ETHNO-RELIGIOUS TERRORISM: ESSENCE, DIMENSIONS, CONCEPT

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Abstract. *The objective* of the article is to identify, describe, and explain the essence of terrorism as a general civilizational criminal phenomenon, the characteristics of dimensions of its reproduction and the formation of its concept on this basis. *The results of the study* provided the grounds for several conclusions. First, ethno-religious terrorism is manifested as a cultural phenomenon, a special segment of the inhumane discourse of hostility and aggressive social practices. It appears as a reaction to the systemic planetary crisis of managing economics, culture, consumption of natural resources, and becomes possible in the result of the massive loss of identity, fragmentation of the world-view. Secondly, we have established that the specified type of terrorism is a segment of aggressive and violent crime, in the collective and psychological basis of which there is the religious and ideological and/or ethnic domination in the systems of socio-political practice, which is achieved through intimidation as a result of committed murders, destruction or damage to property, objects of nature and offenses of a preventive nature (financial, human resources, information, and other provision). Thirdly, ethno-religious terrorism exists within three dimensions: individual (the act of sacrifice, catharsis), group (integration, social orientation) and general (administrative practice, political criminal activity, the postmodern phenomenon of the culture). *The applied value* of the study is that the suggested vision of the nature and dimensions of ethno-religious terrorism can be used to improve the systemic principles of counteracting its reproduction. The latter should be reflected in the improvement of the provisions of the United Nations Global Counterterrorism Strategy through the consolidation of a coherent, coordinated system of level differentiation of anti-terrorist activities' directions and measures. We note that without changing the basic approaches within the cultural, political, and economic aspects of the interaction of nations and peoples of the world with regard to their diversity and parity, proper autonomy, without stopping the global tendency towards marginalization, it is impossible to effectively counteract to ethno-religious terrorism. *Value/originality*. The new vision of a complex, multidimensional nature of ethno-religious terrorism has been formed in the work. Its nature is grounded as a civilizational phenomenon reflected on the level of discourse, mass social practices, global managerial strategies. It forms an empirically grounded theoretical basis for increasing the effectiveness of counteracting ethno-religious terrorism in Europe and the world in the whole.

Key words: terrorism, ethnos, religion, phenomenon, dimension, violence, hostility.

JEL Classification: Z12, N4

1. Introduction

Modern terrorism appears as a completely independent phenomenon, which is very complex in epistemological and praxeological aspects. First of all, it is visualized in the field of political life, and therefore, fairly defined by the researchers in the most general scope as a specific form of political violence. However, it is its external side, which does not reveal all possible dimensions, the clarification of which is important for the effective prevention of terrorist acts and the systematic reduction of the terrorist threat in general. Statecraft of legal and politological doctrines does not allow admitting that terrorism, and especially its ethno-religious type, is multidimensional and is not limited to a political aspect, even in cases of frankly politicized terrorist acts with explicit political demands. Therefore, the complexity of the study of ethno-religious terrorism is not only and not so much in its logical correlation with other types of terrorism and the allocation of certain specific features on this basis,

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as its comprehension, first of all, within cultural and communicative, discourse-psychological nature. Taking into account the tendencies of radicalization of ethno-religious confrontations, the growth of social tension in the European countries against the backdrop of the migration crisis, the maintenance of the high activity of such terrorist organizations as the "Islamic State", "Boko-Haram" and similar organizations, the in-depth study of the phenomenon of ethno-religious terrorism becomes extremely relevant.

The objective of the article is to provide a scientific description and explanation of the essence of ethno-religious terrorism, dimensions of its reproduction, as well as the formation of the relevant concept on this basis.

The empirical basis for this study was the statistical data, analytical reports of Interpol, Europol, the United Nations Counterterrorism Department, reports in the mass media, expert assessments of law enforcement officers, scholars in the field of religious studies, and cultural studies experts.

