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SOCIO-PHILOSOPHICAL ANALYSIS OF EXTREMISM AND TERRORISM

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There is an attempt to make a comprehensive analysis of such an ambiguous phenomenon as modern terrorism and extremism. Not only the ideological and historical roots of extremism and terrorism, the reasons for its activation in modern conditions are revealed, much attention is paid to the analysis of the problems of prevention and counteraction to these phenomena. Based on the analysis of the regulatory legal acts of the Russian Federation and the Republic of Dagestan, materials of conferences of various levels devoted to these issues, it is noted that among Russian scientists there is still a significant spread of opinions regarding the theoretical definition of terrorism and extremism and ways to improve the fighting against them in our country. It is emphasized that the most important instrument of anti-terrorist policy is awareness, knowledge, specificity and preparedness for emergency situations in a multicultural region.

Key words: terrorism, extremism, Russian Federation Criminal Code, Federal law, ideology, politics, society.

[М.Г. Мустафаева, Ф.М. Мустафаев, М.А. Ибрагимов Социально-философский анализ экстремизма и терроризма]

Предпринята попытка комплексного анализа такого неоднозначного явления как современный терроризм и экстремизм. Вскрываются не только идейно-исторические корни экстремизма и терроризма, причины его активизации в современных условиях, большое внимание уделяется анализу проблем профилактики и противодействия этим явлениям. На основе анализа нормативно-правовых актов РФ и Республики Дагестан, материалов конференций различного уровня, посвященных данным вопросам, отмечается, что в среде российских ученых до сих пор сохраняется значительный разброс мнений в отношении теоретического определения терроризма и экстремизма, путей совершенствования борьбы с ними в нашей стране. Подчеркивается, что важнейшим инструментом антитеррористической политики является осведомленность, т.е. знания, специфика и готовность к чрезвычайным ситуациям в поликультурном регионе.

Ключевые слова: терроризм, экстремизм, уголовный кодекс РФ, Федеральный закон, идеология, политика, общество.

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The socio-philosophical analysis of this problem indicates that extremism and terrorism as negative phenomena have arisen and are inherent not only in our time. Being multidimen-

sional phenomena, extremism and terrorism have existed in all ages and among all peoples throughout the history of mankind. However, in the modern era, political extremism and terrorism, on the one hand, they have acquired new proportions and greatly multiplied the negative effect emanating from their activities, and on the other hand, they have begun to be perceived and evaluated by society with much greater sharpness and rejection. Modern societies today perceive these negative political phenomena, primarily as a manifestation of savagery and barbarism, as a relic of the early eras of human development and its political and spiritual culture [1, c.8].

This thesis is confirmed by an example of a terrorist act committed in the city of Kaspiysk of the Republic of Dagestan on November 16, 1996. Then a house was blown up in which the servicemen of the Caspian border garrison lived, as a result of which 69 people died, 20 of them children. This act of terrorism was one of the first in the recent history of our country, resounding with pain and grief in the hearts of the Dagestan people and families who lost their loved ones, orphaned children and widowed wives.

A similar terrorist act was committed on May 9, 2002 during the celebrations dedicated to the Victory Day, also in the city of Kaspiysk, Republic of Dagestan. This is evidence that terrorism and extremism manifest themselves in all negative forms.

Counteracting negative phenomena i.e., terrorism and religious and political extremism today is not becoming a local phenomenon and is not of a private nature, but has become a general civilizational, international phenomenon.

It is known that for modern Russian society the problem of extremism and terrorism poses a threat to stability, especially in the south of the country. Currently, there is a tendency to expand the scope and geography of terrorist activities. The number of terrorist acts on the basis of political confrontation between various forces, as well as on the basis of interethnic and interfaith conflicts still take place [12, p.101].

