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Scientific and Theoretical Analysis of the Destructive Nature of Modern Terrorism

Sultanova Svetlana Yurievna
Senior Lecturer, Samarkand State Institute of Foreign Languages

Annotation: Terrorism is one of the most painful universal problems of the modern world. In the fight against modern terrorism in the context of globalization, the spiritual development of a person is an important socially significant factor. Socio-economic, political, spiritual and educational development of society is one of the important factors in the fight against terrorism, extremism and fundamentalism. In this context, the study of the negative impact of international terrorism on the spiritual development of the individual in the modern world in the context of social philosophy is an important scientific and theoretical problem.
Keywords: terrorism, global politics, terrorist act, extremism-radicalism, logocentrism, monologism, dogmatism.

I. INTRODUCTION

It is well known that in the modern world there is an attempt to change the "world order of things" with the help of illegal violence and at the same time the obligation to exist in this socially oriented type of being. And everyone becomes the ultimate victim of this process.

The definition of "terrorism" is still controversial among modern researchers. Most of them are related to the relationship between the concepts of "terrorism" and "terrorism". The difficulty lies in the fact that these two words are etymologically the same (both came from the Latin word "horror" - "fear", "horror"), but are used in different senses. In order to reveal the ontological basis of the phenomenon of terrorism, some legal activities that are aimed at countering terrorist threats contradict.

To avoid such a problem, scientists S.Y. Kargapoltsev and I.Y. Lapina insist that the terms "terrorism and terrorism have one spiritual unity," but the scientist, M.F. Musaelyan argues that the terms "terror" and "terrorism" have a diverse meaning.

According to the research of S.Y. Kargapoltsev and I.Y. Lapin, "terror and terrorism are precisely directed against the individual" [2, 19]. But researchers A.S. Valeeva and M.F. Musaelyan believe that terrorists are fighting for power, this can be viewed as if terrorism can hold power, then terrorism is equivalent to seizing power. At the same time, the scientist A.S. Valeeva, proceeding from the primates of terrorism, clarifies this idea and determines that terrorism as a global policy - a manifestation of this policy is a terrorist act. V.D. Putyatin and V.V. Sobolnikov does not agree with these two definitions that terror is its realization. Terrorism is a terrorist act, therefore, it is argued that this phenomenon becomes a broader concept than "terrorist activity" [3, 42], that is, an integral part of terrorism. Comparing these views, Y.S. Gorbunov noted that each of them is partially correct and in some respects weak for criticism, since it does not take into account the historical development of terrorism and terrorist events. Gorbunov believes that the concepts of "terror" and "terrorism" are really unambiguous and there is a certain unity between them, but this unity is only a little, because the word "terror" has two meanings: fear and horror (such as the word "terrorism"), but also "the object of fear, the state of intimidation" (this meaning is not in the word "terrorism"). Professor N. Safarova emphasizes that "terrorism is a recurring and growing fear. The root of terrorism is connected in a thousand ways with human consciousness, in particular, aggression and cruelty. Does not obey reason" [4, 11]. According to Gorbunov, the idea of understanding terrorism is insufficiently substantiated, such as state repression and "political violence was illegal, which was carried out by non-state forces," we know that in the Roman Empire by the state, and terror was carried out by the political opposition. In other words, since time immemorial, the concept of "terrorism" has included the concepts of "terrorism" and "means of terrorism", which are now included in the concepts of "terrorism" and "terrorism". Researcher Yu.S. Gorbunov insists that terrorism as a terrorist activity has not always been an integral part of terrorism. He noted that in ancient times, in the Middle Ages and in our time, terrorism was characterized by "political motivation, as well as economic motivation, which was later lost" [2, 31-32] (this loss became apparent at the end of the XVIII century, as demonstrated by the Jacobin terrorist state system). For this reason, Y.S. Gorbunov argues that the unambiguous connection between the concepts of "terror" and "terrorism" is incorrect. Gorbunov concluded, analyzing modern society from the fact that terrorism as a global policy re-generates terrorism as a practice. Assuming this can be added to the evidence.

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According to researcher Sh. Goyibnazarov, "Religious extremism and terrorism pose a threat to human development. At present, a successful fight against international terrorism requires a consistent approach to the threat of its eradication and a consistent ideological and ideological struggle against its political, philosophical, spiritual and psychological foundations" [5, 5].

S.I. Chudinov rightly emphasizes that "extremism" and "terrorism" are concepts of a long history of spiritual changes, as well as the ambiguity of their primary meaning. As we have seen, this situation can be overcome by understanding such a phenomenon as terrorism and extremism-radicalism.

