

The Destructive Influence Of Modern Terrorism On The Spiritual Self-Development Of An Individual (Socio-Philosophical Analysis).

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ABSTRACT

The urgency of the problem of defining the essence of terrorism and terrorism as the most dangerous forms of manifestation of political violence is beyond doubt. Common signs of terrorism and terrorism are political goals, violent methods and objects, distinctive - the scale of impact, scope, level of legality, temporal characteristics.

KEYWORDS: political violence, terror, terrorism, domestic terror, international terror, state terrorism, cyber terrorism.

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INTRODUCTION

The presence of a number of extreme trends in the development of world civilization, the disappearance of traditional ethnic groups, acute social conflicts in the international and local arena, numerous conflicts in the spheres of the social and personal, mass and privacy, citizenship and belonging to the state – are objectively existing processes – becoming the reasons for the existence and survival of various negative phenomena, including terrorism. Terrorism is considered one of the most painful forms of common human problems prevalent in the modern world.

Terrorism is a long-standing phenomenon in the history of mankind, however, in our time it has unexpectedly globalized, acquiring more and more universal proportions, for the first time, along with some other global problems, has turned into a catastrophic factor that can become a threat to survival. Due to this, this phenomenon requires new research approaches, a comprehensive study of its aspects that previously remained in the shadows.

In the fight against modern terrorism in the context of globalization, the spiritual development of a person is an important socially significant factor. Also, in the fight against terrorism, extremism and fundamentalism, the most important factors are, first of all, the socio-economic, political, spiritual and educational development of society. In this regard, the study of the negative impact of international terrorism on the spiritual development of the individual is currently within the framework of social philosophy is a problem of great scientific and theoretical significance.

In the current era, anyone can become a potential victim of terrorism. "We are all witnessing the hardships such threats as religious extremism, terrorism,

drug addiction, human trafficking, illegal migration, "mass culture" carry for many families and families", stressed the President of the Republic of Uzbekistan, Shavkat Mirziyoyev [1. p. 65].

The period of direct or indirect contact with terrorist acts, awareness and overcoming of their immediate and distant consequences, involvement in this process is also an initiative for mobilization at the international level. This period unwittingly imposes on people's impersonal global social integration and their own social expansion. As a result, with the help of mass media and information technologies, which transform a person into a "living corpse", a person continues to live with the prospect of direct deprivation of life in the wake of the side effects caused by terrorism. These objective realities indicate that the socio - philosophical analysis of the phenomenon of terrorism and its negative impact on the spiritual development of the individual is an important current methodology.

Terrorism is a complex phenomenon, a complex phenomenon that has existed for centuries, as well as in the history of all peoples of the world. In turn, terrorism has a wide range of causes, including various aspects. This phenomenon has penetrated all aspects of human existence. The superficiality, subjectivity, arbitrariness and variety of definitions of terrorism are due to an insufficient assessment of the ontological basis of terrorism. The tolerant definition of all forms of the phenomenon of terrorism makes it possible to determine which of them is epistemological, axiological and praxeological in nature.

In a philosophical analysis of the phenomenon of terrorism, it is necessary to take into account its historical development. Socio-philosophical analysis of the concepts of terror, terrorism and international

terrorism shows that such a social threat can be not only a material and moral disaster for individuals, certain groups in society and even for individual countries, but also turn into a big catastrophe for the whole society, for all countries in the modern era. This is evidenced by the terrorist processes that are currently taking place in different parts of the world in different ways. If terrorist processes in those periods when they were born were carried out by a specific person, group or politician within a certain country against the social system, then at present they do not pose any obstacles in terms of the goals, means and scale of the struggle and are becoming a serious problem of the international scale.

Having generalized and philosophically analyzed the ideas of international terrorists about the ideological and ideological foundations of international terrorism, we can conclude that in the last years of the XX century, as noted by the researcher prof. N. Safarova, "a combination of international terrorism with religious fundamentalism and extremism (whatever religion it belongs to), an attempt to impose on their basis their ideological and ideological claims to the masses, its spread on an even wider scale, not only physically, but also materially, perhaps, this leads to tragic consequences both in moral and psychological terms" [2. p. 201].

