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## TERRORISM AND TERRORISM IN THE CONTEXT OF A SYSTEMIC AND HISTORICAL APPROACH

**Abstract:** In the article, the authors considered the specific terrorism, which is complicated by the resilience of its reproduction. So it was, when the terrorist fight was represented only by terror, it is also observed now. Terrorism is reborn in terrorism, and the world community in the forefront, on the one hand, activates counter-terrorist activities, on the other hand, - reproduces the object of its struggle. The scientific and philosophical problems of increasing the effectiveness of policies aimed at eradicating all forms of terrorist struggle are considered.

**Key words:** politics, terrorist struggle, terror, terrorism, reproduction, systematic approach.

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### Introduction

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The subject of special interest in the scientific and philosophical knowledge of terror, apparently,

was made after the Great French Bourgeois Revolution of 1790-1793, in which he was destined to become part of his struggle. That the "revolutionary terror" of the Jacobins and Girondists in their own right was not an actual terror, but the manifestation of

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one of the two signs that define its qualitative identity, went to the second plan. Robespierre political scientists, historians, lawyers believed in the word.

Robespierre's lawyer was neither a scholar nor a philosopher, he thought, spoke and wrote, as he demanded a practical participation in the revolutionary movement. Robespierre's definitions had a situational prediction and did not claim the status of a scientific association or philosophical systemic reflection. The French politician thought so and for him it was decisive. Therefore, the scholars in their research were formed in a general line with Robespierre, not taking into account the necessary epistemological and methodological procedures - the question, which is relevant and in the first quarter of the XXI century. Robespierre unknowingly directed a scientific analysis of terror in the detour, giving recognition of the signs of a detective story.

The scientific understanding has been complicated by the consequences of two conditions - the development of terrorism in terrorism and the multi-social nature of the political essence of the terrorist struggle.

Terrorist struggle is a combination of practical actions directed against the state and its policies with the aim of transforming the established socio-cultural architecture, and therefore counter-terrorist activity is also important. But the arguments for the effectiveness of the fight with terrorists are not developed in the most practical part of it, they are not subject to scientific and philosophical support. The basis of the success of the counter-Christian struggle is laid by science and philosophy. And "here" should not be so divided into scientific and philosophical studies, to emphasize the importance of their interaction.

The specifics of scientific cognition should not be understood as contradicting the general theories of cognition of the world - philosophical studies of cognitive activity, and as the concretization of universal achievements of epistemological concepts, applications and applications. The peculiarities of cognition in science are indisputable, it is important not to absolutize them. In science and philosophy, a common object of knowledge and a single goal of knowledge, they strive to understand that in the world that its nature is hopefully hidden behind external manifestations. Mirror reflection also seems simple and clear, but it was worth doubting in this outward simplicity and was born optics like a weight in a difficult section of physics. To I. Newton and the light just looked: what in him? And in its simplicity it was called "white". Unusual about the origin of Belize.

### The main part

In the nature of light, sufficiently well studied in science and widely used in practice, it is possible to show the inevitability of combinations in the promotion of the subject of knowledge - the

acquisition of the original knowledge. He did not want to immerse himself in the epistemological and methodological past, in the experience of scientific separatism, when there were many attempts to oppose the primacy of scientific knowledge. Philosophers acted against philosophy and did not manage to understand philosophical knowledge, and ultimately determined the quality of philosophical knowledge by impossibility to verify its authenticity with scientific procedures. Experience as an instrument of cognition has taken on an empirical form, which in itself was a testimony to the philosophical nearness.

Methodologically, scientific and philosophical cognition really look different. The first is focused on the quality of "private" and formally able to move to the side of "general" issues. Second, on the contrary, strives to look in general as the material for the construction of universal architecture of the world. The problem of relations of individual (single) and general relations has a history of decisions for several thousand years. It was persistently practiced in the Middle Ages of scholasticism, but it was not agreed that it looked natural, that the process of deception of "nominalists" and "realists" began. In the light of formal logic, they divided the reality of the existence of "private" and "general", absolutizing them in opposition.

G. Hegel was able to show the methodological flaw of the previous interpretation of "private" and "general", representing them as concepts that reflect a single nature of existence, dividing only by the way of manifestation of reality and conditioned by the appearance of an impersonation. There is an important postulate of the theory of knowledge about the interaction of general and individual, philosophical and scientific approaches. The object of general knowledge is the nature of movement, and the subjects differ, making the need for interaction.

Without combining the understanding of philosophical understanding of the process with scientific success will always be limited, especially in those cases, when the speech goes on the definition of basic concepts. The philosophical approach helps to overcome empiricism of scientific reasoning and to include scientific interpretation in the structure of the systematic approach to the object of cognition. All system-forming scientific concepts must undergo philosophical examination.

Commenting on the fruitful ideas of G. Hegel, VI Lenin wrote under the sign NB: "The usual representation captures the difference and contradiction, but not the transition from one to the other, and this is the most important... expresses the concept of things and their attitudes. The thinking mind (mind) sharpens the muted distinction of distinction, simple diversity of representations, before the essential distinction, to the opposite. Only raised at the top of the contradiction, diversity becomes mobile (regsam) and live in relation to one to another,

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- acquire that negativity, which is the internal pulsation of self-movement and life. 128].

If in the methodological aspect the scientific and philosophical cognition look as contradictory, then in the epistemological context they belong to the general series. Cognition in science and philosophy exists in a specific form of concepts. Among the main reasons for cognitive defects of scientific cognition in the first place there is a lack of understanding of thinking. Instead of concepts, general representations are used, with which the polymerism of interpretation of the content of key forms of knowledge is used.

There are hundreds of definitions of terror and terrorism in terrology - this is not a definition of concepts. We have reviewed the main array of publications of terrorists and none of them have found a logical beginning in the definition of science - the analysis of forms of knowledge. Declares the fact of the existence of a certain set of concepts without justification and separation of the original signs of the concept. The concept is a form of knowledge that reflects the essence of the phenomenon, so the dependence on its definition, summing up the basic concepts of the concept, is the quality of knowledge about the object and its subject specification.

Consciousness of terrorists in the best case depends on the formal-logical characteristics of the concept. Подобное знание Г. Hegel called the corresponding rational logic: "In the rational logic the concept is considered usually only as a simple form of thinking and, more precisely, as a general representation" [1, p.341]. Г. Hegel did not identify the concept with the general representation. With a general representation he compared the specifics of the concept present in Aristotelian logic. It is in this concept is determined as nothing identical to itself

forever, "nothing dead, empty and abstract" [1, p. 341].

Reasonable interpretation of the concept, built into its identical reality, convenient as a support point of vision. Each concept has its place on the "shelf" forever, but it does not contain a lethal deficit, - it does not deny the occurrence of changes in the validity of the change, turning into a period of time in history. According to G. Hegel, the rational definitions of the concept of "the final definitions." Reasonable understanding as an instrument of discourse within the framework of strictly limited conditions, in essence, preparatory action to the real meaning of cognition, G. Hegel contradicted the concept formed by the logic of speculative (dialectical) thinking:

1. the moment of universality, as a free kinship with itself in its determination;
2. the moment of specificity, determination, in which the whole remains indistinguishable equally to itself;
3. The moment of unity as a reflection - in the very definition of universality and specificity, the negative unity with itself "[1, p. 345].

The concept differs from the general representation of universality. Systemic traces of its content must exclude the inexplicable in the essence of the definition, reflecting the nature of the object, and the high potential of development, concluded in it, the knowledge of the essence, which guarantees the expected passage. The negation of negation opens up the possibility of developing the content of the actual concept in opposition to reason. "The cognitive movement of the concept," clarified G. Hegel, - there is no more transition, no visibility in another, but there is development "[1, p. 343].

