

**CONCEPTUAL APPROACHES TO THE INTERPRETATION OF TERMS OF
"TERRORISM", "RELIGIOUS EXTREMISM" AND "VIOLENT EXTREMISM"**

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Globalization processes in the economic, political, and cultural sectors, which attract the population of countries into various types and levels of migrant flows, complicate the entire community. These elements, to some extent, exacerbate tensions in interethnic relations, which are followed by interethnic conflicts, and diverse opposition organizations emerge as a result, attempting to accomplish their desired outcome through extremism and terrorism. It is vital to comprehend and understand the criminal nature in order to properly combat extremism and terrorism in society.

It must be remembered that a practical and effective counter-terrorism strategy necessitates a definition that allows for the identification of terrorism as such, separating it from related phenomena such as rebellion, insurrection, conspiracy, guerrilla warfare, or civil protest, and declaring it criminally punishable, considering this phenomenon as a combination of unlawful acts and the ideology of unlawful violence that society rejects. As a result, the study of terrorism as a socio-political phenomenon should be conducted using an integrated approach that includes the disclosure of its essence as well as the definition of its characteristics as a military-technological method of influence, a moral-psychological method of pressure, and an anti-social, criminal phenomenon [1, p. 6]. The international community has yet to come up with a unified legal definition of terrorism, despite the fact that the core of the phenomena is obvious to all.

Terrorism is a complex sociopolitical and criminal phenomenon resulting from internal and external social development difficulties. Various forms of extremist behavior, ranging from manifestations that do not go beyond the constitutional framework to such acute and socially hazardous forms as rebellion, insurgent activity, and terrorism, express the political practice of extremism [2].

Terrorism is difficult to define. Terrorist tactics have evolved dramatically over time. This phenomenon has a consistent unfavorable evaluation, which leads to a haphazard interpretation. On the one hand, there is a propensity for an overly broad interpretation when some political groups falsely label their opponents as terrorists. On the other hand, there is a need for unjustifiable narrowing. Terrorists commonly refer to themselves as soldiers, partisans, saboteurs operating behind enemy lines, and so on. As a result, both legal and legal definitions, as well as a general theoretical understanding of terrorism, are difficult to come by [3, p.33]. The essence of terrorism should be understood as the totality signs inherent in terrorism as a criminal act. A distinctive feature of terrorism is that it generates a high public danger as a result of the commission of socially dangerous acts, while the intent of the terrorist is to cause death to individuals. Terrorism has a public nature of its execution. A mandatory condition for terrorism is the resonance of a terrorist action in society. Terrorism is fundamentally declarative. Widespread dissemination of information about a terrorist attack, turning it into the most discussed event, is a key element of terrorist tactics. A terrorist attack left unnoticed or classified loses all meaning [3, p. 34]. Terrorism is described as the threat of fatal treasures, murders, and other atrocities, or the broadening of the concept's

boundaries. To the end of the nineteenth century, the terms of "terror" and "terrorism" are actually merged on this premise.

Terrorism is a multifaceted threat to the vital interests of the individual, society and the state, one of the most dangerous varieties of political extremism on a global and regional scale. In its socio-political essence, terrorism is a systematic, socially or politically motivated, ideologically justified use of violence or threats of such use, through which, through intimidation of individuals, their behavior is controlled in a direction beneficial to terrorists and the goals pursued by terrorists are achieved. Terrorism includes several interrelated elements: the ideology of terrorism (theories, concepts, ideological and political platforms); terrorist structures (international and national terrorist organizations, extremist - right and left, nationalist, religious and other public organizations, organized crime structures, etc.), as well as actual terrorist practice (terrorist activity). Extremism and its variety of terrorism pose a real danger both to the international community as a whole and to our state in particular [2].

Social harm and threat of religious extremism and terrorism:

- causing severe psychological and material damage to society and the state, killing people;
- the functioning of a number of illegal armed structures aimed at inciting civil hatred or discord, changing the constitutional structure of the state and violating its territorial integrity.

The consequences of criminal manifestations of religious extremism may not be immediate or have long-term consequences [4].

