

Islamic Fundamentalism in Latin America: State of Knowledge

Velvet Rosemberg Fuentes¹

University of Illinois, Mexico.

Abstract

At present it is possible to verify, through a number of historiographical elements, the Muslim presence in Latin America and the Caribbean, especially since the nineteenth century. Migrants from the Middle East found in different countries of our America a space that allowed them to settle and inserted into the host societies. Situations that evoked different studies in the twentieth century researchers focused foremost on the cultural sphere and –art and literature Muslim religious communities established in that region. With the passing of the years these were extended to the political sphere and in short to the economic. The statistics of this presence works were really scarce. It is from the second decade of this century writings on Islam proliferated in Latin America, and that is, some the least from academic sources and other sensational realized the attacks that occurred on September 11, 2001 to New York's Twin Towers, the structure of the Pentagon in Washington and a field in Shanksville, Pennsylvania. The explanatory variants of this phenomenon resulted from multiple paths of study and tools through which scholars tried to provide answers to a host of pressing approaches related not only with the then weak territorial security of the United States, but also in any other region of the world.

Keywords: *Islamic fundamentalism, Latin America, the state of knowledge, territorial security, TBA.*

Introduction

Since the last decade of the past century Latin America began to establish itself as a region of relevance for the study of Islam.

The topics were general and some interested in the phenomenon of Islam in Latin America were interested in the analysis of items linked to migration, the arrival and settlement of Muslims in different societies, contributions to culture, and even to the economy of specific regions. The attacks on the headquarters of the Embassy of Israel in Buenos Aires in 1992 and the attack against the headquarters of the Asociación Mutual Israelita-Argentina AMIA In 1994, also in Buenos Aires, constituted the background of the analysis framed in a study area that might have seemed unthinkable at that time: the territorial in security within the framework of the duality Islam-terrorism limited to Latin America.

The academic community and even specialists collaborators of the government and especially the government of the United States- turned his gaze with greater determination toward Latin America once the attacks of 11 September 2001 to the United States. It is then when the use of the term Islamic Fundamentalism began to be exploited by a variety of social and political actors, who were from the media to the society itself, passing by academics and religious leaders among others.

However, even after more than a decade of this century do we know what has been written about him? Do we understand the implications and scope of a phenomenon whose study has already surpassed the geographical limits of the Middle East? What we imagine even discourse on Islam as a way of life beyond these geographical boundaries?

In order to argue that guide the reader responses in the discussion of this issue in too delicate to build a brief but significant state-of-the-art that will allow those interested to know the main discussions on the proposed topic. Without a doubt it is unimaginable the study of the state of knowledge of the subject matter in a short space. But my goal is to show the works of academic that have been written from 2001 to 2006 with respect to the Islamic fundamentalism, which, as I pointed out in a

¹Postdoctoral Researcher (Visiting Scholar) in the Department of Latin / Latino Studies, University of Illinois at Urbana-Champaign, Illinois, within the Program of Postdoctoral Stages Abroad, Linked to the Consolidation of Research Groups and Strengthening of National Postgraduate 2018 (1), of the National Council of Science and Technology (Conacyt).

timely manner, would enable stakeholders to problematise around the phenomenon inscribed in Latin America. The methodology used for the presentation of the works responds first and foremost to the criterion of the temporality in which they were published. If some overlap in the year of its publication, the second element considered for exposure refers to the alphabetical order, considered the first surname of the author.

The methodology used for the presentation of the works responds first and foremost to the criterion of the temporality in which they were published. If some overlap in the year of its publication, the second element considered for exposure refers to the alphabetical order, considered the first surname of the author. In this sense it is prudent to conduct a little reflection on the importance of the mention of the translations which will take place in some cases, and it is that these reflect the relevance of particular work at the time it is published.

Beyond any doubt, the sense of a reading, at the time of the publication of an investigation, is different than if this takes place some time later, especially with regard to the translations. On the one hand, shows the impact of the work in the academic world, in the reading public in general, in the own publishers and, on the other hand, over the years, denotes its validity, understood as an inherent quality to the arguments of the authors, which enables the study of various phenomena.

State of the Art

I will begin this space of reflection with the work entitled *El islamismo radical*², written in 1996 by Bruno Étienne. While it is true that the contribution is located outside of the period referred to in the development of the state of knowledge of the subject matter of study, it is also true that results in too much relevant to the same, which carries out an analysis through linking the concepts of fundamentalism and radical Islamism a decade before the attacks carried out on American territory caused by extremist groups. Precisely, the author takes as the axis of analysis the tension toward unity in the radical Islamism, which serves as a consequence of the oneness of God, framed in

a contemporary Islamic discourse through which supports the current struggles and mobilizes the masses. Étienne relates the religious and the political discourse on the particularities of Islam religious and political Islam.

Their reflections on the posture westernized –which goes beyond the replica of a speech with regard to the concepts of extremism and fundamentalism, strengthen its proposal for analysis, which fosters a significant amount of our subject of study. In the vastness of information generated by an event unthinkable as the terrorist attacks on the United States in 2001, and by the different lines of research on the fundamentalism tended to redraw, José Manuel Otero Novas contributed to the discussions that various personalities of the academy and specialists of governmental institutions had begun to gestate. Through his work *Fundamentalismos Enmascarados*³ exhibited different categories derived from the concept of fundamentalism. From the market fundamentalism and to the democratic fundamentalism, passing by religious fundamentalism, problematizo in respect to their definitions and historical development.