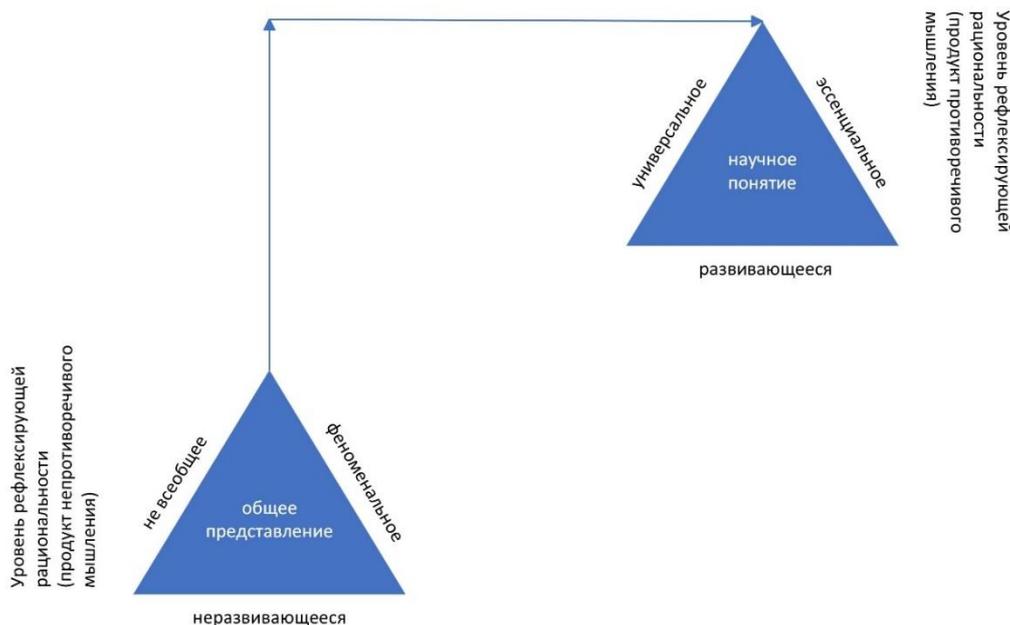


Fig. 1 Climbing of forms of scientific knowledge at the transition from the description of the object to the disclosure of its essence (from the general representation to the scientific concept).

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The concept as a higher form of knowledge, not only for its own development, but also for objectification. If to clear the Hegelian interpretation of the concept from the objective-idealistic superstructure, then the key idea is revealed, - only by achieving the conceptual form, the knowledge is made by an adequate creative nature ("natura naturans" and "natural nature").

Science does not purposefully develop the theory of cognition, it enriches it, so it is impossible to construct a holistic theory of cognition without its participation. Г. Hegel, in the most abstract form in the theory of negation, pointed out the meaning of ascension from the general to the particular, from the abstract to the concrete. Neither at the level of universality, nor as a moment of special development of the concept is not free from content. "Free equality with self-determination" is achieved in the presence of some content. Subsequently, the relevant question: where does it go? Universal is identical, explained by G. Hegel, exclusively in the sense that it contains in itself simultaneously special and single "[1, p. 348].

Subjectively formed concept is able to contain in itself a special and unique only as its content, imagined development. Together with the subject, it is reasonable to assume that for this concept already as a special form of knowledge, potentially matured to a similar ascent. In painting, canvas occupies an important place in the preparation, although it does not always belong directly to creativity. Holst should be ready to perform a creative action. Something similar, apparently, occurs in abstract thinking, because it received its own definition.

The form is formed in the process of thinking and in some way its state develops until it allows it to be able to immerse itself in the process, to reflect, to reproduce what is happening to the out-of-the-way out of it. The history of the subjective concept begins with the "content-setting" that limits cognitive activity. In the abstraction of the subjective concept there is not only the negation of its own movement, shown by G. Hegel, but the negation of what can not be the content of the concept at any level of ascension.

Consciousness is accustomed to the practice of understanding the content of knowledge as the assertion of the quality of the content of knowledge. The other side of the process of cognition is the negation in the formation of the concept of everything that does not correspond to this content, as a rule, only implies. In relation to the educated concept, such a proportion of positive and negative is more acceptable than what can be said about the process of genesis of the concept. At this stage, the scales are binding, so possible falsification. It seems that the history of Afghanistan in 2021, with the advent of the Taliban, is an application to the epistemological situation, embedded in terrorism, in which the search for specific definitions of terrorism, terrorism and production activities is clearly delayed.

Terrorists, striving for the originality of their definitions, violate the requirements of the logic of the formation of concepts. G. Hegel repeatedly testified that the subjective concept in the system of Aristotelian logic is like a general representation "When we talk about a concept, usually only an abstract universality appears before our mental eye, and usually therefore the concept is defined as a general representation... It is extremely important both for cognition and for practical behavior, so that we did not confuse the general with the truly universal, with universal "[1, p. 347].

For lawyers who are more interested in the rest of the rest, interesting and example, with the help of which G. Hegel reconstructed unity in the understanding of the truth of the general and specific, concretizing the truth of the universal. Ж.-Ж. Rousseau, in his Theories of Public Contract, emphasized the difference between "universal will" and "universal will." The state must rely on the principle of "universal will", which does not interfere with the "will of all". The definition of a concept cannot be one-sided, subordinated to any particular sign. Robespierre does not rest on his laurels, identifying terror with the practice of rape. Violence is a sign of determination, not just terror, but a multitude of common representations. What adds and points to the revolutionary direction of terror in Robespierre.

From the genius of G. Hegel's "road map" follows the concept of abstract from concrete to concrete and is practically cognitive. First of all, in the abstract beginning of the content of the concept, it is necessary to determine the fact that, loaded with specificity, you must withstand the whole path of ascension. In the end, it is necessary to have a filmed image, overshadowed by the acquired concrete. The concept, developing, remains identical with itself. This is achieved at the expense of the core of the concept. It is invariable. The second output has a direct relationship to the determination of the core content. У Г. Hegel's whole history of the concept of self-sufficiency. He is a follow-up objective idealist. In the context of dialectical materialism, supported by the history of modern natural science, the formation and development of the concept is conditioned by the interaction of rational thinking with the manifestations of objective reality. The concept is not primary, in its consciousness it reflects the essence of these phenomena.

Nature and what gives rise to it as its development - a practical component of social life, continue to experience "homo sapiens" in the stability of reproduction on the basis of transformations of life. The mind has developed its ability to recognize essential relationships. The specific form of knowledge became the concept. Consequently, the core of the concept is the essence of the highest order - the essence of essence. It is in him the knowledge of

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the resilience of phenomena to reproduction. Nature and social life are multifaceted and dynamic, so to find out for all these diversities of changing phenomena, the essence is generally more complex, and the "essence of essence" is even more difficult. Cognition, striving to reach the roots of the processes that take place, excludes impressions and urgency. In Russia there is a saying: "Hurry up, make fun of people."

The third conclusion: recognition of the universality of the concept - its kind of guarantee of its application to all volumes of phenomena, determined by the content of the concept. There can be no exceptions. If something turns out in parentheses, then there was an error in determining the content, or did not understand how it should be, that came out of the general wallpaper.

Output four: the development of the concept does not relate to the change of its nucleus. The nucleus is made up of system-forming properties, and the development is the perfection of that system, which sets out the signs of the nucleus.

The fifth conclusion: the concept is a product of production, in which the objectively changing reality with the knowledge of "homo sapiens". Consequently, all traces of cognition have either objective nature - the objects of cognition have not matured, not that it should have been determined, not considered universally, or have subdued the culture of thought.

Historism of the birth of the concept and all its subsequent development convinces that the simple history of the concept does not exist, it is pointless to look for an example of a simple concept. The concept of "simplicity" itself is ambiguous. In fact, the speech goes on different concepts. K. Popper, analyzing the concept of "simplicity", identified three different uses for it - in the aesthetic aspect, in practical and epistemological. On the question: why is the table so highly valued in public consciousness, not to mention already in professional science, K. Popper replied: When our goal is knowledge, simple statements should be valued higher than simple ones, because they communicate to us more, because they have more empirical content and because they are better verified".

Aspiration to the simplicity of expression is natural and can be useful in the production of new knowledge, or development, existing in a new continuation, but to use the simplification of the application should be done carefully, carefully and cautiously. Forgive, apparently, is allowed and the content of the concept, but only then, when such a procedure does not touch the core of content - "the essence of the essence." Analysis of the epistemological situation, complicated and persistent in the existence of terrorism, logically begins not with the systemic status of "terror" and "terrorism", and with the content of these concepts, fixed in the definitions. The criterion is the correlation of the definition of a real event. It is necessary to insert the

studied phenomena into the system of counteraction to a legitimate public order.

All conventional products of terrorist discussions are two signs, common "terror" and "terrorism": extreme to the insanity of cruelty of means and methods and the struggle against the historically complicated order, not the same. Moreover, less a priori terrorists do not simply distinguish between "terror" and "terrorism", they oppose them.

It is understood that in the order of the "terror" version, it is possible to exclude "terrorism", as well as "terrorism" from "terror". Both phenomena are more similar than they differ. Surprisingly another: all domestic authors once came to the dialectical methodology. In our situation, they did not exist as sources used - read F. Энгельса, К. Марк, VI Lenina or G. Hegel. As a methodological basis for the scientific understanding of Hegelian dialectics as a developed local variant of dialectics, the concept differs only from the interpretation of the triad. Terrorists should not be in a hurry to limit themselves to the division of "terror" and "terrorism", but to use the current recommendation of dialectical thinking.

