

THE EXTREMISM REPRODUCTION IN RUSSIA

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ABSTRACT

The paper refers to the extremism as a form of social relations, describes the reproduction mechanism. Specific examples illustrate channels, methods, forms and resources which are used in the process of young people involving in extremist organizations in Russia.

Key words: extremism, mechanism extremism reproduction, recruitment channels into extremism, recruitment methods in extremism, recruitment forms into extremism, the extremism resources

The period from the end of the XXth century to the beginning of the XXIst century is an extremism epoch. In the 2014-2015 years a new wave of extremist activity began. Only in Russia 654 terrorist crimes and 548 crimes with extremist trends were registered in the 2009 year according to the official data of Ministry of Internal Affairs, and already in the 2014 year 1127 terrorist crimes and 1024 crimes with extremist trends were registered [1]. From January to October in the 2015 year 1392 terrorist crimes and 1109 crimes with extremist trends are registered. Statistic data point out a steadfast extremism growth and an active involving most of young people into these criminal activities.

In the extremism reproduction process investigation we consider extremism as a form of social relations and we confirm that there is a regularity of reproduction of the typical extremist practices of certain social subjects.

Extremism is a form of social relations, reproducing a stable system of ideologically motivated actions, interactions, connections, of aggressive trends of certain social subjects, which destabilize the social order to attain lucrative aims and which damage the state and communities security. The social order destabilization is a process of reproduction of detestation, hostility and violence according to the sign of racial, national, political and religious differences between people, disturbing a pacific joint civilized coexistence of representatives of different social groups and communities.

We understand extremism in a narrow sense as intentional actual actions of persons (groups), as well as the public propaganda of detestation, hostility and violence according to sign of racial, national, political and religious differences between people.

Only after the exposure of the nature of objective and subjective properties of extremism, of external and inner factors in the process of involving young people and of representatives of other groups of different ages in extremist groupings and criminal actions with extremist trends and terrorist character, we can formulate a complex notion of evident and latent resources and reserves of vitality of such social relations.

We must interpret extremism as an inner problem of modern open societies, which are in the condition of functional deformation, and as an external problem of conflicting social systems interaction. The extremism system model permits to fix this social relations form as well as at the intersystem level (between States), as at the internal system level (inside some States). The sources of extremism are the objective conditions of the dysfunctional order, and the contents are the certain kinds of actions and interactions of social subjects, their specific social practices. Character, means, inclusion of participants, place of localization, scales and social consequences of such practices can have different importance.

The algorithm of the extremism reproduction

In the research of extremism as social relations it is necessary to pay attention to its reproduction mechanism. As extremism reproduction mechanism we must understand an algorithm, a schema of successive actions for a special purpose of corresponding organizations (groupings) involving different social groups (young people for the most part) and some their representatives in actions with extremist trends and terrorist character. Due to the fact that this algorithm includes channels, methods, forms and resources, such activity is carried out.

As a reproduction channel we must understand a connection medium (transmission device), by means of what the extremist groupings establish the contact and interaction with future neophytes. In the communication process such channels are definite persons, groups or communication mass media (TV, radio, publishing issues, movies, the Internet).

The reproduction methods are the influence methods complex on the audience (object), in the list we can reveal cognitive, psychological (emotional infection), behavior methods. Cognitive methods are different

education propaganda, information presenting, its interpretation methods in order to excite interest, to help the recruitment client to form a preconceived false idea about ambiguous events and processes, to form corresponding purposes. As Thomas Hobbes noted: If geometric axioms affect the people's interests, they would be refuted. Historical events and social processes affect the people's interests, that is why they are constantly exposed to interpretations, which aren't always adequate to the reality, and are interpreted in the form of errors or of a frank lie by different sort commentators.

Psychological methods are directed to stimulate the detestation and aggression senses. Behavior methods are aimed to activate, to provoke different actions of future neophytes.

The recruitment in extremist practices process can be held in the direct form (immediate) and in the indirect form, evident and latent, two-sided or one-sided, conscious or unperceived, voluntary or compulsory.

The two-sided (mutual) form of involving in an extremist activity is accomplished according to the scenario of subject-subject interaction under condition, if a neophyte voluntarily finds, of his own volition, consciously, a possibility to join to the extremist organization structure, i.e. professionals and neophytes purposefully look for and find each other. Subject-subject interactions have the one-sided character, i.e. a candidate to neophytes doesn't realize his role in the given process and doesn't evaluate possible consequences.

