

Paris incidents;

When the socio-political structure fails to integrate the society

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Why terrorism is wide spread all across the world? Where are the roots of the anger and hatred which leads to terrorist attacks? And more questions like these. Can it be accepted that the threats had been neglected by the security agencies? Or is it that, hatred and enmity of youngsters had been forgotten in the process of establishing identity? Or on the other hand is it that countries by creating ‘political structure of enmity’ in the name of national security and ‘social structure of anger’ in the name of national identity, had blocked the way towards friendly cooperation and integration and altruism? Considering these, eliminating the terrorists won’t eliminate the problem, because states’ activities lead to creation of other terrorist organizations, this will be discussed in what follows.

What world has done that lead the youngsters to commit suicide attacks, to best each other not in saving lives but in killing civilians? Why altruism is lost? Charity is lost and as far as eye can see there are fountains of hatred and grudge. Youngsters who should be full of excitement, vitality, joy, hope, happiness and friendship are so lost in the sea of hatred and grudge that not only disregard their youth but also deprive others of their lives. Where were mercy, compassion, friendship and kindness when these youngsters learned the ways of death and boldly sacrificed their lives in its way? Why they weren’t thought about life, kindness, love, passion and fellowship to not sacrifice their lives so easily for the ways of death? And it’s more curious that one can’t find many people across the world, who considers kindness and friendship with these youngsters the way to end the crisis instead of war and elimination. Why there is no compassion for the youngsters who instead of living prosperous lives and enjoying life and youth are forced to deal with the worst of conditions? Whereas animals have solidarity in facing dangers and running from the threats and helping each other this inherent and substantial characteristic have been deprived from the modern men, and being from the same species doesn’t essentially lead to altruism.

Should we consider the youngsters who carried out these attacks innocent? Or the victims of these suicide attacks were innocent? Or both sides were innocent? And why the third party who established this political and universal theater has been forgotten? And why still there is no will to understand its role and forcing it out of the social structure? The third party which its ‘No to violence and extremism’ propaganda is deafening while it doesn’t lose a moment to ignite anger, revenge, hatred, murder,

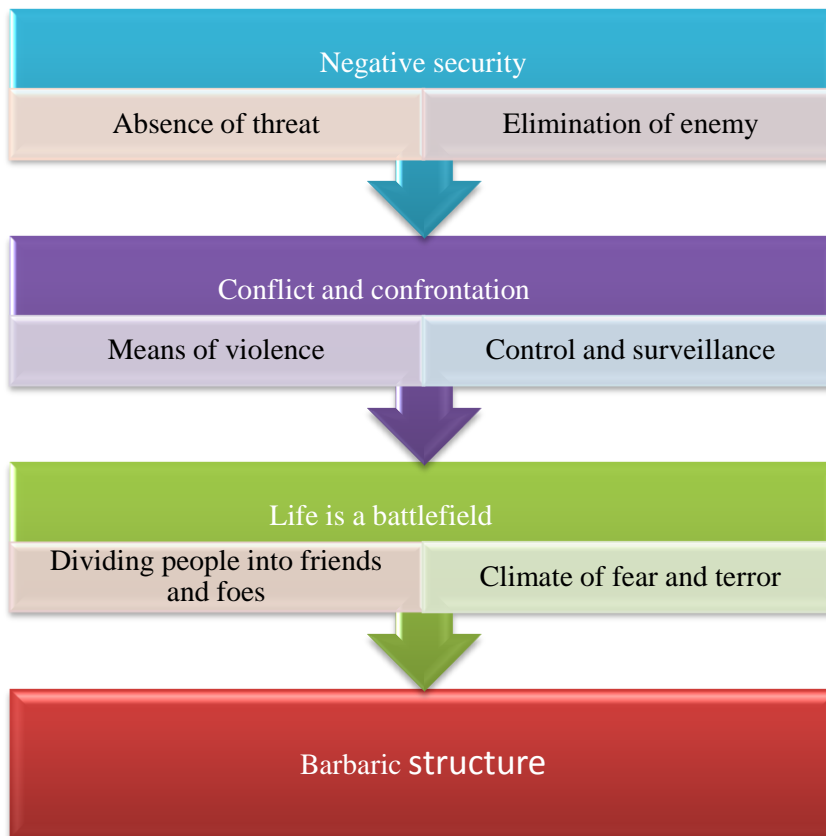
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destruction and chaos. The third party is the socio-political establishment of countries! What are the characteristics of the establishment which have robbed nations of their inherent characteristics? What have they done as the guardians of the socio-political establishment that created an altar of the world and hatred and rage have spread all across the societies? Political structure with ‘national security’ and social structure with forming ‘national identity’ play roles in national and international atmosphere. Therefore studying security and identity can lead to a clear perspective of the structure.