The work of Otero Novas enables the reader to establish similarities and differences between different types of fundamentalism – task for those who begin their approach to the subject and this is their main features. This work is reinforced with an in-depth analysis regarding the evolution of the concept of its appearance and continued use at the end of the decade of the seventies of the last century. Beyond any doubt this last element has been developed by other researchers. However, the author's research is unique, which is studying the evolution of the concept from a legal perspective and from the market, looks to complement the religious addressed to a greater extent by the specialists.

In my view the work of Otero Novas lacks only an element: the problematization in discussions that have led to the study of the concept in the religious sphere. If this vacuum was attended, without place to doubts the contribution that the author makes to our theme would be more robust.

² Étienne, Bruno (1996) *El islamismo radical*, Siglo Veintiuno, Madrid.

³ Otero Novas, José Manuel (2001) *Fundamentalismos enmascarados*, Ariel, Barcelona.

In the same year the work was published called *Fundamentalismos Islámicos. Guerra contra Occidente y América Latina*⁴, written by Isaac Caro. The contribution of the author makes to the state of the art with this writing is paramount for the following reasons. The first responds to its realization. In this respect, the fundamentalist movements in the context of modernity in the western world and serve as the basis of their presentations, through the conceptual elements that analyzes, in a timely manner, from the genesis of Islam and until the beginning of the present century.

The following relates to addressing the issue from the perspective of Latin Americanist position, which turns out to be really weak. This allows the author to show a distinct look and necessary part of a phenomenon that so far had been studied, to a greater extent, from the Middle East. The last reason is that examines the Islamic fundamentalist movements in the international arena, in the presence of Islamic movements in the United States and in Latin America.

This information is of great value when the author analyzes the link of these Islamic movements with their counterparts in Saudi Arabia. In the same year as the previous work, was published the so-called *Terrorismo religioso. La guerra del siglo XXI. El ataque al World Trade Center y al Pentágono*⁵, written by Jorge Erdely. The value of this writing is generated from the author's considerations with regard to intolerance generated against the Arabs so far—without distinguishing their religious affiliation has been due to generalizations that are not based on the cultural context of the Middle East.

The author emphasizes that the reflection of the lack of dissemination of specific studies that address the particularities of this people, has led to some international media have reinforced stereotypes and prejudices for decades, that stigmatize Arabs as a violent people, whose acts respond to a creed with roots of the same type. The line of study that

proposes Erdely is quite clear. Of an affordable way exposes arguments through which seeks to answer the question of whether the Islamic world is a world that is not civilized. To do this reflects about stereotypes and prejudices that have been strengthened over time by a problem of erroneous perceptions, and lack of information regarding the Islam as a way of life, in which the religious faith is the cornerstone of this system. Also problematized around Islamic Pluralism and makes relevant distinctions between the concepts fundamentalism and fundamentalism, which finally nourishes contemporary debates.

For its part, Frida Modak⁶ coordinated the work entitled *11 September 2001*, through which several authors made a valuable contribution to the topic that I took in this space, which link the academic perspective of the terrorist attacks perpetrated in the United States with the institutional. A large part of the reflections of the authors focused on resolution 56/1, issued on 18 September 2001, approved by the General Assembly of the Organization of the United Nations-UN.

In a line of research different from the above, through which the authors sought to explain the attacks of 11 September, Zidane Zeraoui, through the work of *Islam y política. Los procesos políticos árabes contemporáneos*⁷ – published in the same manner in 2001-gives the reader an overview about the link of Islam with elements of economic, political and social generated from a rich culture while complex. Of this work are his reflections on the “Arab world between the blocks of power”⁸ and “the challenge fundamentalist”⁹.

Different elements of historic character that can be explained by the particularity of the bipolarity of the cold war and its consequences in the Arab world in the Middle East, frame the Islamic fundamentalism as a phenomenon, in the words of the author, upward trend, which exceeded the Iran-Iraq War, the Israeli invasion of Lebanon and the Arab Gulf conflict-Persian Gulf. And to make

⁴ Caro, Isaac (2001) *Fundamentalismos islámicos. Guerra contra Occidente y América Latina*, Sudamericana, Santiago de Chile.

⁵ Erdely, Jorge (2001) *Terrorismo Religioso. La guerra del siglo XXI. El Ataque al World Trade Center y al Pentágono*, Publicaciones para el estudio científico de las religiones, México.

⁶ Modak, Frida coord. (2001) *11 de septiembre de 2001*, Grupo Editorial Lumen, Buenos Aires.

⁷ Zeraoui, Zidane (2001) *Islam y política. Los procesos políticos árabes contemporáneos*, Trillas, México.

⁸ *Íbid*, pp. 21-39.

⁹ *Íbid*, pp. 171-213.

sure that you only have to turn our gaze to Argentina in 1992 with the attacks against the headquarters of the Embassy of Israel in Buenos Aires, in 1994 with the attack against the headquarters of the Asociación Mutual Israelita-Argentina –AMIA— also in Buenos Aires, and in 2001 with the attack on various targets in the United States. The contribution that Zeraoui performs to the matter today i can be summarized in the achievement of a thorough theoretical approach to Islamic fundamentalism, which almost three decades of have been exposed, continues to serve as a useful tool that makes it possible to understand the Islamic fundamentalism in different latitudes to the Middle East.

The penultimate 2001 research that will was written by Tariq Ali and is called *El choque de los fundamentalismos. Cruzadas, yihads y modernidad*¹⁰. The reason for the inclusion of this work in this space responds to the concern to show the reader that there are disparate perspectives with regard to the events of 11 September, which lead to a completely different to the Islamic fundamentalism. That is, if it is true that up to the time the authors referred –which have a remarkable reputation in their respective fields of academic development—have approached the issue of Islamic fundamentalism through the pronouncement that the events of 11 September meant an attack against the security not only of the United States, but of the world, and that the only reasonable response involved a fight against terrorism, it is also true that there are specialists who do not agree with this position, Tariq Ali is one of them.