2. Civilizational preconditions of ethno-religious terrorism

Ethno-religious terrorism is a very complex phenomenon both in scientific and in purely praxeological and ontological dimensions. The complexity of its research is not only and not so much in the logical correlation with other types of terrorism (or some kinds, there are different approaches in science to categorical dismemberment, differentiation of terrorism) and the allocation of certain specific features on this basis, as in its comprehension, apprehension, above all, discourse and psychological nature. It is no coincidence that the emergence of ethno-religious terrorism is associated with the second half of the XX century. The period of prosperity of postmodernism as a metasystemic and, at the same time, extremely controversial philosophical world-view coincides with this period. It has spread its flexible, incomplete subject and methodological boundaries to all spheres of knowledge and practice without any exception. While the postmodernism to a large extent is not a product of surrealistic intension, but an explanatory category of social status, a deliberate, balanced, large-scale intellectual reaction to the given, to the same fragmented reality, which is successfully deconstructed by its adherents.

However, without deepening the subtleties of this philosophy, nevertheless, we must emphasize the need to designate at least the most epistemologically significant

its provisions, according to rightly observation of S. A. Datsiuk, against the background of dysfunctional humanitarian theories in the conditions of a complex and supra-dynamic universe "it is only philosophy that is capable ... of creating new models and new ideas in the form of meaningful fields, where the civilization plays, that is, new perspective spaces, where civilization directs its social energy" (Datsiuk, 2017). At the same time, we will deliberately confine ourselves only to a concise, criminologically significant description of the recognized postmodernist postulates, principles that are used not only by artists but also by humanists – researchers of the problem of humanity and sociality in and of itself. It is known, in particular, that one of the epistemological pillars of postmodernism is the primacy of discourse over reality; scepticism in relation to the "truth of life", based on the value-oriented domination of personal mythology; the desire to challenge the logic of culture, which stands for direct perception of reality. These provisions, analytical approaches are grounded in the works of R. Bart, J. Baudrillard, G. Vattimo, J. Derrida, J. F. Lyotard, E. Fromm, M. Foucault, and others.

It seems that the borrowing of a non-linear postmodern understanding of the general cultural and psychological context of atomicity, simulation of socio-dynamics is useful from the criminological point of view (at least in the course of our study). The operation of such a vision of sociality, based on the pluralism of the realities*, provides an awareness of the absence of the integrity of the world-view, even in conditionally homogeneous social groups, the parallel coexistence of many normative (in the moral, religious, political, legal sense), which are developed in accordance with different scenarios, *in different time measurements*, and with different meaning (and sometimes without it) of the factor of national statehood, regionalism, individual identity. Under such circumstances, more or less large-scale social consolidation is a rather great problem. The way of returning to the possibilities of the latter lies in the area of updating of the vital interests, the formation of families, communities and, eventually, states began with their unity. This is the way how terrorism appears in its modern interpretation. At the same time, the multicultural and secularized world is quite naturally very sensitive to the issues of preservation and affirmation, the expansion of the capacities (including state-building) ethnic groups, as well as religious messianism both at the local and global levels.

Thus, ethno-religious terrorism can be regarded as an element of postmodern culture. It also concerns the culture itself. With unconditional negative significance,

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* A number of factors contributed significantly to its adoption: 1) the intensive development of information technologies, which served to erode the boundaries of social communities; 2) the cessation of the confrontation of global political ideologies that constructed alternative concepts of the universe; 3) the anomie of transitive societies, which are formed in most world countries in the second decade of the XXI century, facing the threat of hostilities, climate change, totalitarian practices, multicultural eclecticism, and aggressive reactions on it against the background of migration processes, terrorism, etc.

extremely dangerous, immoral and unlawful, but nevertheless, it is a component of the culture of mankind in the era of deconstruction of reality. In this case, M. N. Lipovetskyi rightly observes that mythologies do not die, but they reproduce themselves in language, discourse, social rituals (Lipovetskyi, 2004). And if it is necessary – such a discourse is quite possible to construct, actualize, introducing certain social groups into an emotionally resonant activity, and others – into a traumatic, sacrificial state. To achieve such goals, terrorist practices are effective.

Terrorist activities in fact, both on the one hand and on the other hand, contribute to the consolidation, mobilization and, ultimately, the identification, inclusiveness of individuals to social groups: either "fighters for justice", "daily creators of exploits" (in the terminology of P. Sorokin), or real and potential victims of acts of terrorism. But this is the difference in assessments. The psychological nature of these processes – remains unchanged.

