

THE ESSENCE OF THE PHENOMENA OF EXTREMISM AND TERRORISM IN THE CONTEXT OF GLOBALIZATION AND ITS THREAT TO THE STABILITY OF THE INTERNATIONAL COMMUNITY

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Abstract: This article presents an analysis of the concepts, nature, manifestations and rates of extremism and terrorism. Numerous terrorist organizations that threaten social stability, the history of their formation and the task of the education system in their struggle are also considered.

Key words: Extremism, terrorism, terrorist movement, fundamentalism, separatism, globalization, global problem, fanaticism, bigotry, freedom of conscience, freedom of belief.

Introduction

Even by the new millennium, the burden of a number of global problems has not left humanity: prevention of nuclear war, rational use of atomic energy, environmental problems, infectious diseases, etc. Of course, among these problems, the phenomena of extremism and terrorism deserve special attention. Humanity has appeared, and these events have brought various tragic calamities to human society. Especially as the socio-political development has reached a new level, the scale of terrorist activities and the methods and means of their implementation are expanding. The President of the Republic of Uzbekistan, Sh. Mirziyoyev, in his speech at the 72nd session of the UN General Assembly, drawing the attention of the international community to this issue, noted: shows that the method of dealing with it does not justify itself.

In this regard, in most cases, it is limited to fighting against the consequences of threats, rather than the main reasons that cause them. I believe that the roots of international terrorism and extremism are, among other factors, ignorance and intolerance. In this regard, it is the most important task to form and educate the consciousness of people, first of all, young people on the basis of enlightenment. Of course, these instructions set important tasks for socio-philosophical sciences, education and propaganda system.

Literature review.

World philosopher, historian, theologians V. Zhirinov, Ye. A. Stepanov, Ferro Mark, G. Grachev, Ye. Fastova, I. Zasursky, O. A. Budnisky, R. Falk, M. Gogueva, N. Gilmutdinova, O. Karpova, Features of geopolitics, geostrategy, information, ideological and psychological struggles, religious-ideological threats to the population, youth, nature, origin, activity of religious extremism and terrorism, social aspects of the fight against religious extremism and terrorism by M. Irdanov, A. Gusher and others. -a number of studies focused on political, spiritual-educational, philosophical aspects were carried out. In the years of independence, Uzbek historian, sociologist, philosopher, political scientist A. Begmatov, with the issues of preventing religious extremism and international terrorism, forming ideological immunity to various threats, educating young people in the spirit of national-spiritual heritage, in the spirit of the national ideal, A. Zakurlaev, A.

Yunusov, Sh. Goyibnazarov, S. Otamurotov, B. Ochilova, Pakhruddinov P. G. Tulenova, M. Lafasov, M. Khadjieva, M. Yuldashev, N. Safarova, R. Toshkuvatova, S. Tuychieva, Q. Kuronboev, Q. Nazarov and others conducted research.

Research Methodology.

When humanity wants to predict its future, it usually looks at its history. Today's humanity, no matter how high it is in terms of development, no matter how many complex problems it faces, it has experienced similar situations in its many thousand years of history in a different way. Therefore, how these events, recorded in the gilded pages of history, were carried out, and what measures and measures were developed, serve as a unique school of life. For this reason, the famous English statesman U.Churchill advised his young student to study history in depth, as it contains all the secrets of the past. History teaches not to repeat mistakes, to correctly evaluate the situation, to develop correct measures. Therefore, a deep study of the golden pages of history is a deep look at the lock of the gate of the great future while keeping the spine upright.