Writer of Pakistani origin, historian and film director, has collaborated on various projects ranging from daily contributions to the print and electronic media in Europe and Latin America, until the counseling of a South American television channel. The daily work of this author, who also argues that the attacks of 11 September were only a pretext to make propaganda and give reputation to the media, has a large impact on Latin American society and the Middle East. The situation described above makes it possible to see that we have drawn a line of research antagonistic to the above, which has an

impact on the state of the art of the matter that I took which points to the diversity of thought on the Rema. Beyond any doubt, this feature it enriches it. The last work of this annuity that will be called *Fundamentalists and Extremists*¹¹ written by Douglas Long. The uniqueness of this work is that it is made from the perspective of the government of the United States. In this work Long analyzes in detail the concepts of fundamentalism and extremism in the light of the US legislation. In addition to the foregoing gives the reader the possibility to deepen the theme, which lists a number of organizations and agencies, located precisely in the United States, which is feasible with the purpose of deepening in specific inquiries arising out of the topic.

In the framework of the methodology that has led me to cite research according to the year in which they were published, will refer to a contribution that leads us back to the first line of research described. It is not my purpose to devise in regard to the details of the terrorist attacks carried out in the United States in 2001, which led to countless publications bibliohemerograficas and endless discussions with them in this respect that, as has been observed in the line of research which condemns these attacks, which has not been blurred until our days. On the contrary, my purpose is to reflect about the contributions of specialists on the subject which, with the passage of the months robustecieron. Such is the case of the book entitled *Gambito de Torres*.

*Las Caras del terrorismo*¹² edited by Noam Chomsky and Carlos Fuentes a year following the terrorist attacks. Without a doubt, the contributions of all authors in this work are relevant. Nevertheless, my purpose is to highlight the carried out by Mikel of Espalza, Javier Flores Gomez and Reuven Paz, who problematizaron and reflected with regard to the situation –the beginning of the 20th century of Islam in the world, misinformation and media coverage of a complex reality after the attacks, and finally around the concept of Islamic terrorism. In short spaces are able to transmit to the reader the importance of accurate

¹⁰ Tariq, Alí (2001) *El choque de los fundamentalismos. Cruzadas, yihads y modernidad*, Alianza, Madrid.

¹¹ Long, Douglas (2001) *Fundamentalists and Extremists, Facts on File*, New York.

¹² Chomsky, Noam and Carlos Fuentes (2002) *Gambito de Torres Las caras del terrorismo*, Fundación para la Investigación y la Cultura, México.

information to elucidate on events that serve as a watershed in the history of mankind. While it is true that little is approaching the theoretical scope of the concepts used, they do not leave room for questions that blurring their own contributions.

The reader, specialist or not in the issue of Islamic fundamentalism, even 13 years after the publication of this work, it is able to understand every one of the ideas –without a simplistic view that the authors propose, any time that the reading of the work seems to refer the reader to 2001. With a more conceptual vision on the theme that the work just referred to, Eric Lair wrote the following year the article entitled *El islamismo armado en la posguerra fría*¹³. Succinctly Lair deals with the events of 11 September 2001 with the purpose to argue about the mistakes that the authors of different materials published raised having employed incorrectly terms such as Islam, Islam and jihad.

One of the main arguments of the author argued that the inconsistencies arising from this fact - in addition to a marked effect sensationalist- have led to a lack of knowledge of the precepts of Islam, as well as the diversity of the Muslim World. The particularization of each of the concepts around which have created a large and endless debate in the almost three last decade -in this case, Islam, Islam and jihad, characterized by dyes historical, political, religious and social groups, it is the one that leads the author to conclude that the manichean interpretation of the world and obviously of the muslim religion is the one that has resulted in an erroneous vision of this religion. It is possible to locate in the same line of research developed by Lair the work that so-called *Fundamentalismo*¹⁴, written in 2003 by Steve Bruce.

In this research, the author explains some of the notorious link between religion and the bellicosity of who adopted Islam as a way of life from about the year 537. Bruce argues that the features of violence that in many cases have characterized the actions of the fundamentalists, as the author calls them - have called the attention of the western world. In addition to a brief chronology of

Islam in which Bruce exposes that this religion claims the same history and many of the same sacred places that Jews and Christians –elements which have ensured various conflicts over time— the author develops a case study of Islamic fundamentalism in Iran and Lebanon –later it does with the United States.

The research line drawn by Bruce is constructed on the basis of a historical analysis that makes it possible to understand the Islamic fundamentalism in the present. In this, the modernity is considered by the author as the trigger of extremism. Finally, and in this sense, the author finds it plausible to assert that religion does not show points of coincidence with the new environment modernizer. In this same annuity, Carlos Escudé and Beatriz Gurevich contributed to the state of the art with the article entitled *Limits to governability, corruption and transnational terrorism: the case of the 1992 and 1994 attacks in Buenos Aires*¹⁵.

It is possible to highlight the work that the authors conducted, once incorporated into its analysis elements of a political nature that allow you to explore the other edge of the topic. In the presentations of Escudé and Gurevich the destruction of the Israeli Embassy and the AMIA in 1992 and 1994 respectively, as well as the attacks of 11 September 2001 to the United States contribute to sustain its main hypothesis through which they express that the web of complicity, corruption and the limits to governance –impeding the investigation of the acts referred to, are elements that make it possible to analyze scenarios in which it is possible the development of complicities terrorists who again resulting in similar events.

