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The relation of youth of the Southern federal district to terrorism and extremism

In the article it is carried out the analysis of the phenomena of terrorism and extremism in the Southern federal district; there are offered the results of research after "The relation to extremism and terrorism" questionnaire in the form of incomplete sentences spent among participants of the antiterrorist festival of student's, scientific and creative youth "Peace to the Caucasus".

Key words: *extremism, terrorism, youth representation of these phenomena, representations of the reasons and ways of struggle against extremism and terrorism.*

Now the modern Russian society endures transformation of system of the values, caused by modernization of public life. Globalization processes in the economic, political, cultural spheres, involving the population of the different countries in migratory streams of different character and level lead to complication of structural communications of concrete societies and all community as a whole. The factors set forth above in certain degree stimulate intensity in the international relations, accompanied by inter-ethnic conflicts; there start to appear various oppositional groups achieving desirable result through extremism and terrorism. Especially it is actual for our multinational and multiconfessional North Caucasus.

The Southern federal district is not only the most multinational region of our country, but also differs by a difficult confessional picture. Here it is registered more than 3300 religious organizations. The confessional space of region can be divided into four basic parts conditionally: 40 % – the religious organizations of Russian Orthodox Church (Russian Orthodox Church); 30 % – the religious organizations of Moslems; 27 % – the Protestant organizations and 3 % – Buddhists and Israelites. The Islamic organizations prevail in 5 subjects of the SFD (Dagestan, Ingushetia, the KCR, the KBR and the Chechen Republic). In the south of Russia there operate 11 Spiritual managements of Moslems (SMM) the majority of which enter into the Coordination center of Moslems of the North Caucasus (CCMNC). The largest regional Spiritual management of Moslems is registered in Dagestan where 1756 mosques operate. The SMM of the Chechen Republic unites about 300 mosques, Ingushetia – 85, the North Ossetia – 19, Kabardino-Balkaria – 130, Karachai-Circassia and the Stavropol region – 113, Adigea and the Krasnodar region – 28, the Rostov region – 17, Kalmykia – 2. In the region considerable development has got Islamic education. In the south of Russia there officially operate 30 Islamic high schools, from which 19 in Dagestan, 8 in the Chechen Republic and by one in Kabardino-Balkaria, Karachai-Circassia and the Astrakhan region. At the same time more than 2 500 young men from subjects of the SFD are trained in foreign Islamic educational institutions. One more specificity of a religious situation in the region is considerable quantity of Moslems going



on pilgrimage – umra and hajji. Thus, if in 2006 there have made pilgrimage from the Russian Federation in KSA more than 15,5 thousand people more than 14,5 thousand persons from them were from subjects of the South of Russia. To the North Caucasus the religious-political extremism and terrorism actively starts to penetrate about twenty years ago, first of all on territory of Dagestan and the Chechen Republic. One of important factors of geopolitical character of distribution of Islamic radicalism in the North Caucasus is versatile support of their activity from the outside the numerous international radical Islamic centers, the foreign cultural-educational and charitable organizations. Thus, from the end of the 80 – till 1999 In the North Caucasus there operate branches of the international charitable, educational, cultural organizations. For the same years activity of such Islamic organizations, as the International Islamic organization “Rescue” (IIOR), “Benevolence International Foundation” was stirred up (BIF, the headquarters is located in Chicago, the USA), “Dzhamaat Ikhia Al-Touras Al-Islami” (headquarters in Kuwait), “Lashkar Taiba” (headquarters in Pakistan), “Al-Hairia”, “Al-Haramein” (“Al-Haramein Foundation” (the educational center in the USA), “Qatar” (a staff apartment in Qatar), “Ikraa” (headquarters in Jidda (KSA), “Ibragim ben Ibragim” (headquarters in Jidda (KSA), etc., financed and directed by Saudi Arabia, Pakistan, Kuwait. For them creations in the North Caucasian region of the Islamic state, for an establishment of close connections of the North Caucasus, Dagestan with such Muslim countries, as Saudi Arabia, Turkey, Iran, Jordan, Pakistan are characteristic almost open propagation of pan-Islamic ideas of association of all Moslems of the region for replacement of Russia from the North Caucasus. Under the decision of the North Caucasian courts in 1999–2000 all of them have been closed for active support including financing of Islamic radical groupings and the organizations in Dagestan. Islamic radical structures in the Southern federal district are closely connected with the radical Islamic organizations abroad behind which geopolitical interests, as states of the Islamic world, and of some western powers are looked through. Special services and the non-governmental organizations of these countries aspire to provide favorable conditions for rendering of influence favourable by it on development of a political, economic and religious situation in region as a whole. They consider Dagestan as base for the statement of the spiritual and political influence in the North Caucasus and other Muslim regions of Russia. Introduced in our country from the end of the 80th of XX century with powerful financial and organizational support from abroad the ideology of religious-political extremism became aggressive ideology. The religious-political extremism and terrorism in the south of Russia is presented basically in the form of a vahhabism. Historically the vahhabism represents fundamentalist religious movement in Sunnite Islam, become by an ideological pillar of the future Saudi state. Complexity and ambiguity of the phenomenon of Islamic radicalism in the world including in Russia and in the North Caucasus has led to that at official level, in language of representatives of science, mass media, experts and, at last, official clergy widely began to use numerous definitions, such as “Wahhabites”, “followers of a vahhabism”, “salaphites”,