In this aspect, in order to illustrate the phenomenon of *contemporary* terrorism, we consider accurate the opinion of I. Hassan, a well-known American social philosophe, who more than forty years ago, convincingly substantiated the grounds and criteria of contrasting postmodernism with modernism. In his more recent works, he demonstrates a certain epistemological reversal within postmodernism and argues about "trusting realism" that replaces postmodern suspicion with respect to reality with aesthetics of trust and concentration on the issues of identity (Hassan, 1987). In the same vein, K. Stierstorfer also points out that the postmodern aesthetics of trust leads to "credible realism" that redefines the relation between subject and object. The aesthetics of trust, in fact, according to the scholar, is a return to reality, and not to individual objects. In its distant line, such a return will require identification with reality itself (Stierstorfer, 2003). It is obvious, talking about terrorism, in no case we do not mean any aesthetics. But considering stated thoughts, it seems important the perception of the idea of such a return or a turn, but not so much the association of the so-called "return to reality" with the aesthetic component of life.

A human being in the process of life contacts only with some clusters of his time; others are projected into its social experience by certain traces of activity (in the categories of contemporary conceptualism – fantasies), which in the optics of personal mythology and collective archetypes, acquire diachronically incorrect qualities that entail socio-psychological disorganization, loss of identity. The latter *a priori* are existentially non-equilibrium states, sources of social activity, including deviant, criminal.

Moreover, the existence, as an individual experience of reality, is increasingly detached from the latter, losing relations with its discursive basis. The ideas of M. Heidegger, formulated in the world-famous work "Being and Time", and which served as the foundation for understanding the relationships between the person and the world of the postmodern era, are no longer fully consistent with the *after*-postmodernist challenges, which are associated, first of all, with the phenomenon of excessive acceleration of time. It is aptly emphasized by L. S. Rubinstein, who admits in the form essential to essay (in the original language): "It is difficult to get used to the fact that your biography, your personal material experience somehow imperceptibly become not even the history, but archaeology" (Rubinstein, 2004). At the same time, the rate of changes is intensively increased not only in the material, technological, but, most important, in the social environment.

It becomes obvious that a conditional modern man does not live by his time. The category of time is in general eroded, loses any stable content, being expansive into an indefinite perspective; ontologization of everyday life has the principled limitation and fragmentation. In the modern sense, the theoretical concept of H. M. Minkovskyi (which grounds can already be seen in the writings of J. Locke) about a single, integral and indivisible substance, "space-time", does not work. The consequences of such processes are still not fully understood by science, at least for the reason that they are permanent, constantly changing, continuous. One can certainly state the only thing: we deal with a peculiar social agnosia*, the coexistence of numerous parallel dimensions of social reality, which necessarily, with an objective necessity, conflict with each other. This happens, first of all, at the individual level of being and extrapolated into the group level.

At the same time, it is important to emphasize that the achievement of equilibrium, the complementarity of the individual and the joint requires the internalization of stable and, at the same time, discursively simple and individually accessible to the synchronized experience of the systems of value-orientated coordinates. In the sociological and philosophical terminology of conceptualism, there is habitus. Moreover, the history proves: nationality and religion are the most powerful (both constructive and destructive) grounds for the formation of the latter. In the projection of the discourse of hostility, these grounds acquire a specific social form and meaning, which are associated in the science with the category of "ethno-religious terrorism".

It is necessary to emphasize the connection between objective disorganization, loss of identity, the existential gap on the one hand and terrorism on the other hand. The first is the cultural and psychological basis for the second. The unity of people around the common goal and the corresponding activity inherent in ethno-

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* Agnosia is a term introduced for the scientific treatment by S. Freud to denote neurological deviations, which entail an abnormality of the recognition and holistic perception of external objects (Sachs, 2017).

religious terrorism, it is possible only on the basis of trust (personal authority, the personal ideology of internalisation, ideology) as the compensation for the loss of social landmarks. It can be based on either the factor of ethnic community, or the desire to reconfigure the world, or local (regional, state, local) structure of relations, first of all – political, according to religious and ideological cliché.