Political structure responsible for security

Stark incidents of 9/11 were great blows to security measures which forced the world to reconsider its security paradigm. Due to hegemonic ideology of nation states the so called reconsideration didn’t lead to anything but a huge increase in military action and violent engagement. Executive arm of nation states, senior military officers, try to solve all the problems and overcome all the obstacles by military dominance, technological superiority and military armament. Therefore 9/11 led to drastic receding in security studies which strengthened the paradigm of negative security.

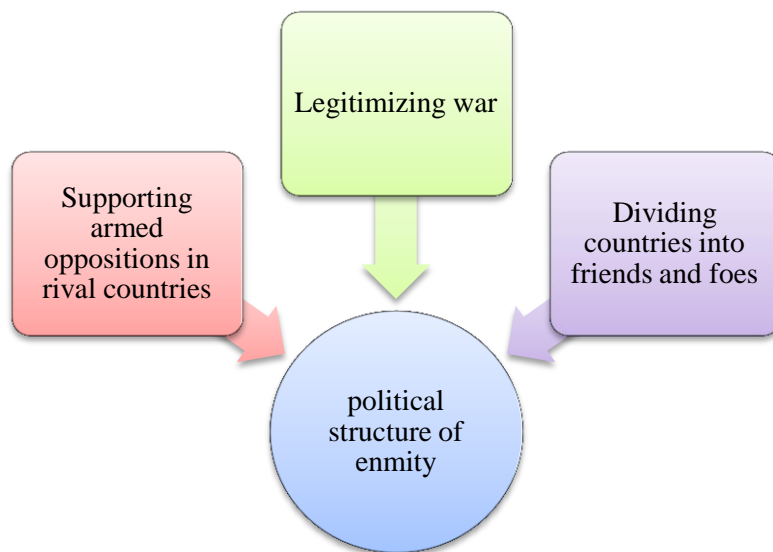
Negative security considers ‘absence of threat’ equal with fulfilling security; it is based on ‘confrontation



and conflict’ and believes that applying force and power are essential in controlling situations. Negative security can’t tolerate considering societies and individuals equal and constantly divides them into friend and foe. Negative security considers life a battlefield and whenever the sides of conflict become exhausted, suggest military equipment as the solution, and portrays neglecting military reinforcement as a grave danger to security. These will lead to a climate of fear which is rooted in the threats posed by the enemies. From this point of view, eliminating enemies is equal with absence of threat and establishment of security. Since the elimination of enemies has

been done in violent manners, establishing negative security has led to creating a great deal of military equipment which can lead to another war. Therefore negative security leads to a barbaric and savage structure of life which is based on conflict and there is no escape of fear and there is no way except escalating military equipment.

On the other hand the measure of judgment and determining friend from foe, the nature of threats, degree of deploying violence, manners of confrontation, degree of destruction and elimination are those who are responsible for national security. Therefore it is the governments who decide friend from foe, justify conflict and legitimize mass murder and destruction in the name of national security and protecting sovereignty and spend huge budgets in buying weapons, etc. Also by creating enemies, governments commit to establishing surveillance and spying systems, establishing opposition groups and selling arms to them, psychological wars, supporting oppositions, demoralizing societies, imprisonment and torture and any other possible course of action to defeat the enemy especially when they are at open war with them. In fact states by arming themselves by the latest military technologies on one hand and posing threats and harms to other nations which are considered enemy on the other hand create such barriers among nations which make friendly and intelligent ways of dialog impossible and leave elimination as the only option.



Therefore actions of states and negative security in eliminating threats and dangers are so integrated that they can be considered different sides of the same coin, which claim to try to establish security for the citizens. While establishing negative security, governments have created a political structure which is based on enmity which constantly leads to recreation of enemies and dangers, and deepens grudge in political relations and therefore reinforces the violent structure which is created by negative

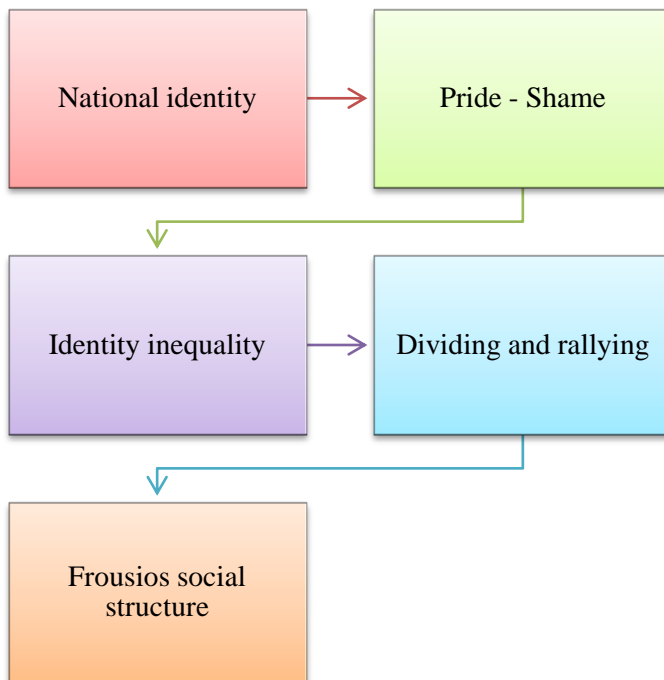
security and creates the perfect atmosphere for more conflict and confrontation. The political establishment is so entangled with the elements of conflict which challenge any consideration of charity and friendship in interactions. Alas there are great deals of politicians and security directors who insist on eliminating other countries so harshly that make a glimpse of friendly relations impossible.

