The role of civilisation conflict in terrorism determination

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Abstract. *The paper focuses on the study of the role of the civilizational conflict in determination of terrorism. The results of both conflict and comparative analyses of the assumptions made by the leading conflictology scientists, whose finding point out at "the social nature of terrorism" and its global dimension, confirm the terrorism viability. It is shown that the present-day world development as well as such phenomena as globalization, financial civilization, and the "third world" decline cover and reproduce the global conflicts and accompanying terrorist acts.*

Keywords: *terrorism, conflict of civilizations, clash, war, determination*

Problem statement

Today there has been accumulated quite a convincing body of data pointing out at the social nature of terrorism and, at the same time, to the determinative presence of abusive proneness to conflict. As a result, the assessment of unprecedented form of the global social confrontation, which almost completely embraced the global universe, – which draws attention and gives rise to concern because of the use of terror attack means and fighting methods, – has become more pronounced. The global sociological and geo-economic parameters and the geo-political scale of that confrontation afford all grounds to define it as a global terrorist conflict [Antipenko A.F., 2007, p.8].

The analysis of recent research with focus on the suggested solutions to the problem. Exploratory surveying in this area have been made on the basis of the seminal works of the worldwide famous conflictology scientists, with G. Simmel, L. Coser, R. Dahrendorf, etc., being among them. The study of terrorism determination under the conditions of globalization suggests itself as a follow-up of the analysis of the basic assumptions of geo-economic theories articulated in the works of V.F. Antypenko, A.Y. Neklessa, V.L. Inozemtsev, etc., social theories of I. Wallerstein, S. Huntington, A. Etzioni, E. Todd, G. Modelski, G. Goldstein, etc.

Research objective. The objective of the paper is to elucidate the causes of terrorism and to determine the driving forces of the global phenomenon in the context of civilizational conflict.

Statement of basic materials and substantiation of obtained scientific results. With new phase of global policy, the intellectuals heaped versions of its future form on the society instantaneously: the end of history, a throwback to traditional rivalry between nation-states, their further decline under the influence of various tendencies. In 90-ties, S. Huntington bewildered the public with his statement that in the nearest future the world would have finally become fractured along confessional lines into several "civilizations" inimical to one another, which warfare would precondition the essence of global processes.

He predicted that in a newly emerging world the clash of civilizations would become a dominant factor of the world policy, with fault lines between the civilizations being like their battle lines. The scientist ascertained that nation-state would remain a key player in foreign affairs; however, the most significant

global policy conflicts would evolve between the nations and groups affiliated to different civilizations. The clash of civilization would become the dominant factor of the world policy. The fault lines between the civilizations would be, in fact, the following battle lines [Huntington S., 2003, p.1]. However, to be sure, the author clarified his views later. At the same time, it was implied that even a hundred years from then the world would remain divided into countries and nations, races and concessions, while physical and other human needs would remain identical to those of that time [Nazaretian A.P., 2013, p.31].

In this regard, in the mid XX century, the French Philosopher J. Benda wrote: "consciously as never before, is each nation now clustering together and playing off against other nations in terms of language, art, literature, philosophy, in all its civilization and "culture" [Benda J., 2009, p.97].

In our view, such estimation of absolute priority given to animosity is somewhat simplified. Some American and European scientists have joined such oversimplified interpretation of the global relations of cold war, which has enabled them to make a convenient civilian conversion: a transition from "the dead communism experts" to "the Islamic terrorism experts", with well-known and already established intellectual categories preserved. A new play with a somewhat changed scenario has been performed: yesterday it was the totalitarian regime against democracy, whereas nowadays – it is Islamofascism versus democracy. Driven by the hopes for triumphal victory, the global clash with Islam has easily replaced the clash with communism [Gayraud J.-F., Tual F. 2014, p. 267]. Meanwhile, the political niche, emptied due to the breakdown of the international revolutionary (including communist one) movement, which was more or less manageable, has undergone rapid filling in with "specialized types" [Nazaretian A.P., 2013, p. 228].

Nevertheless, the historical and civilizational aspects of the issue call for a thorough study in terms of "… that relatively minor differences between cultures can evoke fierce mental excitement of the souls of the sons of any civilization if these souls are exposed to mental radiation influenced by any other civilization from our own family" [Toynbee A. J., 2011].

By the early II millennium C.E., the Arabic philosophy had had the patterns of humanistic worldview, and, then, therefrom, the ideas of the European revival took shape. However, as long as Islam was losing it leading positions, and the committed thereto peoples were left at the periphery of the European (Christian, and, first of all, Protestant) world, the collective psychological complexes were enhancing the aggressive element. By the end of XX century, the multipliable sects and organizations marked by hyper-militant attitudes had transformed the Islam ideology into a dangerous source of political terror [Nazaretian A.P., 2013, p.354]. As the researchers of the Islam religion note, Quran, like other scriptures, comprises "choices for all intents and purposes. If you want peace, you will find the verse calling for peace. If you strive for war, – you will also find the aggressive ones" [Dawkins R., 2008, p. 430].

