Listening to Voices on Terror: Some Learnings from the Virtual World

Divya Jain*

The primary goal of terrorism is to disrupt society by provoking intense fear and shattering all sense of personal and community safety. The target is an entire nation, not only those who are killed, injured or even directly affected.

–Hall et al. (2002).

Terror, over the last two decades has been a reality that many may have been fortunate to escape, but few would be fortunate enough to ignore. The purpose of most terrorists is to change the behaviour of others by frightening or terrifying them and to kill those ‘who do not believe’ (Benedek et al., 2002). Trauma and disasters, in the form of terror have become a part of our everyday lives, despite our wishes. With the advent of mass communication, communities now extend well beyond their geographic borders. Rapid communication has made the global village a reality which is evident in every disaster situation. Not only are we more aware than ever of the frequency of these events, the impact of these events is also amplified to an extent where the reverberations resound throughout the world.

Individuals and groups actively construct the meaning of traumatic events (Green, Wilson & Lindy, 1985; Holloway & Ursano, 1984). The construction of meaning is an active process which affects the outcome of traumatic experiences and appears itself to be affected by trauma. A traumatic event may serve as a stimulus that evokes or ‘turns on’ certain of the mechanisms by which meaning is constructed, such as thinking by similarity (Ursano & Fullerton, 1990). Meaning is a rich and varied concept which is not static but results from the interaction of past history, present context and physiological state. Thus,

* Department of Psychology, University of Delhi, Delhi. Email: divyajain7@gmail.com
the meaning of a traumatic event changes over time with the individual’s ever changing psychosocial context.

Traumatic terrorist attacks often have widespread and devastating impacts on health and national and community stability, even when only a few individuals are primary victims (Ursano et al., 1995). Contemporary research on terror has focused primarily on either the victim or the perpetrator. However, the sheer nature of terrorism is such that no one is insulated from it. The attempt, in this study, was therefore to understand how the common man, the man on the streets, now living under the shadow of terror, feels and thinks about such attacks.

Beginning in May from Jaipur, India in 2008 saw a few too many terrorist attacks. Major cities like Delhi, Bangalore and Ahmedabad were targeted. India as a whole is burning as a result of a series of serial bomb blasts. The focus of this study, however, is on the 26/11 terrorist attack on Bombay. For one, it’s the most recent, and therefore still very fresh in memory. Also, many believe that there was something different about what happened in Mumbai. It wasn’t about bomb blasts that had already happened which people were watching on television. Instead, it was an ordeal each of us lived out LIVE for 60 hours. For the first time, terror did not have face-less victims. Instead, each of those people had a name, a face and a story. For the first time, it wasn’t just one class of people, one area of people targeted. It didn’t matter whether one was returning home from work in a local train or dining at a 5 star hotel.

**A Background to Blogs**

A weblog may be defined as a web page with minimal to no external editing, providing on-line commentary, periodically updated and presented in reverse chronological order, with hyperlinks to other online sources.

Bloggers have first-mover advantages in formulating opinions. Immediately following an event of political consequence – such as a terrorist attack – bloggers have the ability to post their immediate reactions before other forms of media can respond. Since the publication of Mortensen & Walker’s (2002) article, more academics have embraced the research potential of weblogs, creating blogs of their own and treating blogging as a subject of research in its own right. A blog doesn’t have the kind of polish and refinement we expect of forms like the Article, the Book, or the Movie. A blog is not a carefully constructed TV show; it’s not even an ongoing series, like a soap or a sitcom. A blog is a TV set with the tube ripped out and a real, unpredictable, changeable, attention-wandering, living, breathing person sitting inside it. (Ewins, 2002)

News blogs have emerged as a vehicle for their authors to show their horror, outrage, and determination to act, at such a rate that many casual observers, particularly journalists, saw September 11 as the beginning of blogging.
Even today, many think of blogging as chiefly a political form – even a right-wing political form (Duncan Smith, 2005).

