Islam in Brazil (Adghirni 2013.).

Freedom of religion is one of the main pillars included in the Brazilian constitution. Anyone has the right to convert to whichever religion he or she wants. Being a Muslim is not a problem, but the problem is being accused by a respectable political magazine of being manipulated by a dictatorial regime. It is possible that Rodrigo has been innocent and unaware of any secondary intentions by the Iranian regime, but at least at some point he may have wondered why has a foreign country, which has been short in cash due to international sanctions, paid for all his expenses during his religious studies abroad? Would it be charity or something else?

The *Apublica* Independent Journalism blog comments on a new law proposal called PL 728/2011 presented to the Brazilian Senate. This law creates 8 new felonies which were not present on the Brazilian penal code such as “violation of informatics systems”, “illegal sales of event tickets” and terrorism. The justification behind this “world cup law” was that it would “guarantee safety” during the games.

In the law proposal terrorism is defined as the act of provoking general terror or panic by the means of offense to the physical integrity or personal freedom deprivation, for ideological, religious, political, racial, ethnic or xenophobic motivations, with a 15 to 30 year confinement penalty. Martin Sampaio says this is the most dangerous article as it doesn’t give exact definitions of the term. On the way as it is stated in the law, whichever manifestation, protest, individual or collective act can be understood as terrorism (Dip 2012.).

This will be a blank check in the hands of the state.

Documents revealed by wiki leaks showed pressure by the United States that Brazil would create a “terrorism law” especially to secure the mega events. On the report by Lisa Kubiske (counsellor of the American Embassy in Brasilia, sent to the United States on 24th of December 2010, the diplomat shows her preoccupations about the declarations of Vera Alvarez (chief of the general coordination of Sports exchange and cooperation of Itamaraty, because the Brazilian admits that “terrorists could attack Brazil because of the Olympics, an uncommon declaration of a government which publicly states that there is no terrorism in the country(Narayana 2010.).

Bankers have also pressured the state in creating an antiterrorism law for quite some time. In 2010, the lack of specific terrorism legislation was the congress’ main focus about money laundering and financing of extremist groups organized by the Brazilian Banking Federation (Febraban) in São Paulo. This could cost Brazil its membership in the International Financial Act Group (Gafi) international organization which acts to prevent this type of crimes.

We can see again from this news that the Brazilian government has been “two-faced” in the sense that publicly announces that there are no terrorist activities in the country but internally causes alarm by admitting a strong possibility of terrorist acts. This law proposal needs to be reviewed to make a clear distinction between pacific protests and manifestations and disturbances and terrorism.

Exclusive Documents of CIA, FBI and Federal Police show how the Islamic Terrorist net acts in Brazil.

This news article by Veja Magazine from 2011 is making strong claims about terrorism being alive and flourishing in the country. Khaled Hussain’s life which has been mentioned in the previous article “ No One is a Terrorist” is described with more detail, on the way how he obtained a Visa to live in Brazil (through marriage and his children) and his double life working in a Lan house (Internet café) and also collaborating with terrorist organizations.

He coordinates extremists in seventeen countries, giving logistic support to Al Qaeda operations. With Nickname “The Prince”, Ali has been followed for four months, by the federal police until being put to jail in 2009. The police found messages in his computer which were sent to the United States inciting hate towards Blacks and Jews. He was indicted for racial hate, incitement to murder

and conspiracy but escaped from the terrorism accusations because the Brazilian penal code does not provide for such offense.

Ali was 21 days in jail, but was freed because federal prosecutors did not report him to the Justice. This increased divergences between the American and Brazilian governments. The *Veja* magazine claims to have had access to the federal police's reports about terrorism in Brazil, besides Hussain and Ali, twenty militants of Al Qaeda, Hezbollah, Hamas and other groups, use Brazil as a hiding place, logistics centre, financial gathering and terrorist acts' planning hub.

The magazine staff also obtained the exchanged reports between the governments of Brazil and United States. These reports allowed *Veja* to locate Ali and four other extremists. They live in Brazil as common citizens. Even being the authors of the report, The Federal Police assumes ambiguous behaviour when commenting their findings affirming that "they do not label persons or groups which can in some way act with terrorist inspirations".

This dubious and incoherent speech not only facilitates the spreading of extremist organizations in Brazil, it creates great risks for the immediate future. Weinberg and Pedahzur describe Al Qaeda as a new category of fundamentalism. While traditional fundamentalists normally limit their aspirations to control one country, Al Qaeda has Global ambitions. They actively attempt to spread their doctrine across borders, fight what they consider to be their global enemies and consist of citizens of multiple states who are likely to be active in an even larger number of states (Weinberg and Pedahzur 2004, 120.).

Brazil tries to be very impartial when the subject is terrorism but impartiality can sometimes backfire because the general public may interpret it as an attempt to protect terrorists. There may be several reasons from this stance. The first is that Brazil wants to keep the image which helped the country to win the right to organize the World Cup and the Olympic Games "a country free of terrorism".

The second reason maybe more personal, during the dictatorship period in Brazil during the 70's there were leftist groups organizing a coup d'état to overthrow the Brazilian government and implement a Communist dictatorship in the country. Even the current Brazilian president Dilma Rousseff, is accused by the retired colonel Carlos Ustra to have been a leader in one of those groups.

If Dilma's group has been labelled a terrorist on the past, she may be less willing to label other groups as terrorist. The clandestine communist organizations which colonel Ustra mentioned were labourer's politic (Polop) National liberation command (colina) and Palmares Armed Revolutionary guard (VAR- Palmares) dedicated to combat the military dictatorship. Arrested and condemned for "subversion", she spent three years in the Tiradentes presidium in São Paulo.

Egypt, Heading towards a Holy War

Egypt is a country of Muslim majority which has been governed with authoritarianism throughout the ages. Discounting the period of colonialism, Egypt has always been governed by a Pharaoh or a dictator. Not a long time ago, the last dictator Hosny Mubarak was deposed by what has been called "the Arab spring", or more precisely the struggle for peoples of the Muslim world for western democracy. But were they really aiming for a western style government, and if so, were they sufficiently prepared for this revolution?

The first Egyptian elections gave the rise to Morsi, who was the first Egyptian leader elected by direct vote and everything pointed at a triumph of democracy in the country. This lasted for a short while until Morsi tried to forcibly acquire more powers to him and transform himself into what the press called a "modern Pharaoh". At the same time Islamic law was cherished and the women were forced into leaving schools and covering up themselves.

Religious minorities such as the Christian Copt began to complain of persecution and lack of rights and when the laicism of the state was put into check, the army decided to intervene by removing Morsi from power. The situation which we have now and is well depicted by the BBC report of 9th of July is of complete chaos and danger. Women are afraid to walk in the streets as many have been raped by mobs of youngsters, even foreign female reporters.

The Muslim brotherhood accuse the army of robbing their revolution with tanks while the army is accusing the brotherhood of being passive or even incentive the collective rapes to portray the army as unable to protect the population. The reporter comments that Egypt (which is one of the largest countries of the Muslim world) has survived worse crisis such as the assassination of its president in 1981, and massacre of foreign tourists in the hotel Luxor in 1997, but it's true that the seeds of a

potential holy war are being planted (Cooley 2002, 155.).

Young men are seeing using martyr clothing as if they would be preparing to sacrifice themselves against the military “enemy of Islam”. Those threats though will only become real when the rhetoric turns into violent actions. One other aspect of concern is smuggling of weapons from Libya into Egypt. Those weapons were used by rebels to overthrow the Kaddafi’s regime and are now being placed in the hands of young Egyptians elevating the tension in the country.

Extremists are planning an expulsion of the 10% of Coptic Christians in the same way that Iraqi Christians were expelled from Iraq in the past. Many Muslims accuse the Coptic of being behind the plot that took Morsi out of power, even that it was an act committed by military.

Another concern is that the frustration which can come upon Egyptians in believing that democracy will not work for them and starting to agree with Al Qaeda which claims that democracy is not for the Muslim world, and is a western invention.

A report on the same subject by Diário Digital from 7th of July declares that the protests have radicalized and the radicals are threatening to reinstate deposed president Morsi by force, because their democratic rights have been disrespected. The Nobel peace prize winner El Baradei was briefly nominated as Morsi’s successor, but he failed to receive acceptance of all parties.

The last aspect this news deals with is the economic crisis. tourism which is the most important font of resources to the government has fallen drastically, unemployment and criminality have soared there is a massive brain drain, as the most educated and well of migrate to Britain, Canada and other countries taking away with them human and capital power. The government begins to run out of money.

The inability of Morsi to deal with these issues has contributed to his fall and will be a problem inherited by his successor whoever he will be. The European Union and United States are having a hard time in deciding where to position themselves on this issue since they supported the deposition of the dictator Mubarak, and the democratic elections, but now are faced with a democratic elected president who became as a dictator like figure by devouring power, on the same way Adolf Hitler did in Germany during the 1930’s. The combination of economic fall, political frustration and general desperation is fertile ground for extremists who are searching to recruit followers.

Sectarian Violence

BBC Brazil from 7th of April 2013 brings a story about Sectarian violence in Egypt. One person died and 60 were injured when religious conflicts initiated after the funeral of Coptic Christians. The funeral of four Coptic Christians murdered in an episode of violence of last Thursday, took place in the cathedral of Saint Mark. Other Coptic which participated of the ceremony shouted words of order against the Egyptian president Mohamed Morsi who is Muslim.

Witnesses say that the violence started when locals attacked the Coptic with stones and Molotov cocktails as they exit the cathedral. The Coptic then answered with stones. The police tried to stop the violence with gas bombs. The Egyptian state news agency claims that confrontations between Coptic and Muslims are happening quite often in the area around the cathedral.

The Pope Tawadros 2nd, chief of the Coptic Church, asked for calm e maintenance of the national unity. He is on a meeting this Sunday with governmental representatives. The 10% Coptic Egyptian minority accuse the government of not taking measures to protect them after the fall of Hosni Mubarak in 2011(Tawadros 2013.).

The police declared that five deaths of four Coptic and one Muslim happened the last Saturday in Khosous (15 km north of Cairo) after symbols were draw on the walls of an Islamic Institute. The offense evolved into a fight and lastly an armed conflict between Coptic and Muslims. Shops belonging to Christians were attacked. The violence continued on Sunday with youngsters confronting the police on the streets. While this was taking place, the main organ of Egyptian justice solicited that the chief prosecutor nominated by Morsi leave his position.

Continuing on the Egyptian news, Folha de São Paulo has a report from the 3rd of this month from the new Al Qaeda commander and leader Ayman al Zawahiri. The leader pledges Egyptian Islamite's to abandon the way to democracy accusing the USA and Egyptian Christians to be behind the deposition of Mohammed Mursi on last July.

In an audio record (frequent used by the Islamists), Zawahiri, said to the followers of Mursi that legitimacy is not in elections or democracy, but in the Sharia. "The crusaders, laic, pro-American army, supporters of Hosni Mubarak worked with the Gulf's money, and the American plans to put down Mohammed Mursi's government. He accused the Christians and Pope Theodorus from the

Copt church to depose Mursi and try to establish a “Copt state in south Egypt” (Zawahiri 2013.).

Zawahiri, who is also an Egyptian, criticized the Islamists who formed political parties in Egypt, affirming that Sharia does not estipulate the choice of a Laic and Nationalist President. During his pronunciation Zawahiri attacked also liberal politicians such as ElBaradei or Hamdin Sabahi or Amre Moussa. These leaders all form the coalition called “National Salvation Front” which opposed the Islamists and had a prominent role in the protests which lead to the military coup d’état that deposed Mursi (Zawahiri 2013.).

The recording followed a declaration by secretary of state John Kerry that the Egyptian Army didn’t take control of the country by deposing Mursi; they just restored democracy (Kerry 2013.). Al Zawahiri declaration followed a world alert for all American citizens, because of a non specified threat by Al Qaeda which made many American embassies close in the Middle East.

This is a very interesting piece of news which exposes to us the complex situation Egypt now passes through where laics, military, Islamists, extremists, Christian minorities are all involved in the dispute of power. Once Osama Bin Laden was killed by US special troops, many believed that Al Qaeda was a “weak dying” organization, but its latest actions such as freeing terrorists from Arabian prisons and strong political declarations about different Middle East countries show that Al Qaeda is not lacking leadership or courage to act.

Zawahiri lacks evidence in accusing the Egyptian minority of attempting to create a Christian state, but its true that ever since Mursi, an Islamist president has assumed power; the Copt minority has felt a political pressure against them that was not so evident during the Mubarak’s government. Barry cooper explains on his book *New Political Religions, or an Analysis of Modern Terrorism*, that there is a fundamental difference between Christianity and Islamism.

Although Christianity was born with existing political order ruled by Rome it did not conflict with this order, separating clearly what belonged to Cesar and what belonged to God. Islamism in order hand has been born in an era without any centralized political rule, its prophets were not only responsible for religious law but also political rule, and for this reason Muslims from the Middle East still cannot find a way to separate the two (Cooper 2004, 79.).

On the contrary, Egyptian women were complaining about less freedom and more pressure on following Islamic dressing code during Mursi's government. When Mursi was deposed, rapes raised over 100% in Egypt, while most of the accused rapists were supporters of the Muslim brotherhood attempting to create chaos and accuse the military of not being able to maintain peace and security in the country.

Not to criticize John Kerry, his declarations show how volatile US support is on the Middle East. At first Americans supported a spread of elections and democracy in Arabic countries, but this support ends when the new elected governments are not in accordance with American views. Saudi Arabia for example never has their Autocratic monarchy type of government contested since they are US allies. Elections are not synonym of a fair government as looking back in history; Adolf Hitler also rose into power through elections.

Buddhism vs. Muslim conflicts

One report by BBC Brazil shows an interesting episode of radical Buddhists attacking Muslims in Sri Lanka. This report from 25th of March shows monks from a religion which is very often stereotyped as peaceful, accusing the Muslim minority of trying to convert Buddhists to Islamism and erratically building of mosques.

The problems against the 9% Muslim minority started after the Sri Lankan army defeated the separatist group Tamil Tigers. Activists say that with the feeling of triumph against the Tamils, the government stimulated attacks against the minority. There have been cases of Muslim children being discriminated in schools and attacks against mosques. The number of anti-Muslim websites in the country has also grown; on the other hand the Muslim clerics reject all the accusations against them.

This news show that although nowadays Muslim terrorism has dominated the news stage because of the popularity of Al Qaeda, Hezbollah and other terrorist organizations, Muslims can be also the oppressed ones in some countries and situations. I personally would never expect Buddhists which in Brazil are always portrayed as calm, peaceful and friendly people, to "terrorize" other religious groups.

Pope Pleas for Ending of Attacks between Muslims and Christians

On beginning of August, immediately after an official visit to Brazil, the Pope Francis has pleaded for mutual respect and an end of attacks between Christian and Islamists. The letter was sent a few days before the Aid-al-Fitr party which marks the end of the Ramadan. In the letter he asks for mutual respect and avoidance of unjustified critics and defamations between these two religious groups. “We are called to respect other religions, their teachings, symbols and values, and for this reason we also respect their religious leaders and places of worship”. “We are called to respect each person, primarily their lives, and physical integrity, their ethnic and cultural identities and political views” (Francis 2013.).

Francis refers to verbal and physical attacks between Christians and Muslims in diverse countries around the world. During the last years, many catholic churches have been put on fire and bombed in Nigeria by the radical Muslim group Boko Haram. On the other side, Mosques have been vandalized by extreme right groups in many European countries. Both sides are accused of attacking believers and spreading messages and caricatures against each other’s religions.

For the Pope, attacks are painful and must be corrected with the aid of family, school, religious education, and media. He reminds that his name was inspired by Saint Francis of Assisi, who in 1219 crossed the fifth crusade’s battle line for an audience with the sultan Al-Malik-Al-Kâmil (Francis 2013.).

The relations between Islam and Christianity were damaged in 2006 after the last Pope Benedictus 16, made declarations which seemed to associate Islam with violence. The imam from the major Egyptian Mosque of Al Azhar, Ahmed Al-Tayeb has declared that they didn’t have a problem with the Vatican, but they had a problem with the last Pope and that now the doors of Al Azhar are open for dialogue.

Dialog has not been always present in Islamic history as Cooper wrote on his book. Political conflicts between the Shia and Sunni which disagreed on who should be the successor of Mohamed and lead Islam are still very vivid today in Iraqi civil conflicts, a sect from that time called Kharijites emphasized the importance of religious purity and of Jihad to be waged against all those who disagreed with them(Cooper 2004, 81.).

It is very good to see Christian and Islamic leaders willing to dialog, but I hope this is not just rhetoric and that they could build a real partnership for peace. Another aspect which called my attention on this peace of news was the insinuation that Fascists (extreme right) would somehow be representatives of Christianity. The extreme right ideology in Europe is very often anti-Semitic, differentiating them significantly from mainstream Christians.

Al Qaeda Flex its Muscles

From Terra Noticias we can see a Global Security Alert made by Interpol to its 190 member countries. Interpol advises them to keep vigilant about possible attacks after series of prison escapes from Iraq, Libya and Pakistan which are suspected as having Al Qaeda as perpetrator. There are suspects of more terrorist attacks taking place in August in Middle East and North Africa. The travelling alert was based on the same information which leads to the closing of 21 American Embassies and consulates.

Great Britain and France are said to follow the US example and closing its embassy in Yemen during the last period of Ramadan, for security reasons. The prison escapes took place on July 31st lead by the Taliban in Pakistan and Iraq. More and 500 prisoners ran away from Abu Ghraib among which several Al Qaeda elite members to join with the one thousand prisoners which escaped Benghazi on 27th of July. With this amount of men Al Qaeda can build a small army to fight the western forces or plan new terrorist attacks.

On the Book *In The name of God*, Erslev and Aagaard comment that even the world's most advanced military war machine which is the United States or the best experienced and trained army in the world (Israel's army) have not been able to efficiently predict or avoid terrorist attacks. A provisional conclusion is that terrorism whether national like the Palestinian or global like Al Qaeda's cannot be eliminated through traditional military might (Erslev and Aagaard 2005, 216.).

Religious Cyber Terrorism

Cyber terrorism is the use of internet based attacks in terrorism activities. Tactics of cyber terrorism include large scale disruptions of computer networks, WebPages or personal computer connected with the internet. Computer viruses and spam messages are often tools used by those terrorist groups. If we use the strict meaning of the word which is: to "disrupt information systems in order

to cause panic and alarm”, it becomes more difficult to relate all internet attacks with cyber terrorism. Another definition is to cause destruction and harm for personal objectives which may include political or religious ideologies. Most governments and companies are concerned for the harm which those types of attacks can cause.

One report of religious motivated cyber terrorism was published by the Brazilian Holofote Net news agency. In January of 2012 one day after the inauguration of a large Pentecostal protestant church in Guarulhos São Paulo, with attending capacity for 150 thousand persons, the site of the “World Church of the Power of God” directed by the Apostle Valdemiro Santiago was invaded by an Arab group with headquarters in Saudi-Arabia. At first the Church’s website went offline and then its contents were substituted by Muslim content left by the hackers explaining how to become a Muslim. Bellow is an excerpt from the message which they posted in substitution to the Christian messages:

“Muslim is a person who submits his will to Allah, independent of his race, nationality or ethnic origin. Becoming a Muslim is a very simple process which does not require any pre-requisites. You can convert yourself on the privacy of your home or in the presence of others. If someone has a strong desire to become a Muslim and has conviction and strong faith that Islam is the true religion of God then all he has to do is to pronounce Shahaba the testimony of faith without delay. Shahaba is the first and most important of the five pillars of Islam. Accepting Islam is in essence to repent the ways and beliefs which you followed before converting. Don’t you know that accepting Islam destroys all previous sins? (Saheeh Muslim).”

These types of attacks show not only disrespect towards the right of other religions to exist, but also a sense of supreme truth in Islam. The members of the São Paulo’s church not only didn’t know or cared about the existence of the HP- Hack Muslim group, but they had to deal with cleaning their webpage from content forcibly pasted there in a language which most of the members do not understand.

This shows also cultural ignorance by the group of hackers, if they really wanted to convert Brazilians from the “wrong” religion they should at least have posted the messages in Portuguese. But why would Some Muslims who don’t speak Portuguese, be interested in religious developments in Brazil? Islam alone among the three major monotheistic religions is in a unique

position to expand across national borders. Islamic fundamentalism is able to penetrate the political systems in other countries in the name of Islam.