Heraclitus has already taught: "Do not let two people into the same river." Using this thesis of Heraclitus. Aristotle explained: "Everything flows and never is the same" [3, p. 212]. At the same time, Aristotle was not the only thinker of Heraclitus, and in contrast to the dialectical understanding of the changes that took place in the world, he developed the logic of identity. Aristotle's statement does not exist in essence. She remains equal to herself. Terrorists chose Aristotle's version and simply opposed "terrorism" and "terror". Considering it is not purposeful to look at them historically. For theologians, among those who are and philosophers, it would be necessary to immerse oneself in the theory of cognition, its dialectical model. Then they would be able to fruitfully use the valuable ideas of Heraclitus, whose contemporaries called it "dark", and the philosopher did not protest,

Apparently in the Heraclitic image of the river flow was understood only G. Hegel. It is impossible to enter two rivers in this river, - shows no movement. The essence of the movement is that there is no way to do another and only another. Another must be another of this river. In the theory of development of the concept of G. Hegel concluded this idea of ancient Greek dialectics. Terrorism and terrorism differ as manifestations of the terrorist struggle, its stages. They were told the history of the movement, which was and will remain, in fact, what was born.

Out of the historical context, to define "terror" and "terrorism" will not work. Some fantasy here will not help. Terror and terrorism are phenomena of general history - two attempts to enter one and the same river of Heraclitus. The professional plot of terrorists at the sources of the rise of terrorists - the

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Czech struggle slows down the whole process. Ираб Ю. С. Gorbunov: The whole process of research has a single basis - the definition of the most concepts of "terror" and "terrorism", although all subsequent investigations are based on these concepts or operate on them. From the correct definition of them in many respects depends on the reliability of the conducted research, as well as the results obtained "[4, p. 31-40].

Ozadachiv colleague on terrology, Yu. C. Gorbunov tried to rectify the situation, but the promotion turned out to be traditional. Instead, in order to offer its innovative course, restoring history in cognition, it went through the path of modern social sciences, - described the group of historical realities, the pursuit of historical reality, 300 obras. Terror remained on the side.

Expression is a product of real history, concept is a product of cognition of this history, definition of concept is a product of reflection on products of cognition. "Reflexive definitions should be understood and have the meaning of each in itself, especially from the opposite definitions," - explained G. Hegel, precisely, but in the sense that their identity is set, that from every moment can be understood directly from others and together with others "[1, p. 347-349]. For dialectics G. Hegel's definition is a process that does not exist outside, it must be determined by the concept of self-movement. Instead of this Yu. C. Gorbunov approaches the technology of external description, which is suitable for the application of the definition only to the development of the definition. The classification of possibilities of approaches to the definition does not interfere with the definition of the case, but does not advance to the knowledge of the will. When studying the concept of "terrorism". - writes the cited author, - several approaches to its definition are used: biological, linguistic, sociological, political, international, criminal law "[4, p. 32]. We add to this list the humanitarian, culturological and instead of defining the concept we get a description of the phenomenon, expressed in private representations about it.

Terror and terrorism are multi-social phenomena. Socio-economic and socio-cultural nature of the terrorist struggle are concentrated in the political direction. For a specialized subject-specific research, a characteristic predominance of interest in the fact that creates a cash form of the phenomenon. Terrorists, as a rule, do not distinguish from the very beginning of the analysis of the actualization of the distinction between terror and terrorism. With great interest, they compare terrorism with extremism, military, guerrilla movements, sabotage, and terrorism. Referring to the concept of "terrorist fight" is unique and is still rarely used by the term itself, often using the complicated term "terrorist activity".

For example, we will go back to the circumstantial article by Yu. C. Gorbunova, Doctor of Law, Professor. The author, defining the meaning of

the differentiation of the concepts of "terrorism" and "terror" for the practical application of the theory, rightly emphasizes the need to take into account that for practical and effective counteraction to terrorism, a definition is required that would allow identifying terrorism as such, distinguishing it from complex phenomena, and declaring it criminally punished" [4, p. 32].

Recall that the author declared in the title of the article the relevance of the distinction between "terrorism" and "terror". Inexplicably, for some reason, defining a central problem, he forgot to specify a number of similar phenomena with terrorism - terrorism. It is possible that it happened by chance, but we will not forget that through chance it breaks the path of necessity. Turning to the history of terror, Yu. C. Gorbunov prefers a game of terms, which he uses more sympathetically, defining the object of terrorist activities, the term "political opponent". The history of terror began precisely in the context of the political struggle against the existing state, its structure, representatives and politicians. Terrorists have been fighting for domination and political restructuring in society.

The League of Nations in 1937, in the Convention on the Prevention of Terrorism and Punishment for It, defined terrorism as a criminal act directed against the state. The adoption of the Convention by the 24 signatories was insufficient, but to the terrorists, if they do not want to be dependent on ideological struggle, it is important not formally, but a real assessment of terrorism. The concept must reflect the essence of the action as it is. The problem of the political "essence of the essence" and the first derivative of its decision - the definition of the co-purchase of the subjects of the terrorist struggle, the most vulnerable place in the terrorist concepts of terrorism. In order to somehow reduce the degree of tension, the terrorists are shifting the investigation to the side of the technological component.

In the crisis epistemological situation Russian terrologists are interested not only in the object of cognition and the improvement of methodological approaches to it, but also in the description of individual receptions in cognition [4, p. 31-32]. To define the essence of the essence can be exclusively as a abstract content, which has a universal scale in space and time. Terror and terrorism are multi-social phenomena in their nature and political in their nature. Therefore, the accumulated empirical experience of research in their private cognitive practices - historical, legal, sociological, political, culturological, Czech, psychological, economic material can only be given. The same reasoning requires a philosophical scale. It is necessary, first of all, to transform the general representation in the concept. In the second,

Simply put, it is important to first define the concept of "terrorist fight". It includes all its forms - individual actions, organized terror, terrorism,

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international terrorism, terrorist attacks. From the historical experience of the development of the terrorist struggle to trace the transition from terrorism to terrorism, to differentiate them by nature, to give a definition of terror and terrorism, and in conclusion to describe the modern form of terrorism. In the combination of terror and terrorism are present in their essential unity, but inside it will have a qualitatively excellent status. To promote cognition, it is necessary to compare not conceptual author's concepts, but the concept that it objectively reproduces in consciousness. Just getting clarity in reflection has the meaning of inspecting differences in looks. The researcher is initially obliged to be extremely objective,

Comparison presupposes an objective link of reflection. It is in the form of acknowledgment of the actual signs of a terrorist fight with terrorists, but some of the acknowledged acknowledgments characterize the concept. In the concept of the contents of the system coexist and only in the system reveal the essence of the concept. System-forming symptoms are not even totally equal to the educated system of content. A one-sided look may be useful in a work order, but the high probability that he will lead the researcher into a dead end of knowledge. The usefulness of far is not always the prelude to the truth of knowledge.

In epistemology, regardless of all the existing contradictions, thanks to the historical discussions, a definite order was formed, embodied in the demands and restrictions. It is determined by reality, expressed in concepts, and the concept itself, that is, it is necessary first to determine the content of the concept, then to agree with its definition. Differentiate specific phenomena purposefully in the light of the task of knowledge on the basis of the formed concept.

In those cases, when there is a general professional recognition of the content of the concept of some phenomenon, the overcoming of differences is used in the convention. Analyzing the specifics of the adoption of conventional decisions. K. Popper believed: "For the conventionalist, the adoption of universal expressions is determined by the conventional principle of simplicity. Therefore, the conventionalist chooses the simplest scheme" [2, p. 145]. For visibility. Popper compared the choice of a conventionalist with a verdict of jury. Verdict "plays the role of a true statement of fact." However, it is obvious that from the fact of taking this statement by jury, it does not necessarily follow its truth. This circumstance is fixed in the legislation, which allows annulment or revision of the jury verdict "[2, p.146].

In contrast to the obligatory presence of juries, terrologists complicate the problem in absentia in the form of literary work. So it is easier to feel the right of their judgments. Expert next to none. Possibilities of jurors are also limited, they act strictly individually during the trial, which does not prevent them from

judging the case by limits. To have one's own opinion about it, as it follows to define the concept of "terror" and "terrorism", is unequivocally important, not forgetting that in the absence of objectively conditioned content of positions, your understanding of the existence of the object remains in its original form.

