

Chapter 1 : The Making of a Human Bomb: An Ethnography of Palestinian Resistance by Nasser Abufarha

In The Making of a Human Bomb, Nasser Abufarha, a Palestinian anthropologist, explains the cultural logic underlying Palestinian martyrdom operations (suicide attacks) launched against Israel during the Al-Aqsa Intifada ().

Feb 19, Daniel rated it it was amazing Changed my way of thinking about this. Oct 15, Naeem rated it really liked it Recommended to Naeem by: Jacob Stump This is a dissertation turned into a book. The work is jam packed with academic defensiveness because the topic is so volatile. I think Abufarha wants to make the work "stick. I skimmed chapter 1, read chapters He prefers "itishhadi" or "itishhadiyya" -- masculine and feminine terms meaning "martyr mission carrier. The first is Palestinian. The purpose of the performance is to create and sustain life through dying; to make the Palestinian landscape, culture, and memory live through martyrdom actions. Abufarha shows that most everyone in Palestine understands this meaning of such performances. The second audience is the Israeli State. Here the message is mimetic or imitative but also confronting. It says to the State: The cultural consensus -- expressed in poems, plays, songs -- understands these operations as sacrifices, as investments in the future, and as forms of cultural reproduction. The killing of "innocent civilians" resulting from martyrdom operations is seen as a necessary response to the perception that the Israeli State is bent on the total destruction of Palestinian culture and thereby targets all Palestinians -- men, women, children. Again, martyrdom operations are seen as responsive, reciprocal, and imitative. Surprisingly, the world community is excluded from the audience. Palestinians, apparently, have completely rejected hopes of an appropriate response or even the possibility of adequate understanding from the world community. An Anthropology of Violence" summarizes but also points to future directions. The take away is that culture cannot be destroyed. Specifically, Palestinian culture cannot be destroyed. Further, a living culture must express itself. When a living culture finds itself under threat of extermination, the way it expresses itself is through the poetics and aesthetics of the human bomb. Does that mean there is nothing that can be done about suicide bombers? In one sense, yes, nothing can be done. This seems to be the message to those who fail to understand martyrdom operations as the living embodiment double pun, please excuse it of cultural expression. In another sense, something can be done: If cultures cannot be exterminated and if they must express themselves to live, then they must be given the space and the opportunities for expression that makes martyrdom operations unnecessary. If we are looking for short term solutions, this is a most unsatisfactory conclusion because it means there is no defusing this bomb. He starts with a clear eyed assessment of the many threads that make up the knot, the tightness and durability of the threads, and the enormous skill it will take to undo the knot. There is also something here if we are interested in "human bombs" beyond Palestine: In sum, Abufarha makes a cultural argument with a universal significance. Or, a universal argument that requires cultural specificity. The author uses history, ethnography and case studies to create picture that demonstrates how and why these things manifest. This book, in my mind also goes a long way to forcing the reader to think about current "solutions" to terrorism and present a picture that demonstrates that these methods just make the problems worth. This book goes a long way to doing just that.

Chapter 2 : The Making of a Human Bomb : Nasser Abufarha :

"The Making of a Human Bomb is a powerful book. Reflecting on suicide bombings, Nasser Abufarha explains more: the collective state of mind of the Palestinian population since the Oslo process broke down in