It is so that the work of Escudé and Gurevich easy to explore, rather than the characteristics of the terrorist events carried out in Argentina in the 1990s, the factors that enabled its development, whose study is part of the Islamic fundamentalism delimited to a greater extent in South America. With the passage of time, the study of Islamic

¹³ Lair, Eric (2002) *El islamismo armado en la posguerra fría*, en Nueva Sociedad, 177:40-44.

¹⁴ Bruce, Steve (2003) *Fundamentalismo*, Alianza, Madrid.

¹⁵ Escudé, Carlos and Beatriz Gurevich (2003) *Limits to governability, corruption and transnational terrorism: the case of the 1992 and 1994 attacks in Buenos Aires*, *Estudios Interdisciplinarios de América Latina y el Caribe*, 14 (2): 127-148.

fundamentalism was supplemented through an analysis carried out by specialists from different aspects. Karen Armstrong wrote in 2004 the work entitled *Los orígenes del fundamentalismo en el judaísmo, el cristianismo y el Islam*¹⁶, in addition to the historical analysis with respect to the birth and development of Islam, incorporated a comparative framework with Judaism and Christianity, taking as a point of departure the year of 1492, which generated a new order in the West.

In the study of the author, the western modernity -as in the case of Bruce is also considered as an element that attentive against the essence of the conservative society. In the same year, Juan José Tamayo-Acosta contributed elements of state-of-the-art knowledge of the matter that I took through the work called *Fundamentalismos y diálogo entre religiones*¹⁷, whose merit is determined by the different vision that the author expounds on the fundamentalism versus specialists mentioned so far.

While it is true that Tamayo-Acosta elucidates about fundamentalism as a “ghost who travels the world”¹⁸, as well as a complex phenomenon that permeated in the first instance to Christianity and later to other religious systems, it is also true that argues a positive perspective of this phenomenon when referring to tolerance as a means of dialog between religions, and that is located on the far side of the obstinacy which, as noted, adopts the extreme form of fundamentalism. Along its ten chapters, the author addresses, from the concepts needed to understand fundamentalism, up to the challenges facing religions in the current context of globalization.

The awakening of religions and new religious movements that respond to rhythms, motivations, and socio-political features different Tamayo-Acosta constitutes essential elements that had been neglected in the study of our field. However, the specialist develops in a comprehensive manner throughout his work. Up to this point in any of the works referred to had been addressed

the genesis of fundamentalism in any other geographical region different from the Middle East. The state of the art was merged with the reflections that Tamayo performed in relation to the origin of the fundamentalism in the United States and its development in Latin America.

Four years after the attacks in the United States it is possible to observe that the investigations carried out by the specialists set out detailed analysis that led to distinguish the way in which the authors began to problematise the phenomenon of Islamic fundamentalism in Latin America considering a multiplicity of concepts framed in more precise situations. An example of this is the succinct and interesting reflections of Chris Zambelis –a specialist in the Middle East who analyzed the possible infiltration of extremist Muslim groups in Latin America – precisely from the attacks of 11 September 2001— from a geopolitical perspective and territorial security.

The product part of your research is entitled “Radical Islam in Latin America”¹⁹ and was published in 2005. A brief contextualization of Islam in Latin America and the analysis of the link between what it refers to as terrorism and organized crime are an essential part of the author's *Dilucidaciones*, who outlines more precisely the problem raised and also provides solutions that are directly related with the working agendas of the Latin American governments.

The publication will refer below was written in 2006 by Enzo Pace and Renzo Guolo, and bears the title of *Fundamentalismos*²⁰. This work, without a doubt, strengthens the discussions with regard to the term object of study in this space, beyond a etymological approach to the concept, the authors analyzed the link between religion and culture to explain to fundamentalism.

This work was published on two occasions, in 1998 and in 2006 - the year in which was also translated into Spanish, which made it possible also to the Spanish-speaking public, which was able to meet the most relevant discussions that had a great boom after 11 September 2001. With regard to the

¹⁶ Armstrong, Karen (2004) *Los orígenes del fundamentalismo en el judaísmo, el cristianismo y el Islam*, Tusquets Editores, Barcelona.

¹⁷ Tamayo-Acosta, Juan José (2004) *Fundamentalismos y diálogo entre religiones*, Trotta, Madrid.

¹⁸ Translation of their own. *Ibid.*, p. 73.

¹⁹ Zambelis, Chris (2005) *Radical Islam in Latin America*, *Terrorism Monitor*, III (23):9-12.

²⁰ Version in Spanish. Pace Enzo and Renzo Guolo (2006) *Fundamentalismos*, Siglo Veintiuno, México.

historical look of the item, this author sum in a special way to the contributions made by Steve Bruce, Karen Armstrong and Juan José Tamayo-Acosta respectively. *Guerras de religiones. Transformaciones sociales en el siglo XXI*²¹, is the title of the work written by Carlos Alberto Patiño Villa in 2006. Unlike the previous work, the author addresses on the topic of fundamentalism from the viewpoint of different religions - Islam in one of them, and with the purpose of the reader to understand the meaning of this term and phenomenon acquires in the various religious contexts built and proposed a working definition, which in addition to generating a debate with the inputs generated by other authors such as Gilles Kepel, Peter L. Berger or Adrian Hastings for example, contributes elements of analysis that make it possible to link the religious field with the political and thus explain the complex relationship around the rejection between religion and modernity and adaptation between those who believe in the modern values and those who defend religious values²².

Finally, the work of the author on his working definition framed their arguments over six chapters which, incidentally, are articulated in a historical thread that serves as the main analysis of this work. With regard to 2006 will finally two inputs that complement each other. Both are in the form of article. The first is entitled "Hezbollah America Latina: Strange Group or Real Threat?"²³, authorship of Ely Karmon²⁴; the second is authorship of Manuel Ricardo Torres Soriano and is called "La fascinación por el éxito: el caso de Hezbollah en América

Latina"²⁵, that beyond any doubt, in addition to the reflections made by escudé and Gurevich in 2003.