It is difficult to find a document, a law or a scientific-philosophical work that specifically defines the terms terrorism and extremism in any legal normative document and reflects that they are realities in different contexts. In the Criminal Code of the Republic of Uzbekistan, the term terrorism is mentioned nine times, in one of them the definition of the term is given, and in the rest it is mentioned as a punishment. The phenomenon of extremism as a definition and concept has not been clarified. Extremism, religious extremism, separatism and bigotry are mentioned in the code in three places as a type of crime that encourages extermination or forcibly evicting citizens or is aimed at causing panic among the population. In the Law of the Republic of Uzbekistan "On Combating Terrorism", the term terrorism is mentioned 161 times, and the term terrorism, terrorist, terrorist act, terrorist group, terrorist activity, international terrorism are reflected in it. But the term extremism is not used at all in this Law. The Law of the Republic of Uzbekistan "On Freedom of Conscience and Religious Organizations" does not define terrorism and extremism as separate concepts. We can see such a picture not only in the legal normative documents of Uzbekistan, but also in international legal norms. The Shanghai Convention on Combating Terrorism, Separatism and Extremism also does not clarify the terms terrorism and extremism. Article 1 of the Convention considers terrorism as a type of crime aimed at a person, and extremism as an act of violence aimed at the social and political system. But first of all, it should be noted that the interpretation of these terms given in this convention does not harm the interpretations given in any international documents or reflected in the legislation of a specific country. Therefore, it is important to analyze, study, and make recommendations about the essence, proportions, and characteristics of the terms terrorism and extremism.

If we look at the researches and scientific conclusions of researchers who have focused their attention on this issue, it will be possible to classify their views based on different approaches. Researcher Sh. Goyibnazarov said that although terrorism has been given about 200 definitions, none of them have been universally recognized. Arguments and debates in this regard are still ongoing. Although most people can give a unique answer to the question of what terrorism is, they only have a general, abstract understanding of this phenomenon. This, in turn, is determined by

the increasing complexity of human life, the development of new spheres of activity, and the strengthening of mutual cooperation between countries and peoples. After all, terrorism is also happening in these areas, and it is "enjoying" the fruits of such cooperation and achievements. The dynamic character of these processes makes it difficult to define the term terrorism.

As a proof of this expressed opinion, let's look at some definitions given to terrorism: "Terrorism is justified violence carried out for a political purpose" (B. Croze, Great Britain); "Terrorism - political, ideological or social - to regularly intimidate governments and population circles in order to achieve revolutionary goals and aspirations" (G. Deniker, Switzerland); terrorism is "Threatening or using violence to achieve political goals by means of intimidation, coercion or intimidation" (I. Alexander, USA). Researcher R. Falk gives two different definitions of terrorism: "Any form of political violence, regardless of who uses it - a revolutionary group or the government - that does not have a corresponding moral and legal reason." is a type"; "Political extremism that uses violence against innocent or indiscriminate individuals." Terrorism is a policy that consistently employs the use of force based on terror.

Article 155 of the Criminal Code of the Republic of Uzbekistan defines terrorism as follows: "Terrorism - with the aim of complicating international relations, violating the sovereignty and territorial integrity of the state, undermining its security, provoking war and armed conflicts, destabilizing the socio-political situation, and intimidating the population." coercion, use of force, other actions that endanger the person or property, or threats to force a state body, international organization, their officials, natural or legal person to perform or refrain from performing any activity" . The encyclopedic dictionary of philosophy gives the following definition of this phenomenon: "Terrorism, terrorism is the ideology of violence and ignorance; political action carried out by terror. Terrorism is a complex phenomenon that was formed several centuries ago and can be found geographically in all regions and countries. According to the second source, "Terrorism (from the Latin "terror" - fear, terror) is a method of violence based on the idea of using force and physically destroying people for certain evil goals. "Trying to impose one's judgment through intimidation and terror is characteristic of terrorism." In his research, B. Tadzhikhanov defines terrorism as follows: "Terrorism is the entanglement of international relations, violation of sovereignty and territorial integrity, threat to the security of states, war and armed conflict, destabilization of the social and political situation, an action that is publicly committed in the form of an act or intimidation to force individuals or legal entities to carry out or refrain from carrying out some activity for the purpose of intimidation or revenge, which poses a threat to a person or property.

All these analyzes have their own reasonable, logical and, in turn, their own shortcomings. First of all, it should be noted that in most of these analyzes the terrorist act was considered as a phenomenon of political processes. It is not correct to agree with such opinions, as it is possible to observe the current economic, financial, cybernetic and other forms of terrorism. The second aspect is that many studies look at terror as a means of revolution or from the point of view of classism. Even in some studies, there are cases of bringing the origin of terror back to the time of the Great French Revolution.

