

TERRORISM IN THE XXI CENTURY: SUBCULTURE OR COUNTERCULTURE?

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This article analyzes the phenomenon of terrorism from the side of culture philosophy.

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Introduction

“One can never live happily if he trembles with fear all the time” wrote Christian Goldbach.

Almost everyone lives its own unique life every day. We travel by planes, by trains, by buses, attend theaters, operas and ballet, meet with our friends in pubs. Our life is full of hope and dreams. Only frantic fear to lose treasure throws us into a real cruel reality, where the main place during the last 2 decades belongs to terrorism. Terrorism does not choose either poor or rich people, either healthy or feeble people, either plane or train passenger. It scares us, makes us to become careful with other people, and makes us to live with fear.

Terror of the XXI century became an integral part of modern life and became global. The growth of terrorism and unpredictable consequences of these acts call great concern of the international community, which is increasingly intensify its efforts to fight terrorism and is behind the consideration of it as a cultural phenomenon, as a phenomenon of modern culture.

Problem

In recent years more than ten conventions and protocols have been written to fight against terrorism. In addition, effective modern systems of safety means were developed and implemented. External control devices are used. Among them are video observations, metal detectors, which help law machinery to react operationally and to identify persons who commit crimes. However, the problem has no solution and terrorism remains a major problem of mankind for a long period of time.

Consideration of terrorism as a culture phenomenon of the XXI century intensifies the need to analyse this problem and makes us to remind and to rethink this phenomenon again and again.

It is believed that terrorism and culture are not the same phenomenon, terrorism is not culture, but rather is anticulture, is a destruction of any cultural values. However, the culture is not only the most famous artistic, literary and spiritual treasures of mankind, is not only schools, clubs. But it's also countercultural and subcultural groups, antisocial phenomena, such as gangster or robbery group, sects. Culture incorporates not only high cultural phenomena but also inferiors.

Terrorism can be correlated with counterculture, because of it has its own history, language, symbols, ideological and philosophical doctrine, leaders and hierarchical structure. It is a distorted form of culture that opposes its values and ideals such as fear, violence, death, blind allegiance to leaders and human values.

Terrorism becomes impersonal nature. In the XIX century it was directed against those who was the system, and nowadays it's a pressure mean on the society to achieve certain goals.

The purpose of the article is to analyze the phenomenon of terrorism in terms of its philosophical and cultural condition, which gives a dual status to it as a countercultural and subcultural phenomenon. The author focuses on the present stage of globalization, and characterizes terrorism as countercultural or subcultural group of modern society.

Research and publications analysis

There are a big number of publications in Ukraine and abroad, where analyzed the current problems and the attempts to conceptualize the phenomenon of terrorism.

Terrorist boom that is observed during the last two decades has caused a steady stream of literature: monographs, scientific articles, journals and periodicals. The authors try to analyze and explain the nature, the essence and the reasons for such "unpleasant" terrorist Renaissance. Its ideologists are Miguel Primo de Rivera, Adolf Hitler, Joseph Goebbels, Otto Strasser, Benito Mussolini.

The analysis of this phenomenon is held by state and social organizations, academic institutions, special services [18]. The greatest theoretical material in this field was published by the American researches, who are recognized authorities in this field, John Arquilla and David Ronfeldt.

Publications of famous Russian researchers are dedicated to social and political aspects of terrorism. Among them are V.Vityuk, O.Khrachova, S.Efirova. The analysis of international legal mechanisms can be found in the publications of such researchers as I.Blyshenko, P.Valeev, L.Khalenska, M.Zhdanov, I.Karepets, Y.Lyahov, L.Modzhoryan, Y.Rybakov, H.Starushenko and many other authors.

In Ukraine the well-known researchers in this field are V.Antypenko, V.Khlushkov, V.Hlushchenko, V.Krughov and other scientists.