The latter written is worth for the state of knowledge on fundamentalism in Latin America in particular due to two reasons. The first because it exposes specific data on an extremist group from which the author considers a possible extension in the Latin American region. This makes the approximation of the reader to an item until then –and I dare to say that even today scarcely studied.

The second reason responds to its origin, which comes from the European specialist in the jihadist terrorism, international security and strategic studies. In this sense, and without a doubt, the sum of the formation of the author and of its European perspective on Latin American events in the above-mentioned raw feed the state of the art of this document. Notwithstanding the above considerations to which it is necessary to add the regional dynamics changing which on many occasions has responded to the economic, political, social, cultural and religious European it would be useful to have an update on the issue.

The last production this year that refer is of the utmost importance, since it deals with the fundamentalism largely Islamic, as well as of other religions from a theoretical perspective, practically nonexistent until the moment.

The contribution written by Jorge Alexander Ravagli Cardona is entitled "Pluralismo y espiritualidad tradicional en América Latina. Fundamentalismo y sacralidad en la modernidad del subcontinente"²⁶. In this, the focus of the clash of civilizations by Samuel Huntington, the sociology of religion in the words of Max Weber and the spirit in modern life in the big cities of George Simmel, among others, constitute the elements around which the author reflects and develops a theoretical framework that makes it possible to problematize the phenomenon that the

²¹ Patiño Villa, Carlos Alberto (2006) *Guerras de religiones. Transformaciones sociales en el siglo XXI*, Siglo del Hombre Editores, Bogotá.

²² Karmon, Ely, *Hezbollah America Latina: Strange Group or Real Threat?*, (<http://www.isds.co.il/imageBank/pdf/Hezbollah%20America%20Latina%20%20Strange%20Group%20or%20Real%20Threat.pdf>) Accessed on 04/08/2017.

²³ *Idem*

²⁴ This author, a specialist in issues of international security and terrorism has produced various written product of various research projects. Then turn two of them, which are related to the topic of the presence of extremist groups in Latin America. This, with the purpose of the reader to approach the topic from the perspective of the regional security. Karmon, Ely, *The Double Game of Hizballah*, (<http://www.ict.org.il/Article/915/The%20Double%20Game%20of%20Hizballah>) Accessed on 04/08/2017; and Karmon, Ely, *Iran and its Proxy Hezbollah: Strategic Penetration in Latin America*, (http://www.realinstitutoelcano.org/wps/wcm/connect/899558804f018ad7a79de73170baead1/WP182009_Karmon_Iran_Hezbollah_Latin_America.pdf?MOD=AJPERES&CACHEID=899558804f018ad7a79de73170baead1) Accessed on 04/08/2017.

²⁵ Torres Soriano, Manuel R. *La fascinación por el éxito: el caso de Hezbollah en América Latina*, *Jihad Monitor Ocasional Paper*, 1:1-12.

²⁶ Ravagli Cardona, Jorge Alexander (2013) *Pluralismo y espiritualidad tradicional en América Latina. Fundamentalismo y sacralidad en la modernidad del subcontinente*, *Theologica Xaveriana*, 63/1 (175): 173-198.

author name as antipluralism or Islamic fundamentalism the case that I took. The societies without religions, as well as the popular worldview of traditionalism and tolerance, are topics that serve as the scaffolding of the reflections of Ravagli Cardona. Based on the diversity of the works presented to the reader in this section it is essential to recognize that the work needs to be done on the basis of the dumping by the authors mentioned above, lies in linking the perspectives addressed in order to understand the specificity in our America.

A Veint to Explore –or do you Exploit?

The particularity of the publications submitted until the time denotes the study of fundamentalism from the theoretical perspective, conceptual and historical even of the term. Few are those jobs, as mentioned in a timely manner, which analyze the topic delimited to the Latin American region.

However there is a region in which fundamentalism has served not as the central axis of the discussions, but as an element that the specialists have tried to link to the region to approach the issue of insecurity that lives in this geographical space. In addition to this I shall quote several representative works of this topic, through which various authors have contributed some of the following elements: illegal activities in the region, construction of social and cultural spaces, as well as multicultural- in the context of globalization, business development, and border trade, integration and disintegration of the territorial space -in-regional security, the presence of extremist groups, as well as terrorism and organized crime among others.

The different contributions that the authors have done on the above issues have content written in the form of articles or complete works. In addition, these investigations are: “La Triple Frontera desde la perspectiva argentina: principal foco terrorista en el Cono Sur americano”²⁷, La nación en sus límites. Contrabandistas y exiliados en la frontera Argentina-Brasil²⁸, Terrorist and organized

crime groups in the Tri-Border Area (TBA) of South America²⁹, En las calles de Ciudad del Este. Una etnografía del comercio de frontera³⁰, “Triple Frontera: un caso paradigmático de las nuevas amenazas a la seguridad en el Cono Sur latinoamericano”³¹, *Triple Frontera ¿Terrorismo o criminalidad?*³², *La Triple Frontera: Globalización y construcción social del espacio*³³, “Crimen organizado y terrorismo en la Triple Frontera y regiones adyacentes (documento de trabajo)”³⁴, “La región de la triple frontera: territorios de integración y desintegración”³⁵, “La Triple Frontera en la mira del Imperio”³⁶, “A Criminal Haven: The Tri-Border Area of South America”³⁷, *La Triple Frontera. Dinámicas culturales y procesos transnacionales*³⁸, “Multiculturalismo en la Triple Frontera (Argentina, Brasil y Paraguay)”³⁹, and “La Triple Frontera como polo de atracción de actividades ilícitas: Condiciones endógenas institucionales e ilegalidad”⁴⁰. However that with the research cited –and more the authors have contributed to the strengthening of the state of the art of the topic in question, it is essential to the generation of studies that

²⁹ Hudson, Rex (2003) Terrorist and organized crime groups in the Tri-Border Area (TBA) of South America, Library of Congress, Washington.

