

## Terrorism as an Ideology of Political Violence

*Hubyar Feyzi oglu Agayev*

Faculty of Political Science, St. Petersburg State University, St. Petersburg, Russia

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**Abstract:** The article considers the author's interpretation of the phenomenon of modern terrorism. In particular, the mechanism of terrorist views formation in the person is based on three ideas: "The idea of violent," "The idea of pseudo-justice" and "The idea of the political." A detailed analysis of each of the mentioned ideas, influencing the formation of certain direction of terrorism is presented. In conclusion, the author provides a definition of terrorism as an ideology of pseudo-fair political violence, advocating for the restoration of the natural state of things. Of course, the article does not attempt to describe this phenomenon, in order to offer the best and most generalizing theory explaining the formation and transformation of terrorism in modern society. The results of studies presented in this article are primarily aimed at understanding the nature of terrorism and its functioning, especially in light of the modern search for the causes of terrorism, the threats of international terrorism and ways to combat them.

**Key words:** Terrorism • Pseudo-fair political violence • Causes of terrorism

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### INTRODUCTION

Terrorism is a mirror image of reality. The world that we perceive through our understanding is seen by terrorism in some distorted way that in the end creates a certain view of things. The reason and a distorted perception of reality should be searched for in the ideas laid in terrorism and forming its way of thinking. This way of thinking forms the world of images in their own understanding and attitude.

Ideas are formed by the collective and individual thinking of individuals and in turn, thought processes that form the ideological forms, originate from a specific environment and circumstances that give specificity and uniqueness to each aggregate idea. Thus, the ideas forming terrorism have a number of unique characteristics and properties that are not specific to any other idea. The identification and analysis of these ideas will allow a deeper understanding of terrorism and the process of formation of a particular system of beliefs. However, it should be added that in addition to the analysis of ideas, it will be important to analyze the circumstances, since it is from them that these ideas grow. So, before the analysis, consider a diagram approximately presenting the whole process of forming certain views of terrorism.

In this diagram, we determine three basic ideas that form the views of terrorism. Based on the views of representatives of biologism theory, the ideas contained in the classical works of political thought (N. Machiavelli, E. Fromm [1]), international studies [2-5], the monographs of Russian political scientists (S.E. Vitsin [6], S.A. Lantsov [7], etc.) and lawyers (R. Aslanov [8] Y.S. Gorbunov [9], *et al.*), interpret the impact of each of the selected ideas on the formation of terrorism as a socio-political phenomenon. It should be noted that neither of the concepts, interpreting various terrorist actions, can explain some aspects of the phenomenon of terrorism. Based on the feasibility of specific measures to combat terrorism, it is necessary to take into account a particular conception of the motives determining the actions of terrorists [10].

First of all, I would pick the "idea of violent". Violence is an integral part of society. Violence has a twofold nature. On the one hand its inherent feature is to create and on the other - to destroy. Similarly, the violence can be unconscious and conscious action of a person. Deliberate violence is an adequate and logical act. However, this act, in spite of its value, can have both positive and negative nature. Unconscious violence, in turn, is determined by two factors: the first, when it is