The final result is that terrorism as an object of philosophical analysis can be diverse. (since there are a number of criteria for classifying its types) and variable (over time, new types and types of terrorism appear, the relevance of some types of terrorism increases in the modern era, and some types decrease). Globalization is considered to be the ontological basis of terrorism, the crisis of humanity, that a person is involved in social conflicts, its epistemological reliability is the tendency of views to logocentrism, monologism, dogmatism, and its axiological sides are monologism and value extremism, expressed in extreme extremism.

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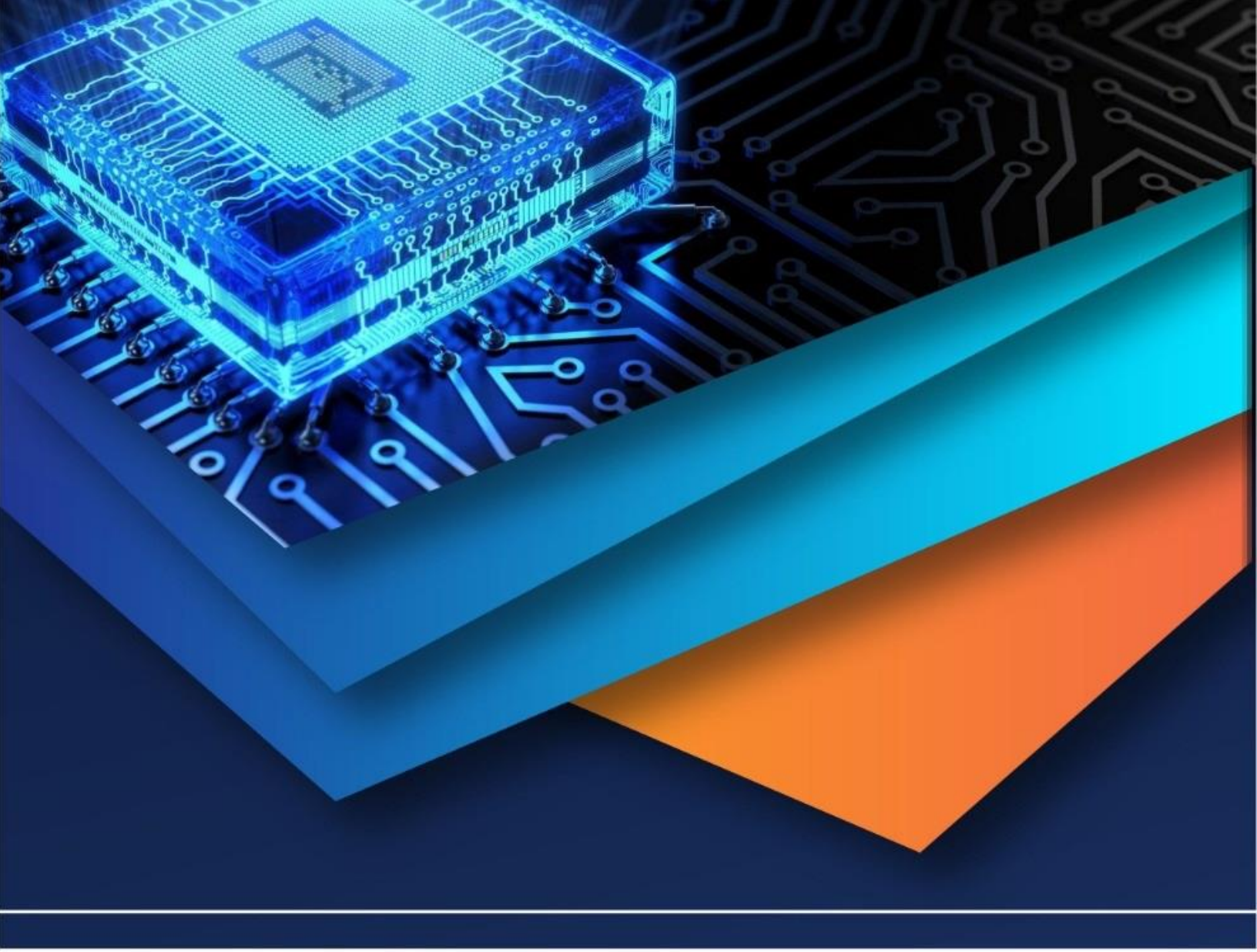

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