

## PHILOSOPHICAL ANALYSIS OF THE CONCEPT OF «ANTI-TERRORIST CONSCIOUSNESS»\*

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**Abstract.** This article provides a philosophical analysis of the concept of «anti-terrorist consciousness» as a significant factor capable of countering the expansion of terrorist activities that have become a serious threat to international security. The genesis of the problem of terrorism is revealed and the cultural-historical and socio-philosophical context of terrorist activity is considered in order to identify its essence, characteristics and impact on modern society. The authors explore the concept of «anti-terrorist consciousness» through the prism of philosophy, analyzing its moral, ethical and social aspects. As a result of the research, new approaches to understanding the concept of «anti-terrorist consciousness» at the philosophical level were developed, as well as the ethical and moral aspects of anti-terrorist consciousness and its impact on public consciousness were investigated.

**Keywords:** philosophy, public consciousness, modern society, information environment, terrorism, ideology, values.

### Indroduction

Modern humanity is faced with a huge number of challenges of various kinds, forcing it to format its consciousness in search of an adequate response to them.

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Unfortunately, most of the challenges are associated with deviant behaviors, many of which pose a threat not only to an individual, a country, but also a threat on a global scale. Such challenges include terrorism, which has become one of the most significant threats to the world order. Terrorist activities are expanding, involving a significant number of people and resources, becoming one of the most profitable areas of activity. This is a serious threat recognized by the international community. This problem is expanding and scaling up as terrorism penetrates information and communication links and relationships. Using the possibilities of the information space, terrorism penetrates into all spheres of human life, causing significant damage both in personal terms and in matters of security of state activities. Because of this, it is necessary to form means of effective counter-terrorism, including legal regulators at all levels of social interaction. One of the ways to counter the threat of terrorism is to form an «anti-terrorist consciousness».

That is why the concept of «anti-terrorist consciousness» is given such great importance in the new humanitarian knowledge. And it is of great scientific interest due to the need for a deeper understanding of the methods and methods of combating terrorism. The concept of «anti-terrorist consciousness», despite its widespread use in scientific and journalistic texts, has not yet been the object of special socio-philosophical analysis. The scientific novelty of the research consists in the fact that an attempt is being made to reveal the features of the philosophical understanding of the phenomenon of «terrorism» and the concept of «anti-terrorist consciousness». The purpose of the scientific article is a philosophical, comprehensive consideration of the problem of anti-terrorist consciousness as a factor contributing to the prevention and fight against terrorism.

Currently, the concept of «anti-terrorist consciousness» is the subject of interdisciplinary research to form a holistic, integrated understanding of the essence, specifics of formation and development. The concept is analyzed by various humanities, such as political science, law, sociology, psychology, philosophy, history, religious studies, theology and others, and involves understanding how people perceive, realize and react to the problem of terrorism.

Theoretical and practical significance of the study: With the help of the socio-philosophical analysis of the phenomenon of «terrorism» and the concept of «anti-terrorist consciousness», it is possible not only to scientifically distinguish the content of this concept, but also to create a scientific and theoretical basis for the correct and accurate use of these concepts in the development of legal regulators and recommendations for the prevention and effective counteraction to this phenomenon.

### ***Methodology***

The research methods used on this topic of scientific research are interdisciplinary socio-humanitarian discourses (philosophical, political science,

religious studies, sociological). It is supposed to use the principles of cultural historicism, comparative analysis and some general scientific methods of cognition. The principles of cultural historicism make it possible to clarify the essence of the problem from a historical perspective. Comparative analysis or the principle of comparative studies will help to determine the advantages and disadvantages, based on international experience.

The concept of «anti-terrorist consciousness» can be considered from a socio-philosophical perspective in an interdisciplinary analysis. This approach allows us to consider the problem of terrorism not only from the point of view of politics and the problem of state security, but also to understand the social, ethical and ideological consequences for the world community, states and interpersonal interaction, since terrorist activity is associated with all levels of human existence:

The task of religious philosophy is to analyze sacred texts and principles from the point of view of the possibility of their interpretation to justify such crimes, to deprive terrorism of an ideological justification. The ethical and moral responsibility of leaders and communities in promoting or countering terrorism may also be considered.