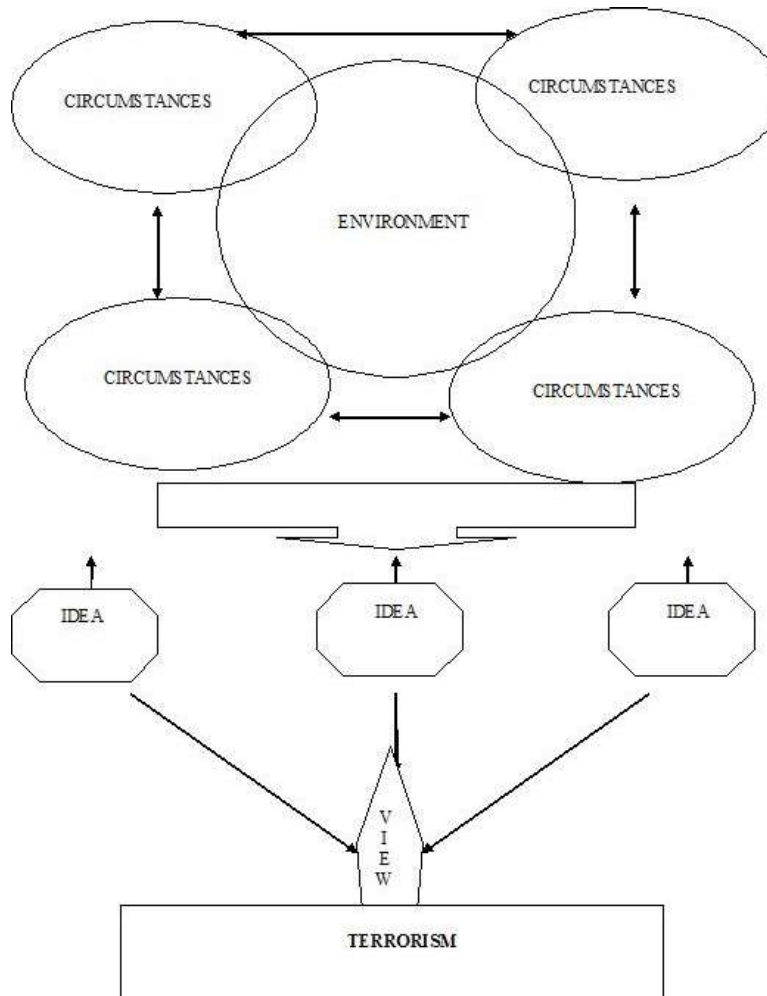


Fig. 1: Systematic process of forming certain direction of terrorism

subject to passionate or instinctive impulse and the second, when it is formed under the influence of external forces. The result of the unconscious violence is usually destruction, or, on the contrary, paradoxically, the prevalence of creative sign. Note, however, that in this case, violence is preceded by such a common human condition as aggression. On this occasion, it would be interesting to turn to one of the most famous scientists in the field of psychoanalysis, the author of the fundamental work "The Anatomy of Human Destructiveness" Erich Fromm. According to his theory, "we have to distinguish between two completely different types of aggression in a person. The first type, common for the person and for all animals is an inherent phylogenetic impulse to attack (or escape) in a situation, where there is a threat to life. This defensive, "benign" aggression serves to survival of the individual and the

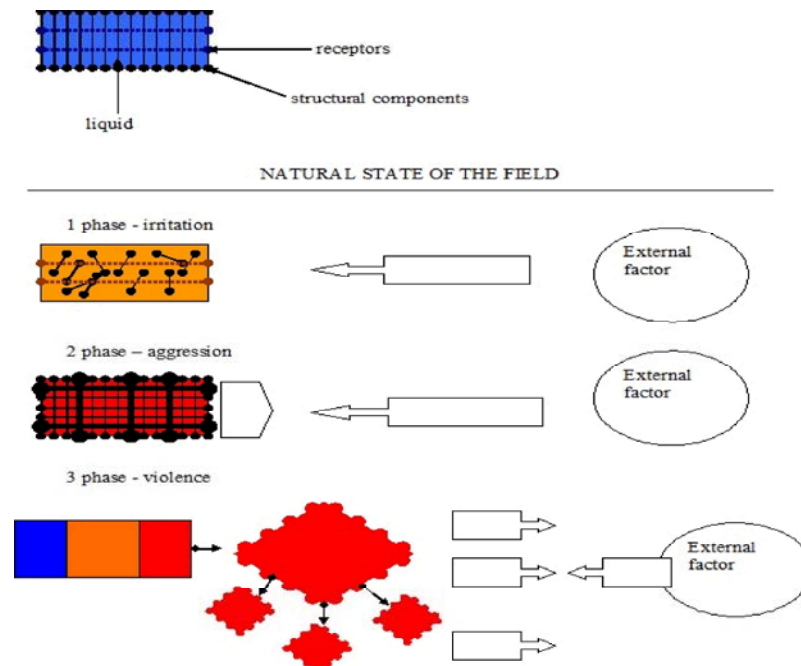
genus; it has biological manifestations and fades as soon as the danger ceases. The other type is the "malignant" aggression - destructiveness and cruelty, which are peculiar only to a human and are absent in other mammals" [11]. From the above, we would like to make one important observation that the immediate object of our study, namely terrorism, is formed in a rather specific aggressive field, let alone the idea of violence, which is a product of this field and is a proper logic of things that we do not meet in other violent acts.

