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ВЕСТНИК

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NAS RK is pleased to announce that Bulletin of NAS RK scientific journal has been accepted for indexing in the Emerging Sources Citation Index, a new edition of Web of Science. Content in this index is under consideration by Clarivate Analytics to be accepted in the Science Citation Index Expanded, the Social Sciences Citation Index, and the Arts & Humanities Citation Index. The quality and depth of content Web of Science offers to researchers, authors, publishers, and institutions sets it apart from other research databases. The inclusion of Bulletin of NAS RK in the Emerging Sources Citation Index demonstrates our dedication to providing the most relevant and influential multidiscipline content to our community.

Қазақстан Республикасы Ұлттық ғылым академиясы «ҚР ҰҒА Хабаршысы» ғылыми журналының Web of Science-тің жаңаланған нұсқасы Emerging Sources Citation Index-те индекстелуге қабылданғанын хабарлайды. Бұл индекстелу барысында Clarivate Analytics компаниясы журналды одан әрі the Science Citation Index Expanded, the Social Sciences Citation Index және the Arts & Humanities Citation Index-ке қабылдау мәселесін қарастыруда. Web of Science зерттеушілер, авторлар, баспашылар мен мекемелерге контент тереңдігі мен сапасын ұсынады. ҚР ҰҒА Хабаршысының Emerging Sources Citation Index-ке енуі біздің қоғамдастық үшін ең өзекті және беделді мультидисциплинарлы контентке адалдығымызды білдіреді.

НАН РК сообщает, что научный журнал «Вестник НАН РК» был принят для индексирования в Emerging Sources Citation Index, обновленной версии Web of Science. Содержание в этом индексировании находится в стадии рассмотрения компанией Clarivate Analytics для дальнейшего принятия журнала в the Science Citation Index Expanded, the Social Sciences Citation Index и the Arts & Humanities Citation Index. Web of Science предлагает качество и глубину контента для исследователей, авторов, издателей и учреждений. Включение Вестника НАН РК в Emerging Sources Citation Index демонстрирует нашу приверженность к наиболее актуальному и влиятельному мультидисциплинарному контенту для нашего сообщества.

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THE MAIN PREREQUISITES FOR THE EMERGENCE AND SPREAD OF EXTREMISM IN THE MODERN SOCIETY

Abstract: The spread of extremism in the modern society, together with the terrorism and fundamentalism, is one of the most problems. Modern extremism as the movement is an activity of the political parties, social movements and illegal organizations, which have clearly defined political goals and ideological bases and use all possible means of struggle, except violence. By the way, modern extremism is divided into political, national (ethnic), religious, environmental, economic, and other ideological trends. But in reality, all motives are either intertwined, complementing each other, or one or another ideology covers up certain political goals. All these forms of extremism may have tendencies of both radical-revolutionary and radical-conservative or fundamentalist character. Modern extremism is characterized by the simple and accessible ideology. If the ideology is particularly complex, then extremist forces use slogans that are accessible to the masses. Extremist associations are particularly characterized by the ability to offer accessible ways and means of solving the most complex problems of public life, to convince the masses of the possibility of their successful implementation in practice and, as the result, of the possibility of possessing sufficiently broad social base. Most countries are now trying to work together to counter extremist and terrorist organizations. For such multi-religious, multi-ethnic state with an unbalanced political system and an unfilled ideological vacuum as Kazakhstan, the study of this phenomenon is particularly relevant. We need the comprehensive study of the conditions for the emergence and evolution of modern extremism, its impact on the functioning of the civil society and state structures, and on the socio-political situation in the country.

Key words: extremism, terrorism, conflict, globalization, digitalization, information technology, civilization, religious beliefs, political views, tolerance.

The relevance of the topic. Extremism is divided into moderate and radical views, movements and ideologies. Radical extreme form of extremism is terrorism; it achieves its goals through the violence, terror. This partly means that extremism does not use violence, although it preaches as the condition for achieving its goals. In fact, extremism under the certain conditions can develop into terrorism [1, P.46].

Very often, terrorists also rely on the ideological basis of extremists, having in their arsenal additional ideological “justifications” that justify violence and prove its expediency and justice. It is based on the following arguments: “our terrorism is forced”, “the object of terror is irreconcilable and harmful”, “legal methods of struggle are ineffective”, “the end justifies the means”.