The famous American sociologist A. Etzioni states that the totalitarian religions, namely, the extreme version of Islam (particularly, Wahhabism) have become the major social project exported by the East, over the last years. The civil order established by them extremely violent and subordinated everything leaving no place for autonomy. The foundationalism is actively expanding. It aims at imposing other nations its radical civil order model and, in the long run, implanting it all over the world [Etzioni A., 2004, p. 39]. E. Todd, in his turn, notes that the "islamic integrism" was encoded in everyday conversational speech with the notion of terrorism which many strive to consider as such having global scales [Todd E., 2004, p. 55-56].

It should be noted, when terrorism issues are discussed, one may encounter the opinion that the traditional societies', namely those based on Islam, intolerance to the European system of values and Post-Modernism culture, etc. is one of the causes thereof. We consider it to be not exactly a correct vision of the situation.

The viewpoint according to which the present-day disturbances and confrontations emerged on the global stage due to the clash of the more developed and less developed parts of the world community under new conditions of the global universe, to which such parts of the world have approached significantly differently at military-political and

social levels, seems more substantiated. Along with this, it has happened so that the open global universe has become, in fact, an adversary to the low developed countries in the scope in which it has become an alliance partner to the developed countries, since the latter find new opportunities for their geopolitical, geo-economic, and cultural expansion in weakening of former sovereignties. The starting point for the world social medium disintegration and escalation of the global conflict presupposes that the borderline of the conflict just right coincides with the borderline between the social medium possessing high technologies and, respectively, civilizational benefits (it is predominantly the western Christian social medium) and the major part of the planet to whom these benefits and technologies are not available [Antipenko A.F., 2007, p.76]. The feelings alike, – the feeling of historical alienation, the feeling of being dishonored in terms of resources, the feeling of being disadvantaged, – are more and more directly manifesting from the part of the "third world" peoples and countries who, unlike their historical predecessors, adopt terroristic methods of influence on offenders instead of putting powerful and well-adjusted military machines into service [Antipenko A.F., 2007, p.386].

Many, nevertheless, will ask a fair question: has not the significantly minimal quality of life increased, namely due to technologies, at least in those countries which either have remarkably succeeded in it or possess rich natural resources? One can note cum grano salis that the rapidly growing quality of life embracing such a large percentage of population would hardly stop evoking envy and jealousy of more expanded riches belonging to the privileged minority. No matter how high the level of material life is, this will not free a human soul from demanding of social justice; and unequal distribution of resources in this world between the privileged minority and the disadvantaged majority has turned from inevitable evil into intolerable injustice specifically as a result of the latest technical achievements of the West [Toynbee A. J., 2011]. That is why the constantly growing inequality in distribution of material benefits, excommunication of entire nations from technological innovations and even of a mere access to baseline consumer goods basket remains the most persistent problem of

contemporary world [Dahrendorf R., 2002, p.171].

The conditions of social inequality are the conducive environment for emergence of national fundamentalism, which is predominantly an utmost response to the "revolutionary changes" imposed by the West. People lose support given them by cultural relations only. There appear images from memory originating from the very depths of history, the memories about traditions, about the lost warmness of mutual relations. National heritage and absolute doctrinal beliefs are getting interesting again [Antipenko A.F., 2007, p.172].

Today, it is the time to admit, darkly, – R. Dahrendorf writes, – "The contemporary world in many ways is a rather uncomfortable place opening new chances and at the same time breaking old ties which are nevertheless difficult to live without. Everything related to estate and decaying disappears, and everything sacred gets dishonored. However, I am far from stating that there exists only one single cause evoking emergence of nationalism, fundamentalism, and other false deities. I state only that many have a common aspect which directly relates to present-day social conflict around civil status and life chances" [Dahrendorf R., 2002, p.207]. The greatest disappointment of the last decade of XX century, in R. Dahrendorf's view, lies in that the liberal world does not ensure multicultural collectivity: today, even in free democratic societies, the population tend to group on account of ethnic descent into the units being as homogeneous as possible [Dahrendorf R., 2002, p.4].

The optimists thinking in line with the famous American sociologist A. Etzioni, – whose theory of a just world enthronement is based on eliminating confrontation as part of global synthesis of norms and values and shaping general culture, – have to confess this either [Etzioni A., 2004, p.268]. Specifically, A. Etzioni points out at that Western world must give up on strengthening its sole role of a leader of the global social progress. All Western ideologies were based, in A. Etzioni's opinion, on combination of optimism and belief in progress and social technologies with a sensation of triumph", whereas "Eastern worldviews – despite all differences between them – are usually based on combination of pessimism, and in some cases even fatalism,

with a long-term sensation of history" [Etzioni A., 2004, p.72].

Therefore, by no means accidentally, all radical changes that have taken place over the last two centuries were originating across the West. "The doctrine of human rights and democracy theory were generated by the West, where for over centuries, the philosophers and politicians had been focusing specifically on the rights of an individual but not on his or her obligations [Etzioni A., 2004, p.56-60], and therefore, the East, where there community values have always been dominating, may not accept it adequately". In light of the conclusions made by A. Etzioni, the global conflict reflects the resistance of the East to the revolutionary civilized models of the West, which have discredited with "the potential crisis and possible further collapse" [Antipenko A.F., 2007, p.171].