So what determines this specificity and uniqueness? First, it should be noted that the field (social system) becomes aggressive directly under the influence of external forces that create a state of irritation. Under these conditions, the random motion of the structural parts of the field begins, breaching a natural, harmonious order, which took place prior to outside influences.

In such circumstances, the receptors of the field are gradually excited, waiting for the point of the external pressure, which will explode them in the end. With the explosion the vascular receptors eject liquid (the idea of the protest), which is spread out across the field, putting it in aggressive state. Such property of liquid is directly related to its chemical composition (a peaceful protest / aggressive protest). In turn, it consists of a number of substances that bring liquid either in a state of rest or in a state of seething. But the main feature of these materials is that they are catalysts of excitement. However, it should be noted that this process occurs only under the influence of external forces. If the external force is reducing its dynamism, our agents are beginning to bring the liquid to rest, which, in turn, calms receptors. Yet we are interested in the opposite situation, namely, when having already become aggressive, our field, of course if pressure continues, moves into the second phase of irritation. At this stage, the field begins to build protective live organisms from its already randomly scattered structural parts in an aggressive state. These organisms will result from the connection of the very structural parts of the field. Thus, it creates a kind of a shield, whose main objective is to repel external action and bring the field in its natural state. In the case, when the pressure is so strong that it can not be overcome, the field moves, finally, in the third phase of irritation, however, at the cost of a significant change of both its internal and external structure. In the third phase, the field breaks off its root base, rejecting from the bulk of its memory and goes

directly to the counter-attack, in one word, stakes everything. In case of victory, the field certainly will not be the same, as having broken off its root-base it loses a number of properties and components. In such circumstances, the field during its desperate attack begins to form a new way of thinking and later an internal and external structure. All of the new formations will be a new reality, in which the field will exist. In the case of the victory of the external force, the field will have to accept the imposed order of things and, ultimately, the field will be completely paralyzed and dissolve in the new reality, which has captured it. However, apart from the complete victory and the defeat of one of the parties, there is a third version of events, which essence is as follows. The field, as such, does not have to win necessarily, but at the same time it does not necessarily have to die, that is, the field should take such an intermediate state, when on the one hand it would be immune and on the other hand it could always resist. Such a state becomes possible, when during the counterattack the field takes on a new look and, accordingly, new thinking. In this case, the field may split itself into smaller fields and scatter them in the environment. These small fields, as independent organisms, all have one and the same gene from a parent field. These fields begin to develop rapidly and spontaneously fall upon those external forces that tried to enslave their parent field.

For a clearer understanding of the process described in three phases, depict it schematically.



From all the above, there are still two aspects, without which the understanding of the idea of violence, being a part of terrorism, will not be complete. The first thing to consider is an act of violence, namely, the cause of its uncontrollability and extreme cruelty and secondly, we need, at last, the definition of the external forces that cause all these negative processes.

First of all, it must be emphasized that violence manifests itself in the third phase; up to this point, we can only talk about the small forms of resistance, which, of course, have an aggressive nature, but not in such a vast scale. In the third stage, we face a true advocate of violence, which during resistance to external forces, literally erases everything on its way. Such a cool and riot are primarily related to the new thinking, which was set during the counterattack of the field. This thinking, analyzing the enemy, finds all his strengths and weaknesses and comes to a single conclusion, namely, as the magnitude of the external forces is so great, the only resistance can be the proportional force. This proportionality can not be similar to the external forces, but its main advantage is that it gains strength due to the techniques developed by it. In the face of external forces a hurricane of violence is built, which effect is almost impossible to predict.