When observing a number of studies analyzing the nature and actions of terrorism, it can be seen that there are two aspects that prevent giving the most universal definition to the term terrorism. For this reason, in the analysis of this term, it is not possible to see the universally recognized interpretation, to put an end to the issue related to the definition of the term. These aspects, which cause specific difficulties in clarifying the issue, are as follows:

First of all, the fact that the spheres of society's life are dynamic in nature is determined by its constant rapid growth, development from simplicity to complexity. This complexity and development in the life of society is equally related to all its spheres, all its components, and if necessary, to all events in it.

The second is determined by the dynamic nature of the spheres of social life, as well as the deepening of the interaction between these spheres. At the same time, a sharp rise in one area deeply affects other areas of society, while a deep crisis in one area has a sharp impact on other areas. Also, whether it is a working mechanism, a method or a tool, its effectiveness leads to its widespread use in a number of other fields. This, in turn, applies to the term terrorism.

Therefore, the complexity of the issue is explained by who uses terror and for what purpose. In the fight against the external enemy, the defenders of the homeland used the terrorist method of influence in most cases through volunteer service and partisan action in order to destroy the enemy's military infrastructure, economic infrastructure, and transport infrastructure. The participants of the national liberation movement certainly made extensive use of terrorism in a series of battles to win the independence of their homeland. In such a situation, terror serves as the main means of achieving the highest goal of a certain nation. If we look at the current processes in the Middle East, all the warring parties (Syrian government troops, Syrian "Freedom Army", Iraqi army, Iraqi Kurdistan, ISIS) accuse each other of terrorism. It is clear that when interpreting this term, it is necessary to remember that there are also subjective aspects.

Therefore, it is appropriate to put forward the following proposals: firstly, it is necessary to look at the life of society, political processes in it as a social organism, it is in constant development. In other words, it is impossible to give a complete definition of the term terrorism, it takes time to develop it creatively. Secondly, an approach from the point of view of subjectivity is required when assessing the phenomenon under analysis. In other words, each ethnic group, religious community, existing socio-political system, state should look at it from the point of view of its subjective interests. If we pay attention to the definition of terrorism in the law of the Republic of Uzbekistan "On the fight against terrorism", these aspects are clearly visible: "... terrorism - political, religious, ideological and in order to achieve other goals, which endangers the life and health of a person, causes the risk of destruction (damage) of property and other material objects, and harms the state, international organization, individual or legal entity in any way aimed at forcing to commit or refrain from committing actions, complicating international relations, violating the sovereignty and territorial integrity of the state, undermining its security, inciting armed conflicts, intimidating the population, destabilizing the socio-political situation, O' Violence, intimidation with the use of violence or other criminal acts for which liability is provided for in the Criminal Code of the Republic of Uzbekistan . Therefore, this definition can be

considered as a perfect interpretation compared to others based on the above suggestions and factors. Based on the analysis, it would be appropriate to highlight the following when talking about the main characteristics of terrorism:

1. As a result of terrorist actions, only the social and political interests of a specific person or group can be satisfied.
2. Terrorist actions are tools such as coercion, use of force, and intimidation in the realization of the intended goals.
3. Intimidation, violence, and the use of force usually lead to the destruction of the moral and ethical values of the society, which have been practiced in the society for a long time.
4. Usually, the target of terrorist acts is double objects: directly and indirectly, or an object targeted as a pretext and an object targeted as a target. Usually, terrorists take material objects, schools, kindergartens, aircrafts, and people as hostages as a means of realizing their ultimate goals and begin to state their conditions. In fact, these objects are not related to the original goals of the terrorists. The real object of their dream is the existing socio-political system, power, territorial integrity of the country, etc.
5. Terrorist actions in the society lead to the destruction of the foundations of statehood and the loss of trust of the population in the reformer of the state.
6. Undermining the activity of state institutions, public and political organizations, in turn, leads to the establishment of structures in society that contradict the constitutional system.
7. It should not be forgotten that terrorists, who have gained strength in a certain area, are not satisfied with this, they go to the international arena and start threatening the entire humanity.