It made me feel very powerful. I loved killing animals because I loved how powerful it made me feel and how much it scared other people. I wanted them to see they were up against a very powerful person. Now, after a year, I have learned that love is stronger than anger. I never think about killing anymore. The big question newscasters seem to be ending their stories with is "Why? What we can do is look at other perpetrators of such violence and see what common thread bound them together. What was similar about them? What childhood experiences did they share? Is there an answer there? If the population of children I work with as a therapist yields any clues, the answers to both questions are found in early childhood. It is premature and audacious for me to assume any knowledge of the gunmen at Columbine. The foundation laid in those early years did not explode into out of control behaviors until age 10 or Nonetheless the common traits and experiences were there to cause individual, familial and societal problems in adolescence. Adolescence causes a reactivation of issues raised in the first years of life. Unresolved losses and pain during the first year of life manifest with intensity during adolescence. Children do not kill because of exposure to violent movies and angry music. They do not kill because they have access to guns. They kill because killing feelings are already within them. They are attracted to blood and gore because the music and the movies are an expression of the deeply repressed infantile rage that has not been resolved and remains hidden in their psyche. Access to guns allows them to kill more people from a greater distance and so increases the carnage. However, the guns are simply the weapon of choice. With or without guns, people with killing feelings will find a way to vent their rage. Jeffrey Dahmer and Ted Bundy did not use guns on their victims. In order for the debate over what happened at Columbine High School to be productive it must not be simplified to questions about violent movies, angry music, guns and internet access to bomb making instructions. The issue is not about movies, television, music or guns - it is about personality and brain development in the early years of life. It is about the internal processes which make such a drive to kill overwhelming for some people. Early Environment Generally, the first representative of society who recognizes there are problems is the kindergarten teacher. When these traits are not present the child is already inclined toward troublesome behaviors. The groundwork has been laid by the early home environment and the parent child relationship for the child to play out attitudes and behaviors which can range from congenial, sunny cooperativeness to dissonance and belligerence. What happens in the home during those first two years of life which is so pivotal to later healthy brain and personality development? The parents are nurturing, caring and present. The child learns from such parents that the world is a safe, nurturing, caring place. The type and quality of the bonding during this critical period reinforces a loving relationship with the parents which directly determines the quality and strength of conscience formation, cause and effect thinking and frustration tolerance. That is why it has been said we can either invest in the play pen or the state pen. This brain development is foundational to how the child will respond in future situations. Traditionally it has been believed that children who have been orphaned or abused and neglected are the primary victims of poor bonding and attachment in the early years. In our two income society, however, a new phenomenon has emerged. Children are being overindulged by parents who have more money than time to spend with them. The result is that children are being raised in financially secure, but emotionally empty, environments, with little discipline and structure. Currently this most common form of neglect is also the most socially acceptable. The societal ramifications of children who are overindulged and often emotionally left can be as severe as children who are considered attachment disordered due to abuse, neglect, abandonment, and multiple moves. In my experience, there are several reasons why a child would be so disaffected with society that he or she would want to blow it up and kill everyone in it. One is the child has been overindulged. The other is that the child has an attachment disorder. While their causes are opposed to one another, the results can look exactly the same. When they are coupled together the result for the child can be mindless violence. Ted Bundy and Jeffrey Dahmer were attachment disordered. John Hinckley was

overindulged. All had murder on their mind. Overindulged Overindulged children grow up believing they are entitled to more than they are getting. Parents are so thrilled with their offspring they leap to move heaven and earth so their precious child will have every advantage. Lessons, toys, travel, tutors, camps - all are available to the child. The parents, in their zeal to make sure their child does not suffer from low self-esteem, gush over every accomplishment. Rewards, for what others believe may be somewhat minor achievements, are abundant, far in excess of their true value. Photos abound to document all activities as if everything the child did was worth fixing in memory forever. Rather than an attention deficit disorder they have an intention deficit disorder Foster Cline. They are so used to being catered to and entertained, particularly by television, the classroom environment is boring for them. They are not used to being forced to do anything and paying attention in class is not on their agenda. At the same time there are few expectations placed on the child to be reciprocal. Chores are not assigned, or, when the child balks, the parents back off and do not demand compliance. Often both parents work and they do not want to spend what little time they have in the evening together arguing about getting a child to follow through on a task. Over time, the child loses track of where he or she fits in the process of getting their needs met. They have no meaningful role in the family. They do not have to do anything in order to get what they want. Rather than their self-esteem going up, it goes down as they see themselves as recipients of continual largess, not reciprocal partners on a team. They begin to feel incompetent, not competent. The unintended, yet underlying message, from the parents is that the child is incapable of getting his or her own needs met or helping the family. They take everything their parents give them but are angry about it because they know that it infantilizes them and makes them less capable of providing for themselves. The more dependent on their parents for their happiness they become, the more powerless they feel to make themselves happy and effect their lives in positive ways, and the more they have to assert their power in hostile ways. Children who are over indulged lack conscience development. They have a conscience but do not need to use it as their parents have a tendency to rescue them from their mistakes. They lack cause and effect thinking as they get what they want without any effort on their part. They do not learn how their efforts contribute to their well being. Often they refuse to follow through on parental expectations and still receive what they want with no negative consequences. Lastly, they tend to have little frustration tolerance as they get both their needs and desires met faster than they have opportunity to even ask, much less suffer from waiting. They follow the path of least resistance. The result of overindulgence is the child becomes increasingly demanding and the parents find it easier to give in than make demands in return. A therapist might diagnose the child as being "oppositional defiant. They do not tolerate teasing, correction, or demands. They do not see how their behavior has contributed to the response they are getting from others. Their response to what they see as violations of who they are is extreme and feels totally justifiable considering the circumstances. Because they are not expected to contribute or give back in any way they tend to have huge amounts of spare time on their hands with no constructive direction on ways to fill it. Thus they have plenty of time to plan and carry out revenge oriented activities against those who they believe have crossed them. For their part the parents become totally confused. They work hard and they give and give and give and the child never gives back. They stare at each other in the evening and wonder why their child is angry all of the time when he or she has everything life could offer. The parents see keeping their child happy as their job and if they do their job right then their child will be happy. If their child is not happy then they must try something else. They just know they did their best and something very horrible, unforeseen by them, inexplicable to others, happened. Parents who overindulge their children are victims of the law of unintended consequences. Their intent was to love their children and provide for them as best they knew how so the children would grow up to be healthy, happy and productive. The result was the exact opposite. Often this scenario is part and parcel of the two income family. While the parents are out earning the money to obtain for themselves and their child the standard of living they desire, the home is emotionally and physically empty. During elementary and middle school years the child comes home to an empty house. While the parents may observe behaviors which are not what they would hope for or expect, they are not terribly alarmed and so life goes on. By high school, however, the child stops coming home By the time the parents become alarmed the relationship is so stretched the parents exercise little or no authority over the child.