Many Muslim countries have to contend with strong outside influences, such as the influence of Iran over Sudan on Lebanon at times when such ideological-religious penetration is rare in other parts of the world. Jewish fundamentalism exists but rarely expands out of Israel. Catholic practice is one of a universal hierarchy, which has been immune to the phenomenon of fundamentalism and protestant theology and political doctrines have not given outside activities a very high priority, so this is not something which has been well organized, or acted in practice. Islam, when becomes radical, tends to challenge the individual state, and it's able to find the support, resources and legitimacy to do so (Weinberg and Pedahzur 2004, 79-80.).

Another piece of news published by the swissinfo.ch news accessed also in Brazil and Portugal comments about an attack on the 21st of March 2013 by Muslim Hackers against the face book webpage of Femen in Tunisia. "Thank Allah we hacked this immoral page and the best is still to come". Signs the Hacker called "Al-Aangur". The page has been hacked and with God's will those females will disappear from Tunisia (he added). The hacker substituted the pictures from this page originally showing several protest events with bare breasted women for videos of Koran's suras (Al-Aangur 2013.).

Femen is a women's worldwide group know for the protests against sexism, homophobia, prostitution and religion. Two Tunisian youngsters have shared pictures of themselves bare breasted via face book with written black letters saying "My body belongs to me and it doesn't represent anyone's honour". For two weeks has been speculated in Tunisian press about the actions of Ukrainian and French feminists in Tunisia where the exhibition of one's naked body can be enough to award a 6 month prison sentence.

Since 1950's Tunisian women have had the most advanced rights in the Muslim world but there are still many inequalities. This news touches on women's rights in Muslim countries. Even on the most liberal Muslim countries such as Tunisia or Turkey it's still easy to see a strong protest against feminism.

The main principle of feminism is that women should have the same rights as men. It's difficult maybe even impossible to claim equality when the code of law in your country (sharia for example)

states that a woman's testimony is worthy only 50% of the testimony of a man. Women in those countries are controlled from the moment of birth until death. The father decides who she marries and at what age.

When a woman marries the control passes to the hands of the husband. The husband then expects the wife to devote her life to him and bear children. No chances for western aspirations such as freedom, career and travelling. Europe has also been like that one hundred years ago, but times have changed and now women are treated with more humanity and respect, so there is always hope that a nation can modernize and change.

Group Anonymous Begins Hack-Intifada.

Suicide Bombings are not the only weapons used by terrorist groups. A coordinated hacker attack called "hacker intifada". Has gathered hackers from all over the world to put down Israeli governmental sites and "wiping out the country from the internet".

A report from 7th of April (correio do Brasil) describes an attack to 600 sites and 100 servers, but that they would be attacking the whole country. The list includes banks, schools, businesses and a series of important governmental sites. "We can guarantee at least 1000 sites will be attacked" the group comments. Israeli hackers counter attacked taking over the website called "operation Israel" and changing the background sound of the invaders group to the Israeli national Anthem.

When the reporters of Folha the São Paulo accessed the website, instead of attacks and critics to the state of Israel, they found arguments to justify the Israeli occupation of Palestine. For example under the title "A Few Forgotten Facts" it was written that Israel has become a Nation 2,000 before the foundation of Islam.

The conflict between Anonymous and Israel increased in 2012 when the government bombarded targets on the Gaza strip causing the death of dozens of Palestinians. The attack takes place close to the Holocaust Memorial Day. Yesterday the group affirms having invaded Facebook accounts, put down governmental sites and stolen credit card information. However damages were not confirmed and net users could not detect them.

The Vice-minister of security of Israel Ofir Cohen wrote in an e-mail sent to the Knesset (Israeli

parliament) that they estimate the attacks will achieve an uncommon level that they have never seen before as stated by the Jerusalem post. On Wednesday thousands of Israeli Facebook users have been infected by a virus.

On Friday the Israeli radio informed that dozens of large organizations had closed down their websites to protect them from the attack of hacker. Specialists warn that an effective line of attack adopted by hackers is the implantation of malware such as “Trojan horses” which can steal information and systems and damage the hosting computers.

This is already the second attack made by Anonymous against Israel. During Israeli Gaza’s military operation “Column of Defence”, 700 Israeli sites suffered continuous attacks among those sites, the ministry of foreign relations, Bank of Jerusalem, ministry of defence, and the official president’s website. The ministry of finances confirmed an estimate of 44 million attacks against governmental sites in a period of 4 days.

After the attack, Anonymous posted personal internet data of 5 thousand Israeli public workers, including full names, social security numbers and personal e-mails. The group also participated in an attack in which information from 600 thousand users of the most popular Israeli e-mail website (Walla), was stolen and published freely on the internet. Although Anonymous decided to name their attack after a Muslim word “Intifada”, which means a conflict when one faction tries to take control from another, they are not a religious based organization.

As Anonymous has chosen many religious organizations as targets in the past such as the Catholic and Scientology Churches, there is a hint of some anti-religious, possible atheist motivations behind those attacks. Anonymous doesn’t have a single ideology or centralized leadership, its members come from many different backgrounds and regions of the world, and they may have different motivations (from political, humanitarian to plain excitement about the challenge) than their peers for participating in a joint attack.

On his book Mazarr invites us to put ourselves in the place of Muslims from the Middle East, to see our countries being invaded with the promises of a prosperous life, access to outside goods and a promise of greater personal freedom. But this time of a proud sense of post-colonial nationalism also brings a virus which is potent among the youth. New strange music, disrespect to traditional authorities and all efforts to mould your children’s values seems wasted as their behaviour copies

the outside world rather than your own influences. This is a question that is being asked insistently today in the Middle East and Muslim world (Mazarr 2007, 34.).

This is a very interesting question which is placed in accordance of the description of the fundamentalism movement by Brekke, but what is also very interesting is to see the same people who in a way attack the west and modernity, using globalizing tools such as the internet to spread a conservative and intolerant version of Islam. It seems obvious that the Internet has become a new “battlefield”.

Israel is not welcomed by its neighbours forcing the country to belong to different sports leagues or even talent shows from other more open continents such as the Eurovision song contest in Europe. War is war and has its rules, but when people start to steal accounts and credit card information, personal face book pages etc aren't they merely copying the crimes of Internet thieves?

The Rage of the Conservative

The Tunisian Amina Tyler 19 years old has put images of her bare breasts in her social website. She wrote in her body “I don't care about your morality” and “my body is my property and nobody's honour”. She received death threats and was kidnapped by her own family but managed to run away last week. She may receive a 6 month sentence in prison for indecent exposure. She says when she was younger her dream was the same as any other girl's at her age, to marry the right man, have a family, buy a house(Bercito 2013.).

Three years ago, she began to read about feminism on the internet. Now her dream changed and is to convince the Tunisian women that they are free. In school they discovered that she was agnostic and feminist and everyone turned against her. It was no different from what she suffered with her own family trying to change her beliefs. Part of her suffered, but the other part didn't care and stayed focused on her opinions.

She says the best feminism group in the world is Femen. They made pacific protests together in Tunisia, but nothing changed. “Now the Islamists think that we are scared and that we are not strong. For extremists seeing the body of a woman means pornography. Showing the bare breasts is horrible for them. I want to provoke, to show what they don't want to see. They are afraid that girls

start to read books. Someday I hope things will change”.

Those women will be convinced that they are free. They can smoke a cigarette, do whatever they wish and be happy. Talking with friends, I had the idea to make the pictures. I thought for two weeks till I came out with the slogan: My body is my property and nobody's honour. Many people turned against me and said I deserved to be stoned to death.

My mom didn't mind that I didn't use the veil (hijab) this wasn't the problem for her. The problem for my parents was my internet pictures. Seeing my topless was unacceptable. My aunt called me one day and asked: Is it you in these pictures? After this everyone began to call. Afraid, I ran away from my family, but they found me in a café. My cousin took me, they were so violent, and some beat me up. At home, they tried to exorcise me more than 5 times even knowing that I wasn't a Muslim.

They obliged me to repeat parts of the Koran every day. They broke my cell phone, took away my laptop, and tried everything to hide me from the world. First I stayed at my Grandma's house, after that at my parents' and finally at relatives house in the countryside. At this time they made a virginity test on me, I don't know why, and gave me drugs everyday to make me sleep the whole day. It was horrible. I never before took drugs in my life; just during this month of captivity and now they want to say that I am insane.

I was not scared because I had no doubts that many people around the world supported me. I saw pictures of Brazilian girls' topless holding posters where it was written: free Amina! This is what strengths me. I ran away form my family one week ago on my pyjamas. I changed my hair so that no one would recognize me, specially the Islamists. On the dictatorship times of Ben Ali, the women were in better position than they are now. He was a political dictator, but didn't impose dictatorship on women. The situation has become horrible; women are forced to wear Burka, thing that they didn't need to wear before.

I'm trying to organize a new topless protest, with Femen, I and other Tunisian women. After that I want to leave straight to the airport to France, the police is already searching for me here. I must leave because no Tunisian school will accept me, I'm trying to collect the documents but my family burned my passport” (Bercito 2013.).

This interview with Amina reveals not only information about the family lives of Tunisian girls, but also political changes in her country. It is a shame that young girls cannot count on their close ones for protection if they trespass the Islamic values. Amina became a refugee fearing for her life in the hands of her own family.

She commented that during the dictatorship times, the Tunisian women had more rights and were better treated. If we see other “revolutions” such as the Iranian or Egyptian revolutions, we can come out with conclusions that the laic system which existed before the Islamists take control was much fairer to women. This should open the eyes of the American governments to choose better where they should support revolutions. In most of the dictatorship freed countries such as Iraq and Tunisia, the present safety situation is either unstable or has gone worse (Bercito 2013.).

Jihad Topless

The Article of G1 4th of April 2013 is about a series of organized protests across Europe organized by the Femen Activists. The Femen is a group of Feminists which is famous for the beauty of its members and the strong/ shocking bare breasted way of protesting in public. On this last event they protested against the death threats received by a young Muslim girl called Amina, after she posted a topless picture of herself in her Face book’s webpage.

Femen called the protest “Topless Jihad”, irony towards the Arabic word Jihad which can literally be translated as holy war against the unfaithful. The Femen ladies used the event to demand for more sexual freedom for women inside Islamism. In Berlin six militants’ protested bare breasted even though it was cold in front of the most ancient mosque in the German capital, screaming “freedom for women”. Similar protests took place in Paris, Kiev and Milan. Most of the young ladies had the words freedom and Amina written in their chests.

Although this was an interesting demonstration of solidarity of women towards one member of the same sex being oppressed, it’s very likely that this message and videos may never reach some Muslim countries where women are oppressed. The reason why is because of a strong religious censorship of the press and internet in those countries.

Although top less and even nudity at some degree has become banal in most Western European countries and can daily be seen in the beaches of Greece and South Spain, in Muslim countries

nudity is a taboo (even men are not allowed to be naked in front of other men), so the effect of those protests there is twice as shocking).

Germany Banished Salafist Groups and reprimand extremists

This piece of news from the newspaper Estado de São Paulo shows strong action of the German government against the Salafist considered a radical Muslim organization. The News are from 14th of June 2012 and show a series of searches made by the German government in houses, meeting rooms, and mosques while they banished one groups and opened investigation in other two groups.

The minister of Interior Hans-Peter Friedrich said that the salafist organization Millatu Ibrahim was crossed out when it invoked all Muslims to fight against the constitutional order of Germany. The raids were conducted by 850 police officers in seven of the 16 German states and also focused other groups such as DawaFFM and DWR to see if there are sufficient reasons for those groups to be banished.

The initials DWR in German mean “The True religion”. Friedrich said that a series of proves have been confiscated such as videos, laptops, cell phones and other devices. “All those things will be evaluated on the next days and we will verify if there are enough reasons to banish the two organizations under investigation. Among other things the Millatu Ibrahim organization ask their followers to reject German law and follow Islamic law teaching that the unbelievers are the enemy.

The police and intelligence service are monitoring closely the salafist which sum up four thousand at the moment. The salafist practice an extremist version of Islam originated in Saudi Arabia. On this piece of news the German government shows to be well prepared to deal with extremists. They have been closely watching extremist groups, without commenting their operations openly in the news. Their preoccupation is not with Islamic religion as a whole but with the extremist sub-groups. The German Government wants to send a strong message to both the population so that they will feel protected and to the extremists to know that no acts against German law and constitution will go unpunished.

The war on Syria

The war on Syria which began as a war against a dictator has become a religious war, where rebels with aid from western countries have strived to take control of many of the countries' regions and implement sharia rule on them. The Russian press which is in favour of the Assad regime has been the first to accuse the rebels of having connections with Al Qaeda and aiming to transform Syria into a Theocracy ruled by religious leaders in a similar manner Iran is ruled nowadays.

The United States accuses Assad troops of using chemical weapons against his own people and raping and massacring also families with women and children when taking over villages' rebel villages. On BBC news we can see that many European Muslims have joined the war, specially those youngsters who do not identify themselves with Britain, Belgian and other European countries where they were either born or migrated to at a young age with their families.

The Belgian Interior Ministry estimates that at least 600 young European citizens are fighting with the Syrian rebels against the Assad regime, among which 100 Belgians. The combatants are not hiding their identities because they are not badly seen; they are combating against a regime considered Tiran, as in Libya. But its not only youngsters from Muslim-European families which choose to join, also youngsters who grew up in middle class catholic families and converted into Islam, recruited by radical groups.

Many defend radical beliefs but some are motivated by the desire to help the Syrian oppressed families. For more than 5 months, the Brazilian mother Rosana Rodriguez living in the small village of Rummen (Belgium) has avoided leaving her home in hope that her son will come back from the Syrian war were he travelled to join the rebel forces.

Her son Brian was educated a catholic, used to like playing football and was described by the mother as very obedient and never having any problems with drugs or the police. After he was dismissed by his soccer coach in 2010 he fell depressed and decided to convert into Islamism finding spiritual comfort in that religion. He soon began participating in meetings of the radical Islamic group Sharia4Belgium.

This group is being persecuted by the Belgian police for inciting hate and preaching adoption of Islamic law Sharia in Belgium. Even in spite of efforts from Brian's mother, his radicalization was fast. In two years he left school, changed western clothing for Muslim traditional wear, threatened to abandon his family if the other members didn't convert to Islam and began talking about going to Syria. On 22nd of January he said to his younger sister "this is the last time you will see me" and left and this was the last time the family ever saw him. They received three brief messages from the Internet but the messages never revealed where he was (Bizzotto 2013.).

The federal Belgian police confirmed that his e-mail account was accessed from Damascus before becoming inactive and showed a video from combatants with one youngster who could be Brian. Recording the last months living with her son, Rosana told the signs of an imminent trip which she ignored back then.

"He would not sleep; only eat oat meal, spent days without showering. On December he bought army-like clothes and circumcised himself (a Muslim practice). She keeps her life going thanks to anti-depressive drugs, psychiatrist weekly meetings, but cannot contain a generalized hate towards the whole Muslim community.

A tale of another young catholic Jejoen of 18 years old to radicalism was similar, but in his case a love delusion opened an emptiness which he filled with Islam. Jejoen also in a period of two years changed his clothing, appearance and decided to join his "Muslim brothers on the Syrian war". Jejoen told his parents he would travel to Egypt to study more about Islam, being financed by the "Muslim brotherhood". His father Dmitry has travelled to Egypt in search of his son but came back home empty handed without any news.

Dmitry, Rosana and other parents, accuse the Belgian authorities of carelessness ignoring their warnings about Sharia in Belgium, when their sons begin attending the group as well as when they leave Europe and cease to give news about their whereabouts. The cleric Jean-Louis Denis (a Belgian converted to Islam) is being accused of aiding Belgian youngsters to unite with the Syrian rebels.

For the European authorities who are concerned this youngsters may represent a threat once they return to the EU, The cleric has a message "In general people go there with plans to die as a martyr, they don't plan to come back. A true Muslims is not afraid of death, he loves death on the same way

you love life” (Bizzotto 2013.).

This set of reports has been some of the most shocking for me. It’s amazing how radicals can pray into the lives of broken youngsters to transform them into armed soldiers for their cause. When the cleric Jean-Louis Denis claims that “a true Muslim” loves death, he is speaking of course not for all Muslims, but the Theology of Death is not something unusually preached in the Muslim world.

On the book *The Mind of Jihad* by Laurent Murawiec, we can read a sermon by Sheikh Al-Awaji, formerly Imam at the great mosque at King Saud’s University in Riyadh Saudi Arabia. He says “the glory of the Islamic nation appeared when our prophet taught us the industry of death-when he taught us how to create death, then life became cheap in our eyes”. If America has intercontinental missiles and bombs, then our bombs are the jihad fighters, whom America has called “suicide attackers” and we call “martyrs”, we will develop them because we see them as a strategic weapon” (Murawiec 2008, 27.).

Another small article by *Der Spiegel* and *Deutsche Welle* deals with the same subject. The German secret service (Federal Constitutional Protection Department BFV), has confirmed the existence of a German camp, where youngsters are being trained to combat in Syria. Germany has noticed a large increase in flow of Muslim radicals from Germany to Syria. At least 200 Muslim radicals are either already in Syria or on their way there. The majority comes from Rhineland but there are also combatants from Hessen, Berlin, Bavaria and Hamburg. More than half of them are German citizens.

In the north of Syria a “German Camp” was set to train German speaking soldiers. The BFV is worried about the aggressive propaganda made by the extremists; there are indications that the recruiters are establishing “media centres” in Syrian soil with the sole purpose to recruit more youngsters to the jihad (holy war). The German secret services also fear that when they return back to Germany they could present danger to the country as potential terrorists.

“They probably will have war combat experience and maybe even a successful terrorist mission” alerts Hans Maassen president of the BFV. German fonts estimate at least one thousand European volunteers combating in Syria; in 2012 they were only 250. Radicals come from all corners of the Continent such as UK, Belgium, Denmark and Kosovo (Valente 2013.).

This article was written with focus audience as the authorities and general public. Although it doesn't give straight answer on how to handle the problem, it strongly suggests that recruitment should be hindered somehow so that less European youngsters would join the jihad. Most of them have never been trained in combat or gun use, but once trained in terrorist camps, they could become future "headaches" for the German government in case for some reason they would decide to expand the Jihad also in European shores.

A continuation news article published by Deutsche Welle in the 29th of October returns to the theme of German Muslims who went to combat in Syria. This time it tells that some of the young German Muslims are returning back to Germany angry a frustrated for not being able to fulfil their militia as well as their own expectations. Many return by their own freewill after realizing that war is much harder than they expected while others are dismissed from the battle field from more experienced jihadists who say they don't have good enough skills to fight.

The British research institute Janes, estimates international jihadists to be over 10,000 men, they call themselves "warriors of God" and unite with another group of 35,000 Islamists who have their primary goal to over throw the Assad regime, building an Islamist state from Syria's ruins. Many of the International Jihadists have fought already in Bosnia, Afghanistan and Iraq, having much more experience in Jihad than the German youngsters who discover sooner or later that war is too much for them to handle coming from such a peaceful background as contemporary Germany.

But its not everyone who is rejected, young educated German Muslims are professional enough to take care of the organization's finances, while other media experts produce videos and websites to recruit new members. New members are still very important, with or without the adequate training, says political scientist Alexander Haman, as large camps as the ones in Syria demand a large amount of volunteer helpers, and in this type of situations it doesn't matter if all make back to the camp in the end of the day, or if some "stay" on the battle field. Many of the German fighters also don't speak Arab and cannot communicate efficiently with their fellow soldiers (Knipp 2013.).

Haman comments that we cannot assess what they learned in Syria and what type of motivations they have when they come back. Frustration and disappointment with experiences lived in war make some want to quit and return fast to Germany, but this is not such a smooth and easy process as many times they don't have a passport or legal Visas to stay in the countries where they are and

they are left with little or no money in their pockets, so their only way out is to call for help from the German embassy (Knipp 2013.).

Although I'm not denying the right of Islamic nations to fight the military forces from governments which they see as invaders of their land, military war fight is different from brainwashing youngsters into killing innocent civilians in a distant country. It's not every European country for example which was in favour of the invasion of Iraq, on the opposite, many European countries disbelieved the US's claim that Saddam Hussein had weapons of mass destruction believing this to be more of a personal crusade from Bush Jr. to finish what his father was not able to do (kill Saddam Hussein).

I remember very well during the Iraq's invasion how the American government was extremely upset for example with France and Germany for not supporting their cause, they even changed the name French fries into "freedom fries" for some time and boycotted Champagne to show their displeasure towards Europe. The clerics have no claim at saying that "the west" is all together in a crusade against Islam.

The examples show not the traditional Moroccan-Europeans, Turkish-Europeans but new Muslims from all different family backgrounds be it Russian, Brazilian or African. The fact that most of those new converts are Catholics, show a disconnection between these youngsters and their original religion. Maybe the Belgian government should implement initiatives within these catholic communities to prevent them of feeling marginalized and radicalize themselves. Of course this also concerns the Brazilian government on the way that their citizens are being seduced to kill and die in the Arabian Desert. In the 21st century, no religion should have armed combat as a goal, especially religions which claim to be religions of "peace".

