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**The Evolution of the Concept of "Terror" / "Terrorism" in Modern
Scientific Knowledge as a Factor in Ensuring the Security of Modern
Society***

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Abstract. *The authors consider the problems associated with the growth of terrorism in the modern world, the impact of terrorism on the economy and social security of the state, which is reflected in the Internet. The terrorist acts with extensive use of the latest technologies, modern weapons and the media are becoming more carefully planned and brutal. The authors consider terrorism to be an anti-social and anti-human social phenomenon, consisting in the unlawful use of violence to intimidate objects of terrorism in order to achieve specific goals. At the same time, the authors acknowledge the presence of fake embroilments of information about terrorist acts as one of the manifestations of a "hybrid war" in the context of globalization. Terrorism and extremism pose a threat to the integrity of the state, its constitutional system; carry a danger to the entire world community as a whole. Success in the fight against terrorism can only be achieved if there is an early opening and detection of the planned terrorist attacks. Important is not only the search and detention of the perpetrators, but, first of all, the forecasting of possible terrorist acts, their detection and prevention in the outbreaks of the terrorist underground.*

Keywords: terrorism, terrorist act, social and economic security, counter-terrorism activity, hybrid war, globalization, social networks.

Introduction

Terror and terrorism are being studied not only and not so much in the academic context. Criminologists and military experts are exploring the technologies of terrorist and anti-terrorist struggle. Lawyers are engaged in understanding the legal status of various types of modern terrorism. Politicians develop political strategies to counter the threat of terror.

In various fields of social and human sciences, many works written by political scientists, jurists, historians, sociologists, social psychologists, culturologists, philosophers, etc. have been devoted to the problems of terror and terrorism. Even the best definitions of terror / terrorism suffer from incompleteness.

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"The Evolution of the Concept of "Terror" / "Terrorism" in Modern Scientific Knowledge as a Factor in Ensuring the Security of Modern Society," *Astra Salvensis*, VI (2018), no. 12, p. 695-704

The problems of terrorism and ensuring social, political and economic security of citizens in recent decades have become vital problems of public life. In its scale, intensity, cruelty and paralyzing influence on people, terrorism has turned into a malicious phenomenon of a global nature and tends to permanent and sustainable growth. One can not but admit that terrorism is an effective tool of intimidation and destruction in an irreconcilable confrontation of different worlds, differing from one another in culture, understanding of life, and moral norms. The terrorist acts are becoming more carefully planned and brutal, using the latest technology, modern weapons, media and communications.¹

In many countries, primarily in the Arab world and the Middle East,² tens and hundreds of terrorist groups numbering many thousands of militants have been set up by political and nationalist radicals; an extensive network of camps, economic structures and financial institutions has been organized.³ As a cover for terrorist organizations, a system of banks, funds, companies and firms has been created and is functioning. Any terrorist actions involve violence, coercion, threat, the main means of achieving the goal is to intimidate, create an atmosphere of fear and horror.

We view terrorism as an anti-social and anti-human social phenomenon, consisting in the unlawful use of violence or the threat of violence to intimidate the objects of terrorism in order to achieve specific goals. We agree with the opinion of other researchers who consider the very fact of a terrorist act to be an extreme public danger and cruelty to modern society, regardless of the state.⁴

The dynamics of crimes of an extremist nature and of a terrorist nature in the whole of the Russian Federation is characterized by a pronounced upward trend, according to the statistics of the Ministry of Internal Affairs of the Russian Federation (from the official website mvdrf.ru). According to the Judicial

¹ G. V. Osipov, I. S. Karabulatova, Shafranov-Kutsev G. F. Kucheryavaya, S. D. Galiullina, L. R. Sadykova, "Problems of Ethno-Confessional Extremism in Russia as a Reflection of Deviation Processes in the Society," in *Mediterranean Journal of Social Science*, VI (2015), no. 6, p. 95-103; I. Karabulatova, S. Galiullina, K. Kotik, "Terrorist threat in Russia: Transformation of confessional relationships," in *Central Asia and the Caucasus*, XVII (2017), no. 3, p. 93-104; John Mecklin, "Introduction: The evolving threat of hybrid war, 3 September 2017 [Electronic resource]: <https://thebulletin.org/2017/september/introduction-evolving-threat-hybrid-war11076>, accessed 11. 04. 2018. Karabulatova Irina Sovetovna, Lyusheva Svetlana Aslanovna, Yanguzin Aibulat Rimovich, Setova Setenay Asfarovna, Kotik Ksenia Nikolaevna, "The Transformation of the Concepts „Terror/Terrorism” in Contemporary Socio-Philosophical Discourse," in *Astra Salvensis*, VI (2018), no. 11, p. 739-748.