Social structure responsible for national identity

National states are responsible for another dire task, the so called national identity. National identity defines ‘characteristics and identity’ of individuals based on national borders and endow citizenship rights. Flag, region, national anthem, national language, history, bards and tales of wars and victories, ceremonies and festivals, national holidays, cuisines and clothing, architecture and shrines are some of the elements which form the national identity. National identity defines the individual based on national elements, therefore announcing nationality by saying ‘I’m Iranian’ or ‘I’m Chinese’ may bring pride or shame for the individual. When the country is in forefront of development, national identity can bring about pride and vice versa, if the country is underdeveloped, national identity may lead to embarrassment

and shame. In other words national identity is the most important element in introducing individuals to other nationals, in a way that, not only influence other characteristics of the individual, but also years of effort and hard work cannot make for a low national identity with strong social identity. Therefore even though decades has passed since the last nationalistic war and national identification, and world has proclaimed human rights and equality, yet national identity projects dignity and station at international level.

Along national identity, states create identity inequality which leads to division and drawing borders between people. People who only based on chance of being born in this or that country has prideful or shameful national identity. The national identity which bars the way to integration and communication and lead people to confrontation based on acts which they weren't responsible for. Therefor insisting and magnifying national identity, by dividing different identities, bars the way to mutual understanding and empathy and therefor ease the path to confrontation. In other words by appealing to national identity,



states make inequality inevitable and confrontation certain and also bar any path to any sort of friendship based on altruism and humanism.

Consequences of emphasizing on national identity are apparent in debates concerning immigration. People of the host countries hardly and seldom accept the migrants and migrants even after generations do not gain the status and dignity of senior citizens. Troubles and hardships of immigration, leaving family and roots behind, living in less well-off neighborhoods, unemployment and poverty are some of the problems which lead to more discrimination against

immigrants which sow the seeds of anger and rage in their hearts. On the other hand immigrants, usually discriminated by the government of their place of birth, try to find refuge in another country. Angry from discrimination at home, deprive and humiliated in the recipient country, anger and rage rises in hearts of immigrants.

Therefor by appealing to national identity, states have created a controversial structure which divides people into honorable and inferior, proud and ashamed, strong and weak, prevent society from integration and provide suitable premises for enmity and confrontation. Because when there is no need for direct communication and integration, people will stick to serotypes and preserve the manmade borders and easily evade sympathy, support and assistance, help and compassion, kindness and love which are essential for altruism. With these in mind it isn't surprising that nations neglect each other's problems and not only declare fellowship and compassion vain, but also suffer from an unknown grudge and hatred towards each other. If one topples the inequality created by national identity which establishes a climate

of conflict and destruction with economic, cultural, scientific and information inequality, it would be apparent that there is adequate reason for eliminating those who benefit from this climate of conflict.

Conclusion

Paris incidents proved that the young terrorists have lost their lives to anger and rage before committing murder and depriving others of their lives. What brought this tragedy of death and destruction to us? Where is the cradle of terrorism? Why these young men and women didn't try to make the world a better, more beautiful place instead of committing these atrocities? Why they didn't commit themselves to abolishing prisons, breaking the shackles and enlightening the world with wisdom and knowledge instead of destroying cities? Why are they so full of hatred and rage that they bar any path to happiness and fellowship? It is obvious that, they lived among us and have been thought all they know by the socio-political establishment; therefor Paris incidents are new examples of terrorism which remind us to review acts of national states. Since the terrorists have targeted national security and national identity, we should seek the roots of this anger and rage in socio-political structures responsible for identity and security.

As said above, negative security emphasizes on elimination, and the arms industry which prides in cutting edge means of violence has created a barbaric structure which made life a battlefield. On the other hand, national states by dividing nations into friends and foes, in addition to creating a climate of fear and anxiety paved the path to war and mass destruction and at the same time bar the way to fellowship and understanding. Also by supporting armed oppositions in rival countries, nation states are responsible for creation of violent groups which there is no guarantee that they would stay loyal to their creators. Therefor a hostile structure has been created in which imagination of kindness seems delusive. On the other hand by establishing national identity, people have been divided into noble and inferior, which led to international inequality in regards of identity; an international inequality which built an impenetrable barrier of hatred between people which eradicated solidarity and made mutual understanding delusive.

Therefor one can conclude, the barbaric structure which is based on negative security, political structure of enmity and furious social structure bars any path to kindness and fellowship and by eradicating altruism made people's lives a living hell which Paris incidents was a symptom of.