Ethnos (as a mental and political substance) and religion are one of the basic categories underlying the system of factors of social consolidation. And if a postmodern society needs such a consolidation, there will always be subjects who use this need for personal, corporate, and even state-owned purposes. No wonder UN Secretary-General Kofi Annan at the press conference on September 19, 2001, after the notorious terrorist attacks in the USA on September 11, 2001, manifested: "We must break through to the root causes of terrorism ... conflicts, poverty, ignorance and racism. In reality, desperate people become easy prey to terrorist organizations" (Annan, 2001). A politician in the most general aspects, but aptly, stressed the social base of terrorism, and its basic, close to the consequences (but remote from the root causes), a set of factors: the loss of identity, exclusivity from the socio-dynamic structure, exclusivity within sociological and criminological values (Z. Bauman, Ya. I. Hillinskii, R. Lenoir, etc.) as a manifestation and product of global inequality, globalization in the whole.

Therefore, ethnicity, internationalist secularism and religious ideologies are the "whales", which are traditionally the basis for the structure of social consolidation. At the same time, the beginning of the XXI century was marked by a significant functional subversion of each of them. Only intensified terrorist threats put the *national* security issue in the agenda of international political and legal discourse, determining the corresponding metamorphosis of the domestic and foreign policy life of the countries of the American, European, and Asian continents. And this is not an accident.

Ethnic mentality, embodied in political ideology and religion, is reincarnated in modern times, by reliable means of social updating and mobilization under conditions of anomie. The success (in the functional sense) of their use is confirmed by extensive historical experience. But here it is important to realize a very subtle psychological peculiarity of the theme of ethnos and religion. Nowadays they are not only the basis of habitus – the organizing matrix of socio-dynamics. At the present time, they perform a full-fledged role of the so-called ligature.

Ligatures are called deep socio-psychological relations (skeleton of social association), the presence of which, according to R. Dahrendorf, gives the meaning to the choice. They, the scholar remarks, as if strengthen the community and keep their members together. They can be also described as the subjective side of the norms that guarantee social structures (Dahrendorf, 2006).

R. Dahrendorf, as a researcher who thoroughly feels and understands the "breath of Postmodern", also emphasizes that modernity itself is "a departure from adulthood by its own fault", that is, from the states of dependence created by people (Dahrendorf, 2006). In this case, religion is a powerful form of social ligature. "However, this is also the problem of religious fundamentalism, Catholic, Orthodox, Jewish or Islamic. In all these cases, the essence lies in the absence – if you want secular – of the independence of the right to believe in God ... In societies threatened with anomie, it is not unexpected that people who do not have certain beliefs are fond of absolute, total ligatures ... They give people arms in order not to feel helpless" (Dahrendorf, 2006).

However, as in the case of ethnic re-identification (and virtually – in updating the basic vital characteristics to the state of empathy), appealing to religious and ideological connotations is only a mean of social mobilization, but not an end in itself. In this context, E. Gellner, to our mind, is right, who relates a similar situation to manipulate as disorganized and anonymous social communities "not with the manifestation of historical rights but with very modern claims to power" (Gellner, 2003). Therefore, one must agree with V. O. Korshunov, who points out that the current state of political terrorism allows us to assert that it transforms the religious and ethnic aspects of social life into a political plane, using ethnic and religious extremism as the basis for the further development of a political struggle in a terrorist form (Korshunov, 2008).

It is also important to emphasize that the essential element of the psychological content of ethno-religious terrorism, which forms a kind of request for habitus, is *fear, permanent anxiety*. And this is not about the fear done by terrorist acts among the population of the states, but about the fear of those individuals, who cling to the ideology of terrorist organizations to those quasi-normative systems that serve as a marginal alternative to deconstructed reality. As R. Dahrendorf observes in this regard, the fear of the threats that bring with them the lack of norms (or their unfair nature, including because of the exclusivity of an increasing number of people from the socio-dynamic structure – author's note), became a part of the feelings in the life, and it is associated with confusion to have the opportunities to escape the difficult situation (Dahrendorf, 2006).