³⁰ Rabossi, Fernando (2003) En las calles de Ciudad del Este. Una etnografía del comercio de frontera, Centro de Estudios Antropológicos de la Universidad Católica, Asunción.

³¹ Surraco, Natalia Noemí (2005) Triple Frontera: un caso paradigmático de las nuevas amenazas a la seguridad en el Cono Sur latinoamericano, presentación para la II International Relations World Conference: Desarrollo y cooperación en el nuevo milenio, Buenos Aires.

³² Anzít Guerrero, Ramiro (2006) Triple Frontera ¿Terrorismo o criminalidad?, Editorial Seguridad y Defensa, Bogotá.

³³ Montenegro, Silvia y Verónica Giménez Béliveau (2006) La Triple Frontera: Globalización y construcción social del espacio, Miño y Dávila, Madrid.

³⁴ Calderón, Horacio, Crimen organizado y terrorismo en la Triple Frontera y regiones adyacentes, (www.horaciocalderon.com) Accessed on 05/08/2017.

³⁵ Fogel, Ramón (2008) La región de la triple frontera: territorios de integración y desintegración, *Sociologías*, 10 (20):270-290.

³⁶ Longo, Roxana y Patricia Agosto, La Triple Frontera en la mira del imperio, (<http://www.iade.org.ar/modules/noticias/article.php?storyid=2376>), Accessed on 08/08/2017.

³⁷ Boote, John, A Criminal Haven: The Tri-Border Area of South America, (http://tracc.gmu.edu/pdfs/student_research/John%20Boote-%20A%20Criminal%20Haven.pdf) Accessed on 05/08/2017.

³⁸ Giménez Béliveau, Verónica y Silvia Montenegro comps (2010) La Triple Frontera. Dinámicas culturales y procesos transnacionales, Espacio Editorial, Buenos Aires.

³⁹ Alberto Páez, Sergio Luis (2012). Multiculturalismo en la Triple Frontera (Argentina, Brasil y Paraguay). Instituto Superior Antonio Ruiz de Montoya, 1-10.

⁴⁰ Bello Arellano, Daniel (2013) La Triple Frontera como polo de atracción de actividades ilícitas: Condiciones endógenas institucionales e ilegalidad. Atenea, 508: 101-120.

²⁷ Bartolomé, Mariano César and Elsa Llenderozas (2002) La Triple Frontera desde la perspectiva argentina: principal foco terrorista en el Cono Sur americano, Center for Hemispheric Defense Studies, Research and Education in Defense and Security Studies.

²⁸ Grimson, Alejandro (2003) La nación en sus límites. Contrabandistas y exiliados en la frontera Argentina-Brasil, Gedisa, Barcelona.

provide answers to issues related to adjacent the following topics:

- Economy: economic organization, the Triple Border as a tourist corridor and regional development policies.
- Geography and environment: natural resources, its strategic use and biodiversity.
- In security: existence of criminal groups, characterization, in all of its aspects- of criminal groups, criminal groups with the inhabitants - if it exists - impact of their presence to the inside and the outside of the Triple Border and international cooperation programs, militarization of the region.
- Justice: legal intervention of local governments - Argentina, Brazil and Paraguay- on the issue of the illicit activities carried out in the region, conditions that enable the development of illicit activities, human rights, agreements on opening and closing, enabling or disabling- of border crossings between the three governments and immigration controls and customs.
- Politics and geopolitics: -in- governance in the Triple Border, existence or non-existence of local political groups, the United States and the Triple Border.
- Society: migratory flows, migrants and immigrants, social imaginary and the Triple frontier as a space of des-integration.
- Religion: religious leanings of the inhabitants and timely records of religious trends –or to put it another way religious census.

Discussion

In the last decade of the past century was simple to conclude that the state of knowledge of the matter that I was too weak, in that, while it was possible to have a large amount of material concerning the bibliohemerografico fundamentalism, it is also true that was circumscribed, to a greater extent, Middle East and Europe.

With thespend of the time, and even more since 2001, the state of the art has been strengthened in the specificity of the Islamic fundamentalism framed in Latin America.

In this sense it is possible to recognize that the investigations and the problematization

in the theme have progressed gradually. Some works are characterized by strong and interesting contributions, some are complementary to each other and some more although few for this case only emulate to so many others.

However that the term fundamentalism has caused controversy, within the framework of the academic studies robust, the elements that have been discussed on this phenomenon have had a solid foundation – mainly of historical carácter—, which has enabled them to serve as the main sources of consultation, which leads me to assert that the efforts made to date by the academic community are invaluable. In this sense it is wise to note that throughout this brief space of exhibition and discussion on the contributions that have been made by different authors on the subject that I took was characterized mainly by show two perspectives: the Latin Americanist position and of the government of the United States.