The study of terrorism in the context of cross-sectoral discourse should take into account all modern approaches to understanding this phenomenon, such as conflict studies, forensic, psychological, media, socio-political and philosophical.

Reasoning about different definitions of terrorism, as well as attempts to define this phenomenon by synthesizing different approaches to its study, indicates that in scientific research terrorism should be investigated in an intersectoral discourse. Only with their comparative analysis can one realize all the variability and multi-layered nature of the phenomenon of terrorism and find its content, and in the future, give a more complete definition of the modern phenomenon of terrorism. As we can see, taking into account the above approaches to its study, one can "contribute" to this by forming a broader understanding of the modern phenomenon of terrorism.

There are also differences in approaches to understanding the causes of terrorism. One of the tendencies explains the origin of terrorism by the existence of social conditions that give rise to terrorism as a protest action. These conditions are called social and property inequality, ethnic, cultural or religious discrimination, political repression. The source of the emergence of terrorist groups is often mass

dissatisfaction with the development of social processes. The factors contributing to the transition of groups of dissatisfied individuals to terrorist activities, according to I. Dementyev, are:

- “- intensive deprivation of basic needs and elementary rights;
- the threat of loss or decline in social status;
- the presence of a pronounced ideological formulation of group requirements” and others [3. p. 50].

However, the deprivation of certain strata of the population is not an exhaustive factor explaining people's turn to terrorism. There are many examples of the struggle for their rights, carried out by political methods or through acts of civil disobedience. "In reality, the 'root causes' of terrorism are as diverse as human nature. Each separate "root cause" of terrorism has existed for centuries, and the overwhelming majority of groups with similar and even more important "reasons" - for example, those living in great poverty and in a more disadvantaged situation - have never resorted to terrorism" [4. p. 30].

Another explanation for the causes of terrorism lies in the political field. Supporters of this approach deny the existence of objective reasons for terrorist activity, seeing in it only a tool for achieving political goals - pressure on the legitimate political power [5. p. 4].

While the first approach is characteristic of academic academia, the second trend reflects predominantly governmental or legal definitions of terrorism, which has been and remains one of the methods of political struggle. The essence of political terrorism lies in the use or threat of use of violence in order to intimidate political opponents, forcing the power structures to fulfill the political demands put forward. Its subjects can be not only individual political parties or groupings that deny legal political struggle, but also organizations created with the assistance of state power to fight opponents of the existing regime.

Modern terrorism is characterized by a dramatically increased technical equipment, a high level of organization, and the availability of sufficient financial resources. Its main distinguishing feature is the blurring of the boundaries between international and domestic terrorism. The ties of terrorist organizations with drug trafficking and illegal arms trade are expanding. Attempts are being made to acquire chemical, biological and other types of weapons of mass destruction. Against the background of the merger and cooperation of legal and illegal extremist structures with nationalist, religious-sectarian, fundamentalist and

other communities on the basis of mutually beneficial interests, political and criminal terrorism is merging. In short, the world has entered a unique era of terrorism, which can turn the entire modern society into its potential victim.

What is "international terrorism"? A number of basic essential characteristics that are characteristic of domestic terrorism also apply to international terrorism. Let us fix the separation of the terms and concepts "international terror" and "international terrorism"; note that "international terrorism" is the response of the "weak" to the "international terror" of the "strong"; that "international terrorism", like "international terror", is based on violence or the threat of intimidating violence, that this violence is usually illegal; that in both cases the violence is nonetheless motivated, that is, it has its causes, etc.

The main difference between "international terrorism" is its globality. Terrorism becomes "international" from the moment it transcends the internal boundaries of its state, spreads to more than one country and damages the security of the international community.