Canada Frustrated Train Attack

BBC Brazil 22nd of April 2013. Canadian authorities announced on Monday that they arrested and indicted 2 people who planned to do a train attack on similar way that of those predated by the extremist network Al Qaeda. In an interview with journalists security forces affirmed that the suspects Chihed Esseghaier 30 year old and Raed Jaser 35 years old were arrested in Montreal and Toronto this Monday.

The attack was being planned against a passenger train in the metropolitan region of Toronto. It wasn't clear when the attack was going to take place. The two men must appear in a local court next Tuesday for a final decision about the Bail fee. The Canadian government wants to send a very strong message to prospective terrorists that they are being watched and their wishes won't prevail. Al Qaeda seems to have infiltrated in most continents and is very active in planning terrorist attacks even after the death of their supreme leader Osama Bin Laden.

Making a parallel to the situation in the Middle East, when Hamas assumes responsibility for a man blowing himself up and killing 19 young Israelis in a disco in Tel Aviv, the general consensus is that this is an act of terrorism and a debate to classify Hamas as a terrorist organization rises quickly since a majority of people would say that this action cannot be legitimized even when its background can be explained, it causes a confusion about the concept of legitimacy.

The fact that Hamas is in a struggle for power with Israel can be explained and legitimized, and some may erroneously try to legitimize the man's action in the disco as well, the use of random violence against civilians in a power struggle. It doesn't matter if Hamas armed struggle can be legitimized or that it also does a great deal of social work to Palestinians. When we label this act as an act of terrorism, it is to clear condemn it and show it cannot be legitimized under any circumstances.

It's perfectly possible to acknowledge Hama's struggle as a freedom struggle and still condemn some of the means it employs in its struggle. When the EU published a list of terrorist groups on December 2001, only the name of the organization's military branch made the list (Izz al-Din al-Qassam Brigade). The EU wanted to send a message that it acknowledges Hama's right to oppose Israeli occupation but condemned acts of terrorism (Andersen and Aagaard 2005, 56.).

Boston Marathon Attacks

Because of the relevance of the Boston Marathon attacks to the media this last months, I decided to dedicate a section of my thesis to this subject The Boston Marathon attacks were the most recent terrorist attacks in American soil. Official sources say that 3 people died and 264 were injured at the attack when two explosive devices were planted in different points of the marathon course. At first the Police suspected the Al Qaeda had infiltrated some foreign militants to perform the attacks.

When the police found out that it was two youngsters (one of them American citizen and the other a green card holder) who had committed the attacks, the investigations completely changed course. The weekly column of the Journalist Clovis Rossi had the title “A terrorist like you and I”.

The journalist starts by saying that if the Tsarnaev brothers are truly the perpetrators of those attacks, they succeeded in the most efficient act of terror, the one that causes everyone to feel vulnerable. First because it became evident that killing is cheap and easy. You only need a pressure cooker and a hand full of nails and pieces of metal at disposal to read on the internet on how to transform such materials in an assassin weapon. It's that simple.

The second and most important, the terrorist can be exactly like us. The younger brother Tsarnaev, 19 years old has been described as “the soul of the party” by Robin Young who is a journalist of the local radio station. Dzhokar Tsarnaev attended parties in Robin's house without showing any signs of abnormality. The profile given by classmates or anyone who had contact with him was “like an angel”, just as his father said (Rossi 2013.).

“He is a good person” insisted everyone even after getting the knowledge that Dzhokar was a suspect and was on the run after a gunfight where a police officer had been killed. Usually on these circumstances someone comes influenced by the bandit hunting atmosphere to tell a little story, some minor thing which happened in the live of the suspect to show that he may not have been normal.

His tweeter account was investigated and all messages which he wrote and the conclusions was that it seems normal messages of a teenage boy. Families of terrorists usually feel proud that their sons became martyrs but not the Tzarnaev's parents. They claimed their sons were set up. One of their aunts demanded the evidence. If those attacks were work of the Tzarnaev brothers they will be work of the typical “great American kids”, the feeling that danger lives next door or even inside one's own home will only increase.

The geostrategic website “Stratfor” appoints how incredibly easy it is to kill people, even for untrained boys such as the Tzarnaevs. The website continues by informing that the Jihadist menace comes now predominantly from base operators who live in the west instead of well trained militants sent from abroad in the case of the 11th of September attacks.

Jonathan Freedland columnist of the guardian adds “the truth is that in the intensely globalized world of today we can no longer think of any place as far and remote such as Chechnya or Dagestan, because far, is right here.” This article was written before the Tzarnaev brothers were convicted of the Boston attacks (Rossi 2013.).

It is really amazing how they didn't raise much suspect from the United States government even after the Russian Government has warned them about the visits of the older brother to religious conflict areas of Russia. It seems that especially the youngest brother was quite adapted to the United States and he even obtains citizenship as the next news will show.

A report from Folha de São Paulo 19th of April confirms that Dzhokhar Tsarnaev, 19, which was then still a suspect terrorist bomber, became an American citizen at 11 of September 2012, the 11th year anniversary of the attacks which destroyed the World Trade Centre leaving and aftermath of thousands of deaths. Dzhokhar entered the United States with his family when he was 8 and with a tourist Visa in 2002. In American soil he received status of refugee. His older brother Tamerlan arrived in 2006 at the age of 20. He obtained the green card but was not naturalized.

Later on it was found that Dzhokhar posted links to Islamic websites defending independence for Chechnya in his Russian social website. His page had also a “dark joke” about his own identity. The joke tells “A Chechnya's car passes by with a Chechen, a man from Dagestan and another man from Ingushetia inside. Who was driving? Answer: the police”. Other YouTube videos which he shared had themes such as “Islam” or “Young Russians converted to Islam”, showing speeches by Islamic leaders. Its easy to see that youngsters with access to the internet, do not even need to go to a mosque anymore to be indoctrinated by extremists, its sufficient to follow their internet videos.

A latter more comprehensive report analysing Dzhokhar's Russian website comments that his world view listed is “Islam” and his personal priorities are career and money. He posted website of combatants in the Syrian civil war. Police has launched a human hunt for Dzhokhar after Tamerlan was killed in an evening shoot out at a Boston suburb. The page says that he went to primary school in Dagestan (Russian province which neighbours Chechnya) and was graduated from a public high school in Cambridge, Massachusetts. This is also a sad coincidence that this boy who arrived one year after the WTC terrorist attacks, would obtain his citizenship 11 years later and become himself a terrorist.

I feel Unsafe since I don't know where the next bomb is

This is the title of an interview made by Folha de São Paulo to a Brazilian who lives close to the area where the Tzarnaev Brothers exchanged gunfire with the police. Tamerlan was killed after a gunfight with at a campus of the MTI (one of the top technical Universities in the world). His Brother Dzhokhar managed to escape and at the time of the interview had not been yet captured.

The student Maiko tells that early in the morning he received a call from the city hall explaining the situation and asking for the population to not leave their homes. The residents should only open their doors to the police. Public transportation was suspended without any prediction on when it would resume. He said that the authorities acted quickly to advice the population with an automatic alert system and frequent press conferences, but "it still remains the unsafe feeling of not knowing where and when the next bomb will explode and for what motives".

Maiko is a visiting student in Harvard and says that his routine was completely altered since Monday the day of the attacks. "I avoided leaving home and when I had to I avoided the public transportation". "I don't think even the Americans know how to react, everything is so unpredictable" he affirms (mazzoni 2013).

This interview sums up what was the feeling of the common residents in the area. The terrorists succeeded in spreading the feeling of terror and helplessness. It wasn't until the youngest of the Tzarnaevs was captured that things started to go back to normal in Boston.

An article from 22nd of April 2013 by BBC Brazil relates that the American media is searching for the process of radicalization by which would have been gone through the Tzarnaev brothers. First they lived in the ex soviet republics of Kirghizstan and then Dagestan which is part of Russia. Tamerlan the older brother was a successful athlete who was training to be a professional boxer even aspiring to join the American Olympic team.

In a past interview by the local newspaper Lowell Sun, he affirmed "I like the United States...America has many jobs, which Russian doesn't have". "Here you can make good money if you are willing to work hard". But at the same time he affirmed that he didn't have one single

American friend, and that he could not understand the Americans. Dzhokhar began to study at an American University and was described by his peers as a popular student (Tsarnaev 2013.).

The Boston Globe pictures Tamerlan as an “immigrant increasingly militant” whose family described as someone unhappy and raging. In two occasions Tamerlan interrupted the speeches of Muslim preachers at the mosque he used to attend. He interrupted the preacher when he was saying that it was ok to celebrate non Muslim holidays such as thanks giving or the American Independence Day (4th of July).

In January he interrupted again the preacher when he compared the prophet Mohamed with the pacifist leader Martin Luther king. Tsarnaev accused the preacher of being an unbeliever and hypocrite who was contaminating people’s minds. But no one took the incident seriously, “it was an expression of his opinions”, “nothing suggested that he was going to kill someone”.

The newspaper Washington post, affirms that from last year’s august Tamerlan’s YouTube account acquired a more religious Puritanism tone given the nature of videos he was posting. His ideological transformation reflects the conflicts on the ex soviet republics where he has lived. The Chechen conflict began as a separatist conflict but turned into a religious conflict, and so it happened in Dagestan.

In accordance with the newspaper Tamerlan’s exact path towards radicalism began in 2011 when he was noticed by the Russian security services and accelerated in 2012 after his return to the United States after spending 6 months in the Caucasus. His friends then noticed a new political and religious fervour. In an interview with CBS one of the boy’s uncles said he had an argument with Tamerlan because of his growing Muslim devotion.

On a phone call in 2009 his nephew told him that he had decided to do the “work of Allah” instead of studding. The uncle said his relationship with the nephew went basically over after this phone call. About the other younger brother, the uncle said that “he was spoiled by the older brother”. “He used him for whatever purposes he had”.

Cooper writes that religious terrorism acts are not linked to pragmatics political objective but “performance violence akin to religious ritual or street theatre, dramas designed to have an impact on the several audiences that they affect. The main difference from traditional terrorism is that

religious terrorism is a performance conducted on an “imaginary cosmic stage with an imaginary transcendent dimension as well upon the mundane commonsense world, the real world. Mere humans cannot negotiate with a satanic enemy as a satanic enemy cannot be transformed, only destroyed (cooper 2004, 56-57).

The next two news deal with how the Brazilian government is preparing itself to defend for possible terrorist attacks during the next world cup and Olympic events

Government buys especial suits and anti bomb shields.

The Globo news from 12 th of march describes that the Security Secretary for large events (Sesge) which is connected to the justice ministry receives in the month of April 48 anti bomb shields which are part of an equipment package in combating terrorism which they have purchased for their police officers to be used during the large events which will take place in Rio de Janeiro and other cities.

They expect the arrival of 76 anti-bomb suits made by the German firm Garant who is a NATO’s usual supplier. The 35 kg clothing totally protects the agent who will manipulate and attempt to disarm an explosive device. Massilon Miranda who is director of marketing at the Condor technologies explained that the kit which the government bought includes 5 thousand especial operational kits (Koes) with various types of non lethal ammunition. 2,500 shock weapons besides the shields and anti-bomb suits.

The kits are suitable for short or long distances, have compartment for electric weapons and non lethal grenades, rubber bullets etc. Brazil has even created its own electric pistol launched by the Laad Corporation. 15,000 units have been sold and the company is already working on a newer version. Massilon says that “Brazil is not a country where there is typically terrorism threat, but with large events coming such as the confederations cup, visit of the Pope to the Youth’s world journey event, soccer world cup and Olympic Games, this must be a concern.

“Brazil doesn’t have a historical past on this problem but we must admit that with so many foreign visitors and delegations, this would be a unique opportunity for the terrorists to introduce this type of threat in Brazil. This is the type of showcase that we do not need”. He affirms that luckily, the Brazilian authorities have woken up to this threat really early. The Bomb suit was projected to offer 360 degrees of protection against particles, pressure, burns by flames and acid and at the same time

guarantees mobility and comfort for using during the mission. The suit has a system of emergency exit permitting that the user take it out easily and fast if necessary. Another project launched at the fair was a new line of pepper sprays, one for the common police man with a concentration of pepper 3 times larger than normal and the other for the special military troops with a concentration of 4 times larger. Contract Signed with the Arab Emirates.

The group Condor signed a contract this Thursday with the United Emirates in the value of 12 million dollars to buy non lethal weaponry. The purchase was made by the Golden Group (IGG) which buys weapons for the government. The Condor groups will provide 600 thousand unities of different types of non lethal ammunition. The comments of Massilon who is indirectly working for the Brazilian ministry of Justice explain the government's position is a very concise and simple way. "Brazil does not have a history of terrorist attacks, but the government sees them highly probable given the next large events which the country will host".

The Brazilian government wants to give an image that their anti-bomb arsenal is modern, and they want to calm the population at the same time by expressing a sense of "purchased security". The other interesting aspects about this article are that there are several private owned companies which are serving as intermediaries between the Brazilian government and the government of United Emirates and Germany .This seems quite bureaucratic, couldn't the ministry of Justice directly buy weapons? It's interesting also to receive equipment manufactured in the Middle East. The logic of Brazil was probably, if they need to deal with terrorism on a regular basis, Middle Easterners probably know what they are talking about.

Brazil bought 30 robots to help reinforce security during the World Cup and Olympic Games

This was published by MSN news in Portuguese 16th of May. The robots are a sort of unmanned terrestrial vehicle which will be used for vigilance, detection and deactivation of explosives among other functions as described by the iRobots firm which won the Brazilian tender. The deliver of the robots, controlled by remote control and capable of detecting chemical threats is predicted for the end of this year.

The robots can climb stairs with a 45 degree inclination leaving the policemen more free. Robots have been tested for example to find a certain object in a drawer, pick up a suspect package, enter a bus or airplane, open luggage and pick up bags. The policemen don't risk their lives as they can

control the robots from far away safety. Brazil has put up operations on the 12 cities which will host world cup matches with 3,000-5,000 agents in each one of them reinforcing its aerial defence by purchasing Israeli unmanned airplanes.

Brazil makes a Mega operation to Armour the frontier.

The last article by Cnews brings the news that the Brazilian government made a mega operation called “Agata7” involving the armed forces and agents of the Federal police and 20 governmental agencies. This is the largest ever operation of its kind made by the government, informed the ministry of defence. The intention is to combat drug trafficking, smuggling of guns and ammunitions, environmental crimes, and even illegal immigration.

This is happening 1 month before the “test tournament” preceding the world soccer cup which is going to take place in six cities between next 15 and 30th of June. The ministry of defence distributed 25 thousand militaries along the 16,886 km of frontier Brazil has with the other Latin American countries this last Saturday.

Although terrorism is not mentioned in the article, it’ is one of the possible crimes which the operation was preparing to combat. In case terrorists would try to flee Brazil by land to another neighbouring country, the presence of such a massive military contingent would certainly discourage them from trying to flee this way.

Suspect Assassin of British Soldier in London is Radical Islamist since 10 years

The Yahoo news Portuguese from May 23rd brings the news about the arrested man who was suspected of killing a British soldier. The suspect is Michael Olumide Adebolajo and he is of Nigerian ancestry, raised as a Christian by his Britain resident parents. He has been seen at the crime scene by passers “invoking” Allah and swinging a machete. The suspect has converted to Islamism and radicalized 10 years ago.

In a video made by the channel “ITV” it’s possible to see the suspect talking and justifying the attack in the name of Islam. The site of the journal “The Guardian” publishes today a testimony by various persons who knew Adebolajo and remember that when he was a student, he was a normal child, born in the London’s Lambeth neighbourhood and raised in Romford (northeast of the

capital). This testimonies affirmed that the suspect went to school by bus, had many friends and played soccer. All the members of his family are practicing Christians.

Adebolajo entered the University of Greenwich, where he was lodged in a student residence between 2004 and 2005. One of his childhood friends said that Adebolajo was “always a good kid in school” and “would help anyone”, however a 63 year old men who lived in his neighbourhood described “bad experiences” with the suspect when he was a teenager.

Adebolajo lived in Romford until 2004 when his parents divorced and moved to Lincoln (in middle England). The British security services investigate links suspected between Adebolajo and a Muslim extremist group Al-Muhajiroun which was banished after London 2005 terrorist attacks as well as the fact that he changed his name to “Mujaahid” which means the one who is involved with Jihad.

The newspaper independent reveals that the ex- leader of this extremist organization Anjem Choudary, defined the suspect as a “young and calm boy, converted to Islam in 2003”. He was a “completely normal” guy, “only interested in Islam, in memorizing the Koran”. “He disappeared for 2 years and I don’t know which influences he had ever since” (Choudary 2013.).

Founded in 1983 by Omar Baakri Muhammad, Al-muhajiroun became known for trying to justify the 11th of September attacks in the United States and fomenting Islamic Rhetoric in the UK. Religious fanaticism is the breeding place for the greatest current threat to civilization which is terrorism. Most of the killings world take place in Ireland, Kosovo, Israel, Palestine, Kashmir, Sri Lanka, Indonesia, Philippines, Tibet, and are consequences of religious disagreements.

There are no more dangerous people in the world than those which believe to be executing the will of God. It’s this conviction which drives terrorists to murder in the field (Bernstein 2005, 118.). The author warns with this statement, that it’s possible for a radical from any religion to kill people in the name of God and not only Muslim radicals, so we must be alert and avoid all types of religious extremism.

Conflicts between Christians, religiously or politically motivated?

Christian religion is preached nowadays as a religion of Peace and love. Although it has been the norm in the majority of cases, one specific case has been a “stone in the shoe” of Britain and the European Union. This region is Northern Ireland. Northern Ireland has been a stage for conflict between Catholics and Protestants since the medieval times or more precisely 1690 when the king of Orange deposed the catholic William II in the battle of Boyne securing the protestant influence in Northern Ireland.

Another unwelcome guest for Britain has been the IRA (Provisional Irish republic Army). IRA has been called a terrorist organization worldwide, using guerrilla and terrorism battle tactics; they have been responsible for 1,800 deaths. They disposed of western advanced weapons and bomb making schemes. Although being sympathetic with the Catholics and claiming their aim was to “free northern Ireland” from British domination to unite it with Ireland, The IRA’s religious motives were non-existent as their major goal was to form a socialist non-religious republic. Their aim for re-annexation with the Irish republic would place their group in the category of nationalistic terrorism.

In reality when we analyze the history of Northern Ireland’s conflict we can conclude that much more than religious motivated it is a question of Politics. Unionists want to humiliate the Catholics with their marches in order to assure the British sovereignty over the territory. They feel protected as if nothing could happen to them since the “queen is watching over them”. The issue of that territory being part of the United Kingdom is much more important for Unionists than whether or not their Catholic neighbours will convert to Protestantism.

In 1998 the Belfast agreement also called the Good Friday agreement was signed. Its aim was for all paramilitary groups in Northern Ireland to cease their activities and disarm by may 2000. On July 2005, IRA declared that its campaign of violence was over and that transparent mechanisms would be used to satisfy Northern Ireland communities that it was disarming totally.

An article from the Exame magazine from 1st of July declares a 4th night of violence in Northern Ireland between police officers and Unionists. In less than a week there were 70 arrested and 50 detained. This conflict started in December when Belfast’s city hall decided no longer to permanently display the British flag. This motivated the unionists to protest. The Northern Ireland’s

Prime Minister Peter Robinson considered the violence shameful and unjustifiable. “The responsible greatly damage the cause which they claim to defend, being manipulated by dissident groups which try to take advantage of the smallest of opportunities to make their terrorist aspirations advance” said the minister (Robinson 2013.).

The news end by reminding that Northern Ireland has suffered from over 30 years of violence between protestant unionists and republican Catholics which aspire being reunited with Ireland. This conflict has caused already 3,500 deaths. Even though the agreement of 1998 establishes the division of power between Protestants and Catholics there are still sporadically episodes of violence. Opera mundi reminds us that July and especially the 12th is when the Protestants parade for already 200 years. In one day there can be over 500 parades across Northern Ireland.

The parades are considered quite offensive by Catholics as they pass “in front of their houses”. A catholic resident of the name Kate Clark says she only wants respect and that non catholic songs stop being sang in front of their parish. Such acts of singing offensive songs cause often conflicts and tension (Clark 2013.). The priest Gary Dunagan from Ardoyne says that many youngsters like to visit the community around this time of the year looking for what he calls “recreational violence”. Many Protestants such as Ian Harvey see the marches as a “traditional cultural celebration” and harmless festivity to meet friends (Dunagan 2013.).

