The Ethics of Terrorism
The Ethics of Terrorism
Innovative Approaches from an International Perspective
(17 Lectures)

Edited by
Thomas Albert Gilly, LLD, LLM, LLB
Yakov Gilinskiy, Ph.D.
Vladimir A. Sergevnin, Ph.D.
Contributors

Michael Bakaoukas, M.Sc., Ph.D., is Lecturer in Philosophy at the University of Piraeus, Greece. He is with the Technical and Vocational Teacher Training University Institute (ASPAITE), Greece, and a Consulting Fellow in Greek Philosophy at Radical Academy, Oregon, U.S.A.

Vladimir Baloun, Ph.D., is Senior Research Officer at the Institute of Criminology and Social Prevention, Czech Ministry of Justice, Prague, Czech Republic.

William P. Bloss, Ph.D., is Professor of Criminal Justice, Department of Political Science and Criminal Justice at The Citadel, Charleston, SC, U.S.A.

Vasily Davydov is Deputy Head of Tax and Legal Consulting Department of MCD, JSC, St. Petersburg, Russia, and a post-graduate student of the General Prosecutors Institute in St. Petersburg, Russia.

Yakov Gilinskiy, Ph.D., Professor, is Head of the Research Center of Deviantology, Institute of Sociology of the Russian Academy of Sciences, St. Petersburg. He is Dean of the Faculty of Law at the Baltic University of Ecology and Law; Head of the Department of Criminology at St. Petersburg University of Education. He is Professor at St. Petersburg’s Juridical Institute of the General Prosecutor’s Office of Russian Federation.

Thomas Albert Gilly, LLD, LLM, LLB; Degree in Advanced Criminal Justice Sciences, MA, Philosophy graduate, is Director of the European and International Research Group on Crime, Ethics and Social Philosophy (ERCES) and Editor-in-Chief of the ERCES Online Quarterly Review. He is Director of the International Research Branch of IISCB Institute, Sofia, Bulgaria and SCRAE Project Manager. He is the founder and the Co-Director of Social Communication, Risk and Applied Ethics (SCRAE) research network, Sofia, Bulgaria.

Dr. Gilly is also Director of the International Research Branch of the International Institute of Social Comunication and Human Behavior (IISCB), Sofia, Bulgaria. He is a member of the Turkish Institute of Security and Democracy (TISD) at Washington, DC, which is a satellite organization of TIPS, Washington, DC.

Gilly has made a substantial contribution to the development of scientific cooperation and research exchange with the Research Center of Deviantology, St. Petersburg and with the Saratov Center of the Study of Crime and Corruption.
Problems. Previously he served as Chair of the Historical Criminology Branch of the European Society of Criminology. Dr. Gilly has published more than 100 articles in outstanding international and national criminology and criminal justice reviews. Dr. Gilly’s paper on Social Communicative Risk Theory and its Relevance for the Battle Against Crime has been awarded “Distinguished Paper Award” of the Turkish National Police at the 2nd International Conference on Democracy and Global Security (Istanbul, 2007).

**Valentin Golbert, Ph.D.**, is Senior Research Officer at the the Institute of Sociology of the Russian Academy of Sciences, St. Petersburg, Russia.

**Sheryl L. Van Horne, Ph.D.**, is Assistant Professor of the Department of Criminal Justice, Pennsylvania State University, Altoona, PA, U.S.A.

**K. Jaishankar, Ph.D.**, is Lecturer at the Department of Criminology & Criminal Justice, Manonmaniam Sundaranar University, Abhishekpati, Tirunelveli 627 012, Tamil Nadu, India; an Editor in Chief of the *International Journal of Cyber Crimes and Criminal Justice Sciences*; and Managing Editor of the *International Journal of Criminal Justice Sciences*.

**Michelle J. Jeffrey, Ph.D.**, is Lecturer at the Department of Criminology, University of Melbourne, Australia. She is principal of a crime prevention research consulting practice.

**Andris Kairiss** is a Police Captain, MA soc., BA iur. and is Chief of the Analytical Division of the Information Center of The Ministry of Interior of the Republic of Latvia.

**Natalia Lopashenko, LL.D**, Professor, is Director of the Saratov Center of the Study of Crime and Corruption Problems, Saratov, Russia. Natali Lopashenko conducts successful research grant submission: she has been the winner of the “RGNF” competitions of the Moscow Center for the Study of Transnational Organized Crime and Corruption, of the American Center TRACCC, of “Open World” Program; opponent to Candidates’ and Doctors’ dissertations, takes part in conferences of different levels. She holds the Chair of Criminal Justice and Law Enforcement. She served since 2000 as Head of the Department of Legal Policy and Law Enforcement Problems at the Saratov Branch of the Institute of State and Law of the Academy of Sciences of the Russian Federation. She is a member of the Criminology Association, a member of the Criminal Law and Criminology Branch of Jurisprudence Council EMO of Universities of the RF, a member of Dissertation Councils in Saratov State Law Academy and in Saratov Law Institute of the Ministry of Internal Affairs of the RF.