B. B. Sidorov leads the definition of terrorism from the "Explanatory Dictionary of the Russian language S. И. Ozhegova. and N. Yu. Swedish: "Terrorism is a policy and practice of terror" [5, p. 736]. And absolutely rightly asks: what is the need to form thinking about the rules of logic? It is obvious that the definition of terrorism through terrorism will inevitably lead to the definition of terrorism through terrorism. Those who act in such a way do not understand that the widespread and persistently reproduced socio-political phenomenon can not be its own, let alone contradictory, ideology. The reality of the history of terror testifies to the fact that the policy of terror was not impromptu.

P. A. Kropotkin is a well-known scholar and ideologue of one of the directions of anarchism. Western Europe knew him well as a great scientist and as a revolutionary, Prince P. A. Kropotkin was the forefather of Rurikovich, an active participant in the political movement of the Russian youth, from the end of the 1870s, and formed an organization of revolutionary terrorists. Memories of P. A. Kropotkin gives a clear understanding of the fact that terrorists have an ideological concept. Moreover, she was different inside herself, as a critical awareness of what it is necessary to be a struggle with the absolutism of the monarchical government for democratic changes, continued.

P. A. Kropotkin called and the period of formation of the ideology of terror - the interval between 1875 and 1878. Back in the early 1870s, P. clarified. A. Kropotkin said, "We have not discussed the necessity of a political struggle in our circle, but they have not come to any conclusion. The apathy and indifference of the rich classes was hopeless, and the frustration among the youth had not yet reached that tension, which was expressed six or three years after the fight of the terrorists under the leadership of the executive committee. Small - such a tragic irony of history - and the very youth, who Alexander II in blind fear and rage sent hundreds in the link and on convictions, protected him in 1871-1878. The most socialist programs of the circles interfered in the repetition of the new conquest of the tsar. The slogan at that time was: "Prepare for a broad socialist movement in Russia among peasants and workers... [6, p. 280].

"The domestic revolutionaries of the nineteenth century hoped that with their help in Russia there would be a place in the eighties of the eighteenth century in France. Preparation for terrorist activities in Russia until the end of 1870s. demonstrated only

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separate personalities. "Organized mugs persistently against this," - stressed P. A. Kropotkin.

The path of knowing the essence of one is through its reflection in the form of understanding. The concept can already be, or it needs to be formed, in our case, by the combined forces of scientific and philosophical research of the object - a terrorist fight. A simple example of the past, present and future of all healthy countries reveals to specialists "secret" road map to solve any significant problem. The whole family - the parents of the future child, relatives - are eagerly waiting for an important event, when he () should become another inhabitant of our planet. All satisfied, but satisfied in some way. There is a problem: who is born - a boy or a girl? Someone very much wanted to be a boy, like Peter the Great, was forced out of the heir's absence, to change the understanding of the biological status of the heir to the throne. For the first time in the history of Russia, a woman was brought to the throne of the Russian Empire.

The mismatch of priorities does not necessarily manifest itself externally, but it is very often a place to be. Nature is not a complete link of interests, as a rule, - the desire of Petra the Great - exclusively - at the level of knowledge of the origin. In order for everyone to agree, it is necessary to raise the reflection to the conceptual form. Understand who and what such a child? And to understand, not only in the abstract, distracted by the specificity of the life situation, but, on the contrary, precisely in the context of its image. Let us recall the Hegelian form of the development of the concept, - at first it is formed as a universal knowledge - "the child in general"; then, as the knowledge of a special, conditioned by cash reality; after what is embodied in the concept that reproduces the only phenomenon of the general order.

"Terror" and "terrorism" - the concept of a common range. They reflect the antisocial form of the struggle for the right to political prostitution. It is possible to understand in their specificity only by developing the general concept of "terrorist fight". There is no other way. Terrorists are more likely to produce a definition than a defined reporting system. It is strange that lawyers, discussing the distinction between terror and terrorism, do not ask the classic question: who needs to immerse a professional thought in the pursuit of legal disputes, instead, to dispel the idea that terrorism is an argument against the history of history? Why not take for granted the notion of "terrorist fight" as a general reflection on the recognition of wanted objects. There are all specific forms of its organization - "special", according to G. Hegel, the stages of development of the concept.

Terror, as any socio-political phenomenon, has historically evolved by adapting to, on the one hand, changing the conditions of action, and on the other - experiencing the need for the realization of accumulated potential. The content of the concept of

"terrorist struggle" remained all the time before, due to the vector of development, changed that part of the content, which is formed as a derivative of the "core", the essence of the essence of the essence. The terrorist fight was not born on the side of the historical movement. Its autonomy was originally dependent on the flow of historical change. Within the framework of systemic knowledge, the terrorist struggle has maintained the status of subsystems in the structure of the socio-political organization of society. That terrorists are trying to determine without special success,

Who did not realize this, fell into dependence on the ideological factor, which worked well on the speculative assessment of the changes in the world after the liquidation of the Soviet Union. Terrorist struggle in the policy of designing a new world architecture has become a topical factor for individual states seeking to clear the way to a single government of the world or in the regions. Their world history is not a decree, to the historical experience, convincingly demonstrated the illusory nature of the world power, they are treated as imperfect, hoping to win, relying on their economic, self-serving, military policy.

Naive to perceive the resilience of the terrorist struggle in the course of the millennium as a historical condition, dreaming to submit to it, to make a regulated tool of political struggle to divide the world and divide the world. Terrorists, in principle, do not go against the time alliances, helping them to solve their political, financial, image problems. It is necessary to know the history of the terrorist fight. It is impossible to subdue terrorists, it is only possible to reduce their activity at the expense of real concessions. And here enters the politics of ideology, with the help of which they want to achieve partial interaction with the terrorist movement.

In the last 30 years, there has been an aspiration to differentiate terrorist organizations, especially dangerous, dangerous and conditionally dangerous, with which the purpose is to negotiate. Such an ideological reception is conditionally productive, even if there is only one terrorist fight, as well as terrorists, understanding the significance of consolidated actions, actively correlate their relationship. Examples of cooperation are explained by the fact that terrorists have arbitrarily recorded unfavorable. "Whole countries, possibly and not with the most civilized (if not say, odiomy) regimes, claim A. B. Кйба и В. А. Федоров, without hesitation on those grounds, began to consider as a gardener of international terrorism and to list them as "axes of evil", deserving of punishment (committed by terrorists - Yu.M.). When approaching a real danger, the authors conclude,

A. B. Kiba and B. A. Fedorov - historians do not rely on discourse, but on historical validity, which allows them to give an objective assessment of the studied phenomena. Deserves attention to their analysis of the definition of "terror" and "terrorism"

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BES 1997 edition. It would be only on this example to show the ideological pressure of those years. In the 1990s, there was a period of publishing activity at the expense of the Soros Foundation. The authors, unfortunately, did not specify the name of the publishing house that published the BES, but the spirit of the definition, confusion in the concepts - signs characteristic of all the work of the Foundation "Open Society".

Unfortunately, the well-known authors also did not beat the ideological traps. In the absence of clear signs of terror and terrorism, they recognized the subject of the terrorist struggle of the state in the face of history and logic. Terrorism is not just a political battle, for example, against public figures or separate political manifestations. Terrorists began their struggle as a means of political restructuring of the state. In all their struggles, their struggle was against the state for power. It is possible to argue about the many signs of the terrorist struggle, except that terrorists have always been the principal enemies of the state, logically understood that it is the backbone of the existing political structure, the capital. The state is the enemy of all terrorists.

Going out of the history and logic of the terrorist struggle, the state can never be a social entity, neither terrorism nor terrorism. Even in the case of victories of terrorists, educated by the state, there will be no subject of terror on formal grounds, and in real history, the state, created by terrorists, will be forced to change the accents and scale of their political actions. The United Nations has included the Taliban in the list of terrorist organizations. The corresponding decision was taken and at the level of the member states of the United Nations. The Taliban's policy was to define a terrorist fight in a series of signs [7].

However, at the same time, when the organization fought against the restricted continent of the Soviet army in Afghanistan and fought with the government of the DRA, it did not have its own classic form of terrorist movement. At the end of the XX century in Afghanistan there was a real civil war. Following the practice of confessing to terrorist movements, which did not have a full set of notions of the concept of "terror" or "terrorism", without strain on the number of terrorist organizations can be engaged in "terrorists", "petty thugs" and "pettyurev".

Ideologists and the most common terrorist struggle, and expressing the most common interests of the policies of "managed chaos", or "unipolar world", it is important to leave the definition of terrorism and terrorism in the form of incomplete definition of the goal. We do not agree with the differentiation of terrorism into individual, group, state and collective, and on purpose - criminal and political. Terrorism and terrorism are immanent in the nature of politics and political orientation, and until then, politicians and lawyers do not allocate a terrorist crime to a particular

category, such as Nazism, fascism, genocide, they will kill everything.