The European look of fundamentalism has been limited almost exclusively to the Middle East and recently to France as a result of the attacks to the weekly Charlie Hebdo. The link of Islamic fundamentalism with Latin America is practical, although not necessarily unthinkable in Europe. In order to exemplify the tendency referred to i would like to mention two succinct written from my perspective illustrate clearly the key elements of the European vision on the issue. The first is a note called “Dieci, ciento, mille. Al Qaeda”⁴¹, Included in the Italian weekly L'Espresso, authorship of Gigi Rivera, published in 2008. In this brief the author links the Islamic fundamentalism with the extremist group Al Qaeda without deepening in the etymology and definition of the term. As a next step Rivera provides statistical data on Al Qaeda, as well as information regarding the main characters who give life to the structure of this organization. The particularity of this note is that it is possible to find information on the extent of this extremist group in various parts of the world, including Latin America –specifically, Paraguay and Uruguay. However the fact that the author did not repaired with depth in the Latin American

⁴¹ Rivera, Gigi (2008) Dieci, ciento, mille. Al Qaeda, *L'Espresso*, Unione delle Comunità Ebraiche Italiane, Data Stampa, Roma, 44-48.

region, with their contribution reflects the recognition of the extension of what she calls the Islamic fundamentalism to other parts of the world that go beyond the European territorial limit. The second written is authorship of Fernando Reinares, entitled "Después de Osama bin Laden: ¿Cómo quedan al-Qaeda y el terrorismo global?"⁴², and was published in 2011. Of Spanish origin, this work of academic shows a partial view with regard to two items: conceptual analysis of terms such as global terrorism and study of Western societies.

While it is true that Reinares provides statistical information on the attacks carried out by Al Qaeda-particularly in the Middle East, and contextualizes the proceeding of this extremist group, emphasizing in the beginning of this century, it is also true that argues too much with respect to the success of the counter-terrorist strategy of President Barack Obama should not focus only on the death of Osama bin Laden⁴³. However that the author himself debate that the death of this character does not end with the global terrorism - a term that defines-, their thoughts are focused on Barack Obama and Bin Laden as actors in the phenomenon of what appears to be a globalized terrorism. In this sense, the absence of the problematization in the western societies, into the air approaches such as the Latin American society is a western society?

The global terrorism by its very nature includes Latin America? If so what would it be? And more, whose response would make visible the importance that Islamic fundamentalism has in Latin America analyzed not only from the perspective of extremism, but from other viewpoints that give meaning to Islam as a way of life rather than as a violent religion. The sum of these two jobs to the analyzed and referred to throughout this paper

⁴² Reinares, Fernando (2011) Después de Osama bin Laden: ¿Cómo quedan al-Qaeda y el terrorismo global?, Boletín Real Instituto Elcano, 1-6.

⁴³ Without a doubt there is an innumerable quantity of publications that were the product of the death of Osama bin Laden, and however that my purpose is not to delve into this topic, I suggest the reader to the approach to the following research work that shows the position of the Government of the United States with regard to this event. The investigation is entitled "Osama Bin Laden's Death: Implications and Considerations" and was published in 2011. Rollins, John coord. (2011) Osama bin Laden's Death: Implications and Considerations, Congressional Research Service, Washington.

allowed me to detect three urgent needs to meet with the ultimate aim of strengthening the status of the item that I took: to update the published works –considering the dynamic that the phenomenon of fundamentalism represents, especially in the present century- publish those in which scholars address on each occasion more specific elements of the topic "which would make it possible to generate a specialization that would enrich the state of knowledge-; and if you look at an overview of the phenomenon, to take place on the basis of greater complexity theory that does not necessarily have to result in exposures and conclusions that confuse the reader.

Conclusion

Derived from the topics mentioned earlier I will specify some points that I consider to be relevant. The first is that these should not be viewed in isolation. While it is true that by themselves turn out to be of the utmost value to achieve a correct approach to the Triple Border region of Latin America, it is also true that in whole, or in a combination according to the interests of the researcher will provide elements that facilitate the discussion and contribution to the state of knowledge on the subject in this case of Islamic fundamentalism.

The second refers to the fact that once the issues have been problematized I insist, treated in the individual and in its link with others it will be necessary to deepen in them for the purpose of generating discussions that enrich. The third one is related to the progress of the state of knowledge, which will have a significant value if the different elements that make it up are updated on a regular basis, and that is that the updating of the subjects will realize from the academic viewpoint the dynamism of the reality that is lived in the Triple Border region in Latin America. Finally, if the research product of the work proposed in these pages –as well as the tasks that underlie this are carried out from different perspectives –including no doubt the latin american would have a unique place the result will be a solid contribution, which in sum with others of similar characteristics will strengthen the state of knowledge of the subject matter in this document.