The first feature of violence and its main principle, which we would like to emphasize, is a well-known Machiavellian postulate that the end justifies the means. The second feature is that any violent act, no matter of its scale, should always be accompanied by terror and fear to cause psychological panic in the enemy, in short, the enemy must always be in tension; and in these conditions, the decisions are made messy and often incorrect. The third feature is the fact that the violence focuses not just on the enemies, but mainly on the environment where they operate, which eventually causes them to focus all their attention not only on the main front, but on many auxiliary fronts arising in the rear.

Having identified a number of properties and most importantly the principle of thinking in the ideas of terrorism violence, we still have to identify those external forces, which so strongly excite the field. First, the external forces can be of two types, namely, the natural and the artificial. Under natural external forces we understand the state of things, when a number of processes in the micro-field create certain processes in a macro-field, thus forming a certain force vector, which determines the new order and arrangement of environment. However, this power comes up against the fields that do not want to restructure all their structural

components and thus there is a conflict. The natural force, for example, may be the legalized slavery, the uneven distribution of economic resources and the existence of a totalitarian or authoritarian regime, etc. in some state. By artificial forces, we mean a state of affairs when the processes do not occur in a natural way in the micro-field, but at the presence of some external force, pursuing its own goals. Thus, this uncommonness breaks logical processes in the macro-field and therefore a new force vector will go in the direction where it is artificially routed by the external goal. For example, the explosions on September 11, 2001 in the U.S. were the processes in the micro-field, which interrupted the processes in the macro-field and set a new vector of force, namely, the war in Iraq and Afghanistan.

So, based on the foregoing, we have identified one of the main ideas of terrorism, which in turn forms its view. We have identified the main features and principles of the idea of violence and the role that it performs. Now start the analysis of the second, no less important ideological component of terrorism, namely, "the idea of pseudo-justice."

The main essential characteristic of this idea is that it is a kind of acquittal of all terrorist practices; thus, terrorism acts in its own system of values, which directly determines the nature of terrorism and that allowable edge, where it may be realized. This system of values, just as the idea of violence, is formed at the third phase, when the field is separated from its root base and all the old ideological views. Let's dwell on the idea of justice. The first thing I would like to note is that for terrorism, it is important to restore the old order of things, but in its own understanding. The second, no less important thing is that terrorism is not going to pay attention to the number of random victims who are in the midst of a war with an external force. In my opinion, there are two reasons of so cold-blooded behavior: the first is that for terrorism to achieve the old order of things and thus to recover justice is the highest value and the main motive of all its activities in general. The random victims in turn, are nothing more than a resource base of the external forces; and therefore, their destruction, is as required, as the destruction of the economic, political and military resources of the external forces. And second, the most simplistic justification of random victims is that while the external forces by their actions allow the death of innocent victims during the war against terrorism, then terrorism, in turn, does not intend to be limited by any moral framework. Here are, in my opinion, the main characteristics of the idea of terrorism justice. Finally, we

have to consider the most complicated and quite contradictory idea of terrorism, namely, "the idea of political".

This idea is just the important part that makes terrorism terrorism and distinguishes it from all other indirectly related ideological forms. Therefore, we can not put terrorism on the same line, for example, with gangsterism, as terrorism in its very essence, in its foundation, as opposed to banditry, is political and this makes it extremely complex and multifaceted. Terrorism is born and develops in the political field. The reasons for this are, first of all, that politics is a sphere of activity related to the relationship between large social groups and elites and political personalities, as well as with the problems of conquest and (or) the acquisition, retention, use and loss of power. The literature highlights various aspects and components of politics. One of the most common preparations (divisions) of policy is to distinguish its form, content and process (relationships). Form of politics is its organizational structure, the institutions (including the system of legal and organizational rules) giving it stability and allowing regulating political behavior of people. Form of politics is really embodied in the state, political parties and interest groups (associations and movements), as well as in laws, political and legal norms. Content of politics is expressed in its purpose and values, the problems that it solves, the motives and mechanisms of political decision making. The political process reflects a complex, multi-subject and conflict nature of politics, its manifestation as the relations of different social groups, organizations and individuals.