Modern extremism, unlike terrorism, does not make sense to hide its authorship, meaning and purpose of its political actions, since their main task is to be heard through the media, draw the attention of the society and the government to the problem they are concerned about and influence the government’s

decision-making by manipulating public opinion. Moreover, preliminary campaigning is being carried out in order to support the population, the political actions by extremists [2, P.10].

The forms of activity of extremist groups are quite diverse. These include: putting forward populist programmes and demands, campaigning and propaganda, organizing rallies and demonstrations, mass riots and civil disobedience actions. Public actions of extremist organizations often lead to the temporary destabilization of entire districts of the city. By opposing existing social structures, institutions and trying to undermine their stability in order to achieve their own goals, extremists deny the possibility of compromise, negotiations, agreements, guided by the slogans “all or nothing”. In general, extremist organizations are characterized by the denial of any dissent, imposing their own system of views on opponents and waverers. They appeal not to reason, but to the feelings of people. Novikova G.V. wrote: “Extremism is the original negation of any sense of proportion. It operates with distorted representations of the reality and the world around,

which in general is expressed in extreme judgments, unappellability, and categoricity" [3, P.45].

Nevertheless, despite the fact that extremist movements are quite aggressive, act contrary to public order and try to achieve their goals by all possible means, they still exclude destructive violence in their activities. They refuse to use the means, which leads to numerous victims. The danger is the starting the conflict, extremists can let the situation slip out of their control, which can lead to violence and bloodshed.

Most extremist organizations try to operate legally, which helps attract as many people as possible, who are not involved in active political life of the society, and even succeed in this field, winning votes in the elections to representative bodies of central and local government.

If the hotbeds of extremism ideology are ruling or elite circles, institutions of political, state or religious power that have influence on the whole society, the tactic of pitting various segments of the population, representatives of the confessional or ethnic groups against each other is widely used. Feelings of hatred, suspicion and xenophobia towards foreigners, representatives of certain professions, members of opposition political and public organizations, supporters of officially rejected ideological and religious trends, political, public and religious figures, who are not acceptable to the authorities, foreigners and non-believers are incited in the society. With the help of controlled mass media, provocative rumors and tall tales are spread about political opponents and ostracized parties, teachings and organizations, which can lead to an explosion of unprovoked, spontaneous, or organized, controlled, and officially encouraged social violence.

State extremism is an operation, carried out on the territory of one state, financed, organized, encouraged, managed or supported individually or collectively, with the help of logistical support to the state in order to intimidate another person, group, organization or other state. State extremism turns from "intra-state" to international extremism, including international elements in one form or another. The form of "purely internal state extremism" is conditional and relative, because at present the policy of internal state extremism is no longer carried out solely and not so much of the interests of national state: monopoly capital, as it reflects the interests of international capital, in particular, in the face of transnational monopolies.

International extremism in General is carried out against the representatives of foreign states and international organizations, the citizens of foreign states. Modern extremist movements have structured and hierarchically ordered associations of the citizens, expressed in the presence of localized ideological center and an extensive network of the local representation. They operate on the territory of many states, have an extensive banking infrastructure, with

which they control financial flows, legalize funds, monitor the activities of the regional divisions, etc., use the media, communication technologies, Internet, satellite TV, and others. All this is facilitated by the globalization of the world economy, the improvement of information technologies, the facilitation of the movement of people, resources and information across borders, etc.

Extremism is the little-studied problem that now has more questions than answers. Thus, many researchers note the great difficulties, associated with the development of the definition of "extremism". They explain this by the following points. Firstly, the complexity of the phenomenon: "the historical variability and multiplicity of combinations along the subject - object line". Secondly, the ideological saturation and, as a result, the possible bias of the researcher. Since analyzing any significant political phenomenon, "the researcher's approach is largely determined by ideological, political, and socio-philosophical attitudes and preferences". Thirdly, the presence of the "moral criterion", moral component. The concept of extremism: "not only reflects the certain type of activity of the subjects, but also purely negative assessment, emphasizes the destructiveness and is often identified with evil. Naturally, each researcher reserves the right to his own ethical interpretation of the facts of the political life.