“fundamentalists”, “muvahhidun”, “dgamaists”, “Islamic extremists” and many other things. Some researchers (director of Institute of religion and the right, professor of the Moscow State University, A. Ignatenko) consider that more exact and scientific definition of this phenomenon – “vahhabism”. The term “al-vahhabia” (“vahhabism”) has strongly affirmed as the Muslim world. As shows the analysis of activity of supporters of religious-political extremism on the post-Soviet territory, they aspire by demagoguery, the organization of disorders, certificates of civil disobedience to destabilize and destroy existing public structures for achievement of the purposes. Thus they widely use power methods – acts of terrorism, guerrilla war etc.; basically deny negotiations, agreements, the compromises based on reciprocal concessions. We live in the difficult and constantly changing world in which the problem of national, ethnic, social and political extremism is stated especially sharply. We hear every day about new and new cases of xenophobia and the nationalism which main participant is youth as a layer, most sharply and sensitively reacting to all changes of society. In the XXI century extremism and terrorism as its extreme form, have turned to one of the most difficult social problems, becoming a part of a policy and the tool of carrying out of foreign policy activity for achievement of the geopolitical purposes of separate powers, forces and movements on the world scene.

In the article we adhere to following definitions. The extremism is an adherence of separate persons, groups, the organizations, etc. to extreme views, positions and measures in public work. The extremism extends on sphere of public consciousness, public psychology, morals, ideology, and on relations between social groups (social extremism), ethnoses (ethnic or national extremism), public associations, political parties, the states (political extremism), faiths (religious extremism).

Political practice of extremism finds expression in various forms of extremist activity, beginning from the displays which are not leaving for the constitutional frameworks, and finishing such sharp and socially dangerous forms as mutiny, insurgent activity, terrorism.

Terrorism is the difficult sociopolitical and criminal phenomenon caused by internal and external contradictions of social development of the various countries. It represents multiplane threat for the vital interests of the person, society and the state, one of the most dangerous versions of political extremism in global and regional scales.

On the sociopolitical essence the terrorism represents regular, socially or politically motivated, ideologically well-founded application of violence, or threats of that application by means of which through intimidation of physical persons administration of their behavior in a direction favourable to terrorists is exercised and are reached the aims pursued by terrorists.

Terrorism includes some the interconnected elements: ideology of terrorism (the theory, the concept, ideological and political platforms); terrorist structures (the international and national terrorist organizations, extremist – the right and left, nationalist, religious and other public organizations, organized crime structures, etc.), and also terrorist practice itself (terrorist activity).



To struggle with this phenomena effectively, it is necessary to study, first of all, the extremism nature, to understand, why people go to extremist groupings. There is a considerable quantity of the literature devoted to research of a problem of extremism and terrorism, but it is even more necessary to investigate.

Our research spent among participants of antiterrorist festival of student's, scientific and creative youth "Peace to the Caucasus" (Rostov-on-Don, on September, 12-15th, 2010), has been directed on revealing of the reasons of extremism and terrorism, and also representations of participants about the ways it is possible and it is necessary to struggle with them.

95 persons have taken part in research, from them 90 % – youth (students and young scientists of the SFD of various confessional accessory). They filled "The relation to extremism and terrorism" questionnaire in the form of incomplete offers from which we will analyze answers about the reasons on which people enter extremist groupings, and also opinion of participants of festival on the what ways it is necessary to struggle with extremism and terrorism.

In result of the analysis we have obtained the following data.

1. The reasons on which people enter extremist groupings, it is possible to divide into three groups:

- the psychological reasons (personal qualities, mental frustration, suggestibility, painful perception of reality, misunderstanding, lack of self-realization, etc.) have marked 53,2 % of respondents;
- the social reasons (the low standard of living, weak economic development of the countries, unemployment, absence of antipropagation of terrorism and extremism, etc.) have marked 24,7 %;
- the religious reasons (different religious values, religion on compulsion, absence of the present belief, etc.) have marked 22,1 %.

2. Offered ways of struggle against extremism and terrorism also can be divided into three groups:

- 1) radical measures of struggle against extremism and terrorism (to enter a public execution, to exterminate all terrorists, to destroy settlements, etc.) – 26,2% of respondents;
- 2) social measures of struggle against extremism and terrorism (to improve an economic aspect of life, to spend various antiacts of terrorism, etc.) – 32,3%;
- 3) psychological-pedagogical measures (to give educational talks, since younger school age to develop in people patience to each other to be tolerant to each other to bring up spirit of association, patriotism, etc.) – 41.5% of respondents.

Thus, in result of the analysis of the conducted research it is possible to draw a conclusion that it is necessary not only to struggle with extremist activity, but, first of all, to carry out prophylaxis in the form of realization of complex system of the political, social-economic, information, educational, etc. measures directed on establishment and elimination of the reasons and conditions of extremism.



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