I personally believe that any celebrations which directly offend other communities should be limited or have their time and area restricted. Although the issue here is not so much of religious conflict as it is a political conflict. One group, Protestants loyal to the colonial British power, is offending the other part of the community which is catholic and feels being “neo-colonized” by the British Kingdom.

Since the United Kingdom is so fast to take the Falk Islands conflict into referendum for the “population to decide” if they want to belong to the United Kingdom, why not do the same thing with the Northern Ireland conflict and consult the population whether they would prefer to stay as a United Kingdom protectorate or join the Irish republic?

The answer is that since the protestant population has recently fallen below 50% it's quite possible that the Northern Irish would vote for Independence or joining Ireland, so it's not a referendum that the British are looking forward to. It is quite shameful to hear how Christianity is a tolerant religion

compared for example with Muslim, and see Catholics and Protestants degrading each other in the way Shias and Sunnis do. Its time for Britain to intervene not only by sending policemen to barricade the Protestants, but also to explain to them from a young age, why this humiliation is not acceptable and the parade traditions should change.

One way to improve would be to have a fixed event for example in a square and have the bands play there, the other option which has shown to be less effective (since its not well respected) is to strictly draw the itinerary of the parade, not to pass through catholic neighbourhoods. The republic of Ireland has lived in peace since 1949 with its protestant minorities; the same could happen in Northern Ireland if this issue is dealt with. Catholics and Protestants must focus on the aspects which unite them such as God, the scriptures, forgiveness and emphasize those, rather than the differences.

3.1 Comparison with American and Iranian Press

This chapter is dedicated to trace a comparison between the major themes dealt by the Brazilian press in the previous chapter and the point of view taken from the United States and Iran on the same subjects. The reason I chose United States and Iran was a strategic reason. These two countries share an enmity antagonism which dates from the Iranian revolution times.

My main thoughts about this chapter were to see if there would be any similarities or differences from what the Brazilian press publishes to what has been published in other non neighbouring countries which have different languages and cultures than Brazil. This is not an essential aspect in order to answer my research question but it could give extra information and clues for example if Brazilian press is completely free, neutral or follower (puppet) of American press.

Do they just translate and republish American/British articles or Brazil is behaving more like its “socialist” neighbours such as Venezuela, Ecuador and Cuba rebelling against the “imperialistic” American point of view and siding more with Iran? Although those are interesting questions, I did not deepen so much into this topic as it would lead into a brand new thesis research topic and decided thus to keep this chapter in the periphery of my dissertation.

The United States was the final destination of many prominent European-Jewish refugees who fled Europe in search of a safe heaven during Nazi persecution. Many of those refugees became

extremely rich through banking or entertainment Industry, and nowadays are a strong source of support for the state of Israel and financing of American politicians.

This is one of the reasons why the United States has supported Israel since the beginning of its existence. Iran which has been called by President George W Bush as the head of the “axis of Evil” and a sponsor of terrorism was chosen for this study as they have usually antagonist views of the United States and Israel. Iran is a conservative Muslim state governed by a religious supreme leader Ali Khamenei and the Iranian president who is subjected to him.

The ex Iranian president has even made a polemic declaration calling the state of Israel a “cancer in the Middle East which should be whipped out of the map”. Brazil on the other hand, usually stands in the middle or in between those two states on political views. For instance during the last government of ex President Lula, Brazil had very amicable relations with Tehran, being one of the few countries which supported the Iranian bid for developing a nuclear power plant(Khamenei multiple citations.).

The current government of president Dilma has distanced itself from Iran and developed closer ties with the United States. The Tehran Times was chosen by me as a hub for Iranian news articles. The Tehran times was founded in 1979 as a “voice” for the religious revolution which swiped Iran.

They offer the “authentic point of view of the oppressed Iranian people” and also include international correspondents on their payroll such as the American journalist Paul Craig Roberts who is critic of his government’s policies towards Iran. On the American news hub side, I chose to use Fox news material for my research, for being one of the largest news channels in the United States. Comparing press articles from these three countries, we may discover which side Brazil most supportive is of, or whether it has a position of its own, different from either country.

3.1.1 from Iranian Press

Iranians in Latin America

This article published by Tehran Times on 6th of January 2013 deals about the “threat of Iranian terrorism in Brazil and other Latin American countries. The article seems to be written towards not the Iranian audience, but American and western audiences and has a defensive tone, trying to justify

Iranian political and trade policies in Latin America and demystify possible threats by the Iranian government. It begins with a very ironical and comic remark that “barbarians from distant lands” are ready to wreak Havoc on serene America. The act number 28 passed by US congress is focused on countering Iran on the western hemisphere. It’s a middle size article and written on a humorous tone to put down the possible threat that organizations classified as terrorist by the United States may have.

The reporter uses the expression” imagined threats” that Hezbollah and Hamas will pose to Americans. These “inventors of lies” are accused by the newspaper of belonging to Israel. There are two contradicted narratives in Latin America; the first acknowledges Iranian increasing political influence in Latin America since 2005 and the second which speaks of conspiracies between the governments of Iran, and its “allies”, governments of Venezuela, Ecuador, Bolivia and even drug cartels (Ramzy 2013.).

The newspaper accuses this second narrative of being farfetched to favour Israel against Iranian nuclear programme. The new law states that Hezbollah has raised money in Latin America through money laundering, drug and weapons trafficking, and provided a safe heaven for terrorists in the region. This is all products of Israeli-western propaganda think tanks which pictures Iran as a country run by religious fiends whose main hobby is to assembly bombs and threaten western civilization. The writer suggests that US failed policies in Latin America and rising of popular left wing governments in the region is not due to Iranian influence.

Although the writer Ramzy Baroud has a good point that many accusations made by the US government have not been proved, his text contains many hyperboles and it almost explicitly implies that the United States Government is a puppet of Israel. This is just rebating unproven accusations with equally unproven accusations. Also the west, which seems to be the target audience of this article, is first pictured as a villain and ally of Israel is its “propaganda machine”, but towards the end of the article is showed as an area free of American and Israeli influences.

U.S. Saudi anti-Iran plot will backfire

On this article by Tehran Times of 18th October 2011, The Obama administration is accused by Tehran government to plot a conspiracy theory in order to shed a bad light over Iranian’s intentions for the Middle East and its “pacific” nuclear program. This is a one page sized article and was

written by Ardeshir Ommani, President of the American Iranian friendship Committee (AIFC). This article shows a protest and despises against the U.S. government and accuses it of inventing a plot to paint Iran on a bad picture for the international community.

Ommani starts by introducing the possible plot where two Iranian-Americans are being accused of planning an assassination scheme against the Saudi-Arabian ambassador in Washington D.C. U.S. attorney General Eric Holder with the support of FBI director Robert Muller, have “ultimately” concluded that the Iranian government was behind the “fictitious” plot and would have to pay a price (Ommani 2011.).

David Ignatius columnist of the Washington post revealed that the Obama administration was going to try to use this to “isolate Tehran to the maximum extend possible”. Hillary Clinton a “darling” of the pro-Israeli government AIPAC announced that the treasury department was placing five more Iranians on the sanctions list.

Ommani continues by stating that there was no court trial or real evidence necessary for the US to declare the punishment and draw its “anti-Iran sword”. Mike Rogers chairman of the house permanent select committee on Intelligence declared “this is a dangerous new territory for the sponsorship of terrorism...this episode underscores the need for concerted international unity to confront Iran”. His accusations were used for bringing the old unproven worn out claims against Iran, but this time with much wider implications (Ommani 2011.).

Ommani claims that the credibility of the two accused individuals is in doubt when one of them is still at large; secondly the punishment was given before the individuals have been tried. These two features indicate that U.S. officials including the president are not impartial and are “foolishly” pursuing an agenda that raises the stakes in a region of the world which has been already hacked by the U.S. war machine that “daily kills innocent civilians”.

The similarity of this cause and Bush’s fraudulent Iraqi weapons of mass destruction case is quite clear. Several “saner voices”, among them former U.S. national security advisor Gary Sick, have said that U.S. plot allegations against Iran in attempting to assassinate ambassadors are implausible as well as Washington political analyst Flynt Leverett and Hilary Mann in CNN interviews refer to the accusations as “reflecting the hubristic misapprehension of reality of the Obama administration which believes can exploit the accusations for its strategic advantage”.

Ommani concludes that the motivations behind these accusations are for the US to continue expanding its military dominance abroad, while ignoring the chronic unemployment, wide gap between rich and poor and perpetuating the foreign policy of invasions and aggressive wars, especially in the Middle East and Africa.

Hilary Clinton, president Obama, the Attorney General and FBI director as well as Saudi Arabia are involved in human rights crimes against the people of Bahrain, Yemen, and The United Arab Emirates by military interventions via the Gulf Cooperation Council. And “no one can overlook” the critical factor of the Zionist regime crimes against the people of Palestine, which has earned Israel world-wide condemnation and exposed the hypocrisy of the Washington-Tel Aviv axis.

The United States has been sometime in pain witnessing the cooperation of Latin American countries such as Venezuela, Cuba, Bolivia and Brazil, Ecuador and Nicaragua with the Islamic republic of Iran. It’s inconceivable for the “Empire” to see that a developing country such as Iran could forge a series of economic, political and strategic relations with those Latin countries which used to be exclusively U.S. economic sphere and its “backyard” for a long time.

The accusation that Iran is involved in a “petty crime” which threatens American security serve as a blinder to the American and world public, of the US deadly daily bombardment of Afghanistan, Pakistan, Yemen, Somalia and Libya. However those crimes have not gone unanswered by the people of those countries in an effort to avert foreign aggression. The American-Iranian Friendship committee strongly condemns this latest scheme of the U.S. that readily uses the United Nations as a tool for realizing its imperialistic interests (Ommani 2011.).

After reading this article I was really impressed how Mr. Ommani was able to synthesize in such a short text, all accusations of rage against the latest 12 years of US administration’s foreign policy. The article says that the American Iranian friendship committee was funded in 2004 “to promote peace and dialog between the U.S. and Iran” with Ardeshir Ommanni as president, writer and political analyst.

Although Mr Ommani had a good point in that sentences should not be implemented before the suspects would have been apprehended and a real trial would have taken place, with a discourse charged with accusations and hate or at least a pronounced dislike towards the American and Israeli governments, Mr Ommanni shows no real intentions of promoting dialog and peace between the

two countries and raises suspicious towards the “real motifs and goals” behind existence of the American-Iranian Friendship committee.

On the book *Religious Fundamentalism and Political Extremism*, Weinberg and Pedahzur argue that so far as many people are concerned, the main role played by Jews in modern terrorist activity in the Middle East and elsewhere has been of victim. Nothing is more emblematic of this role than the wave of suicide bombings carried out against targets in Jerusalem, Tel Aviv and Haifa in the last several years (Weinberg and Pedahzur 2004, 91.).

Calling the American administration as “The Empire” or Israel as the “Zionist government” implies that those countries have conspiracy plans to rule the world while Iran seems to be a “poor” “unjustly accused” small developing country which only wants trade and development and has no intentions to harm anyone.

3.1.2 from American Press

Terrorists driven by low self-esteem

The Florida Virtual School, U.S. largest virtual public school, begins asking their students “what comes to mind” when considering the concept of fundamentalism, defining terrorism as “the act of using fear or violence to accomplish certain political or religious goals”. The “common traits” which psychologists found in terrorists is that they are often risk takers and many suffer from low self-esteem. Sometimes joining a terrorist group provides these individuals with a sense of belonging.

This is very interesting as relates directly with the article I have previously written about young Europeans from minority family background’s joining radical Islamism and afterwards the rebel troops to fight in Syria. Those youngsters also were lacking a social and religious sense of belonging to the European country where they were brought up in whether it was Sweden, Belgium or some other country. They found a sense of worthiness and religious convictions within the fundamentalist Muslim communities in their countries.

During the lessons students are asked to reflect on how this type of fundamentalism has affected Islam, noting that some Islamic fundamentalist groups have reinterpreted the word Jihad which originally means “struggle” in Arab to mean a “holy war” against non Muslims.

As an example, “some passages of the Bible could be used to justify the slaughter of men, women, children in ways we have difficult understanding today, would anyone condone this now”? How would you react to someone insisting that holding on to those beliefs was fundamental to Christianity?”

Representatives of the virtual school denied those claims saying that the lesson plan doesn’t suggest links between Christian fundamentalism and Islam. Tanya Clow spokeswoman for the Florida Virtual School told Fox news that the lesson aimed at laying foundational knowledge for students to understand the more complex issue of global terrorism and impacts religious fundamentalism has globally.

“Yes the Bible is referred but just as an example of how some passages may no longer be compatible with the modern world, prompting the students to think whether the ideas would be condemned nowadays” she concludes by e-mail answering that “the lesson doesn’t suggest a link between Islam and Christianity as fundamentalist groups”(Miller 2013.).

Not everyone agrees that the lesson plan as presented is useful for young minds, for example Bill Donohue, president of the catholic league, claimed that the lesson’s plan unfairly compared fundamentalists with Christianity and Islam. “Fundamentalist Christians pray for people, they pray for their own members who convert to another religion”, Donohue told fox news, Fundamentalist Muslims will kill you, so right of the bat the equation is pernicious”.

Dr. Keith Ablow, a psychiatrist said it takes more than low self-esteem to prompt someone in dressing a suicide vest in the name of religion. The real key is a failure of empathy, and while it may be true that many terrorists have low self-esteem, there are lots of people with low self-esteem who are depressed, homeless or in abuse relationships but they are not terrorists (Miller 2013.).

The raised question about biblical passages where God commands Israeli tribes to kill all members of other tribes who were occupying their “promised land” is a very pertinent one but it cannot be analyzed out of context without a deeper investigation of biblical texts. God didn’t command all tribes to be destroyed, some of the less radical ones were tolerated and allowed to pay tribute to

Israel and live, the command was for the more radical tribes which would be a bad influence to Israel to be destroyed.

God ,as written in the Bible, didn't want some horrendous practices such as “orgies and sacrifice of children for demons” to survive, and if women of those tribes were for example allowed to live and intermarry Israelites, they could eventually convince Israel from worshipping Yahweh, into worshipping Baal or Beelzebub which were described in the Bible as powerful demons.

The Christian religion, came to place 1,400 years latter and although Jesus acknowledge those historical facts took place in ancient Israel, by no means he incentive any sort of violence against other tribes. The bible has two testaments and while the Old Testament is still part of the Torah and Observed by Jews, Christians largely obey the New Testament while conserving in mind that the Old Testament was written and directed towards Hebrews who lived thousands of years before them and included many practices such as not eating pork or seafood which were latter dropped by Christians.

Ex American President Jimmy Carter has given on his book “Our endangered Values-America's moral crisis” a very comprehensive definition of fundamentalism. Invariability: Fundamentalist movements are led by authoritarian males who consider themselves to be superior to others and have an overwhelming commitment to subjugate women and dominate their fellow believers.

Although fundamentalists believe that the past is better than present, they keep self-beneficial aspects of both their historical beliefs and the modern world. Fundamentalists also draw a clear distinction between themselves as the true believers and others, convinced that there are right and that anyone who contradicts them is ignorant and possibly evil.

Fundamentalists are militant in fighting against any challenges to their beliefs and can resort to verbal or even physical abuse against anyone who interferes in the implementation of their agenda. They view change, cooperation, negotiation or any other efforts to resolve differences as signs of weaknesses. From Jimmy Carter's point of view fundamentalism can be summarized as rigidity, domination and exclusion (Carter 2005, 34-35.).

Interpol issues arrest warrant for 'white widow' eyed in Kenya terrorist attack

An article from 26th of September from Fox news, discusses an arrest warrant for a female nicknamed “white widow” for her possible involvement on the Kenya terrorist attacks which happened last week leaving 72 dead at Nairobi’s newest and most popular shopping centre, often visited by tourists and foreign residents. Interpol has been investigating Samantha for many years since her husband was the suicide bomber who killed 52 people in an attack on the London subway system in 2005.

Samantha is suspected of involvement in a plot to attack restaurants and hotels inside of the Kenya. She may have rented many houses in the upmarket areas in Mombasa to build up a bomb. Kenya’s foreign minister declared that Lewthwaite participated in the Mall siege together with Al Qaeda linked Al Shabab group. British security police told Reuters that there is a possibility that she is involved.

She is reported as having used a pseudo name “Natalie Faye Webb” to live in South Africa for several years. She used this identity to take out loans, rent properties and ran up debts of 8,600 dollars. The Kenyan anti-terror police suspected Samantha of working with Musa Hussein Abdi who was shot dead with an Al Qaeda boss in Somalia 2011. In December 2011 authorities found a woman who day believed could have been Lewthwaite in Abdi’s house, but they let her go after she showed a South African passport. When the police realized that the passport was fake she had already escaped.

Interviewed by the Sun newspaper in 2005 Samantha told that her late husband had fallen under the influence of radical mosques. “He was an innocent, naïve and simple man; I suppose he must have been an ideal candidate” said Lewthwaite. He was angry when he saw Muslim civilians being killed on the streets of Bosnia, Palestine and Israel, and always said it was the innocent who suffered” (Lewthwaite 2013.).

Her parents separated and she found conform among Muslim friends. She converted on her teens and studied politics and religion at the school of oriental and African studies. It was at the same time when she met Lindsay (her husband), through an internet chat room and then protests against the war in Iraq.

The couple married in a traditional Muslim ceremony in 2002 moving to Aylesbury an year latter. The local city council who knew her relatives in Aylesbury called her an “average, ordinary, young British girl”.

On this Middle size article, fox news reveals us a new “triumph” on the recruitment of terrorist organizations. With security becoming increasable ethnic sensitive at airports and public buildings, Middle Eastern looking people have higher chances of being stopped and searched by security than western looking people. Therefore, if a westerner joins the jihad cause, he or she becomes one of the most precious assets in the hands of terrorists.

As we could read on the text above, a white British woman can easily use a counterfeit South African, Canadian, Irish or any almost any other English speaking nation. Besides being Caucasian, Samantha Lewthwaite has also been shown to have great charisma during interviews by BBC and other news channels. The British thought then that she has been an innocent victim of her Jihadist husband; they never suspected that she could conduct terrorism on her own.

There is a symbiotic relationship between media and terrorism. Terrorism feeds of publicity as publicity is its main hope of intimidating governments and the public. Also publicity is the best advertisement for recruiting new terrorists. Television personality Ted Koppel has once remarked “The media, particularly television and terrorists need one another, and what they have is fundamentally a symbiotic relationship” (cooper 2004, 32.).

Media Blame America for Boston Bombings, ignore ties to radical Islam

Dan Gainor published an article on April 24th, 2013 which is a protest about the media trying to Blame the United States for the Boston Bombings rather than radical Islam. This article is very similar to the ones taken from the Tehran times in the sense that it’s filled with “strong emotional” remarks and appeals (Gainor 2013.).

Gainor mentions Comedian George Carlin who said there are 7 words one was not allowed to say on air, with the addition of two new words. “Islam” and “Muslim”, but only if they are used in a negative context. Gainor blames left wing activists in affirming that the attacks had nothing to do with those two words. Gainor uses the word “lefties” as a definition of left wing people and “media

clones” for the mainstream media. “The brothers must have been misunderstood, it can’t be their fault” informed one media source.

Famed newsman Tom Brokaw from Sunday’s NBC meet the press blamed America for the attacks. He thinks that Americans need to examine the use of American drones which kill innocent civilians in attacks in Pakistan, Afghanistan and Iraq.

Gainor quoted that U.S. officials said on Tuesday that the two brothers were motivated by an anti-American version of Islam, but the mainstream American media was acting as if they “knew better” than the officials. Gainor expressed dislike over a proposal by Alex Wagner to have the attack perpetrator tried as if he acted alone. This would slim chances to find any connection between him and worldwide terrorist cells (Gainor 2013.).

The author affirms that the media is doing no favour to law abiding Muslim Americans by refusing to acknowledge the problem since radical Islamism is also a threat to their way of life. After saying this, he reemphasizes the term “radical Islam” to separate those from non radicals.

Ex American president Jimmy Carter makes a comment on his book about the rising of radical Islamism, he said that he felt it for the first time when Ayatollah Khomeini (supreme religious leader of Iran), branded the US as the great Satan and imprisoned 52 employees of the American embassy for 14 months. Carter emphasises this was a violation of international law and contravened traditional Koran’s teachings concerning peace, compassion and benevolent treatment of visitors and diplomats from other nations (Carter 2005, 31-32.).

One of the Atlantic’s reporters tried to minimize the attacks by saying that “the more they learn about the attackers, the more they seemed like bumblers”. Gainor then shows the hospital report stating that “264 people were injured in the attack and three were killed”, therefore their act seems rather Evil than Bumbler.