Thus, "based on all of the above, it is possible to offer a working detailed definition of international terrorism: international terrorism is motivated illegal retaliatory violent actions (their organization or assistance to them, including through financing or personnel support), carried out by representatives of one or several states against another or other states, with the first goal of intimidating individuals, groups of people or the entire population in order to achieve certain ideological, religious, national, economic, political or social results in their favor" [6. p.76].

One of the main goals of terrorists is to attract attention and even arouse sympathy in society, K. Hirschman believes. Therefore, they strive primarily for advertising, and not for self-destruction. In general, the author identifies five motives for terrorist actions, and, accordingly, five types of terrorism.

First, ideological or revolutionary terrorism aimed at achieving political or social goals;

Second, ethno-political terrorism; he refers to it the actions of ethnic or political minorities, with the aim of creating their own state or, at least, achieving political or cultural autonomy.

Third, religious terrorism, which seeks to impose norms of behavior based on a particular religion; this type includes "apocalyptic fanaticism" like the Japanese cult of Aum-Shinrikyo. Fourth, narrow-target terrorism, which is the "militant activism" of certain groups or individuals protesting against the actions (or inaction)

of the government, perceived as wrong or provocative. Striking examples of this type of terrorism are the fighters for animal rights, for the prohibition of abortion, for a clean environment, and so on.

And finally, fifthly, the terrorism of the "chosen ones" is individuals with mental disabilities or the mentally ill who consider themselves obliged to fulfill a certain mission or adhere to any social philosophy; they act alone, carefully planning their terrorist operations [7. p. 35].

However, in its "pure" form, this or that type of terrorist activity is extremely rare, but an example of a modern type can serve as cyberterrorism or a "deliberate, politically motivated attack on information, computer systems, computer programs and processing, which takes the form of violence against neutral objects with parties to subnational groups or underground actors" [ibid., p. 35].

In the typology proposed by A. Kota, four types of terrorism are identified; economic, political, social and informational. Economic terrorism is an activity, the purpose of which is to extort, most often, cash or any property by means of blackmail, threat of use and use of violence. Its development takes place in three main directions, which today have a tangible impact on the distribution of income around the world; it is the blackmail of multinational companies, hostage-taking and drug trafficking. Moreover, the latter direction is the most powerful, and, as a consequence, dangerous [8. p. 56].

According to A. Kota, the greatest prospects are for information terrorism. With the development of the World Wide Web, the ingenuity of cyber terrorists grows from year to year: they hack into computers of government agencies, banks, enterprises, block information flows, disrupting the functioning of even special services and transnational corporations; the "cyber viruses" developed by them disable tens, hundreds of thousands of computers. This new form of terrorism has characteristics that distinguish it from others: it operates in the intellectual sphere and generates a new type of violence associated with cyberspace, i.e. "non-material violence that can be directed against anyone, and its success is ensured not by brute force, but by neurons" [ibid., p. 57].

Therefore, the proposed method of combating terrorism is as follows:

- at the information level - every possible reduction of the threat and reduction of the psychological impact on people through control over the media;

- at the political, legal and power level through

increasing the capacity of the state and strengthening the political, legal and power influence on terrorists;

- on the social - the implementation of special social, economic, national, religious and educational programs that reduce or even deprive terrorists of their social base.

Modern terrorism does not carry with it serious political ideas, is prone to maximalism in murder and destruction, and has a pronounced nationalist and religious connotation. It is required to carry out a professionally developed set of measures by the authorities of all levels, taking into account local customs to adjust national, religious, social, economic, financial, gender and psychological issues.

From the above, we can conclude that "Terrorism is an inhuman, selfish and aggressive violence against a person and society. Its methods of involving a modern person in the terrorist space, including information terrorism and psychotechnology, through "electronic jihad", represent a relatively new type of global threat and regional security, which is a dangerous manifestation of cyber terrorism".

Socio-philosophical analysis of the concepts of terror, terrorism and international terrorism shows that such a social threat can be not only a material and moral disaster for individuals, certain groups in society and even for individual countries, but also turn into a big catastrophe for the whole society, for all countries in the modern era.

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