Thus, the internet, and especially blogs, makes available a rich source of data, with the opinions of a large number of demographically diverse people having already been spontaneously shared. This investment by the people is not a mere reaction, but instead, an action, which reveals a psychological energy that is present in each of those we call a common man. Blogs give the common man a chance to make his voice heard, to express himself. The medium cuts across physical distances, bringing like-minded people together, as well as those that differ with one another, thus acting as an agent of stimulation, where people can share and create their own meanings and interpretations of events. It is this co-construction of thoughts, imaginations and emotions of the 26/11 attack that is the focus of this study.

**METHOD**

A blog was analyzed to study the images and constructions of terror by the common people of India. The data source for this study was a CNN-IBN Blog: “26/11: Terror Comes Precariously Close” by Rajdeep Sardesai (03/12/2008; 03:42 a.m.). The blog received 675 comments (ranging from 03/12/2008 to 27/01/2009). Of these, 329 comments were taken up for analysis (accessed on 31/01/2009; 08:45 pm). Qualitative thematic analysis was employed to arrive at certain themes regarding the affect and cognitions of the people.

**RESULTS**

The method of analysis used in the study was thematic analysis, to arrive at the prevalent themes found in the blogs. The affective and cognitive component found that these themes were directed at various targets. The broad themes that emerged have been listed below:

1. **Emotions**: Emotions were targeted towards the self, system, media, the attack and Pakistan. The emotions could be categorized into positive and negative emotions as well.
2. **Role of Media**: The media was broadly perceived as (a) a force to ensure accountability, (b) insensitive, (c) sensationalizing, (d) a security hazard.
3. **Need for a leader**
4. **Blame**: The blame was once again targeted at the (a) self, (b) system, (c) media, and (d) Pakistan
5. **Enough is enough**: A large number of people expressed the need to take action, once again by the self, the people of the country and the system.
6. **Collective Identification**: This included (a) identifying with the common man and the citizen of India, (b) Unity, and (c) Patriotism.

7. **Potential Solutions**: Solutions suggested by people ranged from changes in (a) self, (b) bureaucratic and political system, (c) security, and (d) foreign policy.

**DISCUSSION**

“Sorrow....Anger......Resolution.....
Sorrow for the loss of life
Sorrow for the loss of human dignity
Anger for the lack of security
Anger for the political complicancy
Resolution to make our leaders accountable
Resolution to stand back on our feet and RESTORE our LIFE and OUR HUMAN DIGNITY

We Salute our heros ..our NSG our ARMY And our POLICEMEN
not our politicans...utterly shameless as they couldn’t care less......”

**Emotions**

The comment provides a comprehensive illustration of the range and intensity of emotions surrounding the attacks that took place. What is also evident was that the emotions felt and expressed were not towards just the attack but had multiple targets. These emotions were targeted not only towards the specific attack, but also towards the self, the system, the media, and neighbouring countries. Regarding the attack, there were feelings of fear, frustration, anger, helplessness, panic and anguish. These can be illustrated with the help of the following responses by the people: “always getting targeted by terrorists has brought in a kind of frustration, anger, helplessness in me and we the citizens”, “....a nightmare....” “hope might well be the most scarce commodity in the country right now” “....ransacked such a fear and panic....” “for those innocent lives...tear’s roll down my cheeks....” A sense of humiliation and violation could also be seen when bloggers used phrases like “raped” and “caught with our pants down...for an agonizingly long 60 hours.” Intense anger and shame towards the system was also clearly evident in the comments of people, “I am very angry at the system around us and the leaders who have bred this system for the past 6 decades.” “it is an utter shame that the bullet proof vests that were given to the police didn’t work....” Towards the neighbouring state, i.e., Pakistan, too, there were feelings of rage where responses such as “I feel it is high time, the Government thinks of sweeping out Pakistan from the world map” were found.
Emotional reactions were also targeted at the “elite”, who many believed were making a big deal of what had happened because they had been insulated from such happenings thus far and it was the first time it had happened to them “all you guys are venting out your anger because it’s the elite that has been targetted this time. All these years common people like us were killed in the attacks and u people would just laugh it out in Taj Mahal and Oberoi hotel. Few words of sympathy and condolence and then a late night binge at some elite place. This attack has made u people scared. Please don’t show that u people are sympathetic towards common man. Don’t put up a false face”. Besides all the emotions being targeted outward, there was a sense of guilt targeted to oneself for being a passive witness to the entire incident, “I was disturbed because I had a guilt in me for being a part of the system which was onlooker to the whole incident.”