The last public figure on this text is Thom Hartmann. He is not very appreciative of religion, and took the opportunity to accuse all religions which lead to violence. Hartmann said this was a good opportunity to talk about modernity vs. Bronze Age Gods, which he implied to include Christianity.

It's interesting in comparing what Ayatollah Khomeini from Iran and what George Bush from the US say about each others' countries. Basically they are both referred as Satanic or Axis of evil.

Gainor concludes his article by saying that some columnists such as David Sirota were hoping that the bomber was a white American, but in the end it didn't matter who they were, because the "feel good about themselves" American media just "can't" have conversations about radical Islam and will publish whatever they feel like publishing.

This article was a clear protest article by Dan Gainor who is the Vice-President of the Media research's centre for Business and Culture. The language used in the article is charged with indirect accusations and emotional figures of speech. Gainor believes that American mainstream media is avoiding debating "another attack" by radical Islamists, trying to either downplay their radicalization, possible jihadist ties or their killing efficiency.

If it's the case that there is a cover up going on, it would be really bad for investigations, but I can understand possible reasons why the media would avoid exposing the radical Islamism slogan too much on the news. One reason could be to protect other American Muslims from retaliation attacks, or the other reason which is not so noble would be to protect Obama's government from showing that it has not been efficient enough to protect two young men who grew up in America, from falling victim to Terrorist propaganda.

If the American people come to believe that terrorists are not only those "full of hate towards the west", illiterate inhabitants of some deserted country, and terrorists can also be ordinary looking American youngsters, there is a danger that the feeling of fear and defencelessness would soar (as it's much easier to attack the enemy thousands of miles away in a strange country, than within your own borders).

3.2 Summary and Results of Chapter 3

Brazil is, by official press channels, a country free of religious based terrorism but they do not completely dismiss the possibility of such attacks taking place, especially with the proximity of major international events which could give Al Qaeda great world visibility such as the World cup in 2014 and Olympic Games in 2016.

Nowadays the strategy of Al-Qaeda and other Terrorist organizations is to carry out numerous but small attacks. The shift between large attacks as the ones against World Trade Centre to smaller attacks scattered around the globe makes them less costly and more difficult to track. The fact that Brazil has not dealt with terrorism before would make it an easier target since the police is not sufficiently prepared.

On the first article which is also one of the longest articles on my thesis, one interviewee pleads to fellow Muslims to stop violent protests against the YouTube video “The Innocence of Muslims”. He says that as a Muslim he feels offended when someone insults the Prophet Mohammed, but those Muslim books are also full of bad stereotypes about Christians and Jews and that it’s important to keep the tradition in the occident where people of different religions or no religion were able to migrate to and live side by side. Any attempt of censorship in the media or governmental channels cannot be reversed.

Some Arab governments such as the Yemenite, are being accused of letting protests escalate (which even caused the death of an American ambassador in Libya), in order to show to the United States that their citizens are not prepared for democracy or freedom of expression. Reducing prejudice and increasing tolerance should be a main objective in both sides, both in the western and Muslim worlds, Christian minorities should feel safe and free in the Muslim countries the same way in which Muslims can be accepted in Christian countries says a German parliamentarian.

This second article deals with the Brazilian Government’s opinion about terrorism in Brazil. It has an Ironic title “No one is a Terrorist”. Khaled Hussein is an Arab immigrant who has been suspected of creating terrorist propaganda and organizing financing activities for Al Qaeda. A secret cable exposed by wiki leaks, reveals a “cover up operation going on” where although Brazilian investigators are kept busy with terrorism suspects, the government will not officially admit any terrorism related activities of taking place in Brazilian soil.

Brazil has also not adopted so far any anti-terror laws in order to avoid external suspiciousness. Other cables by wiki leaks reveal that Brazil does not consider Hamas and Hezbollah as terrorist organizations and that many individuals linked to terrorism are being arrested by the Brazilian police under other charges non terrorist related.

Many groups traditionally classified by the US as terrorist organizations receive sympathy in Brazil as Brazilians have a tendency to sympathize for the underdog or the group which seems weaker and

most disfavoured, such as the “Palestinian freedom fighting” groups.

Brazilian minister of Intelligence Jose Amado was quoted in 2005 as having used “accismus” in asking moderate second generation Arabs to “Keep an eye” on fellow Arabs who may become influenced by extremist or terrorist groups. He emphasizes that it’s under their own interest that the whole Brazilian Arab community is not “brought up under the radar”.

The next article has the subject of Jewish and Arab living in Brazil. Professor of Contemporary history Francisco Teixeira says that Brazil could have a significant role in the “Peace in the Middle East” conference which was taking place in the United States, because of the pacific coexistence of Jewish and Arabs in Brazil. Teixeira says that if in the future Israel would accept peace keeping troops, Brazilian troops could be called for this role. Brazil could also contribute with technical expertise for the Palestinian community such as through agricultural knowledge, sanitation and formation of teachers (Teixeira 2012.).

Alexandre Garcia comments that Brazil has many motives to participate in the effort by the United Nations to promote a cease fire in the Gaza strip. Brazil was part of the Suez Battalion which participated in the separation of Israel and Egypt during the crisis of 1956. Brazil kept soldiers there during 10 years until the seven days war began. Brazil has also contributed with troops for the Gaza strip and Israel. This article aims at confirming the Brazilian experience in Middle East peace keeping and peaceful co-existence between minorities of different religions such as Arabs and Jews (Garcia 2012.).

The next article has the title of World’s Youth Journey. It’s a mega conference organized every two or three years by the Catholic Church at a different catholic country. It was originally meant for catholic youngsters but eventually an invitation was extended to youngsters of all other religions and denominations.

This movement preaches acceptance and tolerance of other religious movements. During the Papacy of John Paul II protestant and Buddhist churches also took part in the ceremonies. Excited about the Event Jewish, Muslim and Catholic Brazilian youngsters will organize a parallel ecumenical meeting two days before the event to foster dialog between different religions.

The organizers of the meeting are the Inter-religious Youth of Rio de Janeiro group, consisted of youngsters from the three main Abrahamic religions. Coordinator of the Jewish institution Hillel, Tamar Nigri Prais affirms that there is no sense in posing resistance from any of the religions to the inter-religion dialog. By living together and exchanging ideas we can see more clearly what the religions have in common, the best is mutual respect between them.

This article summarizes the thoughts of the general Brazilian population. Extremism is a new term which wasn't heard about in the country before September 11th. The first Brazilian Muslims who have migrated to Brazil as far as 200 years ago, have lost contact with their motherlands, adopted the language and costumes of their new host country and are not involved in extremism activities.

The following article from Folha de São Paulo describes the nomination of the first Brazilian Mullah (or Muslim religious leader). Rodrigo Jalloul received a white turban which is the symbol of his sage skills in Islamic religion. He received also the title of "hojatoleslam" which is the first step towards the ladder to become an ayatollah. In 2010 one of the main political magazines in Brazil the Veja magazine, appointed Jalloul as part of the Iranian plan to indoctrinate Brazilians with intention to plant a terrorist cell in South America since his studies were entirely paid for by the Iranian regime, but Rodrigo denies these accusations.

Declarations revealed by wiki leaks of Vera Alvarez (chief of the general coordination of Sports exchange and cooperation of Itamaraty), admitting that terrorists could attack Brazil because of the Olympics have been a cause of concern for American diplomats. Especially says Lisa Kubiske (counsellor of the American embassy) because publicly Brazil doesn't admit there are terrorist activities within the country. The current lack of anti-terrorism banking protection laws could cost Brazil its membership on the International Financial Act Group (Gafi) international organization which acts to prevent money laundering and financing of extremist groups (Narayana 2010.).

A Veja Magazine article from 2011 describes with more details the "double life" of Khaled Hussein. He works at a cyber cafe and at the same time coordinates extremists in seventeen countries giving logistic support for Al Qaeda operations. Another Muslim called Ali "the prince" has been followed by four months by the federal police before being put to jail. His computer contained messages of hate towards Blacks and Jews; he was indicted for racial hate, incitement to murder and conspiracy but escaped from the terrorism accusations because the Brazilian penal code does not provide for such offense. Besides Hussein and Ali, twenty militants of Al Qaeda, Hezbollah, Hamas and other

groups use Brazil as a hiding place, logistics centre, financial gathering and terrorist acts' planning hub.

Cyber terrorism is the use of internet in Terrorism attacks. Tactics of Cyber terrorism include large scale disruptions of computer networks, WebPages or personal computers connected with the internet. Computer viruses and spam messages are often tools used by those terrorist groups. One of such attacks was reported by Brazilian Holofote Net news agency.

In January 2012, one day after the inauguration of a large Pentecostal protestant church in Guarulhos São Paulo. The site of the "world church of the Power of God" directed by the Apostle Valdemiro Santiago was invaded by an Arab group with headquarters in Saudi-Arabia. At first the Church's website went offline and then its contents were substituted by Muslim content left by the hackers explaining how to become a Muslim.

These types of attacks show not only disrespect towards the right of other religions to exist, but also a sense of supreme truth in Islam. Islam, when becomes radical, tends to challenge the individual state, and it's able to find the support, resources and legitimacy to do so.

BBC news has shown that many European Muslims have joined the War in Syria in order to participate in the "warriors of Allah" brigades. The British research institute Janes, estimates international jihadists to be over 10,000 men, they call themselves "warriors of God" and unite with another group of 35,000 Islamists who have their primary goal to over throw the Assad regime, building an Islamist state from Syria's ruins.

Rosana Rodriguez living in the small village of Rummen (Belgium) has waited over five months for her son to return from Syria where he joined the rebels. Her son Brian was educated a catholic, used to like playing football and was described by the mother as very obedient and never having any problems with drugs or the police. After he was dismissed by his soccer coach in 2010 he was depressed and decided to convert to Islamism finding spiritual comfort in that religion. He son began participating in meetings of the radical Islamic group Sharia4Belgium.

This group is being persecuted by the Belgian police for inciting hate and preaching adoption of Islamic law Sharia in Belgium. Even in spite of efforts from Brian's mother, his radicalization was fast, in two years he left school, changed western clothing for Muslim traditional wear, threatened

to abandon his family if the other members didn't convert to Islam and began talking about going to Syria.

On 22nd of January he left and she hasn't heard from him ever since aside of a couple of internet messages. The cleric Jean-Louis Denis (a Belgian converted to Islam) is being accused of aiding Belgian youngsters to unite with the Syrian rebels. For the European authorities who are concerned this youngsters may represent a threat once they return to the EU, The cleric has a message "In general people go there with plans to die as a martyr, they don't plan to come back. A true Muslims is not afraid of death, he loves death on the same way you love life" (Bizzotto 2013.).

This set of reports has been some of the most shocking for me. It's amazing how radicals can pray into the lives of broken youngsters to transform them into armed soldiers for their cause. When the cleric Jean-Louis Denis claims that "a true Muslim" loves death, he is speaking of course not for all Muslims, but the Theology of Death is not something unusually preached in the Muslim world.

Der Spiegel has confirmed the existence of a "German Camp" where many German youngsters are being trained for war in Syria. Some of those youngsters are returning back to Germany angry and frustrated either because war has proven to be too difficult for them or because they have been dismissed as not capable of fighting in the battle field. In many cases they feel abandoned, financially and mentally broke, and have to appeal to the embassy's help to return home.

Maybe because of the accusations and suspicious that Brazil is not prepared to handle terrorism acts, the government decided to announce in the media their last acquisitions of terrorist fighting equipment. The O Globo news report from 12th of March describes that the Security Secretary for large events (Sesge) which is connected to the justice ministry, receives in the month of April 48 anti bomb shields which are part of an equipment package to combat terrorism.

The last of the governments' border security exercises was called "Agatha 7", involving the armed forces and agents of the Federal police and 20 governmental agencies. This is the largest ever operation of its kind made by the government informed the ministry of defence. The ministry of defence distributed 25 thousand militaries along the 16,886 km of frontier Brazil has with the other Latin American countries this last Saturday. This type of operation could be made to prevent terrorists from fleeing the country by land. Of course the whole border would not be secured this way, but at least the most obvious crossing points.

Believing that is useful for my thesis to compare articles from other countries and possible points of view with Brazilian articles in order to better understand Brazilian media's view on religious terrorism, I opted for articles from American and Iranian press. Those two countries have been very antagonist to each other for many decades and they have made mutual accusations, the United States accusing Iran to be a "terrorist" state and Iran accusing The US of making up false accusations and being envious of Iranian's increasing Political influence in the world. Brazil has shown more proximity towards one country or the other, depending on which president has been in power, being Lula (Brazilian ex president), one of the most friendly presidents towards Iran outside of the Middle East region, even attempting to serve as an intermediary between Iran and the US to save Iranian "peaceful" use of Nuclear energy ambition's plans.

The first article of this section published on 6th of January 2013 has the subject of Iranian "terrorist threat" in Brazil and Latin America. The article seems to be written towards not the Iranian audience, but American and western audiences and has a defensive tone, trying to justify Iranian political and trade policies in Latin America and demystify possible threats by the Iranian government.

It begins with a very ironical and comic remark that "barbarians from distant lands" are ready to wreak Havoc on serene America. It's a middle size article and written on a humorous tone to put down the possible threat that organizations classified as terrorist by the United States may have. The reporter uses "imagined threats" that Hezbollah and Hamas will pose to Americans. These "inventors of lies" are accused by the newspaper of belonging to Israel.

There are two contradictive narratives in Latin America; the first acknowledges Iranian increasing political influence in Latin America since 2005 and the second which speaks of conspiracies between the governments of Iran, and its "allies" governments of Venezuela, Ecuador, Bolivia and even drug cartels.

The Tehran times accuses this second narrative of being farfetched to favour Israel against Iranian nuclear programme. Act 28 passed by US congress states that Hezbollah has raised money in Latin America through money laundering, drug and weapons trafficking, and provided a safe heaven for terrorists in the region. Although the writer Ramzy Baroud has a good point that many accusations

made by the US government have not been proven, his text contains many hyperboles and it almost explicitly implies that the United States Government is a puppet of Israel (Baroud 2013.).

On a second article by Tehran Times, the Obama administration is accused by Tehran government of plotting a conspiracy theory in order to shed a bad light over Iranian's intentions for the Middle East and its "pacific" nuclear program. This is a one page sized article and was written by Ardeshir Ommani, President of the American Iranian friendship Committee (AIFC). This article shows a protest and despises against the U.S. government and accuses it of inventing a plot to paint Iran on a bad picture for the international community.

Ommani starts by introducing the possible plot where two Iranian-Americans are being accused of planning an assassination scheme against the Saudi-Arabian ambassador in Washington D.C. U.S. attorney General Eric Holder with the support of FBI director Robert Muller, have "ultimately" concluded that the Iranian government was behind the "fictitious" plot and would have to pay a price (Ommani 2013.).

Although both sides have strong points on this argument, I believe the American argument to be more credible; the Iranian government has openly criticized the role of Saudi Arabia and other Middle Eastern countries as American Allies in the region. Another point is that Russia has offered to sell nuclear power plants and enriched Uranium for Tehran. Western countries were in favour of such plan and Iran would still be able to produce their own nuclear electricity in case they accepted the proposal, but they refused, arguing their right to develop their own nuclear technology.

From the American press (Fox news), investigates the psychology of terrorism. The "common traits" which psychologists found in terrorists is that they are often risk takers and many suffer from low self-esteem. Sometimes joining a terrorist group provides these individuals with a sense of belonging. This is very interesting as relates directly with the article I have previously written about young Europeans from minority family backgrounds joining radical Islamism and latter rebel troops to fight in Syria. Those youngsters also were lacking a social and religious sense of belonging to the European country where they were brought up in, whether it was Sweden, Belgium or some other country. They found a sense of worthiness and religious convictions within the fundamentalist Muslim communities in their countries.

“Some passages of the Bible could be used to justify the slaughter of men, women, children in ways we have difficult understanding today, would anyone condone this now”? How would you react to someone insisting that holding on to those beliefs was fundamental to Christianity?” This example was used during a lesson, and was criticized by many which accused the teachers of suggesting a link between Christianity and Islamic extremism (Miller 2013.).

Donohue, president of the catholic league, claimed that the lesson’s plan unfairly compared fundamentalists with Christianity and Islam. “Fundamentalist Christians pray for people, they pray for their own members who convert to another religion”, Donohue told fox news, Fundamentalist Muslims will kill you, so right of the bat the equation is pernicious” (Miller 2013.).

Dr. Keith Ablow, a psychiatrist said it takes more than low self-esteem to prompt someone in dressing a suicide vest in the name of religion. The real key is a failure of empathy, and while it may be true that many terrorists have low self-esteem, there are lots of people with low self-esteem who are depressed, homeless or in abuse relationships but they are not terrorists (Miller 2013.).

Although fundamentalists believe that the past is better than present, they keep self-beneficial aspects of both their historical beliefs and the modern world. When discussing Islamic extremism ex President Jimmy Carter said fundamentalists also draw a clear distinction between themselves as the true believers and others, convinced that they are right and that anyone who contradicts them is ignorant and possibly evil.

Fundamentalists are militant in fighting against any challenges to their beliefs and can resort to verbal or even physical abuse against anyone who interferes in the implementation of their agenda. They view change, cooperation, negotiation or any other efforts to resolve differences as signs of weaknesses.

Next article discusses an arrest warrant for a British woman codenamed “white widow”, who has been accused of being involved in Nairobi’s largest terrorist attack at a shopping centre as well as plotting to attack restaurants and hotels in Kenya. Her husband was responsible for the London subway bombings of 2005, but when she was interviewed at that time, she denied having any knowledge or participation in the events.

On this Middle size article, fox news reveals to us a new “triumph” in the recruitment of terrorist organizations. With security becoming increasable ethnic sensitive at airports and public buildings, Middle Eastern looking people have higher chances of being stopped and searched by security than western looking people. Therefore, if a westerner joins the jihad cause, he or she becomes one of the most precious assets in the hands of terrorists.

There is a symbiotic relationship between media and terrorism. Terrorism feeds of publicity as publicity is its main hope of intimidating governments and the public. Also publicity is the best advertisement for recruiting new terrorists.

The last article published on April 24th 2013, could be called as “a protest” by an American journalist who is obviously upset with the Boston bomb attacks. Journalist Dan Gainor writing is very similar to the one from the Tehran times in the sense that it’s filled with “strong emotional” remarks and appeals. Gainor uses the word “lefties” as a definition of left wing people and “media clones” for the mainstream media when quoting a media source which stated that “The brothers must have been misunderstood, it can’t be their fault” (Gainor 2013.).

Famed newsman Tom Brokaw from Sunday’s NBC meet the press blamed America for the attacks. He thinks that Americans need to examine the use of American drones which kill innocent civilians in attacks in Pakistan, Afghanistan and Iraq.

The author affirms that the media is doing no favour to law abiding Muslim Americans by refusing to acknowledge the problem since radical Islamism is also a threat to their way of life. After saying this, he reemphasizes the term “radical Islam” to separate those from non radicals.

The language used in the article is charged with indirect accusations and emotional figures of speech.

If it’s the case that there is a cover up going on, it would be really bad for investigations, but I can understand possible reasons why the media would avoid exposing the radical Islamism slogan too much on the news. One reason could be to protect other American Muslims from retaliation attacks, or the other reason which is not so noble would be to protect Obama’s government from showing that it has not been efficient enough to protect two young men who grew up in America, from falling victims of Terrorist propaganda.

If the American people come to believe that terrorists are not only those “full of hate towards the

west”, illiterate inhabitants of some deserted country, and terrorists can also be ordinary looking American youngsters, there is a danger that the feeling of fear and defencelessness would soar (as its much easier to attack the enemy thousands of miles away in a strange country, than within your own borders).

Written discourse analysis was employed to analyse a group of selected articles being the vast majority of the articles written in Portuguese and with the audience intended to be Brazilians, or others with sufficient Portuguese language skills. A few articles from the American and Iranian press written in English related to the main theme were also analysed in order to serve as comparative basis and offer possible hidden or extra information about the ideological standpoint of Brazilian press.

These articles from the Brazilian, American and Iranian media recount terrorist acts, philosophies or governmental and personal preparations to avoid terrorism. They were written in informal style with a language accessible to the majority of the population. There was not so much emotional involvement in the texts, with some exceptions which were heavily emotionally charged and felt more like political appeals and manifestos than unbiased news description. Stereotypes are used by authors throughout the articles, in some in a more lightly and subtle manner than in others. Figures of speech such as metaphors, metonymy and accismus are also used by the authors.

Most texts were coherent with public stance, with the exception to the Brazilian government’s incoherent public statements during addresses and speeches; “there is no terrorism activity within the country’s borders” while privately having the opposite opinion that the government may after all be worried about increasing terrorism activity in the country. Being strongly criticized for not adopting anti-terror legislation and being unprepared for possible attacks, Brazil now seems to want to widely publicize the purchase of anti-terrorism equipment and training of troops to show it is taking the necessary measurements to prevent disastrous attacks.