The entire world community gives diametrically opposite assessments of the same events. The criteria of extremism can be generally distinguished from the activities of the national liberation movements, from the activities of the opposition political parties and social movements, and from the activities of representatives of traditional and non-traditional religions. According to this criteria, we need to decide, whether the nation has the right to autonomy and the creation of its own state, or not. Are the "greens", "anti-globalists" and "pacifists" representatives of the extremist movements? Can we say that the extremists are evil to the world around them and they do not bring anything but destabilization to the society? Indeed, they often interfere with the government policies by using extreme measures and drawing public attention to the particular problem. But is it necessary to interpret extremist actions as negative so unambiguously?

The subjects of extremism are social forces that do not have legitimate ways to influence the events in which they are involved: in socio-political, economic-financial or international conflict. If this contradiction is not resolved legitimately, it "breaks out into extremism" sooner or later. The alienation of the broad masses of the population from the real management of the global processes that determine the course of the world history leads to the emergence of ideas, and then the practice of extremism [4, P.58].

Extremism is the concentrated expression of the right of any person (or the society) to actively change the position of the society in all possible ways within the limits of justice. The only difference is in

the understanding that there is justice to which both legitimate society and extremism appeal [5, P.25]. Extremism claims to be an active subject of the history.

The reason for the appearance of this phenomenon and the mechanism of its development have not yet been studied. Most researchers agree that extremism is caused not by the single cause, but by a whole complex of unsolvable problems. It stems from the society and is the nature of the protest: dissatisfaction with the political regime, the deteriorating socio-political situation, the aggravation of interethnic relations, environmental conditions, lack of opportunities of real and effective participation in the political life, the ideological vacuum, corruption in the government, globalization, etc. This is the kind of defensive response to the threats of the modern world. Some researchers focus not only on the internal socio-economic problems of the country, but also on external factors such as the geopolitical situation, the neighborhood with unstable states that export radical ideas and extremist organizations, etc.

The author of the article "Religious factor in modern terrorism" A.G. Kosichenko believes, that "the true cause of terrorism is the practice of solving problems by force, the practice so common in the modern world" [6, P.6]. He believes, that it was "aggressive world politics that gave rise to terrorism as the phenomenon". This reason can also be attributed to the cause of extremism. It is milder, nonviolent, but no less dangerous phenomenon that seeks to reshape the world in its own way. World politics ignores the interests of many countries, social groups, and huge segments of the population, any action, as we know, generates opposition. If an advanced state uses force to solve its issues (political, military, economic pressure), and another state or organization cannot defend its interests either by force or by legal means, all that remains to learn circumvent the law and fight with less force than the above.

Some authors believe that extremism is beginning to be applied as the form of the foreign policy. Thus, from the point of view of Gafiatulina N.Kh., Brusentseva D.M., "extremist organizations are often the tool for implementing geopolitical interests through the use of internal factors", "Islam is used as the technology; technology for inciting anti-system moods. At the same time, the main goal of this multi way combination is to facilitate the coming to power of other political forces by aggravating the current political situation inside, which, seeing the fate of their predecessors, will be loyal to external players" [7]. Before engaging in the fight against such phenomenon as extremism, it is necessary to study it carefully. Extremism is much less dangerous for the stability of the state in comparison with terrorism. In this regard, the entire world community is fighting mainly against the terrorist forces. However, we should not underestimate extremism, under certain conditions, in particular, when the struggle does not bring its results, when the economic and social

political situation in the country deteriorates even more, or when the government pushes them to do so, declaring an open struggle for them, etc., turns into terrorism.

Moreover, the causes of extremism and terrorism, with few exceptions, are the same. In all likelihood, it is easier to prevent extremism in the particular region by tracking the motives and solving them, than later to deal with organized movements. Fighting extremism may be easier than fighting terrorism, which requires destroying its ideological foundation. But for the final victory over extremism, it is necessary to eliminate the causes of tension and conflicts. It is necessary to consider political, economic, environmental, socio-cultural, ethnopolitical, and military problems; to conduct an adequate policy that meets all the internal needs of the state. It is also necessary to reduce the level of violence in the world politics and go through negotiations, compromises and mutual understanding [8, P.81].