In reports at the All-Russian scientific and practical conference "Actual problems of countering religious and political extremism", held in the city of Makhachkala on June 6, 2007, "All-Dagestan unity as a factor of stabilization and security: origins and prospects" (Makhachkala, September 12, 2014) , the International Political Science Forum "Russian Caucasus" (Makhachkala, September 15-17, 2014) and other participants noted that "manifestations of nationalism, separatism and religious intolerance destabilize the socio-political situation, form a threat to interethnic and interfaith peace, create an opportunity to undermine the foundations of the constitutional order of the Russian Federation" [11, p.548].

In the scientific literature, the authors note that terrorism and extremism have a huge destructive potential and are characterized by a variety of forms of manifestation. Terrorist actions more and more often bring massive human casualties, entail the destruction of material and spiritual values, sometimes unrecoverable, sow enmity between peoples, countries and states, provoke wars, distrust and hatred between various social and national groups, which sometimes cannot be overcome in a lifetime a whole generation (E.Yu. Batalov, G.K. Vardanyan, K.V. Zharinov, E.N. Ozhiganov, E.G. Soloviev, etc.) [3, p.103].

As Nazarkin notes, the 20th century was marked by the rapid growth of terrorist manifestations throughout the world. A boom of terrorist activity in the 70-80s of the past century were characteristic of both the developed countries of Europe (Italy, Germany, France, Spain, Great Britain), and for the countries of Latin America and other regions (Israel, Turkey, India). In the 1990s, another wave of terrorist acts arose in the world and is still raging, sweeping over the United States, Israel, Yugoslavia, India, Turkey, Russia, Afghanistan and other states of the world. Today, terrorism has become a permanent and actively used factor in the political struggle, both in the international arena and within individual states [9, p.113].

History knows the diverse forms and methods used by extremists and terrorists, but their outward orientation is quite diverse from undermining the foundations of the state system to creating a widespread threat to innocent people. And if we take into account the high level of development of modern technologies, especially in the field of weapons and communications, which leads to the fact that even a numerically small group of terrorists is capable of inflicting a serious blow on the state and its citizens, the danger of terrorism increases many times over. Scientific and technological progress has objectively increased the potential of terrorist threats (D. Alexander, F. Boltz, K. J. Duranees, J. M. Post, S. Solomok, J. Hamelton, etc.) [7, p.225].

Extremism and terrorism have now become a major social problem that negatively affects many important aspects of the development of the state. The decree of the President of the Russian Federation "On the national security strategy of the Russian Federation until 2020" emphasizes that in the modern world "nationalist sentiments, xenophobia, separatism and violent extremism, including under the slogans of religious radicalism, will develop." In the section "State and public security", this threat is specified in relation to Russia: "The extremist activities of nationalist, religious, ethnic and other organizations and structures are aimed at violating the unity and territorial integrity of the Russian Federation, destabilizing the domestic political and social situation in the country." The strategy states that the country "is developing a system for identifying and counteracting global challenges and crises of our time, including international and national terrorism, political and religious extremism" [6].

In our opinion, the analysis and classification of the causes and conditions that contribute to the involvement of Russian citizens in extremist and terrorist activities should be based on a systematic approach to these phenomena. Consequently, extremism and terrorism must be considered as certain social phenomena, which is a complex system consisting of many interacting elements and a set of relations and connections of dialectically interconnected elements. This approach is the most effective of all possible since it allows not to miss a single important factor or interaction of factors in the structure of extremism and terrorism as phenomena and, ultimately, to create a practical model of the corresponding causes and conditions.

A rather multidimensional analysis of religious and political extremism is presented in the works of: A. Masse, A. Metz, A. Moller, in scientific works: M.A. Abdullaeva, Z.M. Abdulagatova, Z.S. Arukhova, A.Z. Dibirova, I.P. Dobaeva, A.A. Ignatenko, G.M. Kerimova, A.V. Malashenko, etc. In the works of foreign researchers such as A. Bennigsen, S.E. Wimbush, R.B. Hoire, G.M. Khan et al. and Russian researchers like V.Kh. Akaev, A.K. Aliev, S.P. Amirov, S.B. Berezhnoy, M.V. Vagabov, A.A. Yaryankapov considers the problems of radicalization of Islam, extremism and terrorism in the world, especially in the North Caucasus. In the works of N.N. Afanasyev, A. Zhalinsky, A.S. Grachev, V.P. Kozhushko, A.Ya. Kozlov, V.A. terrorists, tendencies of transformation of political extremism and terrorism are estimated [12, p.114].