Brazilian population in general is unaware or unafraid of religious extremism which is a new terminology introduced into the country’s vocabulary after the 9/11 Attacks. Since Brazilian Muslim minorities have not yet mobilized such as seen in other countries in Europe, the citizens feel as “this is not a Brazilian problem”.

4. Cultural and other aspects in relation to radicalization and terrorism that might explain the results of chapter 3

The purpose of this Chapter is to give more information about Muslim migration, culture and fundamentalism in order to better explain the results from the articles in chapter 3. Brekke teaches us that it's important to be able to separate conservatives, fundamentalists and extremists since they have different goals and ideals and should not all be placed under the same label.

The psychology of a young Muslim is very complex, many are seduced by religious leaders, media or personal reasons into joining more violent extents of Islam, but not all accept the offer. If we are able to understand the reasons why some will choose to radicalize, perhaps we can also prepare effective counter measures to better prevent these choices from happening.

4.1 Race Construction and Otherness

Until the 1800's race was not connected with the looks and more with the lineage. When the English would refer to a group as the "stock of Abraham", they would mean both the sons of his wife Sarah, his Midianite (Keturah) and his Ethiopian (Hagar) servants independent of their colour. All the sons of these women would be of his race no matter what their outdoor physical appearance.

The Bible supplied the framework for thinking about difference. All Humans had a common monogenesis and were descendents from Adam and Eve and the only difference among them and what determined for example skin tones were the environments were they chose to live. Michael Banton (1987) argues that the use of term race for humans was quite rare between the sixteen and eighteenth centuries, and the ideas of inferiority of non European peoples were not widespread (wade 2010, 6.).

Hall emphasizes how the idea of Europe as an Entity emerged during this period. Black Christian Ethiopians were seen as allies in the holly war against Islam. On the 19th century this idea changes and races were seen as permanent separable types of human beings, with innate qualities which were passed from one generation to the next. Not everyone or thing were thought to descend from a common ancestor.

Moses sons were not all belonging to his race; some would invariably be placed on black races, Semites or Caucasians. The Polygenic theory or theory that humans had different ancestors gained ground, despite the biblical teachings. Darwinist ideas were the bases of this change. Humans were placed on racial lineages from least to most evolutionary developed. “African primitivism was one of the first stages towards achieving European perfection”.

In the era of scientific racism, the inferiority of certain races was such an incontestable law as the law of gravity. The Eugenics movement in which individuals seen as inferior or handicapped would have their reproduction capacity restricted, gained many adepts in Europe and US and also affected Latin America. The racist atrocities committed by Nazi Germany contributed to the end of scientific racism (Wade 2010, 12.). If our preconceptions of “the other” are negative to start with, we can easily transform the other into an enemy. Especially in the western Christian traditions, the definition of life as a struggle between good and evil has been the norm since remote times.

During the Viking ages on the years 800-1000 Christian Monks prayed for God to deliver them from the fury of the pagan North Men. On the book *The Enemy of a Thousand Faces*, Professor Harle defines the other as “fundamentally different from us”. The other has an important social function since; to have social order one must be able to tell the difference between those who commit crimes and those who follow the law. A sense of otherness is required for establishing self-identity (Harle 2000, 11.).

What we shouldn't do is to extrapolate this concept to parallel the other as something negative and a certain threat to us, Japanese or Hindu persons may have costumes and language very different from our own and still wish us no harm.

But how much of this past heritage still lingers, when Europeans see people with darker skin colour than the typical European tones, or with middle eastern features, do they automatically feel fear and uneasy?

4.2 Brazil and its Arab Culture

Brazil:

Brazil is the largest country in Latin America and 5th Largest in the world both in terms of population and area. It has 8,514,877 sq km and 199,321,413 inhabitants. An ex Portuguese colony,

Brazil has been living long years under the shadow of the United States (the traditional leader in the region) (CIA World fact book 2013). With the world economic crisis in 2008 dragging the economies of the developed world, the developing countries which were not so harshly affected, started to look for new leadership in a changing world. Brazil, Russia, India, China and South Africa were now the most dynamic markets in the world, demonstrating strong economic growth. They created a group called Brics in order to serve as a forum for those countries to share economical experiences and inter-cooperation development.

As the United States started to become more concerned with its own economic hardships and became more protectionists, a counter-capitalistic movement rose in Latin America. In many countries socialist leaders were elected, among them Luis Inácio Lula da Silva in Brazil. His leftist government introduced many changes in governmental money distribution such as more social benefits for the poor if they would commit in keeping their children in school. The Zero Hora newspaper (famous Brazilian newspaper) estimates that in the last 10 years 28 million Brazilians left the poorest societal group to join the middle class group, thanks to the federal government's poverty reduction measures (Zero Hora 2012.).

Millions of others which were formerly called lower middle class, climbed into the middle class, saw their income increasing and were now capable of acquiring items which were in the past only accessible to the high middle class and rich classes. Items such as flat screen TV's Smart phones or I pads could now be bought by almost anyone with a job through a monthly instalment plan. These new consumers boosted the Brazilian economy, not only through traditional export of commodities but also through internal consuming.

Brazil began to be more noticed in the International Relations field and took a more active role in becoming a regional leader. The socialist rise in the region was improving Brazilian power since many countries such as Bolivia, Venezuela or Cuba had cut economical relations with the United States which they considered a (neo-colonialist power) and offered to Brazil the opportunity to replace the US and jointly help developing and exploiting these countries natural resources.

Nowadays Brazil is a consolidated regional leader and is becoming also a major international political player. The hosting of the world soccer cup in 2014, summer Olympics in 2016 and Brazilian's Bid for a permanent sit in the future enlarged United Nations Permanent Security Council are only going to confirm this tendency.

Arabs from the near east were not the only people to be leaving their homelands in search of economic opportunities. At the turn of the century there was a worldwide movement of people to countries such as United States, Australia and Brazil. Peak years of immigration were 1880 to 1924.

Arab immigrants ranged from infants to 35 years old. Most were single when migrated while some came with members of family and friends. Members of the same family didn't generally emigrate at the same time. They came as traders, merchants, artisans, farmers, cooks, leather-makers etc with drive and desire to venture away from home. Some even had relatives which had migrated to the United States while members of the same family (cousins or uncles) preferred to live in Brazil. This motivated leisure and business trips between both countries (Boosahda 2003, 19.).

Most of the emigrants cited that they had a lot of energy, imagination and drive to want to change the life that their other fellow countrymen never questioned and that there was a certain mystic connected to migrating to the Americas. Others who decided to remain home, cited lack of motivation and strong attachment to the comfort of family routines, as reasons in choosing not to emigrate.

4.3 Fundamentalism:

One big mistake that ordinary folk often make when discussing terrorism is to confuse religious extremism with religious fundamentalism. The purpose of this subchapter is to clarify the difference between Fundamentalists, conservatives, extremists, the differences and possible similarities between them.

Since my articles and research discuss religious extremism, in my view it's important to have a clear definition and establish which are the "borders" that separate and which "bridges" unite those different groups. I chose to use Torkel Brekke's work on fundamentalism as theoretical material for my thesis by my supervisor recommendation and the specialized, detailed approach with which Brekke deals with this subject.

On the Book Fundamentalism by Torkel Brekke, the author comments on the differences between terms which are many times mixed by the media such as Fundamentalism, Conservatism and radicalism. Brekke argues that Fundamentalism began as a term to define Christian Protestants who

were returning to the “origins” of the scripture. It was first used in the early twentieth century by American Protestants who saw themselves as defenders of the fundamentals of the Christian religion against liberal theology and criticism undermining the special status of the bible (Brekke, 4 2012.).

Some scholars insist in using the term fundamentalism exclusive in Christian tradition because it's a Christian word, but this would make academic study of other cultures nearly impossible since they don't have the same social tradition. One example is the word religion, which has the closest to a synonym in Arabic with the word “Din” and “Dharma” in Hinduism.

Although those words have a similar meaning they are not one hundred percent a literal translation of the word religion which comes from the Latin language (“re-ligare” or re-connect with God). It is often impossible to find a word in a different language that means exactly the same as the English words we use to define them (Brekke, 6 2012.).

During the 1960's and 70's many sociologists predicted that religion would lose its significance in a secular society. From the 70's movement “The Moral Majority” in the US and the Islamic revolution in 1979 in Iran it was clear that religion would still play a significant role in the future. At the same time labour migrations from Turkey, Pakistan, Morocco and other Muslim countries to Europe created new religion communities in many countries leading to a new awareness of the religious identity of immigrants and host populations.

In the 1990's there were already enough books on Islamic fundamentalism to fill a small library. With the revolution in Iran it was clear that Islam had the power to instigate strong social and political movements. Modern Jihadists started to consider the west their enemy in 1990's and after the 9/11 attacks interest in Al Qaeda and similar radical networks exploded (Brekke 8 2012.). Most fundamentalist books have little to say outside Abrahamic traditions of Judaism, Christianity and Islam. Brekke tries with his book to bring other religions into the debate about the nature and causes to fundamentalism.

A basic assumption which the author makes is that in other so called “world religions”, movements and ideas are so similar that we can use also the word fundamentalism to refer to them. Brekke claims that the reason we can call those movements fundamentalism is not just because they are

similar and share some characteristics, but because they are in fact results of the same global historical processes, with the same form and origins.

Hindu fundamentalism for example is less known than Christian or Muslim fundamentalism, but it has had more political success than most others, because they elected their leaders into government from 1999 till 2004.

The author sees fundamentalism as religious reactions against great changes happening in the modern world. He disagrees that fundamentalism has existed for centuries believing it to be relatively recent from the 1800's onwards because he believes that the changes in the world since the nineteenth century have been much greater than changes in the past.

Muslim conservatism such as that of Ibn Taymivya or Wahhabi movements rose from internal processes in the Muslim society and not because of the western political and cultural dominance in a globalized world. About the comparison between the words conservatism religion and fundamentalism, the author explains that they are different. Conservatism is not an ideology with a certain doctrine but an approach to politics emphasizing slow rather than rapid change.

Conservatives hold onto truths and traditions. Although Conservatives are not Fundamentalists, many fundamentalists are conservative in their theology. Conservatives are critical of changes in family patterns and sexual norms seen by them as secular, they would reject homosexuality declaring it immoral and pre-marital sex as sinful. Most of those characteristics can be found among fundamentalist individuals.

One aspect which differentiates the conservatives from the fundamentalists is that fundamentalists reject traditional hierarchies and organizations. Instead of priesthood based in hierarchy and education they support prophetic authority through charisma and gifts of preaching. They can be at the same time radical and conservative.

They are radical in the sense that they reject traditional authority and conservative as they want to maintain traditional religious values to guide their lives. Fundamentalism comes out of linear change as opposite to cyclical change. Cyclical change is a type of change that has always been around, the legitimacy of an organization crumble, new leaders or prophets come along leading to a religious reform reshuffling power and authority.

4.3.1 Modernity and religion

Modernity is not a cyclical but linear change. The changes that happened over the last 2 centuries in many fields such as economics, politics, science and education have never had a precedent in history. It changed the societal structures and fundamentalism is a reaction to these changes called “the modern world”.

Modernity can be very difficult for organized religion but religion can help developing key aspects of modernity such as capitalism. On the Essay “the Protestant Ethic and the Spirit of Capitalism” Max Weber explains how Luther who started as a catholic monk, turned himself against the isolation of monastic life and preached that we should bring zeal and devotion also to this world. Although incentive to do hard work, reformers disliked consumerism and luxuries so instead of spending financial gains in pleasures, they reinvested in production. This new protestant ethic was considered by Weber as the source of modern capitalism (Brekke, 19 2012).

Another key change of industrialization and mechanization was that much fewer people were needed in agricultural fields since tractors were doing most of the work. These extra workers became more and more involved in industrial production and services. Peasants also moved into cities improving the quality of transportation and services in the cities through urbanization.

Some countries such as the United States became so materialistic that they inspired disapproval comments from German Intellectuals such as Walter Rauschenbusch which stated that “American industry makes profit the goal and man the means to produce it”. He insisted that Christians should turn themselves against materialism of the industrial order; this was the first moment when fundamentalism appeared.

One important note is that the doctrines and values that are important to Christian fundamentalists are not the same as those addressed by Hindu fundamentalists because of the norms, theologies and practices have always been and continue to be very different.

4.3.2 Fundamentalism in the Islamic religion

In the Muslim world, a shift in religious authority has happened in the last two centuries because of a power struggle between fundamentalists and religious elites. This shift in authority happened at different times producing different consequences. Religious fundamentalists took roles and responsibilities in societies which were traditionally belonging to the Ulama (Muslim priest).

Ulamas held monopolies on the main fields of social life such as law and education. They didn't have political power since many of these societies were governed by the military but they had economical independence and were in charge of funds destined for the upkeep of Islamic schools and Mosques.

When secular education and law were introduced into the Muslim societies of Africa and Asia, the authority of the Ulama started to diminish. The Islamic schools were taken over by the governments which wanted to tax and nationalize them, ending their financial independence. Muslim fundamentalism is partly a reaction to the destruction of Islamic learning and scholarship by the modern state and the loss of priest's authorities.

Fundamentalists reject the old fashioned learning and skills of the Ulama educated in traditional Islamic schools because fundamentalists belong to the "modern world", placing legitimate knowledge in the secular realm; they see the Ulama as close (in partnership) to the evil secularizing governments (Brekke, 72 2012.).

Another development which eroded more the Ulama's authority has been the printing. When South Asia began to be ruled by British colonizers, the Ulamas tried to reach the masses by printing but what helped them to secure authority at first turned up against them in the end. In traditional Arabic knowledge school, religious knowledge was orally passed and taught in Islamic schools.

It took years of training in a Madrasa (Muslim school) to become an expert. This gave Ulama's knowledge power, once they passed their knowledge into the printing, knowledge became easily accessible for the society without the need of priests and they became dispensable. Since the late nineteenth century onwards, many lay leaders have claimed to be experts in Islamic religion without the traditional education of the Ulamas.

Maulana Maududi was one typical lay priest who rejected traditional religious authority. He called himself the "saviour of Muslims" and claimed to have special powers. He wanted to make the holy

texts available to every Muslim through printing, rejecting the Ulama's interpretation and giving his own.

A Muslim fundamentalist activist is usually a person with secular education who reads the works of other lay priests such as Maududi without caring for the traditional interpretation. We could connect the Jihadist terrorism from the 1990's with the breaking down of authority. One scholar suggests that Al Qaeda's most important role is not its militancy but its contribution to the dissolution of traditional religious authority (Brekke, 75 2012.).

The author then proceeds to compare religious authority in different Muslim communities such as the Shia and the Sunni. Khomeini struggled against secular elites which in his view were undermining religion by excessive liberalization such as banning the use of Islamic veils. Khomeini and his supporters were traditional priests who belonged to a hierarchical organization which passed its knowledge through education centres of Shiite Islam. While Shiite clergy still preserved the traditional of Iranian identity, Sunni Elites have good relationships with the colonial powers and secular states such as Egypt.

Al-Banna and Maududi were lay prophets while Khomeini was a priest; therefore, the creators of the Iranian revolution had little in common to the important fundamentalists and should not be mixed. In Shia Islam, an Imam is a person chosen by God to lead the Muslims. The Imam is infallible and perfect. The first Imam was Ali cousin of Mohammed and married to his daughter.

Shia's believe that there have been twelve imams in the past and that the thirteenth went into a "hiding/disappearance" state. The thirteenth imam is called Mahdi or Messiah and will come someday to take its leading post. While he is absent, someone (such as Khomeini) must take on the governing of society.

The actual president of Iran Ahmadinejad is not a religious educated person but he strongly believes that the Hidden imam who will return sometime soon as Mahdi (the messiah) has appointed him as the president of Iran.

Ahmadinejad has used the concept of the Mahdi's near coming to strengthen his political power and weaken the power of the religious leaders. Those leaders will no longer be needed when the Mahdi returns to govern, so if the Mahdi's return is imminent the priests are not important. Ahmadinejad

challenges the religious elite and fits better on the label of fundamentalist than Khomeini who succeeds another religious leader Ali Khamenei (Brekke 80, 2012.).

4.3.3 Muslim Globalized Preachers

Abrahamic religions share the tradition of Ethical prophecy and it is in this prophetic tradition that fundamentalist's message finds its repertoire preaching one of its most important aspects. This is a tradition which Islam shares with Christianity. Muslim history contains a variety of preaching, lecturing by the religious leaders targeting laity. To understand Muslim fundamentalism we must understand the impact of globalization on forms of "making religion".

The message of some Muslim preachers such as Maulana Ilyas has reached all corners of the globe including North America and Europe. Copying the example of Christian missionaries, Ilyas advocated Muslims to learn about the Qur'an and proper moral behaviour and become righteous for Allah before aiming at dealing with politics.

The Muslim brotherhood which has taken power in Egypt nowadays began as a movement in 1930's preaching to middle class members against Christian missionaries and conversions to Christianity. The Muslim brotherhood's founder Hasan Al-Banna testified against the religious elites cementing his role as a lay preacher and typical fundamentalist.

In nowadays Egypt Amr Khaled has personified with his televangelism, how some Muslim preachers have adapted globalization into their preaching. In 1990's Khaled quit his accountant job appearing on TV shows throughout the Arab world. He is seen by many as one of the top preachers in the world and was feared by the religious elites and the Military Mubarak's regime. Another televangelist of success is Zakir Naik who is a doctor with no religious education.

His speech attacks other religions and other types of Islam, ignoring completely the authority of the Ulama, insisting that everyone can interpret the Qur'an as he wishes without the need of Mullahs. The conservative leaders of Indian Muslims have accused him of destroying Islam and driving the Muslims away from the rightful religious authority (Brekke, 97 2012.).

4.3.4 Struggle for the State

Mullah Krekar is a typical example of fundamentalist Muslim. In 2003 his organization was accused of harbouring Al Qaeda fighters. Krekar wanted first to have a Islamic Kurdish state from a piece of Iraq, then he wanted this new state to integrate a much larger Islamic caliphate enclosing the Middle east, North Africa and much of South and South-East Asia.

On his book, Krekar writes that modern times have been a tragedy for Muslims because the Caliphate fell and the prayer call was silenced. According to Krekar Muslims may need to use violence to gain the power needed to reach the goal of an Islamic Caliphate. Muslims should strive to implement communities based on the Sharia law immediately as part of the way toward the larger goal.

The ideal future Islamic state should not be a democracy on the view of Maulana Maududi. The most basic principle of the political theory of Islam was that a true Islamic society should surrender all authority to Allah. No law given by God can be changed or removed. One thing the creators of fundamentalism have in common is that they lack details on their plans for the Caliphate.

They talk about terms such as Sharia, Sura, and Imamate but never specify details of practical everyday work of the state, then at the end we don't know what the Islamic state will be like, we only know what it won't be, it won't be capitalistic or communist, or democratic for example. One clear project is to merge religion and politics. On the Qur'an many verses state that Politics and religion are one (Brekke, 106.).

4.3.5 Religious Motivated terrorism

First before attempting to explain Religious Terrorism, it is useful and important to define what terrorism is and who terrorists are. As we can see from the previous chapters, most Terrorists are Fundamentalists, but not all Fundamentalists are terrorists. Its common for the western press to mix together all Muslim regimes which we view as conservative or fundamentalist as terrorist, but we learned from Torkel Brekke that there is a great theological distance separating Shia Ayatollahs from with Sunni's lay Islamic preachers.

And even that a religious leader is against the west and laicism of modern Muslims, it doesn't imply that this leader will radicalize and choose the path of terrorism and Violence. The literal definition of terror is: *a state of fear caused by violent or destructive acts committed by groups in*

order to intimidate a population or government in granting their demands. Terrorism has been used throughout history by political organizations from either left or right, by nationalists and ethnic groups as well as revolutionaries such as Nazi Germany or Soviet Union. Terrorism impact has been greatly increased by the new technologies and modernization of the media which allow for great tragedies such as the 11th of September terrorist attacks to be broadcasted live and reach the general population within minutes from its happening via internet (Merriam Webster 2012.).

The International Terrorist and Security research centre states that terrorism is hard to define. It has been defined as tactics and strategy, crime and a holy duty, a justified reaction to oppression and an inexcusable abomination. It depends of the point of view of those being represented. Terrorism has been often an effective tactic for the “weaker” side of a conflict. It gives military force with very little cost.

For the United States Department of Defence, terrorism is intended to coerce and intimidate governments or societies in order to achieve political, religious or ideological goals. The key elements are violence, fear and intimidation with each of these elements producing a reaction of terror among the victims. A newer definition complements this by saying that terrorists are semi-clandestine individuals, groups or states actors which for political and criminal reasons commit repeated violent actions in which the targets of the violence are not their main targets.