References

1. Étienne Bruno (1996) *El islamismo radical*, Siglo Veintiuno, Madrid.
2. Otero Novas, José Manuel (2001) *Fundamentalismos enmascarados*, Ariel, Barcelona.
3. Caro, Isaac (2001) *Fundamentalismos islámicos. Guerra contra Occidente y América Latina*, Sudamericana, Santiago de Chile.
4. Erdely, Jorge (2001) *Terrorismo Religioso. La guerra del siglo XXI. El Ataque al World Trade Center y al Pentágono*, Publicaciones para el estudio científico de las religiones, México.
5. Zeraoui, Zidane (2001) *Islam y política. Los procesos políticos árabes contemporáneos*, Trillas, México.
6. Tariq, Alí (2001) *El choque de los fundamentalismos. Cruzadas, yihads y modernidad*, Alianza, Madrid.
7. Long, Douglas (2001) *Fundamentalists and Extremists, Facts on File*, New York.
8. Chomsky, Noam and Carlos Fuentes (2002) *Gambito de Torres Las caras del terrorismo*, Fundación para la Investigación y la Cultura, México.
9. Lair, Eric (2002) *El islamismo armado en la posguerra fría*, en *Nueva Sociedad*, 177:40-44.
10. Bruce, Steve (2003) *Fundamentalismo*, Alianza, Madrid.
11. Escudé, Carlos and Beatriz Gurevich (2003) *Limits to governability, corruption and transnational terrorism: the case of the 1992 and 1994 attacks in Buenos Aires*, *Estudios Interdisciplinarios de América Latina y el Caribe*, 14 (2): 127-148.
12. Amstrong, Karen (2004) *Los orígenes del fundamentalismo en el judaísmo, el cristianismo y el Islam*, Tusquets Editores, Barcelona.
13. Tamayo-Acosta, Juan José (2004) *Fundamentalismos y diálogo entre religiones*, Trotta, Madrid.
14. Zambelis, Chris (2005) *Radical Islam in Latin America*, *Terrorism Monitor*, III (23):9-12.
15. Pace Enzo and Renzo Guolo (2006) *Fundamentalismos*, Siglo Veintiuno, México.
16. Patiño Villa, Carlos Alberto (2006) *Guerras de religiones. Transformaciones sociales en el siglo XXI*, Siglo del Hombre Editores, Bogotá.
17. Karmon, Ely, *Hezbollah America Latina: Strange Group or Real Threat?*, (<http://www.isds.co.il/imageBank/pdf/Hezbollah%20America%20Latina%20-%20Strange%20Group%20or%20Real%20Threat.pdf>) Accessed on 04/08/2017.
18. Karmon, Ely, *The Double Game of Hizballah*, (<http://www.ict.org.il/Article/915/The%20Double%20Game%20of%20Hizballah>) Accessed on 04/08/2017.
19. Karmon, Ely, *Iran and its Proxy Hezbollah: Strategic Penetration in Latin America*, (http://www.realinstitutoelcano.org/wps/wcm/connect/899558804f018ad7a79de73170baead1/WP18-2009_Karmon_Iran_Hezbollah_Latin_America.pdf?MOD=AJPERES&CACHEID=899558804f018ad7a79de73170baead1) Accessed on 04/08/2017.
20. Torres Soriano, Manuel R. *La fascinación por el éxito: el caso de Hezbollah en América Latina*, *Jihad Monitor Occasional Paper*, 1:1-12.
21. Ravagli Cardona, Jorge Alexander (2013) *Pluralismo y espiritualidad tradicional en América Latina. Fundamentalismo y sacralidad en la modernidad del subcontinente*, *Theologica Xaveriana*, 63/1 (175): 173-198.
22. Bartolomé, Mariano César and Elsa Llenderozas (2002) *La Triple Frontera desde la perspectiva argentina: principal foco terrorista en el Cono Sur americano*, Center for Hemispheric Defense Studies, Research and Education in Defense and Security Studies.
23. Grimson, Alejandro (2003) *La nación en sus límites. Contrabandistas y exiliados en la frontera Argentina-Brasil*, Gedisa, Barcelona.
24. Hudson, Rex (2003) *Terrorist and organized crime groups in the Tri-Border Area (TBA) of South America*, Library of Congress, and Washington.
25. Rabossi, Fernando (2003) *En las calles de Ciudad del Este. Una etnografía del comercio de frontera*, Centro de Estudios Antropológicos de la Universidad Católica, Asunción.
26. Surraco, Natalia Noemí (2005) *Triple Frontera: un caso paradigmático de las nuevas amenazas a la seguridad en el Cono Sur latinoamericano*, presentación para la II International Relations World Conference: Desarrollo y cooperación en el nuevo milenio, Buenos Aires.
27. Anzit Guerrero, Ramiro (2006) *Triple Frontera ¿Terrorismo o criminalidad?*, Editorial Seguridad y Defensa, Bogotá.
28. Montenegro, Silvia y Verónica Giménez Béliveau (2006) *La Triple Frontera: Globalización y construcción social del espacio*, Miño y Dávila, Madrid.

29. Calderón, Horacio, Crimen organizado y terrorismo en la Triple Frontera y regiones adyacentes, (www.horaciocalderon.com) Accessed on 05/08/2017.
30. Fogel, Ramón (2008) La región de la triple frontera: territorios de integración y desintegración, *Sociologias*, 10 (20):270-290.
31. Longo, Roxana y Patricia Agosto, La Triple Frontera en la mira del imperio, (<http://www.iade.org.ar/modules/noticias/articulo.php?storyid=2376>), Accessed on 08/08/2017.
32. Boote, John, A Criminal Haven: The Tri-Border Area of South America, (http://tracc.gmu.edu/pdfs/student_research/John%20Boote-%20A%20Criminal%20Haven.pdf) Accessed on 05/08/2017.
33. Giménez Béliveau, Verónica y Silvia Montenegro comps (2010) La Triple Frontera. Dinámicas culturales y procesos transnacionales, Espacio Editorial, Buenos Aires.
34. Alberto Páez, Sergio Luis (2012). Multiculturalismo en la Triple Frontera (Argentina, Brasil y Paraguay). Instituto Superior Antonio Ruiz de Montoya, 1-10.
35. Bello Arellano, Daniel (2013) La Triple Frontera como polo de atracción de actividades ilícitas: Condiciones endógenas institucionales e ilegalidad. *Atenea*, 508: 101-120.
36. Rivera, Gigi (2008) Dieci, ciento, mille. Al Qaeda, *L'Espresso*, Unione delle Comunità Ebraiche Italiane, Data Stampa, Roma, 44-48.
37. Reinares, Fernando (2011) Después de Osama bin Laden: ¿Cómo quedan al-Qaeda y el terrorismo global?, *Boletín Real Instituto Elcano*, 1-6.
38. Rollins, John coord. (2011) Osama bin Laden's Death: Implications and Considerations, Congressional Research Service, Washington.