Social ontology should analyze problematic areas of social interaction that can lead to the choice of such radical methods of counteraction, in particular, the problems of inequality formation in all spheres of social interaction. Now the problem of digital inequality is coming to the fore, when the inability of many users to navigate well in digital activities leads to the fact that «digital terrorism» is gaining momentum, drawing a large number of people into the criminal sphere.

Phenomenology should analyze the emotional, mental and moral aspects associated with the experience of experiencing terrorist activity and its consequences, forming a holistic picture of their understanding.

Such tasks are faced by a significant number of humanities that are able to analyze the essence, forms of implementation and consequences of terrorism for society and the individual.

Interdisciplinary analysis of the problem of terrorism in religious philosophy, social ontology and phenomenology allows us to gain a deeper understanding of this phenomenon, its causes and consequences. It also helps to develop strategies to eliminate terrorism as a significant factor in destabilizing public life.

### ***Terrorism as a Philosophical Problem***

The philosophical analysis of the phenomenon of terrorism is an attempt to understand and explain the main causes, goals and consequences of terrorist actions, as well as their place in society and world politics. It is based on philosophical concepts and theories such as political philosophy, ethics, social philosophy and legal theory:

Ethics and morality: Philosophers explore the ethical aspects of terrorism, asking questions about its legality and illegality, whether violence can be justified

in certain circumstances, and what principles and values should be taken into account when assessing acts of terrorism.

**Political philosophy:** Terrorism raises questions about power, justice, freedom and democracy. Philosophers analyze how terrorism affects political systems and society as a whole, and consider various political theories and ideologies that may be associated with terrorist activities.

**Legal philosophy:** Philosophers explore issues of law and justice related to the fight against terrorism. They analyze what measures are being taken within the legal system to prevent and suppress terrorist acts, and consider the ethical and legal basis of such measures.

**Social philosophy:** Terrorism has a significant impact on society, causing fear, anxiety and destruction. Philosophers investigate social and cultural factors that can contribute to the growth of terrorism, and consider issues of identity, inequality, radicalization and intercultural dialogue.

Philosophy helps us to realize and understand the complexity and versatility of terrorism, and also allows us to ask important ethical and political questions related to its prevention and overcoming.

One of the main directions of the philosophical analysis of terrorism is the study of its moral acceptability. Philosophers wonder whether the use of violence and murder can be justified in certain circumstances. Some philosophers argue that terrorism can be justified when there are no other ways to achieve political or social goals. However, most philosophers reject this idea, believing that terrorism is always unacceptable and illegal. Another area of philosophical analysis of terrorism is the study of its roots and causes.

The term «terror», derived from the Latin word «terrere», means «to shake with fear» or «to cause terror with fear» and is first found in the appendix to the Dictionnaire de l'Academie Française, published in 1789. The Dictionary of the French Academy is the official dictionary of the French language. It has been developed and published by the French Academy since 1694.

The concept of terrorism is associated with the socio-philosophical categories «violence» and «ideology». Terrorism is a type of violence, its evolutionary stage. Ideology acts as one of the most important elements of terrorism. Without an ideological component, the actions of terrorists lose their purpose and turn into a criminal offense. In this, we see the philosophical nature of the concept of «terrorism».

Without a doubt, terrorism is impossible without violence. If this element is removed from the structure, terrorism will cease to be an illegal act, dangerous for humanity. Therefore, it is violence that makes terrorism the focus of our attention. A dangerous phenomenon for society.

Violence is one of the categories of philosophy. It is inherently connected with the laws of unity and struggle of opposites. In the world, everything interacts and thereby restricts freedom. The provision on the impossibility of absolute freedom indicates the comprehensive nature of the category of violence. However, this does not mean that violence is mandatory for a person.

The term «violence» is usually used to characterize human interactions. This concept is less tied to a specific culture, since there are objective criteria for distinguishing the degree and forms of external pressure on the subject.