At the same time, some people also expressed a positive side to the incident. People expressed feeling glad and happy because of the public uprising and outrage that was being witnessed, “I am happy to see so many angry young people wanting answers for the questions posed by Mumbai terror attacks.” Thus, the emotions experienced and expressed were not just towards the attack, and not just negative, but also towards and self, and also positive. Besides the emotions expressed regarding the event, the cognitions discerned in the study include the role of media, the need for a leader, the targets of blame, the need for unity, and possible steps for future action.

Role of Media

In today’s world, the media is a force to be reckoned with, with an influence that cannot be ignored. The reality that most people experience today is not an objective one but rather one that often seems to be constructed by the media. Therefore it follows that the way people witnessed and experienced the 26/11 attacks were also mediated by the media. Therefore, there were many comments by the bloggers targeted towards the media. These blogs, were, however, ambivalent in nature with some looking up to the media as a leader (“...today the common man like me is also viewing the media as a powerful tool...media has reached out to the people and has been active in communicating the common mans views, his ideas, his anger to the entire nation, thus binding the country into a single unit, of likeminded people. I would complement the Media today as the Sardar Patel of India...The media still has to take further responsibility by discovering means by which people can be brought closer and keep it that way”), a force to ensure accountability; while others viewed it as insensitive (“It was ridiculous and heartless when someone stick the microphone on a grieving mother’s face to seek her eyewitness account and every single Television channel was trying to outdo each other.”), as a security hazard (“...media needs to act more sensibly... by showing all the details of rescue..."
operations & counter attack by our brave commandos, media is helping the terror groups”), and one that sensationalized events (“every time such blasts/terrorist attacks take place, our media makes a big ‘dramatic’ scene of it...”) for commercial purposes. Even though the media has been brought up with regard to emotions, with regard to need for a leader, with regard to the blame and the possible solutions, the ubiquity of the media in today’s world is such that a separate mention of the same is essential.

Many studies pertaining to the impact of terrorist attacks have included media exposure as a variable in their assessments. As was predicted, the amount of television viewed during and shortly after the attacks was associated with levels of trauma symptoms, depression, panic, and/or distress in the peri-event period, and in the following months (e.g., Ahern, Galea, Resnick & Vlahov, 2004; Schlenger et al., 2002; Schuster et al., 2001), even among those without firsthand exposure or losses. However, the relationship between distress and media exposure has yet to be fully delineated. Some have proposed that TV viewing may represent an effort to cope with distress about the event, rather than a cause of it (Schlenger et al., 2002), while others have suggested that “vulnerable victims may have attempted to use information gathered via television as a coping mechanism but instead ending up retraumatizing themselves” (Kalb, 2002, cited in Miller, 2002). If the latter is the case, then limiting media viewing of such events may be a way of conserving resources and remaining more resilient during and following the event (Bongar et al., 2007).

**Need for a Leader**

The event in Bombay brought to fore the perception of a glaring lack of leadership in the country. Catastrophic events of this nature often bring about in people a need to look up to a leader, somebody to identify with, somebody to restore the lost sense of security. The names that came up in these blogs included Indira Gandhi, Sardar Patel, Mahatma Gandhi, Barack Obama and George Bush. For instance, one person commented that “The Indian Government and its leadership is devoid of A Leader who we can follow! We have a vacuum for leaders like Indira Gandhi....” This lack of leadership was also illustrated in the fact that people did not look up to any one political leader or party as the solution, but rather advocated the use of negative voting, i.e., the power to vote for nobody (“most of us don’t vote thinking that all the candidates are bunch of corrupt people, good for nothing. As an alternative, we should use section 49-0...I VOTE NOBODY.”). Other people and institutions instead looked towards as potential leaders included the media (“...can you media take the lead, we all will cooperate with you.”), and corporate CEOs like Narayana Murthi, Ratan Tata and Kiran Mazumdar (“ESTABLISHED PERSONALITIES TO RULE THE STATES ON A TRIAL BASIS FOR 2 YEARS... MR. NARAYANA MURTHY... ASSISTED BY KIRAN MUJUMDAR...”). The dynamism of the youth was
also looked at as a potential source of leadership ("Our young generation must awake to bring about the change").