The strategy of terrorists is to commit violent acts which draw the attention of the population, governments and world to their cause. Attacks are planed to obtain the best publicity; the best targets are those which symbolize what they oppose. The effectiveness of the terror act is not the act itself but the reactions resulting from it.

As an example in October 1983 Middle Eastern terrorists bombed the Marine headquarters at Beirut International Airport. The immediate victims were 241 military personal who were killed and 100 who were injured, but their true targets were American and the US congress. Since shortly after this act of terrorism the United States decided to withdraw their soldiers from Beirut, this act was considered by the terrorists as a success.

There are three main parties involved in terrorism which are the terrorist(s), their victims and the public in general. Terrorists do not see themselves as evil; they believe to be freedom fighters that are fighting for their ideals. Victims of terrorists see them as criminals who do not care for human

lives. The public view is the most volatile, so the terrorists try to picture a “Robin hood” image to gather sympathy from the public to their cause. These psychological war tactics have become an integrated part of terrorism and have been pointed out by many governments, press and organizations (terrorism research group 2012.).

The centre divides terrorists in nine main groups:

Domestic groups are terrorist groups which are “domestic grown” and operate inside of their country of origin. Frequently they have social or political motivation specific to their society and therefore they focus their efforts in their own nation and society.

International or Transnational Groups are groups which operate not only inside but also outside from their national borders although they may retain a geographical focus area for their activities. Hezbollah for example, has cells worldwide and has performed operations in several countries but their geographical focus area is Lebanon-Israel.

Separatist terrorists are those with the goal of separation from a state or entity through independence, political autonomy or religious freedom. Those groups have ideologies which they define themselves as social justice and equality.

Ethnocentric terrorism group is a group which sees in race the building characteristic of a society and its main point of cohesion. This group has an attitude that one race is superior to others because of certain intellectual and physical characteristics.

Nationalistic group is a group which defends the interests of one nation above all other nations or groups. Their demands may vary between creating a new nation and splitting parts of existing states to become one nation together with parts of other states which share the same perceived national identity.

Revolutionary groups aim at overthrowing or establishing a new political or social order to replace the existing order. This is traditionally associated to communism revolutionary groups, but it’s not always necessary the case.

Political terrorists are concerned with the structure and organization of governments. Although outsiders of a political group may stress their differences in ideology, many of those groups would have similar political practices in governing as those who they oppose.

Social Terrorism is often referred to as a single issue or special interest issue. Their supporters may be so obsessed by their cause that they incite terrorism in order to defend their interests. Examples of such issues motivating asocial terrorism are animal rights and minority rights.

Religious terrorism which is the most relevant type of terrorism in my research has been the highest growing form of terrorism worldwide. From the groups committing terrorism acts between 1980 and 1995 there has been an increase in forty three per cent of groups claiming that their acts are religiously motivated. Religiously motivated groups see their objectives as holy written, therefore infallible and non-negotiable.

4.3.6 The 11th of September attacks

Muslim immigrants have been migrating into the European continent for centuries since the Umayyad Caliphate of Cordoba in 929 till the Ottoman Empire which lasted over 600 years. The Caliphate of Cordoba reached from southern Portugal to Southern France and the Ottoman Empire expansion included Greece, Romania, Bulgaria and most of the Balkan states, but during these invasions with exception of a few small countries such as Albania, Bosnia Herzegovina, The Christian countries managed to regain their territory and the muslim invaders which didn't die in war, were left with no other choice than to convert into Christianity or leave.

There was after this period, a long "immigration silence" from the Islamic world, until the end of the cold war, after which thousands of Muslims from Asian countries such as Turkey were invited as "Gästarbeiter" (guest workers) to rebuild the European countries destroyed by war(Merkel 2010). The German government believed that those workers would return to their homelands after their mission was accomplished, but most of them decided instead to permanently settle in Germany, Holland, Belgium and other European host countries where they have been working.

Although they built ghettos or communities within cities, were they kept their original language and culture; there was no alarm from the mainstream population or government about their presence until this last decade.

Muslim immigration to Brazil was much slimmer. The first Muslims were slaves brought with the Portuguese traders. In 1910 there were around 100,000 African Muslims living in Brazil. The reasons for resurgence in anti-immigrant sentiments in the western world can be traced back to the eleventh of September New York Terrorist attacks.

On 11th of September 2001, Americans and people worldwide were woken up with TV images from news stations which seemed to be taken straight out from a Steven Spielberg Science Fiction movie. The World Trade Centre Towers, known as the most famous American buildings at the time, and former tallest world structures, were on fire.

I was shocked and had no idea how and why this could have happened and the news reporter seemed just as clueless as I was. It wasn't until several hours later that we would start to receive more precise information about what had happened. A group of suicide terrorists had hijacked two airplanes and purposely crashed them against the towers with a goal to make them collapse and kill everyone inside in the process.

Two hours later, both towers collapse, with a total aftermath of 3,000 deaths. Other two airplanes were hijacked; the first one American Airlines flight 77 hit the Pentagon killing 125 people but the last airplane which was on course to hit the Whitehouse crashed before hitting its target thanks to the heroic action from the passengers and airplane crew. They invaded the cockpit, causing the Arab pilots into loose control of the plane and crashing into the ground.

Latter on, it was confirmed that the terrorists which hijacked the planes were not 4 but 19. One question which immediately comes to mind is who were those hijackers and what could have motivated them do such a horrendous thing as killing over 3,000 innocent civilians.

Many of the terrorists were students who were studying in Europe when they radicalized and assumed an anti-western personality, but what could cause such a shift or ideals? One clue comes from Ruth Stein's 2002 paper "Evil as Love and as liberation". The author analyzes the mind of a suicide killer inspired by religious fanaticism. She concluded that total concentration on the vision of God, constant prayer and reading of religious texts can lead to a state of depersonalization and trance. It restricts the terrorist's consciousness and enables him or her to function into a permanent state of euphoria. Terrorists come to believe that their acts are nothing else than the fulfilment of divine will (De Masi 2011, 14.).

Another author, Chodorow (2003), comments that poverty and illiteracy are not determinants of terrorism. Most terrorists come from privileged middle-class homes and have achieved University education level. She believes that the main factors contributing to radicalization are feelings of hate and humiliation.

Chodorow explains that adult men have more tendencies to commit suicide attacks than women because of a feeling to need to prove his worth on the eyes of other male peers, while for women this is not an issue. Collective violence and terrorism are often motivated by memories of past humiliations and defeats, either real or presumed.

Bohleber author of “Collectives Phantasms, destructiveness and Terrorism”, attests that the real motive behind the 11th of September terrorist attacks was a need for religious salvation. Mohammed Atta, one of the main terrorist plotters of the attacks had writing inside of his luggage where it could be read: “Heaven is smiling my young son, for you are marching into it” (De Masi 2011, 16.).

Bohleber continues his line of thought by stating that in the Islamic countries, religion has taken the role which nationalism has in the western countries as a possible fuel for irrationality and fantasy. Their concept of purity and violence blend together in those countries to create a search for Martyrdom. The author makes a very good comparison between the Jihadist ideas and the ideas of National Socialist Germans from 1930's. One of the Nazi strongest mottoes during the war was: “Happiness lies only in sacrificial death” (Körner).

Still being a religious radical does not equate to terrorist suicide bomber. The transition is only achieved by special training and indoctrination. The trainees sense of personal self needs to be supplanted by the goals of the group. An ex student from a suicide training camp in Lebanon has reported in an interview, that during training the students lived as ascetics being constantly under supervision of an Imam. From time to time one offering sacrifice was chosen among the student group. The chosen student had to put on a bomb-vest and drive a car into a wall, blowing himself up. Every other student watched the performance (De Masi 2011, 17.).

Even though indoctrination is a popular way to recruit suicide bombers, it's not the only possible way. Documentary evidence suggests that in the case of Palestinian terrorism, many young men approach the terrorist groups volunteered, and carry out the bombings without any special training

or indoctrination. In the book “The Minds and perceptions of others”, the author who is Palestinian, attempts to speak in the name of the Islamic Arab group from where all the suicide attackers in the Middle East and America stem.

He points out that the idea of a non-religious Arab state is quite recent from the beginning of the twentieth century and was only adopted by a few Mediterranean nations such as Turkey or Egypt. Still nowadays, nationalism is being surpassed by Islamic movements. Nationalists are modernists who accepted many western values while Islamists are anti-modernism and anti-democracy.

Both parties fail to support democracy, the Islamic because for them authority should be in the hands of religious authorities while the nationalists, when on power, failed to create truly representative institutions. Neither party has successfully developed a system which can sustain economic growth while at the same time many western military interventions have made things worse causing rage and indignation among the Islamic populations. For this reason many Arabs and Muslims do not consider bomb attacks any more heinous than the killing of their fellow citizens by the western powers (De Masi 2011, 19.).

4.3.7 Al Qaeda

Since September 2001 most of the world has been paying attention to a terrorist organization called Al Qaeda and Its (now deceased) leader Osama Bin Laden. However, their organization didn't start their campaigns on 2001 but many years before. In an effort to end Soviet expansion in the Middle East, The United states failed to predict the possible consequences of supporting the jihadists with training and weapons during the Afghanistan-Soviet war. Americans ended up helping in the creation of one of the largest and best financed world's terrorist institutions (Pape 2010, 169.).

Bin Laden travelled from Saudi Arabia to Afghanistan to join the Mujahidin, he was known as a talented motivator and skilled organizer. He also got distinction remarks in battle for mobilizing men and resources. However, neither Bin Laden nor his soldiers were responsible for victory against the Soviet occupation but the Pakistani inter-services organization.

When Soviets withdrew, the idea of establishing Al Qaeda which can be translated as “the base” gained ground. Its headquarters were set in Afghanistan and from there they would create cell organizations connected worldwide with the sole aim of spreading the Jihad across the world. Al

Qaeda's mission was not only to invade non Muslim countries but also what they considered "secular" Arab regimes (Pape 2010, 170).

Among Al Qaeda's ideals was that the only law which should rule a country was Sharia law and that modern Muslim nations were illegitimate as they had strayed from their roots when dominated by western supported leaders. When joining the Afghanistan resistance, Bin Laden spread his ideas and was joined by many volunteers from a local Jihadist movement.

4.3.8 Attacks in Europe

On its first cycle of attacks, Al Qaeda focused in attacking American targets such as the US embassies in Kenya and Tanzania, U.S.S Cole (ship) in Yemen, The Pentagon, the World trade Centre and the White House (which they failed to reach). On a second cycle of attacks between 2002 and 2005 Al Qaeda shifted from attacking heavily defended US targets into "surprising" American's allies in Europe which were unaware of the real risks.

The most prominently attacks in European territory were the Madrid March 11 attacks, and July 7 London Bomb attacks. The immediate goals of those attacks were to scare and punish US allies and force them to withdraw from the battle field in the Middle East. They also indirectly wanted to target American's moral and financial support against the war on terror and make it more difficult for US to gain the aid of foreign troops (Pape 2010, 190.).

The Madrid Bombings were a clear success for Al Qaeda as means to pressure US allied forces out of Iraq. Within 24 hours of his swearing in as Spanish Prime Minister, José Luis Zapatero ordered his troops out from Iraq. Although the British attacks didn't result on withdraw from Iraq, the British government did recall some troops.

Bin Laden did leave a recorded message about the attacks in 2006. "The mujahedeen, praise be to Allah (God), have managed to breach all the security measures adopted by the unjust nations of the coalition time and again. The evidence of this is the bombings you have seen in the capitals of the most important European countries of this aggressive coalition. As for the delay in carrying out similar operations in America, this was not due to failure to breach your security measures. Operations are under preparation, and you will see them on your own ground once they are finished, Allah willing" (Pape 2010, 191.).

4.4 Summary of Chapter 4

Brazil is the largest country in Latin America and 5th Largest in the world both in terms of population and area. It has 8,514,877 sq km and 199,321,413 inhabitants. An ex Portuguese colony, Brazil has been living long years under the shadow of the United States (the traditional leader in the region) (CIA World fact book 2013).

With the world economic crisis in 2008 dragging the economies of the developed world, the developing countries which were not so harshly affected such as Brazil were now the most dynamic markets in the world, demonstrating strong economic growth. Millions from the poor class left their bad living conditions and also the lower middle class has improved their social status. Products which used to be just a dream for the poor such as a Smart phones or computers were now accessible thanks to the government's wealth redistribution plans and new payment plans by the specialized stores.

These socialist policies brought Brazil into the role of regional power it has today and also more independence from the U.S. to negotiate with other countries such as China, India or even Iran. Since the American government can no longer easily control Brazil, they became concerned as well that the country could be more open to develop partnerships to countries which America considers "sponsors of terrorism" and become more "terrorist friendly", but none of these concerns have been yet proven.

For white Americans, Muslims have different looks, different culture and religion. We must not let this "fear of the other" grow disproportionately in a way that we assume all Middle Eastern looking people are dangerous and mean us harm. Discrimination by the mainstream population is one of the most common beginning aspects connected with Muslim self acceptance and radicalization.

Every child looks for their identity, especially during their teenage years; they want to discover who they are and what their role in society is. If Muslims brought up in America or Europe are seen as foreign by their host countries, they won't consider western culture as their own, this may lead to disappointment on a first stage and more chances of becoming hostile towards their host cultures and join extremist movements.

Arabs from Middle East were leaving their homelands in search for a better life and one destination they chose was Brazil. Peak years of immigration were 1880 to 1924. Arab immigrants ranged from infants to 35 years old on average. Most were single when migrated while some came with family members and friends.

Members of the same family didn't generally emigrate at the same time. They came as traders, merchants, artisans, farmers, cooks, leather-makers etc with drive and desire to venture away from home. Most of the emigrants cited that they had a lot of energy and imagination to want to change the life which their other fellow countrymen never questioned and that there was a certain mystic connected to migrating to the Americas. Others who decided to remain cited lack of motivation and strong attachment to the comfort of family routines in choosing not to emigrate.

During the 1960's and 70's many sociologists predicted that religion would lose its significance in a secular society. From the 70's movement "The Moral Majority" in the US and the Islamic revolution in 1979 in Iran, it was clear that religion would still play a significant role in the future. At the same time labour migrations from Turkey, Pakistan, Morocco and other Muslim countries to Europe created new religion communities in many countries leading to a new awareness of the religious identity of immigrants and host populations.

Modern Jihadists started to consider the west their enemy in 1990's and after the September 11th attacks interest in Al Qaeda and similar radical networks exploded. The author sees fundamentalism as religious reactions against great changes happening in the modern world. He disagrees that fundamentalism has existed for centuries; believing it to be relatively recent from the 1800's onwards because he believes that the changes in the world since the nineteenth century have been much greater than changes in the past.

About the comparison between the words conservatism religion and fundamentalism, the author explains that they are different. Conservatism is not an ideology with a certain doctrine but an approach to politics emphasizing slow rather than rapid change. Conservatives hold onto truths and traditions. Although Conservatives are not Fundamentalists, many fundamentalists are conservative in their theology.

One aspect which differentiates the conservatives from the fundamentalists is that fundamentalists reject traditional hierarchies and organizations. Instead of priesthood based in hierarchy and

education, they support prophetic authority through charisma and gifts of preaching. They can be at the same time radical and conservative. They are radical on the sense that they reject traditional authority and conservative as they want to maintain traditional religious values to guide their lives.

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A Muslim fundamentalist activist is usually a person with secular education who reads the works of other lay priests such as Maududi without caring for the traditional interpretation. We could connect the Jihadist terrorism from the 1990's with the breaking down of authority. One scholar suggests that Al Qaeda's most important role is not its militancy but its contribution to the dissolution of traditional religious authority.

The Charisma, conservatism, intelligence and religious knowledge which Bin Laden(educated son of a wealthy Saudi family) has shown on his speeches, together with its courage in defying the west, has appealed for many Muslims as a prophetic sign and made millions across the world, sympathetic for his cause.

Abrahamic religions share the tradition of Ethical prophecy and it is in this prophetic tradition that fundamentalist's message finds its repertoire preaching one of its most important aspects. This is a tradition which Islam shares with Christianity. The message of some Muslim preachers such as Maulana Ilyas has reached all corners of the globe including North America and Europe.

Copying the example of Christian missionaries, Ilyas advocated Muslims to learn about the Qur'an and proper moral behaviour and become righteous for Allah before aiming at dealing with politics. The Muslim brotherhood which had taken power in Egypt recently (right before the coup d'état), began as a movement in 1930's preaching to middle class members against Christian missionaries and conversions to Christianity.

In nowadays Egypt Amr Khaled has personified with his televangelism, how some Muslim preacher have adapted globalization in their preaching. In 1990's Khaled quit his accountant job appearing on TV shows throughout the Arab world. Another televangelist of success is Zakir Naik, a doctor with no religious education. His speech attacks other religions and other types of Islam, ignoring completely the authority of the Ulama, insisting that everyone can interpret the Qur'an as he wishes without the need of Mullahs.

The conservative leaders of Indian Muslims have accused him of destroying Islam and driving the Muslims away from the rightful religious authority. We can easily see here a struggle between different religious interpretations of Islam, being the new lay preachers the most successful in reaching and converting masses around the world for Islam. Some terrorists listen to the speeches of those priests for inspiration when preparing a terrorist attack.

Mullah Krekar is a typical example of fundamentalist Muslim. In 2003 his organization was accused of harbouring Al Qaeda fighters. On his book, Krekar writes that modern times have been a tragedy for Muslims because the Caliphate fell and the prayer call was silenced. According to Krekar Muslims may need to use violence to gain the power needed to reach the goal of an Islamic Caliphate.

Muslims should strive to implement communities based on the sharia law immediately as part of the way toward the larger goal. The Islamic caliphate would enclose the Middle East, North Africa and much of South and South-East Asia, and would be possibly ruled by a Theocracy, as Krekar affirms that a true Islamic society should surrender all authority to Allah. But since Allah is not physically

on earth, he would probably need a religious leader to “control his society” such as the role which Ali Khamenei has had in Iran.

Even that a religious leader is against the west and laicism of modern Muslims, it doesn't imply that this leader will radicalize and choose the path of terrorism and Violence. The literal definition of terror is: *a state of fear caused by violent or destructive acts committed by groups in order to intimidate a population or government in granting their demands.*

Terrorism has been used throughout history by political organizations from either left or right, by nationalists and ethnic groups as well as revolutionaries such as Nazi Germany or Soviet Union. Terrorism impact has been greatly increased by the new technologies and modernization of the media which allow for great tragedies such as the 11th of September terrorist attacks to be broadcasted live and reach the general population within minutes from its happening via internet.

The International Terrorist and Security research centre, states that terrorism is hard to define. It has been defined as tactics and strategy, crime and a holy duty, a justified reaction to oppression and an inexcusable abomination. It depends of the point of view of those being represented. Terrorism has been often an effective tactic to the weaker side of a conflict. It gives military force with very little cost.

For the United States Department of Defence terrorism is intended to coerce and intimidate governments or societies in order to achieve political, religious or ideological goals. The key elements are violence, fear and intimidation with each of these elements producing a reaction of terror among the victims. A newer definition complements this by saying that terrorists are semi-clandestine individuals, groups or states actors which for political and criminal reasons commit repeated violent actions in which the targets of the violence are not their main targets.

The strategy of terrorists is to commit violent acts which draw the attention of the population, governments and world to their cause. Attacks are planed to obtain the best publicity; the best targets are those which symbolize what they oppose. The effectiveness of the terror act is not the act itself but the reactions resulting from it.

As an example, in October 1983 Middle Eastern terrorists bombed the Marine headquarters at Beirut International Airport. The immediate victims were 241 military personal who were killed and

100, who were injured, but their true targets were America and the US congress since shortly after this act of terrorism the United States decided to withdraw their soldiers from Beirut, this act was considered by the terrorists as a success.

There are three main parties involved in terrorism which are the terrorist(s), their victims and the public in general. Terrorists do not see themselves as evil; they believe to be freedom fighters that are fighting for their ideals. Victims of terrorists see them as criminals who do not care for human lives. The public view is the most volatile so terrorists try to give a “Robin hood” image to gather sympathy from the public to their cause. These psychological war tactics have become an integrated part of terrorists and have been pointed out by many governments, press and organizations.

Thousands of Muslims from Asian countries such as Turkey or Morocco were invited as “Gästarbeiter” (guest workers) to rebuild the countries destroyed by war in Europe. The German government believed that those workers would return to their homelands after their mission was accomplished, but most of them decided instead to permanently settle in Germany, Netherlands, Belgium and other European host countries where they have been working.