In modern conditions, the problems of organizing effective counteraction to extremism and terrorism have become the subject of careful and interested study by lawyers, philosophers, sociologists, psychologists, legislators, representatives of special services and law enforcement agencies. In our country, terrorism and religious and political extremism are most multifaceted in the North Caucasus, and therefore it seems very relevant to conduct a socio-philosophical analysis of terrorism and extremism, and to prevent the involvement of young people in extremist activities in the conditions of the Republic of Dagestan. [10, p.107]

As Yu.V. Gavrilin and L.V. Smirnov note, first of all, that terrorism is a frightening violence. Moreover, violence in terrorism is characterized by its extreme.

For example, over the past decade, the most large-scale terrorist acts have been committed in Russia [8, p. 69].

On June 14, 1995, in the city of Budennovsk, Stavropol Territory, about a hundred militants of Shamil Basayev took about 2,000 hostages (more than 100 people died, more than 400 were injured).

On January 9, 1996, a detachment of militants numbering about 300 people, led by Salman Raduev, seized a hospital in the Dagestan city of Kizlyar, took about 2,000 hostages. Then the detachment, together with the hostages, moved to the village of Pervomaiskoye (as a result of an unsuccessful operation, about 80 people were killed, more than 100 were injured).

In September 1999, an international detachment of militants led by Shamil Basayev and the Arab mercenary Khattab broke into the Tsumadinsky and Novolaksky regions of the Republic of Dagestan in order to establish an Islamic state. Courageous, proud and freedom-loving highlanders, citizens of the Russian Federation, gave them a worthy rebuff. During this period, M.A. was the chairman of the state council of the republic. M. Magomedov is the pride and glory of our republic.

Under the influence of these sad military events on the territory of Dagestan, on September 16, 1999, the People's Assembly of the Republic of Dagestan adopted the Law "On the Prohibition of Wahhabi and Other Extremist Activities on the Territory of the Republic of Dagestan", which prohibits propaganda and activities of Wahhabi groups on the territory of Dagestan. In our opinion, the law has become a barrier in the way of religious organizations and individuals who preach extremism, call for unconstitutional actions, forcible changes in the existing system, armed struggle for faith, and so on. Despite the ambiguity of its assessments by the federal authorities and the public of the republic, life has shown that the experience of the Law in Dagestan, the justification for its adoption in this period was a necessity [1, p.563].

The leadership of the Republic of Dagestan pays great attention to the problems of countering religious extremism. In the republic, by decree of the State Council of the Republic of Dagestan No. 250 dated August 18, 1999, the Commission for Combating Religious-Political Extremism in the Republic of Dagestan was established, which is a coordinating and advisory body for the coordinated implementation of measures by the republican state authorities to prevent and suppress extremism in Dagestan.

In the regions and cities of the republic, the positions of deputy heads of administrations for public security issues have been introduced. On November 17, 2016, the Security Council of the Republic of Dagestan, together with the Ministry of Nationality and Religious Organizations, established the "Commission to Assist Persons Who Decide to Stop Terrorist and Extremist Activities in Adapting to Peaceful Life", which is currently actively functioning under the leadership of the head of the Republic of Dagestan.

A retrospective analysis of terrorism and religious-political extremism shows that many authors view terrorism as a form of organized, systematic violence.

The famous scientist M.P. Kireev notes that terrorist "can be not only single, one-time actions (arson, explosion, collapse, destruction of a building, shooting from a weapon, contamination of the area, etc. acts, including technological or nuclear terrorism), but also continued acts consisting of a number of interrelated encroachments on life, health, property, united by a common intent and purpose to confuse the population. We are talking about pogroms among the population accompanied by murders and violence on ethnic, religious or other grounds, group armed attacks and massacres carried out in such forms, using such tools, means and methods that are clearly intended to intimidate residents and incite panic" [9, p. 96].