² GLOBAL STRATEGIES. Hybrid Warfare in the Middle East. February 2017 [Electronic resource]: <http://www.lse.ac.uk/ideas/Assets/Documents/reports/LSE-IDEAS-Hybrid-Warfare-in-the-Middle-East.pdf>, accessed 12. 04. 2018.

³ I. S. Karabulatova, B. Z. Akhmetova, K. S. Shagbanova, K.S. Loskutova, F. Sayfulina, L. Zamalieva, I. Dyukov, M. Vykhristyuk, "Shaping positive identity in the context of ethnocultural information security in the struggle against the Islamic State," in *Central Asia and the Caucasus*, XVII (2016), no. 1, p. 84- 92.

⁴ Ye. V. Paducheva, "Nuzhen li lingvistike epitet «kognitivnaya»? (o novykh ideyakh i podkhodakh v semantike)," in *Informatsionnyye protsessy i sistemy*, XI (2003), p. 38-43.

Mayya Mudarrisovna POLEKHINA, Valentina Alekseeva LIMONZEVA, Irina Sovetovna KARABULATOVA, Margarita Stepanovna VYHRYSTYUK
 Department of the Supreme Court of the Russian Federation, the number of convicts on articles on the organization of extremist and terrorist communities is also growing.

Total Registered crimes	2012	2013	2014	2015	2016
Extremist crimes	696	896	1034	1329	1450
crimes of a Terrorist nature	637	661	1128	1538	2227

Source: compiled according to the official website mvdrf.ru.

Under extremism, criminal law means adherence to extreme measures to counteract existing relations in the society, put under the protection of the Constitution and other legislative acts of the Russian Federation.⁵

Language from the standpoint of this approach is studied as a cognitive mechanism for coding, transforming and representation of knowledge in the course of verbal communication. The focus is on the processes of assimilation, accumulation and use of information by a person. These questions are presented in a dynamically developing field of research conducted at the junction of linguistics, philosophy, logic, psychology and the development of artificial intelligence systems. Cognitive linguistics came from cognitive science, the science of human cognition and information processing by a person.

In the opinion of a number of authors, in the postindustrial era, social conflicts arise over "symbolic goods", i.e. those images that are actively and directed are formed within the framework of Internet content.

Materials and methods

There is a great tradition of studying the policy of terror / terrorism, which was practiced by various opposition forces in the era of the absence of an open revolutionary confrontation of social forces.⁶ One of the most interesting historical contexts of the conceptualization of revolutionary terror / terrorism under conditions of relative social stability in the framework of our consideration is the history of Russian terrorism from the shot of Dmitry Karakozov in Alexander II in 1866 before the assassination of Stolypin in 1911. A lot of remarkable works have been devoted to this period.⁷

The object in this context is the texts and oral statements of politicians,

⁵ I. M. Tyazhkova, "Ekstremistskiye prestupleniya kak posyagatel'stva na vnutrennyuyu bezopasnost' gosudarstva," in *Vestnik Moskovskogo universiteta*, IV (2012), p. 83. Milana V. Ragulina, "Indigenous Knowledge and Life Support of Nomadic Peoples of the Baikal Region: Issues of Intergenerational Transmission," in *Astra Salvensis*, VI (2018), Special Issue, p. 120.

⁶ F. Razzakov, *Vek terrora: khronika pokusheniy*, Moscow, Eksmo, 1997; K. V. Zharinov, *Terrorizm i terroristy*, Minsk, Kharvest, 1999; V. Stavitskiy, *Krovavyy terror*, Moscow, OLMA-PRESS, 2000.