**Blame**

What happened on 26/11 was not an everyday event. Something happened that should not have been allowed to happen. So it follows that people have raised the finger of blame towards various institutions. The system, including bureaucrats and politicians, were blamed for their incompetence ("many systemic failures have been highlighted...which points towards total lack of accountability and very casual attitude even in sensitive areas concerning not only safety and security of the country but also in setting our priorities correctly and taking decisive action to ensure their implementation"). In fact, terrorism often can be distinguished from other natural and man made disasters by not only the characteristics of extensive fear and unpredictability and pervasive experience of loss of safety, but also by a loss of confidence in institutions (Ursano et al., 2003), as is evident here. The media was also blamed for being an agent of the terror the terrorists were trying to spread ("...'It is true. We felt more terrorised than the terror'. ...place your hand on your heart and say that you have acquitted yourself in the right manner on those terrifying days. The live coverage and the running commentary had the effect of mesmerising/putting the viewers in a kind of trance, which many are finding difficult to come out of even now. The most obvious fact that the live coverage was also providing information to the terrorists, seemed to have escaped the attention of all the news channels including yours. Part of the blame for the whole episode rests on 'you' also."), and Pakistan as the enemy state ("If there were 4100 terror attacks since 1970 doesn't it prove that a proxy war has already been initiated by Pakistan since 1970").

At the same time, however, once again, the finger was pointed not just outward, but also inward, towards oneself ("We are blaming politicians and an indifferent and corrupt bureaucracy for the recent attacks...but aren't they arising FROM us...so there is no difference between them and us...will we stop paying bribes to push a business file in the mantralaya corridor...will we stop paying hafta to the local nukkad politician for a favour? Will we stop greasing a traffic cop's palms, next time we break a red signal?...these small moles of immoral deeds go on to make mountains of corruptions at the highest level which we are so comfortable in criticizing today. So in effect if we rise above these so-called tiny aberrations, only then can we seem capable to bring about changes on the larger canvas of bigtime politics and higher levels of bureaucracy...the only difference being terrorists do a quick job whereas we have been bleeding our nation in a slow and poisonous way?").

**Potential Solutions**

After having expressed their emotions and various thoughts regarding what went wrong and who was to blame, the bloggers also listed out specific
suggestions for future steps. This in a way may be taken as a very proactive move where people sat down and invested their thoughts into forward-thinking, problem focused problem solving. There was evidently a crisis at hand, and these people wanted to do their bit to contribute to the solution. These suggestions also spanned across a wide range. Bloggers suggested bringing about change in oneself as a person (“honesty and sincerity in our daily lives, be it in treating our domestic servants, refusing to take or give a bribe, learning to be a little more selfless and working tirelessly for our morally right, even if individualistic goals.....”), change in oneself as a common man (“...an attitude of nationalism and fix the accountability to the common man...”), and oneself as a citizen of a united India (“MANIFESTO: One Dream of UNITED PEOPLE’S REPUBLIC OF INDIA”). The youth was also looked at as a potential source of responsibility and leadership (“The youths must come to fore and start participating in nations”).

Specific suggestions for systemic changes were also discussed in length in these blogs. These could be summarized as dealing with security (“Home land security should start with a preventive vigilance officer and policy and apparatus...human network intelligence can be made available”, “Modernize our police and anti terror squads and security personnel” and terror policy (“A National Policy on terror...a policy of no-compromise to terror whatever be the cost...”). Suggestions regarding changes in India’s political system went up to the extent of suggesting report cards for politicians (“...all political parties...not give a ticket to any criminal. Take the action plan from all the elected members of parliament for their tenure for next 5 years”, “Each politician should be given a rating card based on his life, moral, character, crime and activities. ...citizen forum which will rank each politician. If some body gets fewer marks, he should not allow participating in politics. Also there should be a strict discipline...”) and proposing of the government to function as a corporate organization with annual reports and reviews (“Annual Report: Like a Public Limited company has to share its Annual Report with public, all the departments of State & Central Govt must follow the same. Reviewing Council : A reviewing council comprising of CEOs of best managed groups, experts from public & media to be made to review the management of the country every six months”). The emphasis therefore was on a desperate need for accountability and a greater involvement of the citizens to ensure this accountability.