A major development of informational terrorism problems has been made by such researchers as G.Pocheptsov, V.Tsykhichko, V.Mandrahelya, V.Golovchenko, V.Khondul.

Terrorism is studied as a social, social and psychological, social and legal phenomenon, as a type of political behaviour, as a kind of crime (criminal) activities and so on. However, behind of many researchers attention is philosophical and cultural analysis of terrorism phenomenon problems of the XXI century.

Main part

The concept according to which terrorism is defined as a pronounced aggressive social action is the most popular and widespread nowadays. This action goes out of the traditional ethical and legally accepted norms of human behaviour or social group.

Within this concept, there are several approaches to the study and understanding of terrorism. The first explains terrorism based on the theory of the conflict of civilizations, the second explains with the help of psychological concepts, the third includes political dimension and finally the fourth explains its uprise of the so-called social concept. It is obvious that the selection of each approach is conditional, because their relationship is evident only because of the diversity of terrorism, its ability to change and be integrated into the culture of the society. Civilizational and cultural differences are paramount in trying to understand the nature of the terrorism gist. Cultural factors tend to look for causes not only the similarities between different situations but also the uniqueness of each.

In today's world is much more appropriate to group countries based not only on their political and economic systems, and for cultural and civilizational criteria. Entering and completing impact on the culture of different nations, countries, civilizations, terrorism has become a certain extent part of their history. It is some kind of terror sphere has entropic, destructive character both for the terrorist and for any culture, whose representative he is. Terror sphere makes it possible to personalize the terrorists not with a specific culture, but personalize with its peculiar manifestations, especially with counterculture and subculture.

Counterculture is a set of philosophical systems, behavioural norms and forms of spiritual and practical exploration of the world of alternative conventional understanding of the world [3. P. 329]. The fact of alternative also shows a complete rejection of the cultural heritage of nihilism and the founding principles of its countercultural positions. This is the main difference between subculture and counterculture, where the formation of the last one takes place within the existing cultural layer.

The name "counterculture" reveals the various forms of social and cultural phenomena whether these effects is further accepted by society, is unnoticed or is fully overlap. Most of these phenomenons are not based on rational perception of the world, but based on the sensory-emotional trial of reality. Logical speculation and optimally set-in behavioural patterns are behind the consideration of counterculture innovation supporters. Terrorism researchers concurred that the

terrorist intellection is simple and unambiguous. A. Budnytsky supposes that terrorist intellection is tribalistic and infantile. In the first case, it is based on the distribution of people on the basis of "us-them", in the other case it assumes that any complex problem with "the approach" can have a simple and direct solution. "Tribalistic" human perception and public relations aimed at the perception of all "foreign" as responsible for the injustice. "Them" are taken as a source of injustice, they are subjects to punish [1. P. 18]. In this case, the "moral" aspect of terrorism is reduced to the position that a democratic society, which confirms the sovereignty of the people, are automatically guilty of a particular policy of the state and fall under the cruel retribution terrorists. V. Vityuk has conclusions about the structural evolution of the main goals of the terrorism [2. P. 293]. The first is retaliation, which is rooted in the traditions of the feudal era fighting against tyrants. The second, the removal of certain individuals belonging to the top of society, for the sake of changing (saving) the political line of the social situation or the whole system. And finally, the third is the implementation of intimidation of both individuals and groups, classes and whole nations, states and governments in the name of the second component. There are three components included each historical stage of terrorism, but the overall trend is that more and more becoming the third priority because policy objectives which set itself terrorism, almost inaccessible, and the rapid development of the media makes it possible to replace the political success resonance attacks. Thus, the most widespread is religious and ethnic terrorism, despite its modern weapons it is deeply archaic. It is inherent, like the Middle Ages, the political culture in the form of the cult of reckoning. In all of its acts the atonement is intolerance to other cultures, hatred to other countries, revenge to these countries for their poverty and humiliation. This offend terrorists impose on anyone and anything, mostly for wealth, foreign policy, globalization, lack of respect for other countries and nations, for real and imaginary iniquity, including for they are not so "them". Terrorism is considered as a counterculture phenomenon based on a system of social ideas and norms that justify asymmetric response to an external threat.