⁷ K. N. Morozov, *Politicheskiy terror v Rossii. KHIKH – nachalo KHKH*, Moscow, 1996; S. A. Lantsov, "Revolutsionnyy terrorizm v Rossii," in *Terror i terroristy: Slovar'*, SPb., Izd-vo S.-Peterb. un-ta, 2004; M. I. Leonov, "Terror i smuta v Rossiyskoy imperii nachala XX veka," in *Vestnik SamGU*, V(2007), no. 5; C. Verhoeven, *The Odd Man Karakozov: Imperial Russia, Modernity, and the Birth of Terrorism*, Cornell, Cornell University Press, 2009; C. Verhoeven, "Oh, Times, There is No Time (But the Time that Remains): The Terrorist in Russian Literature, 1863-1913," in *Terrorism and Narrative Practice*, Munster, LIT Verlag, 2011. Karabulatova Irina Sovetovna, Lyusheva Svetlana Aslanovna, Yanguzin Aibulat Rimovich, Setova Setenay Asfarovna, Kotik Ksenia Nikolaevna, "The Transformation of the Concepts „Terror/Terrorism” in Contemporary Socio-Philosophical Discourse," in *Astra Salvensis*, VI (2018), no. 11, p. 739-748.

"The Evolution of the Concept of "Terror" / "Terrorism" in Modern Scientific Knowledge as a Factor in Ensuring the Security of Modern Society," *Astra Salvensis*, VI (2018), no. 12, p. 695-704

public figures, writers and thinkers of the late 18th and early 21st centuries that significantly influenced the transformation of the semantics of the concept of "terror / terrorism". The facts of not only intellectual culture and art (for example, movies) are involved in the orbit of the analysis, but also the characteristic phenomena of mass culture (telecasts, television films, etc.) that may indicate an understanding of the concept under study at the level of the mental structures of society on a particular historical stage of development of its semantics. Since the notion of "terror / terrorism" is international, we did not limit the material for analysis only to the material of Russian history and social thought, while trying to emphasize the specifics of its interpretation in relation to individual historical contexts.

Therefore, the subject of our attention is constantly becoming the socio-political struggle of various discourses in society, representing certain ideological positions in the social field, as well as the role played in this struggle by the interpretation and evaluation of the conceptual "terror / terrorism" complex.⁸ In this sense, the deep-seated subject of our interest is the socio-political pragmatics behind discursive strategies of social forces that use and conceptualize this phenomenon. Material for analysis was made up of a wide range of sources, in particular, the texts and speeches of revolutionary figures (M. Robespierre, A.I. Herzen, F. Engels, S. Stepanyak-Kravchinsky, Ravashol, B. Savinkov, L.D. Trotsky, R. Luxemburg, V.I. Lenin, I.V. Stalin, E. Guevara, K. Marigell, and others); philosophers and publicists whose ideas shaped or revealed new historical meanings of the concept (L.A. Tikhomirov, S.N. Bulgakov, N.A. Berdyaev, M. Merlo-Ponty, J.-P. Sartre, A. Camus, G. Deborah, J. Baudrillard, and others); works of art (texts of I.S. Turgenev, L.N. Tolstoy, B.V. Savinkov, L.N. Andreev, B. Akunin, films by K. Chabrol, R.V. Fassbinder, T. Gilliam, D. Fincher, M. Pellington, the Wachowski brothers, etc.).

The theoretical and methodological basis of the research was:

- the above approaches to the study of historical semantics within the framework of the German school of the history of R. Kozellek's concepts;
- Modern critical discourse theory combined with the analysis of ideologies and the study of the processes of formation of discourse-ideological hegemony (M. Foucault, M. Pesce, P. Serio, E. Laclau, S. Mouffe, T. van Dyck, etc.);
- philosophical criticism and philosophical anthropology of violence (J. Sorel, B. Benjamin, J. Bataille, R. Girard);
- socio-political theory of the revolution, the theory of power and the analyst of the "state of emergency" (K. Schmitt, H. Arendt, J. Agamben, C. Lefort, etc.).

In our opinion, modern social studies have a methodology that will allow us to "place" the problem in two planes - diachrony and synchrony.

⁸ E. Ermakova, M. Jilkisheva, G. Fayzullina, I. Karabulatova, Kh. Shagbanova, "The media end fiction: postmodernist discourse of contemporary terrorism in the context of apocalyptic rhetoric," in *Central Asia and the Caucasus. Journal of Social and Political Studies*, XVII (2016), no. 2, p. 61-69.