Indeed, it is quite difficult to achieve understanding of the essence of terrorism without evaluating it within axes of reference set out by the global conflict function, especially as the material, elaborated in the given field, is fundamental and offer challenges for a deeper cognition of the delineated problem and for the systematization of the beliefs existing in this domain. The logical objectivity of the conflict in question lies in that it represents the crisis of the existing system of global economy, when the priorities to gain a surplus profit have become beyond control and produce self-destroying proneness to conflict. This is so because the conflict-forming mechanism itself is in principle a concentration at the hands of the global power minority through the networks of financial civilization and virtual economy. The terrorism dynamics, more and more visibly, points out at the probability of catastrophe of the conflict as part of the existing system of the world order, when the priorities to gain surplus have gone out of control and are producing self-destroying proneness to conflict [Antipenko A.F., 2007, p.98].

It should be noted, the uncompromising attitude to confrontation between the civilizations of "the third world" and the Western Christendom, enhanced therewith by the general element of the social-class intrastate contradictions is growing by virtue of increasing cumulative influence of this factor. This is noted, above all, by the representatives of the philosophical and sociological scientific school focused on developing and elaborating the well-known G. Simmel's "conflicts of culture and life" [Simmel G., 1995, p.383].

Nonetheless, not everything does seem so tragically. An English historian, A. Toynbee, sees the possibility to rescue "the Western Christendom civilization" in "getting side by side in the spirit of" by joining the universe religion based on ecumenical ideas. The scientist thinks that, down new centuries and generations, the united world will gradually find their way to the balance between various components of its cultures, and the Western component will over time take its modest place on which it may account in line with its true value as compared other cultures, which the Western expansion have brought both to their mutual contact and the contact with itself. As far as the layer of the most diverse cultures embraces the homogeneous human nature, it may be assumed that the inanition generated by "knock out" is murderous in its destructive force, and it is it, which leads to killing each time [Toynbee A. J., 2011].

At the same time, it is difficult to imagine the nations who try not to make a show off their differences from others; at the best, the peoples take care of that only for concentration interhuman hatred in the "territory" of class conflicts. Not surprisingly, the question now arises of whether human experience of the past does not show the destructiveness to continue the policy of mutual extirpation of the nations by ethnic agitation. Answering to this question, a French philosopher, J. Benda thinks the assumption of that humanity will once ground arms and again, as two centuries ago, and opt for the benefit rising above themselves, having been surfeited with "sacred egoism" of the nations dooming them for mutual destruction, of low probability. Such a world, following the French scientist's opinion, is possible only in the distant future, after the war has caused much more evil to the worlds than ever before. It is justifiably ascertained that the elite have their own reason for keeping nationalism and fear of the war. These feelings evoke the nation's continuous military spirit, – the readiness to put up with hierarchy, fulfill commands, obey, – i.e. those qualities desired to be seen by those who want him or her to continue being of their service. In fact, the elite of society are far from always wanting for amenity to be stopped if they can preserve

their status and power over people at that price [Benda J., 2009].

The affiliation (group affiliation) and the feeling of being protected, empathy and self-sacrifice, overcoming, yearning for service and meaning of life often push heaps of people into welcoming embrace of the most aggressive ideologists and politicians. The unconscious aspiration for experiencing overwrought ambivalent angst promoted in the atmosphere of an armed conflict is so deeply intertwined into emotional substance that all the types of substituting activity created by culture (art, rituals, and sports) could have only temporarily made them slow in their manifestation until now. Eventually, the craving for martyrdoms

"not for fun" gets stronger, and people are seeking the ways to make them "rationalized" [Nazaretian A.P., 2013, p.355]. In this is there one of the most dramatic collisions of our epoch.

Today, as in the past, the irrational lust for small victorious wars have overtaken the elite and large heaps of population [Nazaretian A.P., 2013, p. 227]. Everything speaks for that over the latest time the mass sentiments have made a shift towards military solutions, meaning that all power victories become inherently valued, and heaps of people, driven by the irrational want for small victorious wars, "are glad to be fooled" [Nazaretian A.P., 2013, p. 227].

Conclusion

The existence of the regions the condition of which may be characterized with the term "underdevelopment", – is a major cause for global instability, the source for most of the conflicts and wars occurring in the world. Moreover, following the experts' opinion, the issue of redistribution of wealth, by finding its relative solution at the national level in the democratic societies, proves to be practically irresolvable on a global community scale [Etzioni A., 2004, p.216].That is why the continually growing inequality in distribution of material benefits, excommunication of entire nations from technological innovations and even of a mere access to baseline consumer goods basket is the hottest problem of contemporary world [Antipenko A.F., 2007, p.173-174].

Peace is possible provided only that a human does not imply his or her happiness as having benefits, "belonging to all" and adopts an abstractive principle rising him or her above his or her egoism; in other words, peace may be achieved only through improvement of human morality, long ago stated by many scientists and philosophers.

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