**Marina Luptakova, Ph.D.**, is Senior Research Officer at the Institute of Criminology and Social Prevention, Czech Ministry of Justice, Praha, Czech Republic. She lectures in Eastern Orthodox Religion, and she is actually preparing her Doctorate in Theology. She is co-founder of the review *PARRESIA*, devoted to East Christianity, Orthodoxy, and Heterodoxy (in Czech language).
K. Lynch is a Criminal Justice/Psychology Senior at the North Carolina Agricultural & Technical State University, Greensboro, North Carolina, U.S.A.

Vladimir A. Sergevnin, Ph.D., is the Editor of the Law Enforcement Executive Forum Journal at the Illinois Law Enforcement Training and Standards Board, the Director of the Institute for Applied Criminal Justice Studies and Assistant professor at Western Illinois University, Illinois, U.S.A.

Shlomo Giora Shoham, LLD, LLM, is Professor of The Faculty of Law, University of Tel Aviv, Israel. Shoham has been the Director of the Institute of Criminology at Tel Aviv University and research associate at Ohio State University; visiting associate professor at the Department of Sociology, Pennsylvania University; and visiting professor at SUNY Albany, Rutgers, Harvard, the Sorbonne, and Oxford. A former Assistant District Attorney of Jerusalem and assistant to the State Attorney, Prof. Shoham is Criminological Advisor to the Israeli Ministries of Justice and Internal Security.

Eli B. Silverman, Ph.D., is Professor Emeritus of John Jay College of Criminal Justice, New York and of the Graduate Center of City University of New York, U.S.A. He has previously served with the U.S. Department of Justice and the National Academy of Public Administration in Washington, D.C. and was a Visiting Exchange Professor at the Police Staff College in Bramshill, England. He has served as an expert witness, consultant to, and trainer with numerous criminal justice agencies and has lectured widely. His areas of interest include: compstat, community policing, crime analysis and information systems, police management, training and operations. He has lectured, trained and conducted seminars with universities and law enforcement agencies in the United States, United Kingdom, France, Germany, Spain, Portugal, China, Australia, Romania, Bulgaria, Finland, Turkey and Norway.

Peter Tarlow, Ph.D., is Founder and President of Tourism and More, Inc. Tarlow is a member of the Distance Learning Faculty of The George Washington University in Washington, DC. He is also an adjunct faculty member of Colorado State University and the Justice Institute of British Columbia (Vancouver, Canada). Tarlow is an honorary professor at the Universidad de Especialidades Turisticas (Quito, Ecuador), of the Universidad de la Policia Federal (Buenos Aires, Argentina), and is on the EDIT faculty at the University of Hawaii in Manoa, (Oahu). Tarlow lectures on security issues, life safety issues, and event risk management at numerous other universities around the world including universities in the United States, Latin America, Europe, the Pacific Islands, and the Middle East. Tarlow has previously served as Rabbi at the Hillel Foundation at Texas A&M University.

Samih Teymur is a Police Chief at the Turkish National Police Anti-terrorism Department. He received his masters at the University of North Texas where he is currently working on his Ph.D. dissertation on the recruitment pattern of the terrorist organizations. Mr. Teymur is also a graduate of the FBI Na-
tional Academy. Mr. Teymur is the founder of the International Security and Human Rights Research Center at the Middle East Technical University in Turkey and the Turkish Institute for Police Studies in the United States that has direct connection with over thirty universities. Mr. Teymur lectures and consults on terrorism and related issues.

**Diane Williams** is a Lecturer at the Department of Political Science and Criminal Justice, North Carolina Agricultural & Technical State University, Greensboro, North Carolina, U.S.A.

**Ahmet S. Yayla** is a Police Major at the Turkish National Police Anti-terrorism Department. He is a graduate of Turkish National Police Academy. He holds both Master and Ph.D. degrees from the University of North Texas on Criminal Justice and Information Science and his area of expertise focuses on Terrorism. Mr. Yayla is the co-founder of the Turkish Institute for Police Studies in the United States that works with over thirty universities. Dr. Yayla lectures and gives seminars and conferences about terrorism. He also consults government agencies and organizations on security and terrorism-related issues.
Preface

One nation’s terrorist is another nation’s freedom fighter.