Mayya Mudarrisovna POLEKHINA, Valentina Alekseeva LIMONZEVA, Irina Sovetovna KARABULATOVA, Margarita Stepanovna VYHRYSTYUK

A diachronic perspective is given by the "history of concepts" mentioned by us (in the version of R. Kosellek's school),⁹ which treats concepts not simply as words that are significant from a particular point of view for social history and cultural history, but as tools for the social construction of reality. The concept of interest in this coordinate system is one of the key, since, on the one hand, it represents terrorist practices in discourses and, on the other hand, influences the formation of policies and social strategies (protective, negotiating, critical) that have to take into account terror / terrorism in as an essential factor of social life. Synchronous contextualization of the concept allows the modern social theory of discourse to be implemented (approaches by Sh. Mouff, N. Fairclaw, T. van Dyck, R. Vodak, and others).¹⁰ Within the framework of this theory, different aspects (levels) of existence of social discourses are distinguished. At the level of "political" (in terms of Muff) the notion of terror / terrorism exists in the field of the struggle of political positions and ideologies (including as an ideological means). In this field, as a rule, the "discursive hegemony" of one or another position becomes relative to which the rest are placed. In this sense, the predominance of the generally positive semantics of the word "terror" is typical in the discourses of the nineteenth century, which has direct semantic connections with the revolutionary struggle and the corresponding body of teachings. There is also a noticeable increase in the negative assessment in the treatment of terror / terrorism in the twentieth century, when their link to the revolutionary tradition is problematic. The very concept of revolution is extremely multiplying, and "terror" and "terrorism", gradually becoming autonomous from the political discourse of the revolution, become independent concepts.

Today, a whole series of uncertainties and contradictions in the modern understanding of the phenomena of terror and terrorism, caused by extrahistoric and often ideologically biased interpretations of it, becomes evident.

Discussion

Our research is based on the hypothesis that initially the concept of revolutionary terror / terrorism is formed as a syncretic semantic whole, which later developed into the paradigm of the meaning of "terror" and "terrorism."

Extremism in all its manifestations leads to violation of civil peace and accord, undermines public security and the state integrity of the Russian Federation, creates a real threat to the preservation of the foundations of the

⁹ R. Kosellek, *Begriffsgeschichten. Studien zur Semantik und Pragmatik der politischen und sozialen Sprache*, Frankfurt am Main, Suhrkamp, 2006.

¹⁰ E. Laclau, Ch. Mouffe, *Hegemony and Socialist Strategy: towards a Radical Democratic Politics*, London, Verso, 1985; N. Fairclough, *Language and Power*, London, Longman, 1989; R. Vodak and others, *Methods of analyzing text and discourse*, Kharkov, Humanitarian Center, 2009; T. Van Dyck, *Discourse and Power. Representation of dominance in language and communication*, Moscow, URSS, Book House "LIBROKOM", 2013. Karabulatova Irina Sovetovna, Lyusheva Svetlana Aslanovna, Yanguzin Aibulat Rimovich, Setova Setenay Asfarovna, Kotik Ksenia Nikolaevna, "The Transformation of the Concepts „Terror/Terrorism” in Contemporary Socio-Philosophical Discourse," in *Astra Salvensis*, VI (2018), no. 11, p. 739-748.

"The Evolution of the Concept of "Terror" / "Terrorism" in Modern Scientific Knowledge as a Factor in Ensuring the Security of Modern Society," *Astra Salvensis*, VI (2018), no. 12, p. 695-704

constitutional order, inter-ethnic (inter-ethnic) and inter-confessional accord.¹¹

Today, we are fully aware of the full measure of the danger of extremist and terrorist activities and their organized forms. So, for example, according to sociological research by D.A. Lazarev and I.V. Polonets, the problem of extremism was assessed as topical by 86% of respondents (27% - very relevant, 59% - more relevant), and only 14% of respondents did not attach much importance to this problem. Extremism, according to the survey, is perceived as a threat to personal security (41%), as a threat to their loved ones (35%) and as a security threat to all Russians (24%).¹²

At present, there is no single, universally accepted and universal definition of the concept of "terrorism". In the Russian legislation, terrorism is defined as the ideology of violence and the practice of influencing public consciousness, decision-making by state authorities, local governments or international organizations related to intimidation of the population and / or other forms of unlawful violent actions.¹³ In US law, terrorism is treated as a deliberate, politically motivated violence committed against civilians or objects by subnational groups or clandestine agents, usually in order to influence the mood of society.¹⁴ In total, there are more than 300 definitions of terror and terrorism in the world today, but none of them can be considered exhaustive.