Based on this definition, distinguish the main focus, forming the idea of political in terrorism. The main subject of politics is the state, which means that it is an essential element involved in the formation of the political component of terrorism. Now we need to determine the reasons for which the state forms political views in terrorism. We have already determined that the main cause and source of the idea of violence and the idea of justice, is the conflict between the external force and the field. The idea of the political is not an exception. Here, the main actor is the state and it is necessary to consider it in more detail and most importantly to determine the nature of the conflict.

State, first of all, is the most mature and suitable structure for the life of the society. The government aims to meet the needs and organize social life. However, the state, as in the first place with a living organism, as it is so, or otherwise controlled, develops and dies due to its

people, undergoes certain leaps, which can be of both the creative and destructive nature. Under the creative leap we mean a state of the state, which increases the standard of living in society, when political and economic system is characterized by sufficient stability and where the population is ideologically united. The destructive leap is a state of the state in which the fundamental human rights are violated in open or hidden form. Political and economic systems are rigidly subordinated to the state. The society is ideologically subordinated to the state. We have considered the two extreme forms of leaps, but the most common are the intermediate leaps, which have both constructive and destructive features. With creative-destructive leaps the state is on the one hand strong, it takes care of its population and on the other hand the features of destructive leap may be traced there. In this case, we are interested in the destructive leaps and creative and destructive leaps, that is the intermediate ones. However, it is first of all necessary to note the reasons of some leaps. First of all, it is the internal causes. They are determined by a particular policy, which may lead to a state to stability or to its collapse. The choice of policy depends on the ruling elite, that is, on its ideological basis and professionalism. Finally, the external causes are certain, somewhere unexpected external factors. The external factors imply either natural global processes effecting the state or unplanned external influences.

Now we can go directly to the leaps in the state. In this case, we will consider the constructive and destructive leap. At the intermediate leap the state at some point begins to manifest itself in relation to their community with humanity; and under certain circumstances and conditions inhumanely. On the one hand the state gives sufficient rights to society; on the other hand, it either limits them at some point, or violates these rights for one reason or another. Besides, at intermediate leap the state realizes a certain foreign policy. So the state can protect the rights of citizens of another state, using both direct and passive methods and may violate these rights, for whatever reasons, using the same methods. In politics, both internal and external, so to say the double standard politics, imbalance becomes possible in the society. The closer the intermediate leap is directed to the creative, the less likely is this imbalance and, conversely, the closer is the intermediate leap to the destructive leap, the more likely is the excitement in the community. So, the level of imbalance in society depends on the orientation of the intermediate leap. However, regardless of the orientation of the intermediate leap,

excitement will still take place in the society, but, of course, at different scales. Excitement, as it was already mentioned, occurs under the pressure of proper internal policy or internal policy of another state, but somehow able to influence, directly or indirectly, the stability of the proper state, or under the pressure of foreign policy of the proper or another state. Now go directly to the riots, namely, to imbalance in the society. Consider the excitement taking place under the pressure of internal or foreign policy of the intermediate leap of the proper state. Excitement starts when, first, the state ceases to talk openly with their people; secondly, when the state fundamentally ignores its people; thirdly, when the state ceases to meet the needs and requirements of their society; in the fourth, when the state realizes unpopular domestic policies, leading to destabilization of the country; in the fifth, when the state is inadequate to criticism and demands; sixth, when the state either ignores criticism or demands or suppresses them by any means up to direct violence; seventh, when the state does not tolerate any alternative opposition to its policies and uses all forces to fight with it; eighth, when the state is sensitive about any open demands and criticism, tries to suppress them, as opponents of the regime; in the ninth when the state implements an unpopular foreign policy, which does not correspond to the requirements and desires of the population; and the tenth, when the state realized a foreign policy that leads to the destabilization of the country.

### CONCLUSION

Thus, the imbalance in society caused by the state is the main factor in the conflict between the field and the external force, forming the idea of political terrorism. As terrorism, in turn, aims to restore the balance violated by the state.

So, we have identified three important ideological components of terrorism, namely: "the idea of violence," the "idea of a pseudo-justice" and the idea of the political. In turn, having connected these three ideas form the view of terrorism thinking, which is an ideology. Thus, based on the foregoing, we can give a definition of terrorism. Terrorism is an ideology of pseudo-fair political violence, advocating for the restoration of the natural state of things.

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