This paradox represents a tiny window into the multiple dimensions that surround the word “terrorism.” Unfortunately, the repetitive use of this word is far more common than agreement as to its meaning. This perplexity is only compounded by terrorism’s heightened significance and relevance across the globe in the last several years.

This new book provides a unique and comprehensive examination of terrorism’s origins, history, meaning and its numerous avenues of expression. Rarely does one find under one cover such broad and divergent perspectives from such a wide range of experts representing many disciplines. These authors address terrorism in both traditional and nontraditional explanations including the psychological aspects of abandonment, weakness and degradation.

In the literature about terrorism, ethics have received far less consideration than other issues. This new book innovates in that it brings ethics to the fore of the criminal justice, political and criminological debate about terrorism. Descriptive, normative and meta-ethics are central to the systematic study of the “ethics of terrorism.”

It is instructive to find so many authors representing so many countries in such an encyclopedic, edifying volume. These nations include Australia, the Czech Republic, France, Greece, India, Israel, Latvia, Russia, Turkey and the United States. Furthermore, these authors not only represent the experiences and viewpoints of many countries, but perhaps even more importantly, they embrace a wide range of interdisciplinary approaches. These approaches include the empiricism of social science and the conceptual building blocks of philosophy and political theory.

The reader should be forewarned. Serious attention to the issue of terrorism does not lend itself to facile and simplistic explanations. Fortunately, it is to the reader’s advantage that this book avoids these familiar routes offered in discussions elsewhere. For such an accomplishment, the editors should be roundly applauded. Instead, the current volume exhaustively and comprehensively addresses terrorism in all its complexities. The book’s multifaceted exploration constitutes the basis for its consideration of intelligent and reasoned alternative responses to this phenomenon. Yet, what better way to prepare oneself for this thorny topic?

Eli B. Silverman
## Contents

**Preface by Eli B. Silverman** ......................................................... ix  
**Introduction by Thomas Albert Gilly** ................................. 3

**Chapter**

### Part I  
**LECTURES ON ETHNICITY AND COMMUNITY**

1. **COMMUNAL VIOLENCE AND TERRORISM IN INDIA:**  
   ISSUES AND INTROSPECTIONS ............................................. 21  
   *K. Jaishankar*

2. **THE INCREASING INFLUENCE OF ISLAMIC FUNDAMENTALISTS ON THE AFRICAN-AMERICAN COMMUNITY** ......................................................... 35  
   *Diane Williams and K. Lynch*

3. **COMMUNITY, ETHNICITY AND TERRORISM IN AUSTRALIA** ......................................................... 43  
   *Michelle J. Jeffrey*

### Part II  
**LECTURES ON CULTURE**

4. **THE LANGUAGE OF TERROR IN THE MEDIA:**  
   THE *NEW YORK TIMES* BEFORE AND AFTER 9/11 ................................. 51  
   *Sheryl L. Van Horne*

5. **THE 21st CENTURY “KULTURKAMPF”: FUNDAMENTALIST ISLAM AGAINST OCCIDENTAL CULTURE** ......................................................... 58  
   *Shlomo Giora Shoham*

6. **CULTURAL CLASH: INVESTIGATING THE NEXUS BETWEEN WESTERN-MUSLIM IDEOLOGICAL DISSONANCE AND ISLAMIST TERRORISM** ......................................................... 78  
   *William P. Bloss*
PART III

LECTURES ON APPLIED ETHICS

7. INFORMATION SYSTEMS FOR PREVENTING AND COMBATING CRIME: THE CASE OF LATVIA .......................... 89
   Andris Kairiss

8. HOW DID CHANGE HELP THE COUNTRY OF TURKEY DEAL WITH TERRORISM MORE EFFECTIVELY? ..................... 101
   Ahmet S. Yayla & Samih Teymur

9. MONEY LAUNDERING: SPECIFICS RELATED TO ORGANIZED CRIME, TERRORISM AND CORRUPTION .................. 114
   Vasily Davydov

10. COUNTERACTION TO PRESENT-DAY TERRORISM: RESOURCES OF MORAL LEGAL POLICY OF LAW .... 124
    Natalia Lopashenko

PART IV

LECTURES ON POLITICAL AND SOCIAL ETHICS

11. SHORT-CIRCUITS IN CONTEMPORARY TERRORISM STUDY ........................................ 145
    Thomas Albert Gilly

12. MODERN TERRORISM: WHO IS TO BLAME AND WHAT CAN BE DONE? ........................................ 168
    Yakov Gilinskiy