There is no unequivocal definition of "extremism" in modern science, which is also distinguished as religious extremism and violent extremism, and no consistent stance in international legal practice. It is derived from the Latin word "extreme" and can be translated as a devotion to extreme thoughts and actions. Extremism is the ideology and practice of achieving sociopolitical, religious, and national goals by using "extreme" and forbidden measures. These techniques are defined as the use of force, aggression, and infringement on a people or citizen's rights and freedoms that is not permitted by law. Such acts are referred to as crimes motivated by enmity and hatred in some countries, but in this case, enmity and hatred are felt not just for a person as an individual, but as a representative of a certain national, religious, or social group, as well as a carrier of certain political and ideological views and beliefs. A murderer isn't the only type of extremist; he's also an "ideological" criminal who believes he's right [2]. Extremism is a commitment to extreme views and measures. However, this definition is superficial and does not reflect all the features of this complex phenomenon. Questions remain open: which views should be considered "extreme" and which should not, and who defines these concepts. Scientists insist that when defining extremism, the emphasis should be on actions, and not on people, because naming people and groups as extremists is rather ambiguous, since it depends on the position and group affiliation of the person using this term: the same group alone can call extremists, and others - freedom fighters [3, p.6]. It is impossible to understand religious extremism if one does not understand its ethical side and motivation for actions. Experts do not have a clear idea of what religious extremism is and whether it exists in nature. The reason for the lack of expert unity in understanding the problem of religious extremism lies in the fact that opponents will not come to a single coordinate system, a single system of values, a single set of methods within which the phenomenon was studied and qualified [5].

Religious extremism is a commitment to extreme religious views and actions. There are many signs of extremism, which is characterized by violence, aggression and extreme cruelty. The concept of extremism in the broadest sense is a religiously motivated act aimed at forcibly changing the structure of the state or seizing power, violating the sovereignty and territorial integrity of the state, and for this purpose inciting religious discord and hatred. As a result of terrorist acts, people are massacred, the majority of the population is subjected to psychological pressure, material and spiritual values are destroyed, and the consequences are sometimes irreversible. Conflicts arise

between states, resulting in war, mistrust and hatred between social and ethnic groups [4]. Religious ideology is characterized by an arbitrary declaration of the true only explanation of the problems of the existing world and the proposal of unambiguous (true) solutions, the unconditional division of all social phenomena into "good" and "evil," giving a dominant position to one aspect of being at the expense of all others; denial of the objectively dominant hierarchy of general social (universal) values, ignoring or belittling organizational forms of religious doctrine application, particularly religious extremist organizations [3, p.18]. Religious extremism is directly linked to religious organizations. Many religious organizations only hide behind their attraction to religion, but in fact they promote their interests, controlling the consciousness of a person, destroying him as a person, thereby violating human rights, destroying family ethics, inciting strife on a religious basis, limiting or depriving a person of constitutional rights. But this relationship does not yet turn into the form of open violence. And not only specific totalitarian sects are its breeding ground, but also, paradoxically, traditional religions. Religious extremism is a religiously motivated or religiously camouflaged activity aimed at forcibly changing the state system or forcibly seizing power, violating the sovereignty and territorial integrity of the state, at inciting religious enmity and hatred for these purposes. Religious extremism is an adherence in religion to extreme views and actions. The basis of such extremism is violence, extreme cruelty and aggressiveness, combined with demagoguery.

Religious extremism is the reverse side of any religion, its dark, dangerous side, acting under the guise of an attraction to religion, generating and developing immoral views and principles that harm the interests of individuals or the whole society, consisting in the destruction of universally recognized norms of morality and law, preventing the formation and development of institutions of democracy and civil society [5].