The United States handed over the Taliban to Afghanistan. The Taliban have secondarily formed a state government. What to do with the UN and other states? USA, Germany, Great Britain far behind mountains, seas, oceans. In the neighborhood: Tajikistan, Uzbekistan, Kyrgyzstan, Iran, Pakistan. The people of Afghanistan need to be helped to restore the destroyed without the participation of peacekeepers from the country. The Taliban are aware of this, they are fighting with their own people - Pashtuns, Uzbeks, Tajiks, they do not judge by official statements and visits. The world community must determine what type of terrorist fight the Taliban has and act accordingly.

If the "Taliban" is a terrorist movement of the "terrorism" type, then we need to continue the fight uncompromisingly. blaming the people of the country for the suffering, which is inhumane and undemocratic. And if the Taliban is a terrorist organization of the "terrorist" type, then there is a prospect of its evolution. The United Nations has backed a U.S. assessment of the Taliban's links to al-Qaeda, captured by bin Laden's CIA. The fact that the Taliban is not an organization of angels is obvious to all. But this certainty can not serve as a basis for "stretching" the signs of the organization to define a "terrorist" type of "terrorism". The UN adopted a resolution that its history entrusted again to her to return to the new circumstances of historical reality. However, once the status of the Taliban is determined, it should not be linked, but in line with real practice. Indeed, the Taliban have shown a willingness to fight with IG,

Doctor of Juridical Sciences, Professor B. B. Sidorov proposed the following definition of "terrorism", clarifying that it is within the framework of a single general law, on the fact that instead of defining the concept of terrorism, a description of the real movement of the movement - "Terrorism" united in the concept of "terrorism". We are not experts in the description of criminal activities. The general impression is as follows: the author was able to gather in the smallest measure together all that is capable of terrorists, so the practical legal value of the composition of the definition of the indisputably significant. But the author did not refrain from incitement to join in the relationship of "terrorism" and "terror" and to participate in the discourse.

B. B. Sidorov distinguishes terrorism and terror as a whole and part of a criminal phenomenon of political origin (in any case on a scale). Terror is not the same as the method and means of carrying out terrorism. On the facade of the definition there are both variants of the logical continuation: and the possibility of the existence of terrorism as an autonomous political practice, and its absolute

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predicate dependence on terrorism in the context of the instrument of existence.

As a result, the problem of defining terrorism is resolved in the author's editorial office, and there is no "terror", but the author is clearly opposed to the story. Terror originally contained all the signs of a socio-political struggle: ideology, objective determination, methods of action and means. The obvious simplification in the characterization of terror makes the author's conclusion extremely arbitrary and subjective.

The researcher without labor pays attention to the fact that the knowledge of terrorism as an auxiliary function of terrorism, opens the prospect of recognizing terrorism as a means and other policies, excellent for terrorism, for example, the state. It is no coincidence that terrorists have a popular idea to differentiate terror and terrorism from dependence on a social entity. The subject of terrorism is the state or its power structures and terrorism is directed against civilians. Terrorism or the weapons of the excellent from the state of the subjects and serve as a means of "punishment" of the state. Everything is simple and clear, thanks to the simplicity, and that such a division of terror and terrorism contradicts the history of the terrorist movement and leads to the substitution of these concepts, not the table.

C. H. Cousin drew attention to the fact that in the Criminal Code of the Russian Federation there is no definition of terrorism, there is only a characteristic of terrorism (art. 205), which can qualify as the recognition of the identity of these concepts, in the context of criminal law. Interesting definition of terrorism in FZ "On the fight against terrorism." We fully accept this definition, as it is the most effective and precise: "Terrorism is an ideology of violence and the practice of action to take decisions by state authorities, bodies of local self-government or inter-agency or inter-agency»[15].

The reality of the growth of the threat of terrorism in the face of the global process of social development has forced the UN General Assembly to accept the urgency of the counterterrorism struggle. In 1972, the Special Committee on International Terrorism was formed, which failed to develop a common definition of terrorism. Going back to 22 years, the UN General Conference returns to the political interpretation of the fight against terrorism and in Resolution № 49/60 "Measures for the Elimination of International Terrorism" gives such a definition of terrorism. "Terrorism is a criminal act, directed or calculated on the establishment of a terrorist environment among the general public, groups of individuals or specific individuals in political purposes, which in any circumstances, politically motivated, can not be ruled by any ideologies;

The content of terrorism in official documents is due to the desire to improve its practical activity, so

they try to avoid the possibility of discrepancies in the text. The so-called resolution uses both terms: "terrorism" and "terror". "Terrorism" is defined as the concept of a collectivist species, the content of which is described in detail and given a principled assessment of the attitude to it as a movement, incompatible with social progress as a whole, neither humane nor humanistic. "Terrorism" as a manifestation of a political struggle attributed to extreme antisocial actions, so that it is absolutely abused in relation to all without exception to the people, consequently, in terrorism, inhumanity is unattainable. Simply put, terrorism is a disorder of violence.

The term "terror" is also used in the Resolution, but in a narrow sense - for the characteristics of a particular insurance policy, insanity. "Terror" is a state of hopelessness in the public consciousness, a crisis of hope, a readiness of unconditional submission to the intentions of terrorists. In general: "terror" is the price of terrorist activities, so it is necessary to create a final goal - political and social restructuring in society. Y. Lucker also defines terrorism as "the illegitimate use of force for the realization of political goals by threatening innocent people" [cit. on 10]. If to distract from the details in the definition, then terrorism U. The lacquer looks like an illegal force, the name of which is "terror".

Terror Many terrorists identify with the instrumental part of terrorism. According to the proponents of instrumentalism of terror, there is a clear weakness. Consciously or not at all, they restore the interpretation of terror by Robespierre, simplifying the understanding of the latter. Robespierre saw terror not as a means of politics, but as a struggle for politics with the enemies of revolutionary conquests. Terrorism has historically been unfairly reduced to the tools of political struggle, it began as a means of political struggle with support for specific methods and means. So it is necessary to represent its architecture.

Questions to another: was terror preserved as a political force, or did history transform it? Terrorism - the successor to terror or a form of political struggle parallel to terrorism? It is necessary to determine the degree of kinship of these two political movements, to solve the problem: how to deal with terrorism and terrorism - the development of a terrorist fight, or functionally. Such problems imply philosophical analysis. It is necessary to assess the situation historically, - how many of these versions are placed in the process of public development, in the first place; epistemologically, - the level at which the process of cognition is achieved in scientific studies: whether it continues in the form of common sense representations or is included in the circle of conceptual reflections of ischemic phenomena. Secondly, methodologically, in what process in the process of cognition involved dialectical methodology

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and modern methods of general cognition, first of all, a systematic approach? It is necessary to give and ontological analysis of the discourse - how much did the terrologists get involved in the discussion by clarifying the benefits of their versions, leaving aside the socio-political nature of the analyzed phenomena.

Defined higher tasks are not allowed in the areas of specialized scientific and professional research. Lawyers, political scientists, sociologists, psychologists and, of course, linguists consider the object subjectively - each with its own side. The existing philosophical associations are of interest to them, and the corresponding complex works, devoted to the topic, are clearly insufficient, monographs are not found at all. Philosophers for some reason did not consider the problem relevant, relying on the analysis of narrow specialists. We do not claim to resolve all the issues raised in the discussion of the problem, but we need to start the process of philosophical research. The relevance of finding out the reasons for the effectiveness of the counter-terrorism struggle is due to the inclusion of its main philosophical forces. Already now actively discusses the hybrid form of the world war,

The problem of the inclusion of philosophical reflection on any topical issue is not so much the complexity of the object, but rather the contradiction of the philosophy itself. She has never been a co-buyer of like-minded people. On the contrary, all its achievements in the knowledge of the world and the knowledge as a process are not the fruits of cooperation. It is a product of competitive thinking in the mind. Together with that philosophy could not have had two and a half thousand years of history, if in philosophical discourses there was no such thing as an anchor, preserving the definition of the position of the ship.

Philosophy came to replace mythology and religion, as well as relied on myths and belief in them, in that historical time, when it became clear that the mind was to descend from the heights of fantasy to investigate what is the essence of existence. The development of civilization has required knowledge to improve the resistance potential of "homo sapiens" at the expense of the inclusion of active forces in the transformation of action. The progress of civil society has been necessary in the development of its resilience and democracy as a condition for the establishment of a free personality. It was necessary with the help of common sense to overcome the state of constant struggle, provoked by the consciousness of national superiority. It could only be done through the realization of a single path of civilized progress. This is the time of the historical understanding of the universality of history, K. Jaspers called it "Osevym" [11].