However, the characteristics of the phenomenon of terrorism as a counterculture are not able to display its full essence. To understand this phenomenon it is necessary to consider it from different aspects. After all, we cannot deny that fact that the social structure of terrorism has its reasons. The subject of terrorism in one way or another is a part of the culture, which gives us bases to consider terrorism as a particular kind of subculture. Subculture is a system of norms and values that distinguish one group from the social majority. We can define the term "subculture" as some set of negatively interpreted values of traditional culture. They are the cultures of crime layer of society (tortfeasor subcultures). Subculture is a special form of people, is an independent holistic copulation within the dominant culture with its customs, norms, values, and even institutions, it is a system of traditional culture value transformed with the help of professional intellection, which has some kind of ideological coloration [4. P. 687].

Speaking about the negative side of traditional culture norms and values interpretation, it should be noted the fundamental importance of terrorism in philosophical and religious ideology. Indeed, the transformation of thought into the value system of professional mercenary has its place in the field of terrorism.

Considering society as a certain set of individuals and groups, it is clear that the diversity of groups is a community of subcultures that are in different relations with each other. Social stratification under the prism of global terrorism appears as a division into "us" and "them". And "us" are personified not only with a specific terrorist community, but also with people who sympathize. The consequence of this division into "us" and "them", as a part of this phenomenon, is a contrast between the western and eastern world, which is based on cultural differences. The integration of the dominant culture and subcultures is under socialization, but it is ambiguous and contradictory. For example, the Islamic terrorists are targeting rich spiritual heritage and vibrant culture of the East, arrogate to themselves that fits their goals and helps to form the ideological doctrine. They often refer to the opinion of the religious authorities. They understand the terrorism as retaliation to the specific state, community for the harm that they have done the Third World, for the exploitation of the entire Third World in general. It is a confrontation against the Western

civilization in general and against its way of life. This resistance makes it clear that modern terrorism is a civilizational phenomenon within the social order, a kind of subcultural phenomenon.

Conclusion

There is a worldwide cultural integration within the globalization, which inevitably leads to such as large-scale and unique subcultures. And one of these subcultures is terrorism, with its feature of the global division between "us" and "them" within opposition between East and West. Modern terrorism is as a community, which is characterized by terrorist attacks as its "language". The subjects of terrorist community are independent subculture from a position of value-cultural criteria members of "us" or counterculture in the context of "them". For someone it is a devastating and uncompromising counterculture, for others is a subculture and vice versa.

Which hybrid leads this situation is to be seen by the time. And because of the above named reasons it is advisable to use the term "counter-cubculture" and operate it within the stated assumptions. Modern international terrorism can be defined as "counter-cubculture" phenomenon within civilizational and socio-cultural aspects. After all, its integrity is presented by inseparable unity of two facets: internal and external, "them" and "us".

The outer limit is public acts of terrorism, terrorism acts demonstration, a demonstration of violence, moral and physical intimidation of the enemy, which is presented as any "them".

The inner border is presented by the motifs, specific ideological doctrines which are the standpoints of "us" not always understood by "them". Thus, terrorism is both a subculture (the standpoint of philosophical "us" systems which has an ideological justification that does not deny the belonging to the traditional culture) and a counterculture (the standpoint of "them" which has the right to assume complete denial their cultural heritage from the part of terrorist activities).

One the ways out of this situation is a reduction of terrorism and its activities and rethinking of the other cultures relationship value, respective treating religious and ethnic traditions and customs of different communities.

In a globalized society it is necessary to learn to embrace "NON us" culture not as "them" but as "others", that has the right to equal existence. And then the question of civilizational component of global terrorism will be cleared.

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