Now let's consider the conclusions regarding the analysis of the phenomenon of extremism in political, socio-philosophical, and legal literature. Extremism (from lat. *extremus* — extreme, sharp) is a concept that reflects a supporter of extreme, extreme methods in the implementation of one's actions. Under the concept of extremist, a certain person, group, organization, movement can be understood. Radical extremists always refuse to recognize negotiations, agreements, contracts. In general, "extremism" refers to the activities of those who completely deny existing and generally accepted views, doctrines and value systems, and advocates of changing the system of values in society by oppression and violence. Based on socio-humanitarian studies, extremism can be interpreted as a theory and practice that advocates extreme measures and opinions in solving socio-political problems. Extremism in the religious sphere is also based on such ideas and principles. This direction of extremism appeared on a much larger scale at the end of the 20th century. An example of this is the terrible events in Afghanistan, Tajikistan, Chechnya, and Kosovo. Extremism in the religious sphere is a radical reactionary activity of extreme fanatical groups in this direction, which even harms religion. Its main goal is to seize power by disguising religion, to restore the "purity" of the first level of religious demands, and to establish a political system compatible with religious demands. For this purpose, he conducts religious propaganda and propaganda in various aspects of the society and tries to occupy the state by force of arms and violence. According to the latest estimates, there are about 10,000 extremist sites on the Internet

and 100 opposition websites that fight against them. Extremist sites pay special attention to the dissemination of information about coups and wars.

It is difficult to find a precise scientific or legal definition given to the term "extremism" in a number of countries at different times. Like the term "terrorism", we do not see a single interpretation of the term "extremism". English researcher Peter T. Coleman and Andrea Bartoli in their book "Addressing Extremism" define extremism as follows: "Extremism is an apparently complex phenomenon, and in many cases it is difficult to see its complexity." will pass. Sometimes it is seen as an activity, sometimes as an emotion, sometimes as a strategy, sometimes as an attitude."

According to the interpretation of V. D. Trofimov-Trofimov, coordinator of the International Movement for the Protection of People's Rights, extremism is not only a political process, but a concept that encompasses all aspects of social life: "Extremism is a social action aimed at achieving desired results. - is an ideology that promotes the wide use of extremes of behavior and drastic measures.

The Resolution of the Parliamentary Assembly of the Council of Europe adopted in 2003 defines it as follows: "Ultranationalism is a form of political activity based on the practice and ideology of anti-Semitism and xenophobia, which rejects parliamentary democracy." The Shanghai Convention on Combating Terrorism, Separatism and Extremism, signed on June 15, 2001, defines it as follows: "Extremism is an attempt to forcefully change the constitutional system of a country, which is recognized as a crime in the national legislation of the parties.", occupying by force, trying to derail social stability, striving to create illegal armed groups" . The Russian legislation on the fight against extremist activities defines the following: attempts to derail the territorial integrity of Russia, its constitutional system; openly supporting terrorism, any terrorist act; attempts to cause conflicts on national, racial or religious grounds and the like are meant. A similar interpretation can be found in the legislation of Belarus and the USA. Now let's talk about the legislation of Uzbekistan. In many studies, extremism is considered a terrorist sign - a means of action. The Law of the Republic of Uzbekistan "On Combating Terrorism" defines terrorism, but extremism is not specified as a separate social evil. Although it is not mentioned as a legal term in the Criminal Code of the Republic of Uzbekistan, punishment is defined as a criminal act in three clauses of Article 244.

Conclusion

On the basis of the above analysis, the concept of extremism and terrorism, reflecting all the characteristics of terrorism, can be put forward their unique differences:

Firstly, extremism is a socio-political movement, which is carried out by certain forces and groups on the basis of programs and ideologies aimed at certain goals.

Secondly, while extremism is considered one of the methods and means of carrying out terrorist actions, it has different aspects. It does not cover all the characteristics of terrorism. It is considered free of individual action, individual psychology.

Thirdly, extremism acquires a social character. There are no individual goals and interests in it. But we must not forget that any terrorist act cannot acquire a social character. That is, terrorist acts can be carried out individually.

Fourthly, extremist groups are a socialized wing of terrorism and are implemented on the basis of programs designed for certain goals.

Fifth, taking into account these features from the research on this topic will help to get rid of various misunderstandings.

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