In recent years, the world has witnessed new waves of violent extremism that have taken the lives of many innocent people. Whether based on religious, ethnic or political grounds, extremist ideologies glorify the supremacy of the particular group, and oppose more tolerant and inclusive society. This poses two distinct but related challenges for contemporary societies: the rise of violent extremism and its spread across national borders and the governance of increasingly diverse and multi-cultural societies. While violent extremism requires interventions to protect the security of people and assets, prevention of violent extremism needs to look beyond strict security concerns to development related causes and solutions to the phenomenon. Experiences in both development and peace building show that an increase in the levels of inclusion and tolerance in communities can lead to both better governance of diversity and to societies better inoculated against violent extremism. Tolerance for diversity and intercultural understanding are also at the heart of the new 2030 Sustainable Development Agenda, and particularly Sustainable Development Goal (SDG) 16, on building peaceful, just and inclusive societies.

The root causes of violent extremism are complex, multifaceted, intertwined, and relate to the structural environment in which radicalization and possibly violent extremism can start to take hold. Violent extremism is the product of historical, political, economic and social circumstances, including the impact of regional and global power politics. Growing horizontal inequalities are one of the consistently cited drivers of violent extremism. Critically, unemployment or poverty alone is not the only push factor inciting violence and extremism: perceptions of injustice, human-rights violations, social-political exclusion, widespread corruption or sustained mistreatment of certain groups, are also considered important push factors. When all these horizontal inequalities come together for the

particular group, radical movements and violence are more likely to erupt.

Many recent societal conflicts are interlinked and point to two distinct but related challenges for global, regional, national and local governance: the rise of the violent extremism and its spread across national borders; and the governance of increasingly diverse, multi-cultural societies.

Materials and methods of research. The research methodology is based on the dialectical method, freed from materialistic or idealistic monism and based on the pluralistic, multilinear interdependence of all social phenomena. We also used the method of dialectical interdependence and interaction of methods: theoretical and empirical, historical and logical, induction and deduction in the study of the formation and development of ethnic identity in our country. The theoretical basis is based on existing theoretical and empirical publications on extremism and terrorism. In this article were used abstract-logical, analytical, monographic, economic-statistical, sociological, expert methods, as well as the methods of economic-mathematical analysis, modeling and forecasting.

Research results. The questions of phenomenology and tendencies of criminal religious extremism were considered in the study. System-structural analysis of its criminological properties and penal characteristic peculiarities of separate institutionalized and extra-institutionalized forms of religious extremism was conducted. In the study, technical and historical- juridical methods were applied. The study and generalization of theoretical materials of the study field were undertaken. Scientific novelty of the study is expressed, in

particular, through such its provisions as definition of the authors' concept "religious extremism", "criminal religious extremism".

The authors analyzed foreign legal models peculiarities of counteraction against religious extremism and its separate kinds. The authors' understanding the criminological characteristic of the social consciousness and religious extremism development tendencies in Kazakhstan.

Specific personal character traits of an extremist and factorial complex of criminal religious extremism were described and limitations of modern Kazakhstan legislation, regulating the different aspects of struggle against the religious extremism. Besides, propositions on improving current legislation, regulating liability for the crimes, being the subject of this study, were formulated and substantiated, directions of improving penal and special criminological measures against the religious extremism were determined; a set of specific revisions and amendments in the Republic of Kazakhstan legislation was proposed. [10, P.5].

Conclusion. In the conclusion it should be noted, that the countering violent extremism requires interventions to protect the security of people and assets. Integrated approaches need to go beyond strict the security concerns, and also look at the conditions conducive to violent extremism. Hence, after identifying commonly accepted drivers of radicalization: structural as well as psychological that can ultimately result in violent extremist behavior; this paper suggests the package of integrated actions aimed at mitigating and preventing violent extremism through more inclusive development and promoting tolerance and respect for diversity.