We have repeated the written descriptions for the understanding of truth, they are in the third millennium known to all thanks to education,

generalizing and reproducing the cultural part of social progress. The quality of politics, which politicians themselves still do not want to understand properly and appreciate, is determined practically through the quality of education, its readiness to arm the consciousness of the individual with the belief in the all-conquering power of human intelligence, the highest appearance of which, correct, is the spirituality of the individual's thinking.

A. Schopenhauer divided the individual into "what he is" and that "what he has," insisting on the priority of the latter as a sign of his spiritual development. "We see," wrote the philosopher, "very many people, untiringly working, hard-working, like ants, from morning till evening engaged in the presumption of their already existing wealth." They do not know anything out of the narrow circle of needs for this purpose; their minds are empty and therefore reluctant to all the rest. For them inaccessible higher, spiritual research, which they are desperately trying to replace the themes with fleeting, sensual, short-lived, but many money-demanding pleasures...? [12, c. 24]. And concludes this fragment of reflections on the wisdom of man in his personal incarnation of the words of the classic European philosophy are still more relevant for the XXI century, than for his time: "... For the happiness of human life, the most essential thing is that a person has himself" [12, p. 24]. And not for yourself, let's add from ourselves to the words A. Schopenhauer.

A. Schopenhauer was a witness to various forms of terror - revolutionary, counter-revolutionary, individual, collective, national, transnational, speculating on religious values. Terror is one of the manifestations of the irrationality of the "world will", speculation on the blindness of the attraction of man to life, human suffering in the realization of his helplessness to resist the "world will". Ability to life is proportional to its resistance to the manifestations of "world will".

Means of human rescue, under the auspices of A. Schopenhauer, it is philosophical knowledge, aesthetic contemplation and the ability to compete. Our understanding, he assumed, is a vision, in the true reality of the people, and philosophy helps them to understand their unity. Man, beginning with Socrates, the problem, integrating philosophical searches. At the center of attention: the nature of man, the meaning of life, the form of life and possibility. The subject of man has a direct attitude to the achievement of clarity in the interpretation of the studied phenomena. Terrorist struggle, in the opinion of A. Schopenhauer, there is no manifestation of "world power", its unconsciousness and irrationality.

It is the practical political activity of the people, therefore, to look for subjective reasons for the fact that people are fighting terrorists, those who fight with them, and the suffering majority does not want to rule, the terrorists do not want to. In missed, or planned

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defects in education, perversions of cultural heritage and cultural traditions. All the reactionaries began repression with simplifications in the formation of the philosophical component.

But the terrorist fight is a coup and a practical action. It creates not only a cultural deformation of the personality, it is a product and a practical contradiction of social development. Philosophers have always debated about the nature of the world, and it was not the case that the problem of the nature of things and phenomena existed in philosophical reflection. Scholars like philosophers have an interest in the nature of phenomena. The description of the phenomenon for modern scientific knowledge is not enough, it is necessary to understand what is manifested, to look inside the phenomenon, where the "hidden" basis and the reasons for its formation.

In the available terrological literature there is a stated characteristic of terrorism and terrorism, it is very rare to register their "complex" social nature, as a rule, without deciphering the concept of "complex". The complexity of the nature of terror and terrorism is conditioned by a specific social composition - multisociality and a combination of different qualities contradicting the objective origin. Terrorists are fascinated by the fact that they are able to measure and describe the means of specialized professional tools, thinking obviously that it is so simple and definite. In fact, they simplify the process of cognition, and this reception always presupposes. Instead of immersion in the actual nature, the researcher goes to the side of the frequency.

Let us recall that the concept differs from the representation, including the general, its universality. It, according to Hegelian terminology, still develops in a special way - preserving the inviolability of the "essence of the essence", its content, its core, around which and all the changes occur. Changes in the content of the concept are reminiscent of the physical basis of chemical processes, when electrons are displaced by their orbits, run away, are replaced by the stability of the nucleus and the stability of its charge.

A large group of terrorists maintains their views on the conflictological nature of terrorism and terrorism. Among them are well-known researchers from Western Europe and the United States: R. Darendorf, G. Simmel, L. Kozer. Unfortunately, in the eyes of terrorists, convinced that the terrorist struggle is rooted in social contradictions, the contradictions themselves are interpreted more abstractly, the scheme of management theory is used. Terrorists oppose the subject and the object of control.

Terrorists appear as an expression of protest against a violation of the balance of interests in politics. In the conflictological version, it attracts the fact that its developers are trying to overcome the one-sidedness of the assessment of the origin of terrorism.

His measure of responsibility for terrorist methods lies in the fight against the rulers. From the structure of power requires a political will, aimed at the regulation of similar conflicts, it is necessary by political means to exclude the possibility of their aggravation to violent forms [13, p. 15].

The idea that the degree of reproduction of terrorist organizations and the nature of their actions are, let alone conditional, but indicators of the quality of socio-economic policy, promising. In any case, the sustainability of the reproduction of terrorism, the state policy has a direct relationship, and it is not here as a service of the power agencies, and it is about the imbalance of social policy as a whole, lack of dignity. We have already noticed that the complexity of the fight with terrorists is due to the multi-social nature of terror and terrorism. The effectiveness of counter-terrorism struggle depends not only on experience, mastery and courage of those who protect the conquest of social progress, protect life, health and honest work of citizens.

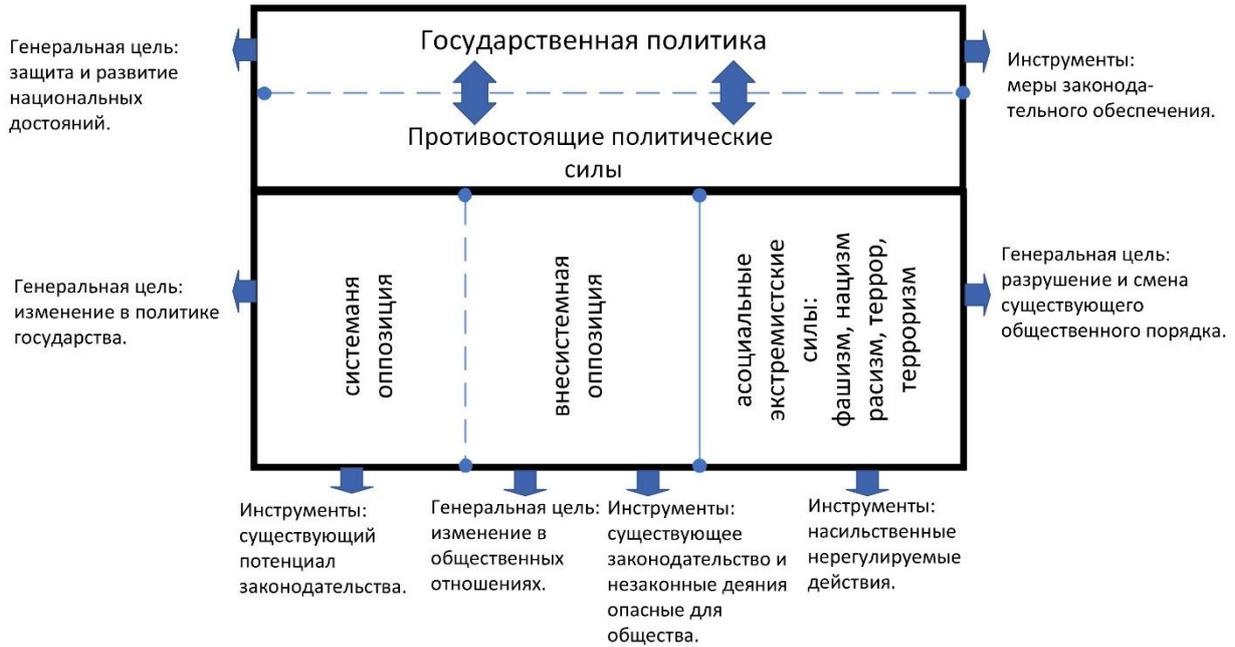
Significantly, to a greater extent, it depends on the political response of the state itself, due to the fact that the modern policy of the Czech reaction to socio-economic disparities in public development. The reproduction of the terrorist struggle presupposes a certain state of the economy, public mood, culture, educational policy. All acknowledged thoughts on the extension of the last two centuries have warned about the need for enhanced educational activities in the direction of acquisition, not on the amount of knowledge, but on the meaning of their personality.