Violence has always been the focus of public thought and practice of mankind. It was condemned, it was frightened, it was glorified and raised into a cult. Karl Marx, a German philosopher, economist and sociologist, considered violence and terrorism in the context of class struggle and social revolution. Marx and his co - author Friedrich Engels expressed their attitude to violence and terrorism in their works. Marx and Engels saw violence as an integral part of the class struggle. They argued that the bourgeoisie, in order to protect its privileges and economic power, uses violence and repression against the working class. In the scientific work «Communist Manifesto» they describe that the working class should use violence and revolutionary methods to overthrow the bourgeoisie and establish a communist society[1, p.99]. However, Marx and Engels did not call for arbitrary terror or undivided violence. They believed that violence should be organized and aimed at achieving specific political goals. They saw terrorist actions as a means of drawing attention to social and economic problems and activating the working class.

Marx and Engels also stressed that revolutionary violence should be temporary and serve as a transitional period to the establishment of a communist society. They assumed that after achieving a communist society, violence would be eliminated, as conditions for equality and justice would be created.

It is important to note that the interpretation and application of the ideas of Marx and Engels in the practice of political movements and revolutions may differ. Some groups and organizations may have used their ideas to justify violence and terrorist acts. However, Marx himself did not call for arbitrary violence and terrorism, but rather viewed them in the context of class struggle and social revolution.

The philosophical analysis of terrorism also includes consideration of ethical and legal issues related to the fight against terrorism. Philosophers are looking for a balance between the need to protect the security and freedom of the individual, and also discuss the effectiveness of various methods of combating terrorism, such as preventive measures, the use of violence and the control of civil liberties. In general, the philosophical analysis of terrorism helps us to better understand this complex and multifaceted phenomenon, as well as to develop ethical and political strategies for its prevention and counteraction.

World philosophers study the social, political and economic factors that can contribute to the emergence of terrorism, and also consider it in the context of the struggle for power, national identity and ideological differences. They also explore the role of the State and the international community in preventing and combating terrorism. Many scientists are skeptical about the fundamental possibility of developing a definition of terrorism. Philosophers of various schools and trends have made a significant contribution to the analysis and understanding of terrorism. Here are some famous philosophers and their views on terrorism:

Jacques Derrida, a French philosopher and linguist, also contributed to the analysis of the problem of terrorism. He has researched terrorism in the context of violence and justice. Derrida stressed that terrorism is an act of violence that leads to fear and destruction. In his works, he noted that «terrorism cannot be fully justified or explained, but it calls for a critical understanding of the political and social conditions that may contribute to its emergence» [2, p.188].

Derrida also studied issues of justice and ethics related to the fight against terrorism. He warned that the fight against terrorism could lead to restrictions on civil liberties and human rights violations. Thus, he called for the search for alternative ways to resolve conflicts and for cooperation between different cultures and peoples. Derrida was also interested in the issue of language and communication in the context of terrorism. He analyzed how terrorist acts can be used to create symbolic meaning and how language can be used to manipulate public opinion.

Derrida's work on terrorism offers a philosophical perspective on this problem, emphasizing the need for critical thinking, social justice and dialogue in the fight against violence.

Jean-Paul Sartre, a French philosopher and writer, also had his own views on the problem of terrorism. He studied terrorism as an expression of moral and political indignation, but warned of its potential negative consequences, that violence and destruction could lead to degradation and loss of freedom.

Sartre believed that terrorism arises as a result of inequality, exploitation and injustice in society. He saw terrorist acts as an attempt to draw attention to problems and cause changes in the political system and spoke about the need to fight the roots of terrorism, namely social and economic inequalities.

However, Sartre also warned about the potential degradation and loss of freedom that can accompany terrorist methods. He noted that the violence and destruction used by terrorists can lead to degradation and loss of the values they are trying to protect. In his works, he emphasized the importance of ethical principles and respect for life in the struggle for social justice. Sartre also drew attention to the role of mass support and public opinion in the context of terrorism. He believed that terrorist groups could use violence to manipulate public opinion and create an atmosphere of fear and uncertainty. In his works, he considered the impact of terrorism on public consciousness and moral values [3, p.113].