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ҚАЗІРГІ ҚОҒАМДАҒЫ ЭКСТРЕМИЗМНІҢ ПАЙДА БОЛУЫ МЕН ТАРАЛУЫНЫҢ НЕГІЗГІ АЛҒЫШАРТТАРЫ

Андатпа: Қазіргі қоғамда экстремизмнің таралуы терроризм мен фундаментализммен қатар ең өткір мәселелердің бірі болып табылады. Қазіргі экстремизм қозғалыс ретінде саяси партиялардың, қоғамдық қозғалыстардың және заңсыз ұйымдардың қызметі болып табылады. Олар нақты саяси мақсаттар мен идеологиялық негіздерге ие және зорлық-зомбылықтан басқа да, мүмкін болатын барлық құралдарды қолданады. Сондай-ақ, қазіргі экстремизм саяси, ұлттық (этникалық), діни, экологиялық, экономикалық және басқа идеологиялық ағымдарға бөлінеді. Бірақ іс жүзінде барлық мотивтер бір-бірін толықтырып, бір-бірімен байланысты және басқа да идеологиялық белгілі бір саяси мақсаттарды қамтиды. Экстремизмнің барлық осы формаларында радикалды революциялық, радикалды консервативті немесе фундаменталистік сипаттағы тенденциялар болуы мүмкін. Қазіргі экстремизм қарапайым және қол жетімді идеологиямен сипатталады. Егер идеология өте күрделі болса, онда экстремистік күштер бұқараға қол жетімді ұрандарды қолданады. Экстремистік бірлестіктер, қоғамдық өмірдің күрделі мәселелерін шешудің қол жетімді жолдары мен құралдарын ұсыну, көпшілікті оларды іс жүзінде сәтті жүзеге асыру мүмкіндігіне сендіру және нәтижесінде жеткілікті кең әлеуметтік негізге ие болу қабілетімен сипатталады. Қазіргі уақытта көптеген елдер экстремистік және террористік ұйымдармен бірлесіп күресуге тырысуда. Қазақстан сияқты көпконфессиялы, көп ұлтты саяси жүйесі теңгерімсіз және идеологиялық вакуумы толтырылмаған мемлекет үшін бұл феноменді зерделеу ерекше өзекті. Қазіргі заманғы экстремизмнің пайда болуы мен эволюциясы жағдайларын, оның азаматтық қоғам мен мемлекеттік құрылымдардың жұмыс істеуіне, елдегі қоғамдық-саяси жағдайға әсерін жан-жақты зерделеу қажет.

Түйін сөздер: экстремизм, терроризм, жанжал, жаһандану, цифрландыру, ақпараттық технологиялар, өркениет, діни көзқарастар, саяси көзқарастар, толеранттылық.

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ОСНОВНЫЕ ПРЕДПОСЫЛКИ ВОЗНИКНОВЕНИЯ И РАСПРОСТРАНЕНИЯ ЭКСТРЕМИЗМА В СОВРЕМЕННОМ ОБЩЕСТВЕ

Аннотация: Экстремизм в XXI веке, в условиях глобализации и информатизации общества, приобрел новую форму своего проявления. Тема распространения экстремизма и борьбы с ним всегда была достаточно актуальной для большинства государств, и Республика Казахстан в данном случае – не исключение. Учитывая такие современные процессы, как глобализация и переход современного общества к информационному, в котором происходят такие процессы, как активное распространение и прогрессивно увеличивающееся влияние новых информационных технологий на все сферы общественной жизни, можно определить экстремизм как приверженность к крайним взглядам и в особенности методом действий, радикально отрицающим общепризнанные в обществе нормы и правила через совокупность насильственных проявлений, совершаемых отдельными лицами и специально организованными группами и сообществами, которые создают реальную угрозу общественной безопасности и порядку, свободам граждан и жизнедеятельности государства.

В эру информационного общества пропаганда становится самым главным оружием экстремистов. Пропаганда и призывы – главные факторы, наиболее сильно влияющие на неокрепшие умы молодежи. На наш взгляд, в рамках научного знания, для рассмотрения данного явления разумно использовать цивилизационный и культурологический подходы. В современном мире принято говорить о столкновении западной и восточной культур, различных по своим ценностям (рациональным, потребительским и меркантильным – западная цивилизация, и духовных, религиозных - восточная цивилизация).

Ключевые слова: экстремизм, терроризм, конфликт, глобализация, цифровизация, информационные технологии, цивилизация, религиозные воззрения, политические взгляды, толерантность.

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