13. RETHINKING ASYMMETRIC CONFLICTS: BEYOND THE “CLASH OF CIVILIZATIONS” .................. 173
    Valentin Golbert

14. ETHICS OF TERRORISM ........................................ 178
    Vladimir Baloun

15. TERROR OR ERROR (HAMARTIA, HYBRIS)? TERRORISM IN ANCIENT GREEK PHILOSOPHY ........... 191
    Michael Bakaoukas
PART V

LECTURES ON THE ETHICS OF RELIGION

16. WESTERN RELIGIONS AND TERRORISM, DO THEY INTERACT? ......................... 207
Peter Tarlow

17. THE NATURE AND ORIGIN OF EVIL ACCORDING TO THE EASTERN CHRISTIAN CHURCH .......... 218
Marina Luptakova

Name Index ......................................................... 225
Subject Index ..................................................... 231
The Ethics of Terrorism
At first glance, *The Ethics of Terrorism* is a highly provocative book title. The challenge lies in common misunderstanding of ethics inasmuch as ethics and morals are often confused. One possible reason for this academic problem is that ethics is often reduced to questions of morals, as presented in this book.

As long as this reductionism serves as paradigm for our understanding of “ethics of terrorism” it is neither possible to identify the moral relativism that surrounds the public and scientific debate about terrorism and to consider the latter as a topic that is central to the ethics of terrorism, nor is it possible to surmount the moral relativism and its normative supports, in ethics as well as in law. In the framework of ethics’ reduction to morals, the moral relativism that surrounds the debate about terrorism can never be considered as a provocation for ethics.

This is not easy to understand. The situation in which ethics are reduced to morals is both complicated and difficult to understand. To better understand the issue’s complexity further development is required. It is that understanding which leads us to the heart of *The Ethics of Terrorism*. Is there a better way to introduce our book?

Moral positions and moral statements may converge or differ. Moral debates are often animated by opposite moral statements or opposite moral positions. Moral statements about human behavior are always associated with the (moral) justice of the statements’ performance. This is to say that they are always perceived as just by those who produce them, regardless of their content. The question whether the statement’s content is just or not does not affect the justice of the performance (signifier). Hence, opposite moral statements are equivalent in regard to the correctness of their performance. Why then do people who hold opposite moral positions or perform opposite moral statements claim the monopoly on the moral justice of their statements and of their positions? After all, moral equivalency can never be derived from the circumstance that the performance of a moral statement is always to be considered as just (correct). In other words, moral equivalency of opposite moral statements can never derive from the fact that the performance of opposite moral statements is always considered as just (correct). The answer to this question is: Moral statements grant people with moral qualities. The moral statement: “This man is doing evil” implies a judgment on human behavior. It is, as will be discussed later, neither true nor false. To be (perceived as) true this statement as all other moral statements must be associated with the justice (correctness) of the statements’ performance. As moral statements only apply to human behavior, the performer of the moral statement itself is a moral subject, a subject who speaks per definition in a morally just way. Otherwise, the moral statement “This man is doing evil” would say the opposite. It is simply that the performer, if he were not a morally just performer, would speak in a morally unjust way about this man. He would be doing evil by saying “This man is doing evil.”

The morally just nature of the performance (signifier) derives from the morality of the performer. Hence, the act that states that the performance of a moral statement is just itself is performed at the level of meta-language and refers always to a genuinely positive understanding of morals. That is why people who hold opposite moral positions or perform opposite moral statements claim the monopoly on the moral justice of their statements and of their positions. Moral debates are often animated by opposite moral statements or opposite moral positions resulting in
moral equivalency. In a moral equivalency, opposite moral statements and opposite moral positions are predisposed towards reciprocal substitution and exchange. This methodology then results in dead-end discussions.

When we speak in everyday life about morals, we usually talk about an issue that we value highly and generally hold in high respect.

We are likely to admit that people who behave in a moral way behave in a good or desirable manner. This positive understanding of morals is the paradigmatic understanding of morals. The statement about morals consists in an act of positive evaluation (appreciation/approval), not of descriptive proposals.

As far as we understand by “ethics of terrorism” a system, a doctrine or a simple assembly of statements on the morals of terrorism, our understanding of terrorism ethics is a positive understanding — at the condition that the paradigmatic sense of morals serves as reference for our understanding of terrorism ethics. The paradox is then that such a positive connotation of terrorism ethics is relevant to both who state the immorality of terrorism and who state the morality of terrorism. For those of us who state terrorism’s immorality, it is relevant inasmuch as “ethics of terrorism” is synonymous with “morals of anti-terrorism,” and for those who state terrorism’s morality inasmuch as “ethics of terrorism” holds for “morals of the fight for freedom and of emancipation.” In either, “morals” is “good morals.”