Modern society is faced with a variety of manifestations of terrorism, and this term has lost a clear and unambiguous semantic load. Terrorism is defined as criminal kidnapping for ransom, and political killings, inhuman methods of warfare, explosions in crowded areas, and aircraft hijackings and various acts of violence directed against states and their policies, against politicians, property and interests of citizens. The term terrorism is often used as a synonym for the term terror, first appeared in France during the bourgeois revolution of 1789-1791. In translation from the Latin language, from which it occurred, terrorism means "fear", "horror". However, a number of modern researchers believe that the concept of terrorism should refer to the practice and tactics of illegal violence by non-state forces, and the notion of terror is repressive actions carried out by states and having a legal character.

The experts disagree on the timing of the emergence of terrorism.¹⁵ Some

¹¹ The strategy of counteracting extremism in the Russian Federation until 2025 (approved by the President of the Russian Federation on November 28, 2014 No. Pr-2753) // SPS. Consultant Plus, 24.04.2018 [Electronic resource]: http://www.consultant.ru/document/cons_doc_LAW_194160/, accessed 24. 04. 2018.

¹² D. A. Lazarev, I. V. Polonets, " Sociological Analysis of Russian Public Opinion on the Problem of Extremism," in *Counteraction to Extremism and Terrorism: Philosophical, Sociological and Political Science Aspects: Proceedings of the II All-Russian Scientific and Practical Conference: Sat. sci. Art*, Krasnodar, Krasnodar University of the Ministry of Internal Affairs of Russia, 2015. p. . 356-360.

¹³ ***, "Federal Law of the Russian Federation of March 6, 2006 N 35-FZ "On Counteracting Terrorism" in *Rossiyskaya Gazeta*, March 10, 2006.

¹⁴ *The US Code of Law*, title 22 section 2656 fd.

¹⁵ I. Mkrumova, I. Dosanova, I. Karabulatova, I. Nifontov, "The use of communication technologies of oppose political-religious terrorism as an ethnosocial deviation in the contemporary

Mayya Mudarrisovna POLEKHINA, Valentina Alekseeva LIMONZEVA, Irina Sovetovna KARABULATOVA, Margarita Stepanovna VYHRYSTYUK authors consider terrorism to be any political murder. For three hundred and forty years before the father of Alexander the Great, King Philip was killed as a result of the terrorist attack; Thus, the roots of terrorism are correlated with ancient times, although some facts of terrorist actions were fixed in an earlier period. Most researchers agree that terrorism existed in the Ancient World, and in the Middle Ages, and in the New Times, that is, it was a companion of class society throughout its history. The mass phenomenon and the subject of close attention of the public and scientific research has become terrorism only in recent decades.¹⁶ The reason for this were numerous terrorist acts, occurring both in our country and in other countries.

The mass phenomenon and the subject of close attention of the public and scientific research has become terrorism only in recent decades. The reason for this were numerous terrorist acts, occurring both in our country and in other countries.¹⁷ The consequences of terrorism entail massive human casualties, enormous moral and material damage is inflicted, and fear, distrust and hatred among peoples, social and national groups are generated.

Results

Our hypothesis is based on the fact that when analyzing the origin of the concept in the socio-discursive context of the French Revolution, in the light of the approaches mentioned above, it turns out that in the course of the revolutionary struggle, a signifier is created that, first, fixes in the language the new realities of applying extreme political violence, Secondly, it serves as an instrument for the reflection of a new socio-political reality and even in some ways an instrument of governance in revolutionary space. The semantic core of the new concept is the understanding of terror as a method of eliminating opponents in the context of a revolutionary struggle, accompanied by the creation of a total atmosphere of fear in society. At the same time, revolutionary terror implies a syncretic unity of both the policy of revolutionary power and the violent actions of the crowd (mass and individual). Subsequently, these meanings of the concept of "terror" were divided. However, in the chronotope of revolution between them it is impossible to draw a dividing line. Terror encompasses all, permeates all strata of society, the entire "melting" revolutionary sociality, becoming the quintessence of the revolution itself.

information-digital society," in *Central Asia and the Caucasus. Journal of Social and Political Studies*, XVII (2016), no 2, p. 54-61.