Consciousness is not a wallet, not a bank account, it is an effective tool, it needs to be perfected in the context of self-expression, to learn to think. Use ready-made knowledge without perspective. Systemic and non-systemic opposition constitute a legitimate (second - conditional) part of the political pressure on power. Political extremism - the core of antisocial struggle - does not regulate its own struggle with the existing legislation, or, as repressive policy, the legitimacy of the necessary editions. Political extremism includes: terrorist struggle; neocolonial politics; genocide; racism; fascism; Nazism; political repressions; intervention; facts of military-political actions.

Terrorist struggle is one of the forms of political reaction to the existing order in society, one of the ways to oppose the policies of the state, so it is important to consider it in the system of the opposition as a whole. It reveals the possibility more precisely to determine its socio-political status. On our view, developed on the basis of historical analysis and critical understanding of the already obtained theoretical results, the scheme of systematic positioning of political movements can be seen in the following image.

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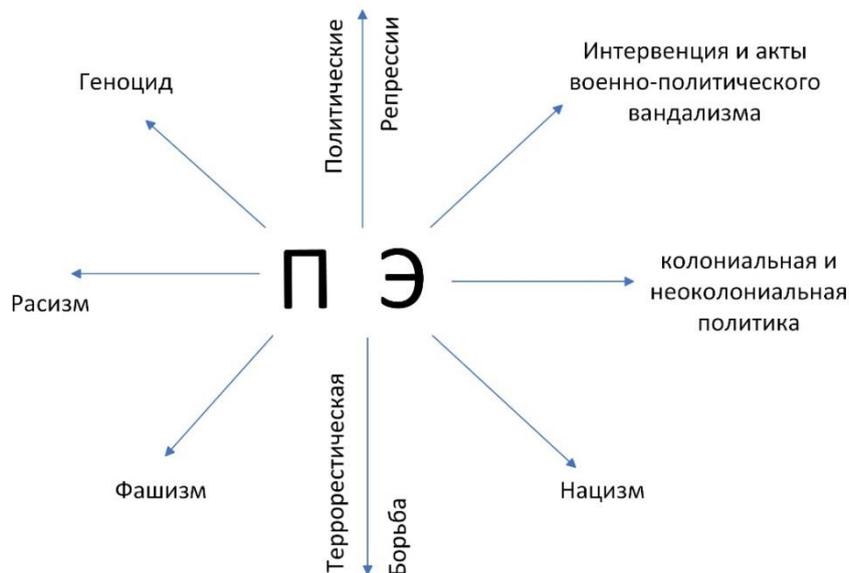


**Fig. 2. The system of political movements in modern public order.**

To the officially recognized notions that divide the opposition political movement into a "systemic" and "out-of-system" opposition, we have added the notion of "antisocial extremist forces." Formally, "fascism", "Nazism", "racism", "terror", "terrorism", formed as the opposition's power policies, only coming to power, they acted as an instrument of opposition to state policy. The so-called political movements, hiding behind sign and verbal support in

our time, are radically different from the "systemic" and "out-of-system" opposition. It would be wrong to place an antisocial "opposition" in the general ranks of the opposition movement with neither a humanistic nor a democratic point of view. At the same time, antisocial struggles on formal grounds belong to the opposition.

Figure №3 gives us a representation of the diversity of political extremism.



**Fig. 3. The architecture of political extremism**

Hegelian concept of the concept of the evolving knowledge from the abstract to the concrete opposed to the empirical theory of knowledge of classical science, the contemporary to which he was. Already,

non-classical science has essentially tested the value of inductive methods as basic in scientific knowledge. The post-classical science does not deny the significance of empirical experience, it revisited the

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assignment of experimental methods. If earlier, especially during G. Hegel and I. Newton, everything in science began with the acquisition of empirical material, then in our time it serves as a theoretical systematic thought.

Terrorism appeared and moved as an empirical science. The main, even more precise, the general task is to develop a scientific approach to the effectiveness of the state scale of counterterrorism policy. For its cooperation with related sciences, it is necessary to reveal the reasons and factors of resilience to the fight against terrorism and to explain, as possible, to deprive terrorists of the basics of social co-existence - circumcision. However, the empirical nature of terrorism does not only contradict its theoretical or fundamental sciences. What would not be science, it is science and is subject to the peculiarities of scientific knowledge, bound to be in the trend of general movement.

"Empirical sciences," confirmed K. Popper is a system of theories, so the logic of scientific knowledge can be defined as a theory of theory. Scientific theories are universal statements. Theories are networks that are meant to capture what we call the "world" for their awareness and possession. We strive to make the cells of the network all the more fine "[8, p. 82]. The conclusion of an authoritative expert of scientific knowledge does not follow as an expression of distrust of the experienced description, simply K. Popper testifies that in the newest science empirical experience does not serve as the beginning of cognition, it itself is under the control of reflection.

K. Popper was not a supporter of the development of scientific knowledge, the philosopher preferred to say "the growth of scientific knowledge." The reason for the refusal to acknowledge the development and replacement of his growth, - the lack of a clear criterion. We are interested in the fact that K. Popper, in his opinion, confirmed the thesis of G. Hegel on the ascension of the general to the private, abstract to the concrete. Terrorists, energetically discussing the question: what kind of "terror" and "terrorism", in a surprising way, avoid that communication, which, in the case of successful development, allows them to answer the above question.

The concept, or for the beginning, the general representation of the "terrorist fight" is to stop the process of "stockpiling" knowledge in private. Terrorists remind miners to dig deep into mines. Time to unravel the knowledge of the top. У И. П. Pavlova somehow became interested in his assessment of the concept of subconscious Z. Freud, he replied: Z. Freud is a great scientist, we dig together in the mysteries of human activity. I was lucky, so I dug up, to the light, and he dug deep, went into the subconscious. Three hundred definitions and tendencies to their magnification lead to the idea that they act without the source of light. The concept of "terrorist fight",

uniting all sides of terrorism, can "enlighten" terrorists.

What is the cognitive force of the concept of "terrorist fight"? In its systemic character and in historicism. The whole range of terror and terrorism does not deprive them of their image and at the same time adopts a single process. The nature of the essence of terrorism and terrorism is difficult to deny, especially when the knowledge is at the level of empirical description of the phenomenon. Even those who challenge the logic of definition, oppose the subjects of terror and terrorism, agree that and terror, and terrorism are similar in methods and means of action. Sovokupnoe representation in the concept of "terrorist fight" provides them with a systematic position in the content of the more general, in particular, the general concept.

The systemic value of the concept of "terrorist fight" is determined by the presence in its content of two existential symptoms, universal for all types of terrorist activities. In particular, for "terror" and "terrorism" - a targeted approach to changing the political course of government and the specifics of the means of action - extreme cruelty to the methods of creating an atmosphere of fear. The first of them can be qualified as an necessary recognition of the concept, the second, as an adequate definition.

Historians, by staging a periodicity in the development of a terrorist fight, do not fully reveal its essence. So, at the beginning of the terror in Russia, they include the actions of D.V. Karakozova, who tried to kill in 1886 by Alexander II. Assassination of D.V. Karakozova was not a terrorist act by definition. This is an example of an assassination attempt on political life. All assassinations committed by terrorists, political actions, but not all political assassinations are terrorist acts. I remember Zh.-Zh. Rousseau: "Universal will" and "will of all" are not identical, although very similar.

P.A. Kropotkin - contemporary DV Karakozova claimed that D.V. Karakozov decided to assassinate Alexander II in 1886, when it became clear that the latter finally returned to the path of political reaction and reform. Patriotic enemies of the emperor hoped for the heir of Konstantin Nikolaevich, and to open his way to the throne could only the death of Alexander II [6, p. 235-236]. At first glance, the assassination of D.V. Karakozova can "stretch" under the content of the concept of "terror", but the second main sign, which Russian history is especially special, is the brutality of cruelty and the "path of insurance" in the actions of D.V. Karakozova was clearly absent.

The actual history of the terrorist struggle in Russia began after the campaigns of the peoples in the peasant masses and in connection with the new invasion of the reactionary government headed by Emperor Alexander II. But even then the Executive Committee of the "People's Will" tried to study the moral aspects of their actions.

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In the context of the concept of "terrorist struggle", "terror" and "terrorism" are well differentiated in the dialectical interpretation of their differences as the state of contradictions, conditioned by their unity. "Terror" is a kind of terrorist struggle, which recognizes the necessity of cruelty in achieving the goal, but not its absolute value. "Terrorism" in contrast to "terror" considers cruelty and fear as absolute and inevitable means of action. The Taliban's policy after the takeover gives the government a reason to consider the Taliban as an example of a terrorist organization of the "terror" type, and IGil - an organization of the "terrorism" type. The Taliban leave a reserve of the possibility of political evolution in certain circumstances.