So-called active candidate to neophytes has a set of logical mental constructions, which strengthen his conviction in the necessity of actions with extremist trends and/or terrorist character. Passive participants are exposed in the process of recruitment to an ideological "cultivation", they pass the stages of realization of necessity and importance for them to participate in extremist actions. In dependence on the identification of candidates to neophytes there are corresponding methods to use.

The extremism human resources

Resources are an important component, which guarantees the any mechanism functioning. The extremism reproduction principal resource is a human one. The social relations reproduction is impossible without an active dependence between demand and offer, i.e. the interaction process isn't accomplished, when the actions of one subject (group) are a cause and a consequence of the actions of another subject (group). In the reproduction process two groups of social subjects participate: persons, implicated in extremism, and persons, involved in it. Persons implicated in extremism (subjects of an extremist activity, professionals) are considered as ideology and extremism practices "carriers". Persons implicated in extremism are differentiated by their status-role signs.

As persons, who are involved to extremism, we consider new adherents to some extremist doctrines, movements, organizations, and independent partakers in some extremist actions. We consider among them persons, who, may be, don't realize and/or don't recognize it. So, we must differentiate extremists by form of their involving into the criminal activity.

The real facts confirm, that the recruitment process in extremism is rather successful, that is why we can judge not only a degree of objective and subjective social conditions favorability, but a competence level of those persons, who accomplish this kind of activity. In the strategy of this mechanism blockade it is important to reduce the offer reproduction process, i.e. to limit resources on behalf of neophytes.

As a social relations form, extremism is characterized, first of all, as an ideological motivation of the process partakers. To our mind, all modern extremism manifestations have a political character, because ideology is a contextual basis which determinates a sense of social communities and social groups interaction in the struggle to usurp, to keep and to accomplish the political rule for the group interests sake.

Extremist ideology is characterized by essential signs number. At first, there are the "single-valued" explication of existing world problems and the offer of the same "simple and helping without fail" methods of their decision. At second, it is a division of the being to "absolute good" and "absolute evil". At third, it is problems exaggeration. At fourth, it is other values and norms ignoring [2].

Extremism is usually considered as a society part reaction upon the its social and economic situation change for the worse. However, the human history always discovered extremism facts in its annals, but only for the last decades, it literally overflowed the modern world as an epidemic.

G. Mirsky affirms, that it is incorrectly to ignore the poverty as a factor promoting an extremist and terrorist movements increase, but in their propaganda Islamic adherents rarely talk about the material prosperity as their struggle aim [3].

Today extremism is more complicated and more profound processes indicator, which take place in social life of Russia, in other social systems and in the human community as a whole – these circumstances promote intensively to involve the most number of participants, and the society must come to understanding, that the mechanism of person self-destruction is inserted. Horatio wrote: "Fathers, who were worse than grand-fathers, brought up us more unfit; our posterity will be still more vicious" [5, 20]. But Seneca in his work "About anger" optimistically refuted the pessimist statement of Horatio: "We suffer from cured ailments, and because the nature has made us for a good, it comes to help us, if we want to get cured by ourselves" [4].

Channels, forms and methods of the involving youth representatives in extremism are directed to form purposes (motivations) in their consciousness, which stipulate for a choice of behavior criminal variations with clear ideological trend to vandalism, human dignity humiliation, violence up to persons total destruction, who are different by racial, national, religious or political membership.

The practices of involving into extremism

The criminal cases analysis in crimes with extremist trends and terrorist character permits to state, that almost all persons under investigation more or less knew the materials (films, movies, books, songs, poems and others) with extremist contents, they actively spread them themselves, they got inspired by extremist ideas and committed criminal actions.

In dependence on a potential neophyte residence we can observe differences in involving him in different forms of extremist actions. So, for example, in cities, especially, in megalopolises (Moscow, Saint-Petersburg) teenagers and young people are attracted to participate in mass actions with extremist trends, while in small towns the extremists actions are on a lesser scale by the number of participants.

One person was condemned in the 2011 year, we could name him Evgeny (born in the 1992 year), he lived in Orel, and he watched a lot of movies about pogroms and arsons in Europe, he came to an agreement with his friend to accomplish the same actions. By means of a home-made explosive device with remote control through a mobile phone the friends set fire to a temple, then to a café owned by a person from the North Caucasus. When the accomplices learned from a local TV-channel the information about their crimes, in which the uninvolved citizens were accused, they decided to continue their criminal activity. They boasted to an acquaintance, we could name him Sergey (born in the 1988 year), about their unpunished tricks, and he wanted to "get the adrenaline" and to participate in these crimes [5].