¹⁶ I. Mkrtumova, I. Karabulatova, A. Zinchenko, "Political extremism of the youth as an ethnosocial deviation in the post-soviet electronic information society," p. 79-87.

¹⁷ I. Karabulatova, S. Galiullina, K.,Kotik, "Terrorist threat in Russia: Transformation of confessional relationships," in *Central Asia and the Caucasus*, XVIII (2017), no. 3, p. 93-104. I. S. Karabulatova, M. Polekhina, S. Lyausheva, N. Dubinina, "How the Discourse of Sufism became the expressive Discourse of Islamic radicalism in the regions of "popular Islam" in Russia," p. 92-98; Irina Karabulatova, Elena Ermakova, "The Concept "Abrek" In The Modern Russian Linguistic Consciousness: From The Mountaineer-Robber To The Terrorist-Migrant," in *Central Asia and the Caucasus*, XVIII (2017), no. 3, p. 439-445.

"The Evolution of the Concept of "Terror" / "Terrorism" in Modern Scientific Knowledge as a Factor in Ensuring the Security of Modern Society," *Astra Salvensis*, VI (2018), no. 12, p. 695-704

Terrorism is a phenomenon that exists as a reaction of certain groups in a particular society that do not agree with the policy and the law of the state and thereby justify their transition to terror in order to achieve certain goals.

In the future, especially if we take the discursive existence of the concept outside the context of the revolution, there is a significant narrowing (specialization) of its meaning. For example, in Russia in the second half of the XIX century. "Terror / terrorism" means the method of individual political assassinations in conditions of revolutionary actions outside the real chronotope of the revolution. However, with such a narrowness of meaning, the concept is so closely associated with the revolutionary tradition that an illusion of the revolutionary chronotope arises and the specialized concept is subjected to secondary generalization: "terror / terrorism" becomes a contextual synonym for revolutionary terror as such. A close connection with the revolutionary paradigm allows to support the heroics of the revolution, which is combined with a unique myth about the victim in the context of the "underground" subculture.

As stated above, criminal groups commit terrorist acts to intimidate opponents and competitors, to influence the state power in order to achieve the desired result. Everyone can become a victim of a terrorist act - a passenger of a vehicle, a visitor to a public institution or events, an accidental passer-by, etc. Terrorism and extremism entail huge political, economic and moral losses, exert strong psychological pressure on large masses of people due to the huge and increasing number of victims. According to the research of a number of Russian scientists and the data of foreign research centers, the aggregate budget among terrorists amounts to 20 billion dollars.

In view of the extreme complexity of solving the question of the essence of terrorism, some analogy between the comparison of terrorism and the war suggests itself. For a long time, the war seemed to be a phenomenon beyond the scientific explanation. In the early nineteenth century, the German military theoretician Karl Clausewitz developed a definition of the essence of the war, which the scientist associated with politics. In the three-volume work *On the Nature of War*, Clausewitz described the nature, purpose and essence of war, as well as the forms and methods of its conduct. Clausewitz, which was the result of years of study of military campaigns and campaigns from 1566 to 1815, proved to be in demand military tactics and strategists. Clausewitz's merit in this definition of the essence of war as "the continuation of politics by other means": "... because it is politics that gives rise to war is its guiding reason, then war is only an instrument of policy, but not vice versa" ("*daß der Krieg nichts ist als die fortgesetzte Staatspolitik mit anderen Mitteln*")¹⁸. Clausewitz's definition of the nature of war is cited in his work by V.I. Lenin: "As applied to wars, the basic position of dialectics .. is that" war is

¹⁸ Clausewitz C. O voyne. M.: Gosvoenizdat, 1934 / Clausewitz K. Vom Krieg. 1832/34. [Electronic resource]: <http://militera.lib.ru/science/clausewitz/index.html>, accessed 24. 04. 2018.

Mayya Mudarrisovna POLEKHINA, Valentina Alekseeva LIMONZEVA, Irina Sovetovna KARABULATOVA, Margarita Stepanovna VYHRYSTYUK simply the continuation of politics by others "(namely, violent)" means. " This is the formulation of Clausewitz ... " ¹⁹ .