People want to be among equal to themselves because only here they feel confident in the face of an infinite world full of dangers. Evidently, there are many ethnic conflicts that have erupted in Europe and elsewhere. The Irish, the Basques, the Corsicans want to be among them, even if the fee for it should be freedom and well-being. It is not enough to protect the rights of national minorities; there

must be the own state (Dahrendorf, 2006). Thus, accommodation of interests and the severity of the dangers (first of all, the existential ones) in the modern world without the support is quite natural for people by uniting according to the apparent (though nowadays, it is not as much as in the previous stages of human development) features – nationality, beliefs. Relatively massive anxiety in social groups is a psychological foundation, the presence of which enables the formation of a specific habitus through the imposition of terrorist ideologies.

In regard to the terrorist ideologies or, more precisely, the ideological basis of ethno-religious terrorism: such a system of coordinates is played by religious beliefs (dogmas) and/or quasi-scientific secular doctrines justifying, substantiating the pretentiousness of a certain type of religious world-view to a practically expressed dominance (in the political, economic sphere) or ethnic as it is – to various objects of reality, mostly to political power. However, ethno-religious terrorism cannot be crucially described in a dichotomic way as a factor and product of confrontation between Islam and Christian religion or any other global religious ideological systems. The studied type of terrorism is also reproduced on the basis of confrontation between representatives of the same religion, but different schools of thought, patriarchates, etc.: for example, between Catholic Irish and British Protestants, between Sunni and Shiites, etc. Nevertheless, in spite of the substantial variety of different schools of thought, kinds, types, denominations, and other group features of the system of religious norms and values, ethno-religious terrorism in its social and psychological genetics is an integral phenomenon. A clear and understandable view of the world is in its very first principle, where the corresponding complex of religious dogmas is the resources for its construction. It is this view of the world that is the foundation of the same habitus. And the fundamental conflict of origin with the changing, ultra-dynamic modernity lies in it.

Thus, ethno-religious terrorism in a subjective and, at the same time, an intersubjective meaning appears as a result of the heyday of totalitarian thinking, the desire to "fit" the objective variety of the world under a harmonious and non-alternative system of criteria of the general welfare. In this aspect, we believe that V. Havel is right arguing that the most convincing project of "the common benefit" reveals itself to inhumanity at the very moment when provoking the first involuntary death (Havel, 2016).

3. Dimensions of ethno-religious terrorism

There are at least three dimensions of perceiving ethno-religious terrorism: separate (individual – legal, individual and psychological), partial (socio-psychological, group), and general (managerial – political, economic; mass – cultural and psychological).

The reproduction of terrorist practices at the individual level, from the standpoint of their performers, is like a manifestation of a destructive, hostile (in the terminology of E. Fromm) aggression and self-oriented aggression*. From the standpoint of administrators (senior executives) – is like an instrumental one. This circumstance allows us to ascertain the phenomenologically binary nature of the crimes of ethno-religious terrorist orientation as hate crimes, where the intensification of their reproduction is a purposeful and generally guided political process. In this regard, this cannot be considered as the entire correct standpoint of those scholars, who consider exclusively political technology in the terrorism, including in ethno-religious terrorism. Such standpoints suffer from unilateralism. For example, the point of view of S. Ashmovi, a former Egyptian judge, a scholar of Islamic law, who concluded that the militant doctrine of fundamentalists is not faith, but the political ideology, which they use in their own interests (Kozhushko, 2000; Dmytriiev, Zalysin, 2008). In this and similar cases, which are not phenomenological, there is a mix of levels of reproduction and analysis of terrorist practices. For the sake of completeness of the research, such an approach is unacceptable.

Ethno-religious terrorism on the meso-level of its reproduction, that is, on the group, trans-personal level, is very special, sub-constructivist segment of contemporary discourse, critically separated from the human (the idea of anthropocentrism) of the key factor, the direct experience of the perception and recognition of objective reality and, at the same time, emotionally resonant for the grandiosity of religious and/or ethnic domination in the political, economic, and cultural spheres. At the same time, it is important to note that consolidation within terrorist organizations (quasi-organizations) paradoxically occurs on the basis of the establishment of social opposition, disintegration, the instrument of which is the *language* of hostility, opposition and aggression, achieved through a special, perspectively oriented interpretation of religious texts and/or historical (quasi-historical) events, processes.