Besides these specific systemic changes, there were also radical views regarding the terrorists and Pakistan, perceived as the enemy state. The anger of the attack translated into an intense desire for revenge (“The dead bodies of these terrorists should be left on the streets for the dogs and the rats and the crows to feed on. The public should be invited to spit on them. They should be taught a lesson in the only language they understand – TERROR”), and other emotion driven responses like not playing cricket with Pakistan, and the extradition
and subsequent extermination of any Pakistanis found on Indian soil ("No more cricket or any other sports with Puckis. No more business relations with Puckis. All Puckis in India are to be extradited within 1 month. After a month any Puckis found in India automatically faces death penalty.", "Immediately scrap or abrogate Indus Water Treaty which gives Pakistan unlimited use of the Indus valley rivers").

After having read and reread the blogs, must admit that all the expected things were found. It were Muslim ‘Jihadis’ to blame for all terror attacks. The only solution to the crisis was wiping Pakistan off the face of the earth. What could one expect with the kind of corrupt political and bureaucratic ‘system’ that is prevalent in India. Just because it was the elite that had been targeted, the terrorists had hit India where it finally hurt. All the notions of anguish, anger, shame and cynicism were found. But at the same time, certain such things were also found which were not expected in these blogs, words that dared to hint at a silver lining.

**Enough is enough**

"Let's not talk...like we've talked before  
Let's not blame...like we've blamed before  
Let's not forget...like we've forgotten before  
Let us act...like we've never acted before!"

A dominant theme in the blogs analyzed was that the attack in Mumbai was a wake up call for everyone who had been sleeping thus far. This was in fact the primary reason for focus of this study on the 26/11 Mumbai attack. It was time for action. And it follows that since the emotions and blame were targeted to the self and the system, the need to act and to not let this event become history, was also directed towards the self ("This must not be forgotten as another Kargil, when people of India came together united but were quick enough to put it behind and continue with their individual lives. Sadly this also includes people like me"), and the system ("DO WE DESERVE TO DIE?...Today all citizens are questioning the government how many amongst us are going to die...Action and reaction is the need of the hour, this is what we demand as Indians.").

**Collective Identification**

India has often been plagued with internal disputes, with people turning against each other on the basis of religion, region, caste and class, to name a few. However, in the wake of 26/11, people have recognized and appreciated the need to be one, to stand together in the face of a common enemy. This need to stand together was reflected in different ways. This included using patriotic symbols, identifying with the ‘citizen of India’, and a heightened sense of belongingness, to the people of India and to India as a nation. Feelings of
patriotism were reflected in quotes such as “…DONT FORGET TO INCLUDE JAI HIND IN YOUR DAILY PRAYERS TO GODS FOR SELF AND FAMILY. IN FACT ALL PATRIOTIC INDIANS CAN MAKE THAT A HABIT- JAI HIND JAI HIND JAI HIND. MAY YOUR GODS GO WITH YOU CNNIBN AND DESI COMPATRIOTS, VANDE MATARAM”. Patriotic symbols, identifying India as a nation state could be found in comments such as “No other thought even crosses my mind, except the national flag of India, which dilutes every sense of difference among us and when, in our hands we all call ourselves, nothing but Indians.”, “Yours responsible citizen of UNITED INDIA”. The emotions that thus followed were those of pride and harmony (“We the people of India should also, unite with a sense of pride and share love and harmony with our fellow country men and stand united in the fight against terrorism.”). People also took this as an opportunity to forge a stronger relationship with their country and their countrymen. (“26/11 … ‘INDIA - UNITY AND SOLIDARITY DAY’, a day when all indians from every walk of life, came together united, putting behind there differences and prejudices”, ‘I am…from India who just like millions of other Indians is…”, “We are Common Citizens of This Country...”).