Chapter 3 : the making of a human bomb | Download eBook pdf, epub, tuebl, mobi

The Making of a Human Bomb by Nasser Abufarha is required reading, for it links the 21st century's leading sociological perspective (culture) with the new century's quintessential form of political violence (suicide bombers, or SBs).

In *The Making of a Human Bomb*, Nasser Abufarha, a Palestinian anthropologist, explains the cultural logic underlying Palestinian martyrdom operations suicide attacks launched against Israel during the Al-Aqsa Intifada. In so doing, he sheds much-needed light on how Palestinians have experienced and perceived the broader conflict. During the Intifada, many of the martyrdom operations against Israeli targets were initiated in the West Bank town of Jenin and surrounding villages. Abufarha was born and raised in Jenin. His personal connections to the area enabled him to conduct ethnographic research there during the Intifada, while he was a student at a U. Abufarha draws on the life histories of martyrs, interviews he conducted with their families and members of the groups that sponsored their operations, and examinations of Palestinian literature, art, performance, news stories, and political commentaries. He also assesses data about the bombers, targets, and fatalities caused from more than two hundred martyrdom operations carried out by Palestinian groups between and . Some involved the use of explosive belts or the detonation of cars; others entailed armed attacks against Israeli targets military and civilian undertaken with the intent of fighting until death. In addition, he scrutinized suicide attacks executed by Hamas and Islamic Jihad between and . I probably have a better understanding of the history and reasons behind the Israeli-Palestinian conflict than the average American, but I learned a lot from *The Making of a Human Bomb*. I knew the least about what apparently most Palestinians-in-occupied-areas assume Americans know: While parts of this book are rather technical in language especially the introduction and conclusion, which basically state what aspects the book covered and how the author went about his research , the great majority of the book is in conversational language and easy to follow. I found the conversational parts extremely interesting and enlightening. However, the author simply presents the facts and does a good job of leaving it up to the reader to judge whether the actions on either side are moral or not. I never felt like this was a "bash Israel" or "pro resistance" book. It came across as an objective look at the problem, how it developed, and the underlying cultural motivations behind the popularity of suicide bombs as a means of Palestinian resistance. The author does a very good job of presenting a complex situation and making it understandable. Excerpt from Chapter Six [This is from page . As in, they are constantly aware of the violence that might happen. As Reda stated, an operation does not have to be "successful" to project fear. As long as some operations are "successful," any attempt has an impact as a form of violence in the imaginary that projects fear among Israelis. Anwar explained that there was a conscious decision in Hamas to achieve a balance of fear: The behaviors of the [Israeli] soldiers, the roadblocks, the militarized scene in general scares the public

Chapter 4 : The Making of the Atomic Bomb - Wikipedia

In The Making of a Human Bomb, Nasser Abufarha, a Palestinian anthropologist, explains the cultural logic underlying Palestinian martyrdom operations (suicide attacks) launched against Israel during the Al-Aqsa Intifada (. In so doing, he sheds much-needed light on how Palestinians have experienced and perceived the broader conflict.

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"The Making of a Human Bomb" is a powerful book. Reflecting on suicide bombings, Nasser Abufarha explains more:

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the collective state of mind of the Palestinian population since the Oslo process broke down in

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The Palestinian violence applied at Israeli targets through the performance of martyrdom or "suicide bombings" contains two kinds of violence. The first is in the form of sacrifice of Palestinian bodies in Palestinian places, and the second is violence against Israeli publics in these places.

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The Making of a Human Bomb by Nasser Abufarha is required reading, for it links the 21st century's leading sociological perspective (culture) with the new century's quintessential form of political violence (suicide bombers, or SBs). Present explanations of bombing focus more on strategy.