Hannah Arendt explored the nature of violence and political terrorism. She noted that terrorism as such is a form of political power and control that seeks to cause fear and disorder in society. In his scientific work «On Violence» Arendt analyzes the nature of violence in a political context, including terrorism. It examines the causes and consequences of violence, as well as its impact on society and politics.

Thus, to date, a clear and universally recognized concept of «terrorism» has not been developed at the international level. However, according to scientists, over 50 years (from 1936 to 1986), about 115 different definitions of terrorism have been developed.



### ***Philosophical Aspects of Anti-Terrorist Consciousness***

There is no single definition of the term «anti-terrorist consciousness» in the humanities. To begin with, we should turn to the term "consciousness", one of the basic concepts in philosophy.

From a philosophical point of view, consciousness is what makes us actually human, it is the ability to think, reason and determine our attitude to reality. In psychology, consciousness is understood as the state of the mental life of an organism, expressed in the subjective experience of events in the external world and the body of the organism, as well as in the report on these events and the response to them. Sociologists, on the other hand, presented to the world such a concept as «social consciousness» — the views of people as members of society in their totality on natural phenomena and social reality, and these views can be expressed in the creations of spiritual and material culture (music, cinema, sculpture, etc.), in social norms (for example, laws), views of social groups and society as a whole. Based on this, the anti-terrorist consciousness can be defined as a system of views on the unacceptability of terrorist manifestations, on terrorism as a socially dangerous phenomenon, as well as on the positive nature of measures aimed at countering terrorist threats, protecting society and the state from terrorism.

Philosophy of consciousness - a philosophical discipline, the subject of study of which is the nature of consciousness, as well as the relationship between consciousness and physical reality. In the XIX century, Arthur Schopenhauer called consciousness the «mystery of the universe» and hinted that consciousness remains the most inaccessible in the entire collection of human knowledge. And in the twentieth century, the philosophy of consciousness became one of the most popular areas of study. The modern American philosopher Richard Rorty even stated that he believed that the philosophy of consciousness is the only useful philosophical discipline today [4, p. 98].

The author of the most famous catchphrase of the philosophy of consciousness, Rene Descartes, is «I think, therefore, I live». In fact, Descartes touched on the topic of consciousness, which is one of the most important problems of modern society associated with the presentation of this idea. The French thinker, as the founder of modern philosophy, had a significant impact on the emergence, development and formation of the philosophy of consciousness. But today, when we talk about the «philosophy of consciousness», we are not limited to Descartes' reflections. For example, from the point of view of the Russian scientist Abachiev, «public consciousness is interpreted in political teachings, culture, religious teachings as an ideologically neutral manifestation of material social existence» [5, p. 109]. Abachiev's position reveals a Marxist approach to defining the concept of public consciousness.

To consider the factors of the formation of public consciousness in modern conditions, if we analyze the concept of consciousness, the main category of the philosophy of consciousness. Consciousness is the unity of all mental states and properties of a person as an individual. This is a very complex process of active

reflection and spiritual assimilation of objective reality. In a different interpretation, consciousness is the integrity of all types of human cognition and experience and its relationship to what it represents.

The phenomenon of anti-terrorist consciousness is an important consequence of socio-philosophical analysis. Anti-terrorist consciousness is a system of beliefs, awareness and ideas that are formed in society and are aimed at combating terrorism. It includes awareness of the danger of acts, causes and observations, as well as an understanding of the need to take measures to prevent its suppression [6, p.18].

The socio-philosophical analysis of the phenomenon of anti-terrorist consciousness allows us to take into account various manifestations. It can reveal the historical context of the formation of anti-terrorist consciousness, the social and economic conditions that affect its development, as well as videos of crimes and media factors.

According to some modern philosophers, there are serious reasons to believe that our era is an era of ideological searches. The signs by which we can «recognize» such an era are obvious. First of all, it is a crisis of traditional worldview systems. The existing worldviews (religious and quasi-religious) are inadequate to the problems threatening humanity. And since the spiritual elite is unable to fill the ideological vacuum, various extremist forces (in particular, religious-fundamentalist, radical-political or nationalist) are trying to do this. The specifics of the «language» and the methods by which the worldview developed by the above-mentioned forces is popularized, the promotion of its basic ideas and values into the public consciousness is associated with the introduction into the consciousness of people of the legality of the use of violence or the threat of its use. Sigmund Freud noted on this occasion, «Because of this initial hostility of people to each other, cultural society is constantly threatened with collapse» [7, p.45].