This said, a book that is presented under the title The Ethics of Terrorism is likely to provide the convictions and moral consciousness of both camps. The challenge is double-faceted and it works in two opposite ways.

A book that is entitled The Ethics of Terrorism may be suspected of terrorism’s morally styled promotion, accidentally of complicity with the terrorists. Terrorism’s moralization provokes the moral consciousness of those who believe that terror and terrorism is evil. On the other hand, The Ethics of Terrorism may be suspected to engage in a morally styled campaign that is aimed at the “demoralization” of terrorism, it is then suspected of antiterrorism’s morally styled promotion. Terrorism’s demoralization or to say it in other words, anti-terrorism’s moralization provokes the convictions and consciousness of those who believe in terrorism’s moral legitimacy.

In the first of the two cases, terrorism represents negative morals, whereas it is considered as morally acceptable in the latter case. For those who hold the opinion that terrorism is evil, who perform statements on the immorality of terrorism, “ethics of terrorism” is a provocation in that terrorism’s ethics consists of the doctrine, the system or the assembly of all imaginable moral judgments and statements by which the issue of terrorism is denoted positively, as morally desirable or an appreciated issue. In turn certain defenders of terrorism’s morality and the strong or weak moral and intellectual apologizers of terrorism are likely to consider the “ethics of terrorism” as a provocation in that the doctrine or the system or the assembly of statements about terrorism’s immorality do not fit in with terrorism’s morality and justice.

Each of these options are involved in ethics of terrorism and each of these positions or convictions are, for the reason I have already spotlighted at the beginning of this introduction, morally just in the eyes of the two camps. And finally, each of these options are based on the positive understanding of morals’ paradigmatic use inasmuch as terrorism’s negative moral representation fits in with the positive morals of anti-terrorism, and terrorism’s positive moral representation fits in with the positive morals of the fight for freedom and emancipation.

It follows, however revolting such a consequence is, that the statement: “Terrorism is immoral/evil” and the statement “Terrorism is moral/just” are morally equivalent statements.

To review, this is because both, the statements on terrorism’s immorality and the statements on terrorism’s morality imply the morally just nature of the statements’ performance and performer. And each is in the eyes of the other immoral. This is why the controversy and why the possibility to perform opposite moral statements on terrorism can hardly be considered as of “Terrorism Ethics” semantic potential; rather is it a case of pragmatics (in the semiotic sense of the term). The following observation comes as support: Moral statements, either positive or negative, on acts or behavior are always paralleled by the act, by which the morally just performance of the statement is denoted. This circumstance precludes semantic contradiction.

Given moral equivalence, the question “Who is right or wrong, who is moral or immoral?” cannot be answered. It is that both are equally right/moral or wrong/immoral proposals.
Obviously “ethics of terrorism” provocation works as long as the moral equivalence does not receive consideration, and as long as it is of no concern.

Given our initial statement that the challenge is rooted in the restrictive understanding of ethics that lives on the confusion of ethics and morals, it follows logically that such a reductive conception of ethics precludes moral equivalence and prompts provocation. Why?

From the semantic-logical viewpoint the moral equivalence of opposite moral statements explains as follows: Moral statements are based on evaluation, approval or disapproval of human act and behavior. The opposite are descriptive proposals. By descriptive proposals we understand proposals that are based on the description or the explanation of the empirical world. The semantic-logical difference between both is outlined in the maxim that it is impossible to decide on the validity of evaluative (appreciation or depreciation) and/or prescriptive proposals. The dominant opinion is that it is impossible to provide for rational assessments about the question whether appreciative and/or prescriptive proposals are true or not true. Closely connected with this opinion is the precept, developed first by Hume and Kant and later by Poincaré, that claims the absolute necessity to separate “what is” from “what ought to be,” and highlights the impossibility to deduce norms and values from facts.

It follows that:

1. descriptive proposals/statements only are verifiable/falsifiable. It follows furthermore that;

2. the issue of ethics in general, and the issue of terrorism ethics in particular are susceptible to be subjected to validation (to be denoted as right or wrong/false), at the condition that the (terrorism) ethics is the subject of descriptive proposals.

Therefore, moral statements themselves – proposals that approve or disapprove behavior can neither be true nor can they be false. But as far as such statements are susceptible to be described (to be denoted/interpreted/explained), descriptive proposals on moral statements can be thought of as right or wrong. This is the case when “ethics of terrorism” holds for the moral relativism, as it is involved in the equivalency of opposite moral statements. For argument’s sake, the statements about terrorism’s moral-