Although they built ghettos or communities within cities, were they kept their original language and culture; there was no alarm from the mainstream population or government about their presence until this last decade. Muslim immigration to Brazil was much slimmer. The first Muslims were slaves brought with the Portuguese traders. In 1910 there were around 100,000 African Muslims living in Brazil.

The reasons for resurgence in anti-immigrant sentiments in the western world can be traced back to the eleventh of September New York Terrorist attacks. Mohammed Atta, one of the main terrorist plotters of the attacks had writing inside of his luggage where it could be read: “Heaven is smiling my young son, for you are marching into it”.

Many of the terrorists from past attacks were students who were studding in Europe when they radicalized and assumed an anti-western personality, but what could cause such a shift of ideals? One clue comes from Ruth Stein’s 2002 paper “Evil as Love and as liberation”. The author analyzes the mind of a suicide killer inspired by religious fanaticism. She concluded that total concentration on the vision of God, constant prayer and reading of religious texts can lead to a state of depersonalization and trance. It restricts the terrorist’s consciousness and enables him or her to

function into a permanent state of euphoria. Terrorists come to believe that their acts are nothing else than the fulfilment of divine will.

Another author, Chodorow (2003), comments that poverty and illiteracy are not determinants of terrorism. Most terrorists come from privileged middle-class homes and have achieved University education level. She believes that the main factors contributing to radicalization are feelings of hate and humiliation.

Chodorow explains that adult men have more tendencies to commit suicide attacks than women because of a feeling to need to prove his worth on the eyes of other male peers, while for women this is not an issue. Collective violence and terrorism are often motivated by memories of past humiliations and defeats, either real or presumed.

Bohleber continues his line of thought by stating that in the Islamic countries, religion has taken the role which nationalism has in the western countries as a possible fuel for irrationality and fantasy. Their concept of purity and violence blend together in those countries to create a search for Martyrdom. Still being a religious radical does not equate to terrorist suicide bomber. The transition is only achieved by special training and indoctrination. The trainees sense of personal self needs to be supplanted by the goals of the group.

5 Final Summary and Conclusions

Brazil is a relevant growing economy in the world's market. It is the 5th largest country in Population and territory and the 6th largest economy. For this reason I believe that it's important to know how Brazil sees the threat of terrorism and its connection with religious extremism. With this thesis I attempted to research media news' articles and try to determine which image is given by the Brazilian media about religious inspired terrorism. Being from Brazil myself I was also personally interested on the theme and began to read about the subjects of terrorism and religion.

On this thesis my main research question was: "how do Brazilian media portray religions terrorism?" And secondary question "What are the possible reasons behind such image"?

My presupposition was that the Brazilian media's picture of religious based terrorism would be similar to the international mainstream media because most news about terrorism comes from outside of Brazil and then are translated into the local language. Lack of bombings or hard evidence of local terrorist attack plots in Brazil has failed to motivate national politologists in writing about this subject, so when Brazilian writers do write about terrorism, they focus on cases which happened in foreign lands.

I also expected that religious terrorism in Brazil would be not considered an immediate threat by the population because Brazilians have not experienced it in their territory, but specialists who are more connected with international trends may disagree because Brazil has two major worldwide sport events to host during the next 3 years which could be made into a stage for terrorism cause.

Arabs from Middle East were leaving their homelands in search for a better life and one destination they chose was Brazil. Peak years of immigration were 1880 to 1924. Arab immigrants ranged from infants to 35 years old on average. Most were single when migrated while some came with members of family and friends. Members of the same family didn't usually emigrate at the same time. They came as traders, merchants, artisans, farmers, cooks, leather-makers etc with drive and desire to venture away from home.

Most of the emigrants cited that they had a lot of energy and imagination to want to change the life which their other fellow countrymen never questioned and that there was a certain mystic connected to migrating to the Americas. Others who decided to remain in their home countries cited lack of motivation and strong attachment to the comfort of family routines in choosing not to emigrate.

Christianity, Islamism and Judaism are religions which interconnect. All three of them believe in one God and have Adam, Noah and Abraham as founding fathers. Together they account for the largest religions in Europe in number of practitioners.

In Brazil the original religion was shamanism and animism (practiced by Native Americans) but colonizers made Roman Catholicism into the dominant religion. At the beginning of colonization, no other religion was officially recognized, but when Jews and Muslims migrated, differently from natives and Africans, they were considered more civilized people and were allowed to keep practicing their faith.

The rise of liberation Theology and exponential growth of Neo-Pentecostal Protestantism have established Brazil at the vanguard for helping rekindle academic interest in religion. The last statistical census from 2010 revealed that Christians make up 86, 8% Of the Brazilian population and there are only 27,239 Muslim practitioners in Brazil corresponding to only 0, 02% of the total Population. Brazil is still the country with the largest Catholic population in the world, but the members have declining each year at the expense of a 61% increase in number of Protestants which total 22% and also of those without religion 8%.

Brazil is currently undergoing widespread transformation. In its economic, as well as the social-cultural life, Brazil has been experiencing massive upheavals which have helped to reshape its religion landscape. In the last 30 years religious life in Brazil has changed, not just because people are abandoning their traditional God and secularizing their life and values, but there is a high number of people adhering to new Gods or re-discovering their old Gods. Once a bastion of Roman Catholicism, Brazil is home of some of the fastest growing religious movements and even home-grown new religions and spiritualities.

I collected dozens of recent articles from Brazilian major online newspapers related to the subject to serve as my empirical material to be analyzed through discourse analysis and qualitative content analysis. I followed closely five major Brazilian news websites: Folha de São Paulo, BBCBrasil, Estado de São Paulo (Estadão), Terra Notícias, O Globo together with other minor sites in search for headlines which dealt with themes related to religious based terrorism.

Brazil is, by media channels, a country free of terrorism attacks but they do not completely dismiss the possibility of such attacks taking place, especially with the proximity of major international events which could give Al Qaeda great world visibility such as the World cup in 2014 and Olympic Games in 2016. Nowadays the strategy of Al-Qaeda and other Terrorist organizations is to carry out numerous but little attacks.

The shift between large attacks as the ones in against World Trade Centre to smaller attacks scattered around the globe makes them less costly and more difficult to track. The fact that Brazil has not dealt with terrorism before would make it in theory an easier target since the police is not sufficiently prepared.

On the first article which is also one of the longest articles on my thesis, one interviewee pleads to fellow Muslims to stop violent protests against the YouTube video “The Innocence of Muslims”. “It’s important to keep the tradition in the occident where people of different religions or no religion were able to migrate to and live in peace side by side. Any attempt of censorship in the media or governmental channels cannot be reversed. The same freedoms Muslims have enjoyed in the west should be enjoyed by other religion minorities in the Middle East”.

The second article deals with the Brazilian Government’s opinion about terrorism in Brazil. It has an Ironic title “No one is a Terrorist”. A secret cable revealed by wiki leaks, exposes a “cover up operation taking place, where even though Brazilian investigators are kept busy with terrorism “suspects”, the government will not officially admit any terrorism related activities of taking place in Brazilian soil. Brazil has also not adopted so far any anti-terror laws in order to avoid external suspiciousness or international image damage.

One reason behind this posture may be a desire of Brazilian and other Latin American governments to not reengage in fights against unlawful(violent) organizations similar to the ones during the 1970’s and 80’s which were very costly and torn the nations apart. Those “terrorist” groups in the past were not religious but politically motivated, comments global terrorism specialist professor Kim Schepelle.

Many groups traditionally classified by the US as terrorist organizations receive sympathy in Brazil as Brazilians have a tendency to sympathize for the underdog or the group which seems weaker and most disfavoured, such as the “Palestinian freedom fighting” groups. Other articles have shown a

tradition of peace and co-existence between Brazilian Jews and Muslims. Migrants have come to Brazil a few hundred years ago, and have lost connection with their original lands and language; they intermarried with Brazilians and some even left their own religion adopting Catholicism in order to better integrate and feel accepted into their host society.

Brazilian identity of these migrant groups has grown over the years to complement their own ancestry identity and help them to better see each other as neighbours rather than enemies. On the same way that Italian Americans and Chinese Americans see themselves as Americans, Arab Brazilians and Jewish Brazilians see themselves as Brazilians. Professor of Contemporary history Francisco Teixeira says that Brazil could have a significant role in the “Peace in the Middle East” conference which was taking place in the United States, because of the pacific coexistence of Jewish and Arabs in Brazil.

The next article has the title of World’s Youth Journey. It’s a mega conference organized every two or three years by the Catholic Church at a different catholic country. It was originally meant for catholic youngsters but eventually an invitation was extended to youngsters of all other religions and denominations. “Even when we have disagreements doesn’t imply that the person who believes different is inferior or superior to I, she only sees things and believes in a different way and must be respected”, says Fernando Celino, a Brazilian Muslim and one of the organizers of the event (Quero 2013.).

Coordinator of the Jewish institution Hillel, Tamar Nigri Prais affirms that there is no sense in posing resistance from any of the religions to the inter-religion dialog. “By living together and exchanging ideas we can see more clearly what the religions have in common, the best is mutual respect between them”. The impressions given by these two religious youth leaders represent well the opinion of the majority of Brazilians about inter-religious dialog and relationships and show Brazil as one of few countries in the world where such fellowship between Jews and Muslims takes place (Quero 2013.).

Muslim minorities in Brazil have not mobilized yet in the ways seen in Europe which in turn makes the local population to believe that extremism is not a “Brazilian problem”, one reason for this could also be their smaller population numbers or less discrimination felt by them from the Catholic majority.

One article from Folha de São Paulo described the nomination of the first Brazilian Mullah (or Muslim religious leader). Veja magazine, pointed Rodrigo Jalloul as part of the Iranian plan to indoctrinate Brazilians with intention to plant a terrorist cell in South America as his studies were entirely paid for by the Iranian regime, but Rodrigo denies these accusations.

Veja Magazine's article from 2011 describes with more detail the "double life" of Khaled Hussein working at a cyber cafe and at the same time coordinating extremists in seventeen countries and giving logistic support for Al Qaeda operations. Another Muslim called Ali codename "The Prince" has been followed by four months by the federal police before being put to jail. His computer contained messages of hate towards Blacks and Jews. He was indicted for racial hate, incitement to murder and conspiracy but escaped from the terrorism accusations because the Brazilian penal code does not provide legislation for such offense. Besides Hussein and Ali, twenty militants of Al Qaeda, Hezbollah, Hamas and other groups, use Brazil as a hiding place, logistics centre, financial gathering and terrorist acts' planning hub.

Cyber terrorism is the use of internet in Terrorism attacks. Tactics of Cyber terrorism include large scale disruptions of computer networks, WebPages or personal computer connected with the internet. Computer viruses and spam messages are often tools used by those terrorist groups. One of such attacks was reported by Brazilian Holofote Net news agency. In January of 2012 one day after the inauguration of a large Pentecostal protestant church in Guarulhos São Paulo.

The site of the World Church of the Power of God directed by the Apostle Valdemiro Santiago was invaded by an Arab group located in Saudi-Arabia. At first, the Church's website went offline and then its contents were substituted by Muslim content posted by the hackers explaining how to become a Muslim. These types of attacks show not only disrespect towards the right of other religions to exist, but also a sense of "supreme truth" in Islam. Islam alone among the three major monotheistic religions is in a unique position to expand across national borders. Islamic fundamentalism is able to penetrate the political systems in other countries in the name of Islam.

BBC news has shown that many European Muslims have joined the War in Syria in order to participate in the "warriors of Allah" brigades. The British research institute Janes, estimates international jihadists to be over 10,000 men, they can be counted as part of another group of 35,000 Islamists who have their primary goal to overthrow the Assad regime and build an Islamist state from Syria's ruins.

Rosana Rodriguez living in the small village of Rummen (Belgium) has lost her Brazilian son to the war in Syria, and is constantly afraid for his life. When having a delusion with sports her catholic raised son found comfort in Islamic religion and many times threatened to abandon his family if all its members would not convert to Islam. He joined an extremist group banned by the Belgian government called Sharia4Belgium, a group whose main aim is to implement Muslim Sharia law as the official law of Belgium.

The cleric Jean-Louis Denis (a Belgian converted to Islam) is being accused of aiding Belgian youngsters to unite with the Syrian rebels. For the European authorities who are concerned this youngsters may represent a threat once they return to the EU, The cleric has a message “In general people go there with plans to die as a martyr, they don’t plan to come back. A true Muslims is not afraid of death, he loves death on the same way you love life” (Bizzotto 2013.).

Believing that is useful for my thesis to compare articles from other countries and possible points of view with Brazilian articles in order to better understand Brazilian media’s view of religious terrorism, I opted for articles from American and Iranian press. The results of analysis from press articles originating in these two countries were quite interesting and confirmed my previous suppositions.

Both sides exchanged accusations through the articles, the Americans accusing the Iranian government of attempting to produce nuclear missiles and being a terrorist sponsor government and the Iranians accusing the American government of creating false accusations for being envious about the Iranian demands to a “peaceful nuclear programme” and increasing political influence in Latin America (considered by the U.S. as their “back yard”).

Brazil tries to remain neutral in the war of words between those two nations, but it has been the closest with Iran during the last president Lula’s government. Lula (who called Ahmadinejad a friend) created a plan together with Turkey, where Iran would receive ready nuclear reactors and enriched Uranium from other countries such as France or Russia, but Iran declined the offer claiming they had the right to develop their own nuclear technology.

But what motivates a young man in becoming a terrorist? From the American press (Fox news), comes an article which investigates the psychology of terrorism. The “common traits” which

psychologists found in terrorists are that they are often risk takers and many suffer from low self-esteem. Sometimes joining a terrorist group provides these individuals with a sense of belonging.

Dr. Keith Ablow, a psychiatrist, says it takes more than low self-esteem to prompt someone in dressing a suicide vest in the name of religion. The real key is a failure of empathy, and while it may be true that many terrorists have low self-esteem, there are lots of people with low self-esteem who are depressed, homeless or in abuse relationships but they are not terrorists (Rhett 2013.).

Ruth Stein's 2002 paper "Evil as Love and as liberation" analyzes the mind of a suicide killer inspired by religious fanaticism. She concluded that total concentration visualizing God, constant prayer and reading of religious texts can lead to a state of depersonalization and trance. It restricts the terrorist's consciousness and enables him or her to function into a permanent state of euphoria (De Masi 2011, 14.).

Terrorists come to believe that their acts are nothing else than the fulfilment of divine will. Another author, Chodorow (2003), comments that poverty and illiteracy are not determinants of terrorism. Most terrorists come from privileged middle-class homes and have achieved University education level. She believes that the main factors contributing to radicalization are feelings of hate and humiliation.

Chodorow explains that adult men have more tendencies to commit suicide attacks than women because of a feeling to need to prove his worth on the eyes of other male peers, while for women this is not an issue. Collective violence and terrorism are often motivated by memories of past humiliations and defeats, either real or presumed (De Masi 2011, 16.).

These books offer great insight into the might of terrorists and how the indoctrination process takes place effectively to lead the young believer in losing fear of death and concentrating only in his mission and the rewards Allah will give him when he passes away. It's not only via Mosques that Muslim and possibly western youngsters get acquainted with Islam.

Muslims have adopted also modern "Christian type evangelization strategies" to reach new souls. In nowadays Egypt Amr Khaled has personified with his televangelism, how some Muslim preacher have adapted globalization into their preaching. Another televangelist of success is Zakir Naik who is a medical doctor with no religious education. His speeches attack other religions and other types

of Islam, ignoring completely the authority of the Ulama, insisting that everyone can interpret the Qur'an as he wishes without the need of Mullahs.

Although the message of fundamentalists is very disturbing, in no way we should believe it represents the whole of the Muslim world. Most European Muslims are moderate and do not support such extremist thoughts, Professor Harle defines on his book, the enemy of a thousand faces, the other as “fundamentally different from us”.

The other has an important social function since to have social order one must be able to tell the difference between those who commit crimes and those who follow the law. A sense of otherness is required for establishing self- identity.

For white westerners, Muslims have different looks, different culture and religion. We must not let this “fear of the other” grow disproportionately in a way that we assume all Middle Eastern looking people are dangerous and mean us harm. Discrimination by the mainstream population is one of the most common aspects connected with Muslim self acceptance and radicalization.

Every child looks for their identity, especially during their teenage years; they want to discover who they are and what their role in society is. If Muslims born and brought up in America or Europe are seen as foreign by their host countries, they won't consider western culture as their own; this may lead to disappointment on a first stage and more chances of becoming hostile towards western culture and join extremist movements.

From these articles we can conclude that although the general Brazilian population is not afraid of terrorist attacks in Brazil and believes in the government's official statement that there is no terrorist activities taking place, a few specialized political magazines such as *Veja* disagree with the government using exclusive sources to inside information which the government consistently denies existing.

The Brazilian media's view on terrorism is divided, with some adopting the governments' position and claiming there is nothing to be concerned about, while others which I would call alarmists try extensively to call attention to this matter and warn the general public that “attacks are on the way, it's just a matter of time”. For a government which says population should not worry about terrorism, the Brazilian government is surely equipping itself well nevertheless by acquiring anti-terror machinery.

All the related material was translated by me from the Portuguese language into English although many of those articles were originally published in English before being translated and republished by Brazilian news media. After translating and summarizing the main ideas of the articles, I proceeded to critically comment them, attempting to analyse not only what has been written but also ideas which are connected to the unwritten information in accordance with discourse analysis.

Because of the comparative value in helping understand the Brazilian point of view on terrorism, I decided to include also one subchapter with American and Iranian articles. Those countries were chosen as reference for representing two opposite worldviews and sets of values. Brazil approaches more one or the other government, depending on which party and leader governs the country.

The most alarming revelations I discovered through my research were made via wiki leaks from what they call “secret cables”. Cables are classified/secret messages which are exchanged between governmental and diplomatic mission in a similar way that e-mail works.

Wiki leaks accused the Brazilian government from hiding information about terrorism from the press, and even manipulating charges against terrorist suspect individual, so that they would be accused of other banal crimes rather than terrorism. The general picture of Religious Terrorism in Brazilian press differs somehow to the picture given by the Brazilian government.

The Brazilian government has systematically denied terrorist activities within its territory, although leaked cables have suggested that they may be hiding or even giving away misleading and inconsistent information in order not to “hurt” the Brazilian international image as a safe and terrorist free country.

During this thesis I touched other religious based terrorism themes such as cyber terrorism and terrorist oppression against the women as well as analysed the recent Boston Marathon attacks. I learned that extremism can be so persuasive to those who don't fit adapted in their environments that it can completely change the lives of young men and transform them into coldblooded killers.

The best recommendation for countries which have large Muslim minorities at risk of radicalization is to increase integration measures. Its important that newcomer refugees be taught, both the language of the new host country as well as western values such as equality of the sexes and

acceptance towards a pluralistic religion society, where no religion has more or less right to exist than another. For the second and third generation Muslims, it's the primary schools which should assume this role.

The Muslim father can show a benevolent acceptance to western values, by allowing for example his wife to work and both male and female children to attend public school. About the clergy who teach in mosques, it's important to have clergy educated in (existing) western religious schools. A mullah imported straight from the Middle East, being a newcomer himself, will be of no help in aiding a newcomer family to integrate.

From time to time, it may also be necessary to send a governmental agent in civil clothes to attend mosques services and check if the tone of preaching there is moderate. This last measure has been already used by Britain or Germany for example; as they have in some cases deported Mullah's who were preaching hate and intolerance during services such as Abu Qatada.

Brazilian journalists, professors and government officials' claim that Brazil is a country with low levels of racial discrimination, a country where Muslim and Jewish live side by side without conflicts and this peaceful coexistence that can be used as an example to other countries facing religion or ethnic struggles. Among possible secrets for their successful adaptation in Brazil are the multi-ethnic host society and lack of media (such as TV and Internet) when they migrated and lost contact with their motherlands. This feeling of disconnection similar to the one Irish Americans had when migrating to the US, incentive those migrants to forge a new identity better adapted to Brazilian life.

The Brazilian press on the other hand has pictured religious terrorism in similar way to what international press has done. In fact throughout my study, I've noticed that many articles in the Brazilian news WebPages have been simply translated from their original printed language English or German into Portuguese. A possible cause for a shortage of Brazilian specialist authors in this subject is the absence of an act of terrorism carried out in similar way to those which killed thousands in the United States or Europe.

Brazilian authors are divided on the issue, while some are alarmists and point out to an imminent danger; others claim that worrying about terrorism attacks in Brazil is non sense emphasizing the peaceful historical coexistence of different religious and ethnic groups in Brazilian territory. On this

line of thought, Brazil can serve as a good example/model of peaceful nation for both North America, with history of a multi-ethnic colonization, as well as European nations, where migration from non-Europeans is a much more recent event.

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