Also, the German philosopher Jurgen Habermas investigated the issues of communication and public dialogue. He was interested in how anti-terrorist consciousness can be formed through public debate and public discussion. He believes that it is necessary to create important conditions for open and frank discussion and opinions so that society develops critical thinking and solidarity in the fight against terrorism. Habermas sees terrorism as the result of a political crisis and a lack of democratic dialogue. He believes that terrorist acts occur when people do not have the opportunity to express their political and social demands through peaceful means. In his work «Structural Change of Society» he analyzes the problems of democratic dialogue and the importance of its development for the prevention of terrorism.

Habermas also draws attention to the issues of political legitimacy and the rule of law in the context of the fight against terrorism. He argues for the need to respect human rights and the principles of the rule of law, even in the fight against terrorism. In his works, such as «The Theory of Communicative Action», he analyzes the role of law and public dialogue in the formation of the legitimacy of political power.

Habermas also calls for the creation of conditions for the peaceful resolution of conflicts and dialogue between various political and social groups. He believes that only through public dialogue and mutual understanding it is possible to prevent terrorist acts and create a stable political order [8, p.158].



The philosophy of terrorism is a complex and multifaceted topic, and includes various aspects such as ideology, motivation, moral and ethical issues. Doctor, Professor of the Department of Philosophy at Akdeniz University Sahin Filiz explores ethical and moral concepts, gives his definition to these philosophical categories. His scientific work on the topic «Media and Politics relations in Turkey from the point of view of the basic principles of moral philosophy» mentions the following: «In the Turkish language, the concept of morality, inherited from the Arabic word «hulk», essentially refers to the traditional and generally accepted principles and values on which the practical verbs and practices in question depend. The concept of morality, which has such meanings as «habit», «nature, habit of character» and «innate trait», has recently been used interchangeably in our language with the concept of «ethics» [9, p.140].

The issue of morality and ethics in the context of terrorism is complex and multifaceted. Opinions and points of view on this topic vary depending on cultural, religious, political and philosophical beliefs. There are also various theories and approaches to the analysis of terrorism from the point of view of morality and ethics, such as the theory of just war, the theory of human rights, the ethics of consequences and the ethics of duty. Each of them offers its own criteria and principles for assessing the moral acceptability or unacceptability of terrorist actions.

In general, the question of morality and ethics in the context of terrorism remains open and offers many different points of view and debates. Scientific research is also being conducted in Turkey on the impact of social media on identity formation and threats related to terrorism. Sahin Filiz's research work on «Media Relations and politics in Turkey from the point of view of the basic principles of moral philosophy» states that the spread of new communication technologies and the communication network has led to the fact that the media have gone beyond national borders. The paper examines the mechanisms by which social media can form the identity of users and how it can be used for propaganda and radicalization.

Other Turkish scientists are investigating how social media can influence the formation of identity in people and how they can become a source of threat in connection with terrorist groups. For example, Murat Jangali is a professor of sociology at Ankara University. He conducts research on socio-economic and political factors influencing terrorism and radicalization, and their relationship to consciousness and ideology. Jan Erdem is a professor of psychology at Haci Bayram Veli University. He conducts research on the psychological aspects of radicalization and terrorism, including the role of consciousness and psychological factors influencing the attraction of people to terrorist organizations. And other Turkish scientists are currently actively researching this topic in order to develop strategies for preventing and combating terrorism.

American scientists Kevin S. and others have considered the possibility of the influence of science and technology on the role in reducing efficiency: «Scientific discoveries and breakthroughs, especially in information technology, are redefining how we plan, mobilize, and engage in battles. We must point out that is not just

the mere presence and absence of sophisticated technologies that is impacting our engagement with terrorism; the social, legal, and ethical dimensions of the deployment of technologies are also paramount» [10, p.125].