Modern terrorism, and above all, international terrorism, is today a global danger in the world, connected with politics and is its specific continuation and means of achieving political goals. History testifies that terrorism from its very inception originated as a political phenomenon. As soon as political motivation disappears in terrorism, this kind of violence ceases to be terrorism.

This myth contributes to a sharp increase in the cultural and anthropological significance of the figure of the revolutionary. Prominent people of different views sympathize with terrorists, despite the dubious value of the attacks themselves. Thus, the figure of the hero ensures the attractiveness of the revolutionary myth, which determined the hegemony of revolutionary discourse in this period.

On the contrary, in the late XIX - early XX century. observed, on the one hand, the axiological crisis of the concept under study, on the other hand, a semantic prototype of the modern concept of "terrorism" is being formed. This implies an understanding of the criminal nature of subversive activities, as well as the orientation of terrorists to use the media to create resonant events designed to "shake" society. In addition, there is a large-scale expansion of the "objects" of terrorist violence, among which the townsfolk fall, and the "addressees" of that "message", which is contained in the terrorist act as a communicative act.

Conclusion

Crimes that are not related to political goals will form other crimes. Terrorism is always a socio-political phenomenon. With the collapse of the USSR in a number of regions of the former Soviet Union, and primarily in the North Caucasus, conditions have emerged that have become breeding grounds for terrorism. ²⁰ This is used by international terrorist organizations that sent their representatives to the region, emissaries who managed to direct spontaneous social, political and religious protest and discontent into the channel of terrorist actions. The wave of terrorism swept the North Caucasus first, and then it reached Central Russia, including its megacities, Moscow and St. Petersburg. ²¹

Sobolnikov V.V. and Putyatin V.D., speaking of crimes of extremist orientation, consider the motives that guided the terrorists. Crimes are committed on the grounds of political, ideological, racial, national or religious hatred or enmity

¹⁹ V. I. Lenin, "O znachenii voinstvuyushchego materializma," in *Poln. sobr. soch.* 5 izd. T. 26, p. 224

²⁰ I. Karabulatoва, "The nature of modern ethno-cultural communications in the North Caucasus," in *Central Asia and the Caucasus*, XVIII (2016), no. 4, p. 71-79; p. 71-79: I. Karabulatoва, Kh. Vildanov, Kh. Zinchenko, E. Vasilishina, E. Vassilenko, "Problems of transformation matrices modern multicultural identity of the person in the variability of the discourse of identity Electronic Information Society," in *Pertanika Journal of Social Science & Humanities*, XXV (2017), p. 1-16; I. S. Karabulatoва, "The islamic factor and the political processes in Tajikistan," in *Central Asia and the Caucasus*, XVIII (2017), no. 1, p. 118-123; I

²¹ M. Seidina, I. Karabulatoва, Z. Polivara, A. Zinchenko, "A Publicist Discourse Of The Islamic Organizations Of The Central Federal District Of Russia And The Issue Of Tolerance," in *Central Asia and the Caucasus*, XVIII (2017), no. 1, p. 109-117.

"The Evolution of the Concept of "Terror" / "Terrorism" in Modern Scientific Knowledge as a Factor in Ensuring the Security of Modern Society," *Astra Salvensis*, VI (2018), no. 12, p. 695-704

towards any social group. These motives become internal motivations of people, expressed in an effort to show the inferiority of the victim due to his racial, national, religious affiliation.²²

After World War II, "terror" becomes a critical term, through which fascist regimes are exposed, communist dictatorships, and then - any organized state or public mechanisms of violence.

The word "terrorism" in this new semantic configuration begins to mean not only actions of combat groups and acts of individual terror "from below", the concept of which survived a deep crisis as early as the beginning of the twentieth century, but any antisocial activity of extremist persuasion regardless of its political nature. "Terrorist" becomes a universal figure of the social Other, the unconditional enemy of modern societies. Stalinism clearly demonstrates the paradoxical nature of this figure. The revived sympathy for terrorist methods of struggle is related to their transformation both in terms of practices and in terms of discursive design.

²² V. V. Sobol'nikov, V. D. Putyatin, "Terrorizm kak yuridiko-psikhologicheskoye yavleniye: problemno-psikhologicheskij analiz i perspektivy protivodeystviya," in *Rossiyskiy sledovatel'*, X(2016), p.41