By defining the systemic status of terror and terrorism in the "terrorist fight", we open the reserves of a more accurate forensic definition of them. A systematic description of terrorist activities requires a comprehensive historical and legal investigation of the activities involved.

The political opposition was formed together with the development of state policy. Terror in the early period of its history was disliked in relation to the methods and means of struggle. Coming out of the archaic state, terrorism has become a modern species, taking advantage of its past purpose - the negation of the existing state and political structure, as well as the methods of means. But, as historical experience shows, terrorism even in special times - "Jacobin", "white", developing into 180, losing its active essence of the political opposition, terrorism as "quasi-terrorism" was all-selective. Terror and opposition struggles coincided until then, first of all, terrorism did not modernize its essence, removing the moral limits of the struggle. The terrorist fight was a combination of "classical" terror and terrorism,

P. A. Kropotkin testified that until 1878, ignoring the growing political aggression of the government and the personal reactionary initiatives of the tsar himself, the socialist programs of the circles of the revolutionary direction of Alexander II did not precede the new. Only "separate personalities and circles, seeing that the reign of Alexander II is fatal all the more and more immersed in the reactionary swamp, - recalled PA Kropotkin, who ate the same vague hopes for the "liberalism" of the heir (all the young heirs of the throne suspect in liberalism), insisted on the necessity to repeat Karakozov's attempt. But the organized circles were persistent against this and persistently persuaded the comrade. Now I can find out the fact that it is still unknown. A young man from the southern province came to St. Petersburg to kill Alexander II with a firm intention. Knowing about it, some Tchaikovites persuaded the young man not to do it, but as they could not persuade him, they declared that they were interfering with his strength. Knowing how poorly guarded the Winter Palace, concludes P.A. Kropotkin, I can say with

certainty that the Tchaikovs then saved Alexandra II "[6, p. 280-281].

When, after another series of brutal repressions, the mood of the revolutionary youth changed in relation to terrorist activities, that is, the organization, solving the problem of moral character, declared that the terrorist act was committed by everyone. Let us add to the text that the sacrifice of the tsar and the great princes was canceled several times for the reason of threats to the lives of their companions. The behavior of terrorists who killed Alexandra II. Rysakov wounded the tsar and several Circassians from the guard. Thus, the development of events had to be connected to Grinevitsky. In order to act for sure and inflict the minimum number of wounded returning with a parade of cadets, he waited until Alexander II, who was with him, threw an explosive device between him and himself. Another terrorist, confused, hid a bomb behind his back and began to help the wounded.

However, with the creation of the organization of the heroes of terror, a moral approach was taken. Terrorism in Russia has become a recurrence of terrorism. For Russia, this process takes place in the last two decades of the XIX century. It is understood that critically opposed opponents of our version of the distinction of terror and terrorism in the context of the development of terrorist fighting, find the facts that are not placed in it, but they will have to reconsider their arguments.

The nature of the terrorist struggle is objective. Terrorists are born and reproduced by contradictions of social progress. The essence of a terrorist fight is political. History unequivocally confirms the fact that all terrorists fight for political change, and, of course, for political power. It is important to add that the nature of the terrorist fight determines its form of expression. Terror and terrorism are unitary phenomena. Differences in them carry a subjectively conditioned, phenomenal character. No "transport", "economic", "ecological", "technological", etc. n. terrorism, there is terrorism, subjectively oriented. The difference between terrorism - in particular, the determined object, which, on the one hand, requires a specialized approach, on the other hand, warns of the danger of dividing terrorists by secondary signs, rinsing the sut. This topic we have considered carefully in one of the journal publications [14].

In multisocial phenomena there are always many different reasons for education, it is essentially a contradiction of the practical basis of social development - economic depression, defects in the policies of the state, imbalances, imbalances, mismatches. 13]. The reasons themselves can and should not be sufficient to activate terrorist activities, but they are always detected by their circumstances. Therefore, we rely on the important, outfit, to highlight the factors that led to the state of the relationship with the causal action - "active action."

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Factors contributing to the arousal of terrorist acts, as well as purposefully differentiate into specific and nonspecific. The first is indirectly included in the process of terrorist activation and described by terrorists, the second is analyzed in a parallel article published. And finally: a terrorist fight, disregarding all its odiousness, is not absolutely unique in its purpose, methods and means of a political phenomenon, and can not be, being in a systemic status. It is unique in its whole expression, its separate features are unique in that or in its degree of intensity, or are capable of temporarily belonging to other forms of political struggle.

In connection with this, it is necessary to be clear and unambiguous, focusing on the history of public development, the essence of the movement, action, policy, to be determined by the composition of the subjects, capable of being terrorist organizations. However, researchers of ischemic phenomena will continue to violate the basic requirements of logical reasoning, contrary to their own claims, or historical facts. Philosophers have repeatedly warned that the process of knowing the subject at certain limits, the way out of the boundaries of which inevitably leads to subjectivism. It is impossible to change the concept, using and absolutizing certain signs of content, it is necessary to subsequently distinguish the "essence of essence" from its manifestation in politics.

It is more common for terrorists to aim at the notion of "political repression" by calling them "state terror." Political repression, it is understood, does not adorn a democratic state, but there is a need for them, caused by extraordinary circumstances, - a military attack, an international situation, an international situation. Through political repression, virtually all European states, the United States, the USSR, the People's Republic of China, and the United Kingdom, not to mention many African, South American, and Asian countries, where repression has been more objective, have always been objective.

Assaults on political leaders and public figures have long been associated with a terrorist battle. National liberation movements, guerrilla activities were accompanied by methods and means similar to terrorism, but with their help, excellent tasks were solved. "Terror" is a concept that reflects the brutality of brutal acts of violence with the aim of seizing power or forcing it to surrender. Political domination is necessary for terrorists to radically restructure historically complex architecture. We have already noted that before the transformation into terrorism, terrorist ideology did not absolutize the idea of "terror panicus", allowing certain moral restrictions on the existence of terrorist acts, as evidenced by the fact that Russia is a witness.

Subjects of terrorism: isolated personalities, the actions of which are conditionally terrorist, so as not proportional to the ultimate goals; terrorist organizations; organized terrorists inside non-terrorist

organizations - the occurrence of a transitional process, temporary; consolidated terrorist organizations. Terrorism is the result of the absolutization of goals, methods, means of terrorists. Subjects of terrorism: terrorist organizations and their consolidated forms The formula of action of terrorism is quite simple: through the creation of atmospheres "terror panicus" to destroy the existing state and establish its own public order. The etymology of "terror panicus", according to A. Schopenhauer, revealed by Bacon Verulansky, corresponds to this form of insurance with the ancient deity Panom [12, p. 305].

### The conclusion

General analysis of the concepts of "terrorist struggle", "terror", "terrorism" in the context of their real history and interpretation of the concepts of terrologists, two, in our view, the general problems left behind by terrorist interests. The first of them is the resilience of the reproduction of the terrorist struggle, without which it would not be possible to evolve neither terrorism into terrorism, nor terrorism out of the threat to the development of the world process. Terrorists have focused their research on what is manifested instead of looking in the "mirror" - in the essence of a terrorist fight. Special studies of the factors of the resilience of terrorism are almost non-existent, but in vain.

The second problem: the gaps in social progress between the north and the south, the west and the east are too obvious, as well as the fact that within the framework of national development the redistribution of wealth created disproportionately labor-intensive. He who is indirectly attracted to it, constantly at risk of recessions, crises, pandemics, natural cataclysms, and who participates in the intermediate growth of capital, regardless of what. In Russia there is a saying: "To whom is the war, and to whom is the mother of the native." A large part of the inhabitants of the planet feel discomfort from the conditions of life, wanting a real change, but only a small part goes to terrorists. What is this explanation? Fear before big fear? The weight is unlikely.

Healthy people value the lives of adventurous ideas and actions. Unfortunately, the persistence of common sense is relative, it is necessary to support practical resources, and adequate policy in the field of enlightenment and education. The instinct of common sense requires reinforcements in the form of persuasions built into the foundations of cultural development. Proper policy makes education the main factor in the stability of the relationship of consciousness to different types of ideological and political speculations on the contradictions.

Terrorist struggle is a political fact that should be understood and how terrorist organizations are fighting against the government and its policies, with the other side, the political essence of terrorism and

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terrorism. [13-14]. The forehead in the forehead has always been volatile. Apparently, terrorists can defeat the combined forces, relying on military superiority, but not eradicate this evil. Terrorism is a means of military struggle, the essence of which is a political

struggle [17, p. 273]. Judgment and general conclusion: it is necessary to improve political activity in all directions. In the first place, to deprive terrorists of the opportunity to rely on nonspecific sociocultural factors. Extremely far here is already known.

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