### ***Conclusion***

The authors of the scientific article analyzed the concept of «anti-terrorist consciousness», and also identified the following causal factors of the formation of anti-terrorist consciousness in philosophical analysis:

Firstly, social causes and context: when conducting an interdisciplinary analysis of anti-terrorist activities, a systematic picture emerges that reveals the pain points of the development of society that can lead a person to a radical choice and also an understanding of the social factors that allow the spread of radicalization in public relations. These include all forms of social inequality, which in one way or another force people to look for deviant ways to solve problems.

Secondly, ethical issues: Interdisciplinary analysis also examines the ethical aspects of anti-terrorist activities. This includes discussing the justification of the use of force, human rights violations, measures to counter terrorism and protect freedom.

Thirdly, psychological and cultural factors: an interdisciplinary analysis of anti-terrorist activity can demonstrate cultural facts of a psychological nature that affect the processes of radicalization and the possibility of involvement in terror. These include the facts of human existence that lead to total loneliness, marginalization, and alienation of people. The loss of the ability to communicate normally leads to the search for other forms of realization, often in radical forms.

Among the many problems of our time, the problem of terrorism occupies a special place. This threat has acquired a planetary character, especially in the context of the rapid growth of digital technologies that contribute to the intensification of all formats of interaction, facilitating access to resources, finances and, most importantly, increasing the possibility of manipulating both individual and public consciousness. This threat has acquired a planetary character and has become one of the global problems. The spread of terrorism threatens humanity with a serious regression in living conditions, and due to the increase in technical power, it threatens the death of human civilization. Therefore, the problem of terrorism needs an urgent solution and requires the joint efforts of the entire world community, philosophical reflection, the development of a new system of value orientations, conceptual restructuring of vision, explanation and understanding of the world.

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**Шахин Филиз, Қоянбаева Г.Р., Кельдинова А.Б.**

**«Антитеррористік сана» концепциясына философиялық талдау**

*Аңдатпа.* Бұл мақалада халықаралық қауіпсіздікке елеулі қауіп төндіретін, террористік іс-әрекеттің ауқымының кеңейуіне қарсы болатын маңызды фактор ретінде «антитеррористік сана» концепциясына философиялық талдау жүргізіледі. Терроризм проблемасын қалыптастырудың генезисі анықталады және оның мәнін, ерекшеліктерін және қазіргі қоғамға әсерін анықтау мақсатында террористік әрекеттің мәдени-тарихи және әлеуметтік-философиялық контексті қарастырылады. Авторлар «антитеррористік сана» концепциясының моральдық, этикалық және әлеуметтік аспектілерін талдауда философиялық призма арқылы зерттеу жүргізеді. Зерттеу нәтижесінде «антитеррористік сана» концепциясын философиялық деңгейде түсінудің жаңа тәсілдері әзірленіп, сонымен қатар антитеррористік сананың этикалық және моральдық аспектілері және оның қоғамдық санаға әсері зерттелді.

*Түйін сөздер:* философия, қоғамдық сана, қазіргі қоғам, ақпараттық орта, терроризм, идеология, құндылықтар.

**Шахин Филиз, Коянбаева Г.Р., Кельдинова А.Б.**

**Философский анализ концепции «антитеррористическое сознание»**

*Аннотация.* В данной статье проводится философский анализ концепции «антитеррористическое сознание», как значимого фактора, способного противостоять расширению масштабов террористической деятельности, ставшей серьезной угрозой для международной безопасности. Выявляется генезис формирования проблемы терроризма и рассматривается культурно-исторический и социально-философский контекст террористической деятельности, с целью выявления его сущности, особенностей и влияния на современное общество. Авторы исследуют концепцию «антитеррористическое сознание» через призму философии, анализируя его моральные, этические и социальные аспекты. В результате исследования были разработаны новые подходы к пониманию концепции «антитеррористическое сознание» на философском уровне, а также исследованы этические и моральные аспекты антитеррористического сознания и его влияние на общественное сознание.

*Ключевые слова:* философия, общественное сознание, современное общество, информационная среда, терроризм, идеология, ценности.