Research on group dynamics has shown that shared threat is a particularly potent source of group cohesion. It was found that the threat represented by the 9/11 attacks seemed to have heightened feelings of patriotism and national identification in the United States (Moskalenko, McCauley & Rozin, 2006). A similar case of heightened patriotism and collective identification is also visible here. To some, this might just appear to be a temporary coming together of people in the face of a common threat, basic human nature. But for others this might just have been the jolt we needed, the spark that will usher in a new era, with the realized dream of a united India.

**We and Me**

In the entire analysis, a common theme struck, which need to be emphasized upon. There were emotions of guilt and responsibility targeted at oneself. There was blame being placed on oneself. And the solution was being sought from oneself.

At one point it made to speculate, if a terrorist from outside the country is attacking a hotel or a station in my city, why am I questioning my own morality? But this is exactly what took place. The attack in Mumbai has been such a wake up call that people have expressed the need to introspect, to look within themselves. People have not only questioned their role as responsible citizens who vote, but have questioned their very way of living, their attitude towards everything that surrounds them. “The resolve has to start in our minds, the way we behave, act in our day to day lives. We Indians should change the way we deal with our fellow citizens and take more ownership of the situations
outside our home”. The very famous ‘chalta hai attitude’ of the common citizen has been brought to the fore as being a major reason for all that has gone wrong in society.

Even within the context of the citizens taking responsibility for the state of affairs in the country, it was seen taking place at two levels – the “I” and the “We”. “IT’S ‘WE’ WHO ARE TO BLAME”. “do WE really have the right to go on and DEMAND ANSWERS when the first ones to be answering anything is no one but US. How many of us have even asked ourselves what WE did wrong or Have we DONE ANYTHING AT ALL??????.” This in itself is a huge step forward. However, while many have expressed the responsibility lying on them as a collective people, some have deemed it necessary to take a step back from the “we”, which may in itself be a refuge from individual responsibility. It is not just ‘we’ who are to blame, but instead, it is “I” who am to blame, and it is “I” who can make a change, as voiced by many respondents “It is an introspection that I did…I know that I am responsible for the state that this country is in and every citizen has to know that he/she is also equally responsible”, “bringing the change WITHIN OUR SELF”. “WE as INDIVIDUAL HAVE TO BE TRUE TO OUR NATION”. “to be honest I am ready to give up my life to tackle terrorists”, “let each and every citizen go to the election with an agenda, his own reason. For a change, I will also register myself as a voter (even if 25 years late!)”.

What is thus evident here is an interplay between the I and the We, the individual and the collective. It is about how ‘We’ as a people need to stand together, and how ‘I’ can be a responsible part of the ‘We’, and yet this can only be done when I take a step back and reflect on myself as an individual in my own right.

Us vs. The System

The 26/11 attacks have brought to fore some glaring loopholes in our ‘system’. We’ve all been party to complaining about this system, be it politics or bureaucracy. But for once, what was observed here was that people have begun to question the very notion of what this notion of the ‘system’ is. Is it made up of US or THEM? Is it the citizens vs. the system or us the citizens as part of the system?

What has emerged here is a greater understanding of each of being a part of the system. We are the system, and the system is us. And with that, is a greater understanding of the responsibility that each one of us have. We may not directly have had anything to do with what happened on that fateful 26/11, and we may also not have anything to do with how the system works, but that it is where the fault lies. People are now saying that it’s not enough to lead an honest life just for oneself. The state of the ‘system’ is as it is today because it’s we who have let it become this way, not necessarily by endorsing the
corruption but just by standing back and watching while it ‘happens’ around us. It is this very attitude that people are questioning today, and what is seen here in these blogs is a greater resolve of the people to become a part of that very system and change it from within.