Some authors consider it fair to consider terrorism as a wide range of crimes, including those against the civilian population during the war, against humanity, repression of various dictatorial regimes, etc., and to include not only specific individuals and groups, but also entire states as subjects of terrorism. That is, the most important sign of terrorism, in this case, is the scale of violence that goes far beyond the national framework, its globality. A number of au-

thors note that "Terrorism, therefore, in the first sense", as the author Vasilenko V.I., "an offensive system used by a person or group, more or less numerous, in order to impose their will on the whole people, without losing sight of the whole civilization, to put pressure on the course of the historical process" [5, p.107].

This position is confirmed by S.A. Efirov, who notes that "terrorism has always been a tool of the weak, a tool of an insignificant minority, which, in fanatical intolerance, seeks to impose its concepts on the vast majority at any cost" [13, p.171].

Practice shows that the most important feature of extremism and terrorism is publicity. A vivid example of this can be the explosion in Grozny in January 2014 of the House of the Press of the Chechen Republic where 24 people were killed and about 50 people were injured.

At the same time, some scientists see publicity not only in execution, but also in the fact that terrorism is aimed at achieving public goals.

Indeed, terrorism without mass perception, without wide publicity does not exist. If, when committing other crimes, offenders, as a rule, are not interested in wide publicity, then terrorist acts are always associated with self-promotion. As M.P. Kireev correctly states, "terrorism today is, undoubtedly, a form of violence designed for mass perception." In general, the more public outcry a terrorist act receives, the more frightening, paralyzing effect it has on the population, government and other recipients of criminal violence. In addition, this practice is aimed at ensuring the support of criminal organizations by a certain part of the population [8, p. 203].

Studies show that extremists and terrorists sometimes practice special methods that provide "advertising" of the combat power of their organizations, the ideology underlying criminal activity, and the destructive consequences of terrorist acts. These methods include: public announcements of involvement in the committed attack, the involvement of individual representatives of the media in a wide coverage of the requirements and actions of terrorists, the glorification of their leaders, etc. [3].

Finally, it is necessary to point out such a feature, which lies in the fact that for the terrorist the "victim" of the encroachment (hostage, public figure, victims of the explosion, etc.) ultimately acts only as an instrument of influence on the main object, i.e., local authorities or the central government, organizations, their representatives, the population of a city, region, country or, given the possibilities of modern communications, all of humanity.

As noted in the sociological dictionary, extremism (from Latin *extremus* – extreme, last) as a specific line in politics means adherence to political movements that are on the extreme left or extreme right political positions. Radical views and the same extreme methods of their implementation, denying compromises, agreements with political opponents and striving to achieve their goals by any means.

The ideology of extremism in the scientific literature is characterized as a complex of radical ideological attitudes and theoretical views (extreme left, extreme right, national extremist, separatist, great-power, religious, socio-economic and spiritual-psychological), acting as a theoretical justification for the use of violence in various forms on illegitimate basis to achieve predominantly political goals.

Due to the variety of interpretations of the concept of "political extremism", some researchers propose to consider the concept of "extremism" in the broadest sense as a socio-political phenomenon, including a system of organizations, ideological positions and attitudes, as well as practical actions of public groups, political parties and movements, individual citizens aimed at using violence or the threat of its use against public authorities, society as a whole, international and national organizations in order to change the existing political system, incite national and social hatred" [10, p.103].

Due to the fact that in the scientific and philosophical sociological literature there is no clear definition of such concepts as "terrorism" and "extremism", and this is due to the multidisciplinary

mentality and versatility of these phenomena, in our opinion, scientists have yet to develop the conceptual and terminological development of these concepts, as well as work to improve the forms and methods of countering terrorism and extremism.

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11 January, 2022