Such a disintegration tendency of totalitarian discourse is aptly mentioned by S. Shvarts, who notes that "... there is one implicit common side in Wahhabism, Stalinism,

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* The first in the newest history ethno-religious terrorist attacks involving suicide bombers occurred in the 1980s. So during the 1981 terrorist attack in Beirut, a Palestinian suicide assassin directed his vehicle to the gateway of the Iraqi Embassy. The result of the action was the death of 64 people. In April 1983, a suicide bomber representing the Islamic Jihad organization crashed his minibus into a wall of the American Embassy in Beirut (180 people died). In October of that year, 241 American soldiers died, when another terrorist from the Islamic Jihad, who was driving a truck, crashed into the wall of barracks, occupied by US marines. On the same day, another suicide bomber blew up his car, crashing into the barracks of the French army in Beirut (Dmytriiev, Zalysin, 2008).

and Nazism. All of them engrain the mentality of "two worlds", in their followers, that is, two totally separate realities within human society. Those were "imperialist camp" and "camp of peace and socialism" in the time of communists. The Wahhabites perceived the world in a similar way. They strived for "Ummah" (that is, the world Muslim community), was self-sufficient, without any external relations ... Thus, they split the planet into a "house of war" and "peace house", or "house of Islam", like communists divided it into two spheres, the capitalist and socialist" (Kozhushko, 2000; Dmytriiev, Zalysin, 2008).

Ethno-religious terrorism in the socio-energy sense, that is, at the highest, universal level of analysis, is an ambivalent phenomenon: on the one hand, its immanent property is entropy character, the desire for the restoration of the social status quo through the establishment of the dominant world-view (it is to the large extent inherent to the radical-religious target instructions in the terrorist organizational system) and, therefore, the maximum balance of unified social structures, procedures, and the course of history in the whole.

4. Sacralisation of social contradictions as an instrument of ethno-religious terrorism

It is important to realize from an instrumental point of view that ethno-religious terrorism is largely the result of a kind of sacralisation of the most varied contradictions, first of all – economic and political. It is the *sacralisation process is one of the basic factors in the radicalization of the confrontation of various social groups:* the conflict between them, whatever it may be, either valid or imaginary, is transferred from the plane of secular interpretations to the plane of existential experiences and thus becomes a complimentary value. Sacralisation in its turn allows to actualize the collective empathy, and on this basis – consolidation with the further internalization of the conflict environment.

5. Ethno-religious terrorism as a special discourse of hostility

Another important aspect of the sacralisation of terrorism as a sphere of contradistinction and opposition is the *discourse*. Its value cannot be underestimated. At the proper time E. Husserl, J. Patočka, M. Heidegger in their well-known works convincingly proved the role of qualitative characteristics of the linguistic environment within the content of sociodynamics. Therefore, there is no need in this work to address the basic, first of all, philosophical and psychological, categories that determine the discursiveness of sociality and socialization, social and anti-social activity. At the same time, it would be appropriate, in our opinion, to emphasize the ambivalence of discourse, its variability,

and contextuality. "What, in fact, was the word of Christ? – V. Havel wonders. – Was it the beginning of the history of salvation and one of the strongest cultural impulses in the world history – whether it was the spiritual embryo of the Crusades, the Inquisition, the extermination of American cultures, the expansion of the white race, which caused so many tragedies, including the fact that now most of humanity falls into the sad category of the third world?" (Havel, 2016).

In other words: there is no discourse outside the context. Context is the result of the construction of reality, where not so much personal experience, but its interpretations suggested by the external subject occur in the context of the information society.

Language, as we know, is a transpersonal phenomenon; it does not belong to the subject and is always *historically deterministic*. According to this, it naturally follows that ethno-religious terrorism is, first of all, a discursive phenomenon and, secondly, as already noted, a product of modern civilization, and therefore, its root causes should be sought in its fundamental contradictions. Therefore, one can state that centres of concentration of radical religious and ethnopolitical ideologies and practices are not accidental and totally artificial. They are formed in places, where there are historically grounded reasons for this.

6. The polarization of world perception – the basis of ethno-religious radicalization

From the point of view of the phenomenological approach to criminological analysis, we pay attention to the significance of the polarization of a world-view, which necessarily accompanies the ethno-religious terrorism; it is a valid sign of radicalization of any social movement.