The silver lining mentioned briefly earlier was this – the possibility that a greater consciousness is emerging; a conscience which holds oneself responsible for one’s own fate, the ability to at least dream of a united India. When the work was started on this paper, to figure out and understand how the common man felt, supposedly the importance of this term ‘common man’ was not completely understood. It just started out with me wanting to know what others like me felt about this incident and the phenomenon of terror as we know it in general. However, what was found was a strong identification with ‘the common man’. Most people on their blogs felt the need to specify that they were a ‘common man’. What is the significance of being a ‘common man’, and now it even compels to ponder, who is the ‘common man’? Is the common man really the one who has access to a computer and time to read and post blogs on the internet? And more importantly, would such a person have felt ‘common’ even before such terror attacks took place?

The attack on Mumbai has made people realize that terror doesn’t discriminate between people. It doesn’t matter what job you have, what car you drive or where you eat. None of these material things can really shield us from the shadow of terror that looms over our head. So is terror itself the common denominator among the people? Is that what is making each and every one of us feel like a ‘common man’? The intention in this study was not to study the victims or the perpetrators of terrorist violence. It was started to explore the reactions of the common man/ man on the street, the person who had no part to play in all this but to hear about it on the news and watch from a distance. However, it was in this common man that the perception of being not just the victim or perpetrator, but often both was found.

**FURTHER IMPLICATIONS**

The primary target of terror is not the individual who gets killed or injured. Instead, the attack is at the morale of society, the basic sense of personal and community security that each of us share. The pervasive nature of 24*7 news channels and the internet has amplified impact of terror manifold. A gun shot or a bomb hurled does not rock just one building in a city suburb, but rather, an entire nation. It is for this reason that the way society represents such events is of paramount importance in the study of the psychology of terror. The construction of meaning by each individual, as part of a larger society, is an active process which affects the outcome of community level traumatic experiences and appears itself to be affected by trauma.
Through the blogs which were analyzed, it was discovered that the terrorists, or even the terror attacks, were not in themselves, at the centre of the construal of the event as formed by the people. The event, instead, has been looked at, by many, as an unfortunate culmination of the shared attitudes and actions of the system, the society and the individual. The way in which individuals in society represent their own role, may have also changed, or at least been brought into question. To some extent, people are now beginning to look at themselves not just as bystanders, not just as victims, not just as perpetrators, but perhaps as a blend of all three. This construction accords a great deal of power and responsibility to each individual, and affords the possibility for a change in attitude, and maybe even in action.

This study was a modest attempt to capture the images and construction of terror by the common man. Only one blog, and just half of its comments could be taken up for analysis and discussion in this study. This study attempted to capture just a thin slice of reality which in itself provided such rich data, bringing forth a wide range and intensity of thoughts and emotions. An intense psychological energy was evident in each of these blogs, and it is this intensity that we all need to become aware of and cultivate, to bring about a change in ourselves, our country, and the way the world exists today. Somehow it is also being felt that this study hasn’t been able to do the justice to the richness of the data of this blog. Each of the comments read could stand alone in its own right, and was worthy of its own independent in-depth analysis. Each voice was special and each voice deserved to be heard. And there are perhaps many more voices waiting to be heard.

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Violence and Conflict Resolution


Terror in a Virtual World! 17 vs 12 | 18 vs 20 Caitlyn finally manages to hit the beasts, causing them their final moment as they start to limply fall from the pair, although not before the tentacles came again, filling both girls up, causing them to also orgasm, even as the tendrils fall from them. Last edited: Feb 24, 2011. BlueSlime. Lynne shuddered as she felt tendrils holding her suddenly all go limp, sliding out of her and falling to the floor. She felt it as their cum ran down the inside of her thighs and started to form a small pool beneath her. Still riding the wave of bliss, she continued to gently return Moira's kiss while wrapping her arms around her, making no effort yet to pull away from the embrace. After a few moments, Lynne lightly broke off the kiss, instead resting her head on Moira's shoulder. In a moving and madly viral video last year, composer Eric Whitacre led a virtual choir of singers from around the world. He talks through the creative challenges of making music powered by YouTube, and unveils the first 2 minutes of his new work, "Sleep," with a video choir of 2,052. The full piece premiered a few weeks later (yes, on YouTube!).