
Jessica Stern

Terror in the Name of God: Why Religious Militants Kill

Title: Terror in the Name of God: Why Religious Militants Kill

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Description

For four years, Jessica Stern interviewed extremist members of three religions around the world: Christians, Jews, and Muslims. Traveling extensively—to refugee camps in Lebanon, to religious schools in Pakistan, to prisons in Amman, Asqelon, and Pensacola—she discovered that the Islamic jihadi in the mountains of Pakistan and the Christian fundamentalist bomber in Oklahoma have much in common.

Based on her vast research, Stern lucidly explains how terrorist organizations are formed by opportunistic leaders who—using religion as both motivation and justification—recruit the disenfranchised. She depicts how moral fervor is transformed into sophisticated organizations that strive for money, power, and attention.

Jessica Stern's extensive interaction with the faces behind the terror provide unprecedented insight into acts of inexplicable horror, and enable her to suggest how terrorism can most effectively be countered.

A crucial book on terrorism, *Terror in the Name of God* is a brilliant and thought-provoking work.

Insightful reviews

Anne Holly: Informative, compelling and written in a fairly easy, engaging style. I'm glad to have read it, since it seems a lot of people are talking about terrorists, but not that many have been talking to them, and this added depth to my understanding. There is a danger here to oversimplify the causes, factors, etc, but Stern does caution against this. Very useful as a primer, and also quite comforting in a way.

Ramyar Hassani: An amazing book discussing different kinds of extremist groups with different religious backgrounds!

Kristin: Stern's book is very reader-friendly, giving someone outside the field a thorough introduction to current religious terrorist movements around the world. Stern, an American Jewish woman, proves to be incredibly courageous as she interviews people in various terrorist groups. An excellent read for anyone interested in religious warfare.

Hyojin: fairly insightful. It was once eye-opening to profit concerning the advanced international terrorist community and their recruitment, fundraising, and training. It used to be extra refined than i may imagine. It used to be additionally notable to listen to the voices of terrorists and comprehend the place they're coming from. the writer makes a number of coverage feedback within the final bankruptcy and it truly is unhappy that the USA remains to be doing precisely what the writer warned opposed to 10 years in the past - attempting to resolve this factor militarily and in simple terms aiding their propaganda and recruitment.

Jagati Bagchi: Terror can by no means be justified. In any shape, be it competitive or repressive.. What stunned me during this ebook used to be that when meticulously examine the writer reveals a necessity to justify the necessity of repressive habit of USA. But certainly a few of the chapters on Jewish and Christian spiritual terrorism have been commendable. The age outdated clash of Islam and Hinduism has basically changed into a statement at the Indo-Pak relations. However, the e-book is an engaging read.

Steven Peterson: This can be an attractive addition to the literature on terrorism. What unites it except many different books is the author's try and base research on a chain of interviews with these whom she defines as terrorists. A few who evaluate this ebook negatively specialise in their experience that her definition is simply too generous, and comprises these whom they wouldn't see in that light. Nonetheless, the interviews remove darkness from her issues nicely. And, too, if these whom she has interviewed don't signify the terrorist inhabitants well, her conclusions will suffer. Terrorism, for Stern, is ". . . an act or possibility of violence opposed to noncombatants with the target of exacting revenge, intimidating, or another way influencing an audience" (page xx). She starts by way of assessing the categories of grievances that result in terrorist activities. Between those are a feeling of humiliation that terrorists see themselves as affliction from, alienation, demographics (religious groups, socioeconomic groups, and the like), history, and territory. Then, she explores the association of "holy war" operations. She notes that firms run a continuum from "lone wolves" or "leaderless resistance" types directly to "terrorist armies or commander-cadre organizations." As to leaders, she argues that the necessities for his or her luck are just like these of organizations or nongovernment organizations. She says: "Today's multinational terrorist chief is an entrepreneur who brings jointly mission, money, and marketplace share" (page 142). The facts indicate to her that terrorist firms which are such a lot winning have a resilient community organization, with "widely allotted management and minimum (or effectively encrypted) verbal exchange between nodes" (page 144). Better organizational conversation could make it more uncomplicated for states to penetrate such corporations and thereby disrupt them. After the analysis, she speaks of coverage recommendations. She additionally indicates why Islamic international locations are quite solid recruiting parts for terrorist organizations. The record of coverage feedback would come with a number of the following: attempt to undercut the recognition of scholars going to extremist non-secular colleges (which can turn into seedbeds of terrorist recruitment), move after the infrastructure of recruitment of recent terrorists, improve safeguard at weak and tasty pursuits (so-called "target hardening" strategy), stay away from being sucked into ongoing occupations (since this may generate resentment and bring about recruitment of terrorists), paintings to bolster "weak states" equivalent to Afghanistan (or remain out of such states), earlier than they descend into chaos and warlordism and terrorist recruitment. And, finally, she argues in her final lines: ". . . what counts is what we struggle for, now not what we oppose. We have to keep away from giving into religious dread, and to carry quickly to the simplest of our principles, by way of emphasizing tolerance, empathy, and courage" (page 296). Overall, this can be a beneficial learn so as to add to others. Her technique is interesting, yet fraught with the matter famous above. Nonetheless, an outstanding addition to the literature.

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