L. S. Rubinshtein, as a thinker who subtly marks the symptoms of social pathologies, has the question on the reason why the rudiment of an archaic tribal consciousness has been actively employed nowadays and the binary opposition "own – alien" has acted on the forefront? Why "ours – not ours" is stronger and more respectable than "truth – false", "good – bad"? (Rubinshtein, 2016). Although the scholar and philosopher contemplates in the context of the cultural and psychological peculiarities of the contemporary Russian society, this problem goes far beyond the latter, which is not unique or something extraordinary in this sense. Resentment (namely, this socio-psychological phenomenon describes the determination of the aggressiveness and narcissism of marginal social groups) is a logical continuation and complement of totalitarian and binary thinking, a companion of a diachronic world-view, which, although not limited to ethno-religious platform, however, is the most radicalized and, which is essential, generally managed ontologization in adverse social environments in numerous countries of the world.

Understanding of the socio-psychological basis of ethno-religious terrorism is also implied in the same analytical scheme. Due to the formation and use of a specific sacralised discourse in a disoriented, anonymous social environment, a social community that may well be non-structured, transborder (for example, in social networks), there are preconditions for a monopoly (as a result of dichotomy and opposition based on ressentiment) of the claims of the carriers of quasi-religious or secular-ethnic (or mixed) world-views on non-alternative domination in the systems of social practices. As a rule, there is no place for a person in such coordinate systems. Universalism and fundamentalism of their principles and objectives reach a grotesque scale, an inhuman essence.

7. Understanding of ethno-religious terrorism

In *the narrow sense*, ethno-religious terrorism is a kind of aggressive and violent crime, the basis for the restoration of which is the religious-ideological and/or ethnic domination in the systems of social and political practice, which is achieved through intimidation as a result of murders, destruction or damage of property, objects of nature, and interlocutory crimes (financial, human resources, information, and other provision).

In *the broad sense*, ethno-religious terrorism – a phenomenon of modern civilization, a specific segment of inhumane discourse, which is reproduced in the system of ideology of confrontation, hostility, hatred to religious-ideological and/or ethnic, embodied into a social (having a political outlet) activity of the other, and also corresponding anti-social, criminal practice that robust expresses the desire for value and normative homogenization of social life, the affirmation of ethnic identity, and the recognition of its political pretentiousness.

8. Conclusions

1. Ethno-religious terrorism is a special kind of terrorism, which is allocated on the basis of ideological and motivational components of criminal activity. Their basic constructive elements, the categories "ethnos" and "religion", carry out a philosophical (explanatory) and socio-consolidating function, integral parts of its implementation in the system of ethno-religious terrorist practices are opposition, ressentiment, dominance, and violence.

2. Socio-psychological grounds for ethno-religious terrorism are individual and collective fear, anxiety in conditions of anomie and social disorganization. A mean of feeding this state of collective anxiety is the hated (inhuman) discourse of hostility. It is an instrument of categorization and empathy (emotional saturation) of hatred in the form of a clear normative and value system that justifies religious or ethnic pretentiousness, thus forming a cascade of targeted guidance. The latter, as a rule, are extremely simple; do not require a deep understanding. And essentially they do not succumb to it, because they certainly demonstrate their scientific insolvency, immorality.

3. Ethno-religious terrorism is a three-dimensional phenomenon, where individual, group and general social aspects are combined. An individual dimension additionally reveals differences in the nature of terrorist practices by the perpetrator of an offense (the act of personal sacrifice) and its organizers, administrators of the highest level (the act of political control).

4. The basis of the controversy of the oppositional, narcissistic in its essence, "unity" of social groups is mainly an irrational, narrative system of impulse, which objectively can be fuelled exclusively by a mythological, planted on an archaic monologue (rigid, not adjusted to the format of dialogue and clarification of semantics, the search for a compromise and conventions) consciousness, by a discursive basis. At the same time, ethno-religious terrorism is a phenomenon of modern culture, civilization in general, which reflects the most fundamental contradictions of its development that threaten the existence of all mankind.

5. A comprehensive strategy to counteract modern, ethno-religious terrorism in Europe and in the world should, in general, cover a coherent, coordinated system of level differentiation of the directions and measures of anti-terrorist activities. Its development is a matter of further research.

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