Like in the case of the concept of "terrorism", the term "violent extremism" does not have a generally accepted definition. Moreover, these terms are sometimes used interchangeably, causing confusion. At the same time, there are a number of definitions developed at the national, regional and international levels. A recent report by the Office of the High Commissioner for Human Rights (OHCHR) on good practices and lessons learned on how the protection and promotion of human rights contributes to preventing and countering violent extremism examines existing policies and actions by Member States on related to the regulation of violent extremism [6]. It refers to the application of various national approaches, some of which are presented in the table below. The problems associated with defining the phenomenon are also reflected in the report's conclusion: "In other cases, the definitions provided do not fully clarify whether 'violent extremism' includes only violent acts or incitement to commit violent acts, or whether the definition should also include less overt behavior, which, as a rule, does not entail criminal law sanctions. In general terms, the variety of approaches to the definition reflects some consistency in the fact that the phenomenon of "violent extremism" is broader than terrorism. This is also reflected in the Action Plan for the Prevention of Violent Extremism, in which the Secretary-General notes that "violent extremism encompasses a broader category than terrorism" as it includes forms of ideologically motivated violence that cannot be considered acts of terrorism [7].

When investigating the causes of violent extremism, the terminology used must be carefully considered to avoid being misled by incorrect and/or unquestioned important assumptions. As a result, several organizations, including the European Police Office (Europol), have updated their definitions of terminology and concepts, such as replacing the term "radicalization" with "social inclination toward violent extremism." At the governmental and intergovernmental levels, there are numerous approaches to defining violent extremism; some of them are presented below. "Violent extremism is the beliefs and actions of people who support the use of violence or use it to achieve ideological, religious or political goals including terrorism and other forms of politically motivated and communal violence" [8].

"Violent extremism" occurs when a crime is committed "mainly motivated by extreme political, religious or ideological views". Some definitions explicitly state that radical views are by no means a problem in and of themselves, but turn into a threat to national security once they become violent. The research on violent extremism is far less developed than that on criminal violence in general. The majority of what we know comes from case studies of individuals or radical groups. Nonetheless, the existing evidence suggests that the risk factors for general criminal violence and violent extremism are quite distinct. Attitudes justifying violence, dehumanization of selected targets, and rejection of peaceful, democratic means of resolving injustices and historical grievances are all key predictors of involvement in violent extremism. Individuals who have already taken steps toward violent activities (e.g., non-state funded military training) and those who are engaged in social networks that encourage violent extremism are more likely to become violent extremists [9]. The FBI defines violent extremism as "encouraging, condoning, justifying, or supporting the commission of a violent act in order to achieve political, ideological, religious, social, or economic goals," while USAID defines violent extremist activity as "advocacy, participation, training, or other a form of support for ideologically motivated or justified violence to further social, economic or political goals." Advocating, engaging in, planning, or otherwise supporting ideologically motivated or justified violence to further social, economic, and political objectives is referred to as violent extremism [10].

Violent extremism is the activities of individuals or groups who wish to use violence in order to achieve political, ideological or religious goals [11]. A violent extremist is a person who has "repeatedly exhibited behavior that not only allows the use of violence, but also supports or uses ideologically motivated violence to advance any goals" [12]. Extremism is defined as opposition to fundamental values (statement and action), including the values of democracy, the rule of law, individual liberty and mutual respect and tolerance for different religions and beliefs, as well as calls for the assassination of the armed forces of the United Kingdom at home and abroad [13].

While acknowledging the absence of an internationally agreed definition, UNESCO, in *Prevention of Violent Extremism Through Education: A Guide for Decision Makers*, opines that the most common understanding of the term that has been used in this guide is that which "refers to beliefs and the actions of people who support the use of violence to achieve ideological, religious or political goals." This may include "terrorism and other forms of politically motivated violence" [14].

In conclusion, terrorism and extremism issues have become one of the most widely discussed issues in the globe today. Terrorist and other extremist activity prevention entails the state and its authorized bodies developing and implementing a complex system of political, socioeconomic, informational, educational, organizational, operational-search, legal, special, and other measures aimed at preventing, detecting, and suppressing terrorist activities, as well as establishing and eliminating the causes and conditions that contribute to them. The war against international terrorism and religious extremism has firmly entrenched itself in official and popular discourse, with acts of extremism being regarded by authorities as terrorist acts threatening national security.

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UDC 327

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