The territorial situation of populated areas and peculiarities of the migration flows have influence on a specific character of the ideological direction of extremist actions. In the North-West, Central, Siberian and Ural federal districts extremists come out with the pseudo-slogan: "Defend your people!". The dialog between a recruiter and the future neophytes has approximately the following contents. The recruiter says: "You don't have an impression that nothing good is waiting for you, did you?" The future neophyte answers: "Yes. But nothing had happened. I am alive and live on". The recruiter: "That's it, but I don't want only to live! We see and know a lot of things. The truth is not showed to you on TV. Radio broadcasts that a newcomer got a blow into his ear – it is a fascism, but if somebody cuts natives, there is a crime on domestic violence... Human rights activists are silent... We are slaves... Brothers and sisters, wake up before it is too late! Who are we afraid of? Christ is with us!".

One of the participants of an extremist grouping still during his military service in Kalmykia and studies in Saint-Petersburg formed detestation to representatives of non-Russian nationality, then he moved in Orel and strengthened his feelings and began criminal activity with the slogan "Raise Russian courage!". For a number of crimes with terrorist character he was condemned in the 2012 year by the court martial [5].

In the North-Caucasian, South and Volga federal districts almost the same pseudo-slogans of Islamism are spread, only with the stress on devout Moslems and "Allah is with us!" The recruitment in extremism specifics with radical sense are distinguished by methods greater refinement. The recruiters from radical Islamic groupings can begin with the stage of involving in the bosom of the "true" Islam faith according to methods worked by religious sectarians.

As it is noted by E.V. Kosorukova, the principal trend of the Salafis activities in Tatarstan is the selection and the direction of volunteers in illegal groupings and schools to the Middle East. In future from their quantity the persons are selected and recruited to be used in terrorist organizations, which act in Iraq, Afghanistan, Pakistan and in other countries. In some mosques of Tatarstan an ideology, which is not traditional for Moslems of the Volga region, is preached and it promotes the rise of conflict situations among religious persons [6].

The major number of professional extremists and neophytes are persons of masculine gender. Women as a rule participate in some actions with extremist trend because of their lovers, when they want to be together wherever. In general women have auxiliary roles or they are used as an instrument in terrorist acts.

Girls come in Islam mostly not for the faith, but in search of a fiancé for the sake of marriage. For example, in the 2013 year in Astrakhan the employees of the FSS of the Astrakhan region and of the Centre of extremism combat of the regional control department of the MIA returned home a sixteen years old girl, who had run away to a far village. She was converted to Islam, declared her parents as unfaithful and secretly married after the Nikah ceremony over the phone [7]. The same practices of the girl flight to the places of extremist groupings bases became more frequent since the year 2014 not only in Russia, but also in other countries.

The sphere of social activity of modern man was essentially changed. The greater part moved in an indirect verbal, virtual world. Mastering the massive flow of information creates the cognitive dissonance of personality, namely, the state of the mental discomfort of individual, which is caused by the collusion of conflicting notions, beliefs, ideas and values, accompanied by nonstandard emotional reactions [8].

A girl, we could name her Julia (born in the 1997 year), came to Astrakhan from the village to study in the Medical College, she lived in a dormitory. In town she neither found friends, not a lover. To brighten up the loneliness she was fascinated by the virtual online communication. In social networks she quickly found friends in the person of Azamat, Hanifa and Rustam, whom she was interesting, as she thought. The virtual friends treated each other as brother and sister. Julia began to study Islam under their guidance, took the name of Amin and covered her head by hijab, read prayers five times a day and began to feel detested to all, who read the Koran incorrectly. Arriving on vacation to her parents, she declared them as unfaithful ones. One day a masculine voice told her by phone: "Are you Amin? We have the Nikah together. Come". "Girlfriends" in social networks explained her, the Nikah signifies, that a Moslem chose her as a wife, and advised her to hide it from

the parents. Julia went to a far village of a neighboring republic to meet her happiness [7]. Julia's story finished well. She was found and returned to her parents, that is why she had no time for trying on a Shahid belt.

As communicators of an extremist mood there are some certain information societies, which discuss in the forum current events and interpret them from an extremist point of view, come out, as well as so-called virtual adherents, which support extremist practices.

Maxim (born in the 1991 year) from Krasnoyarsk, condemned in the year of 2013, found on the Internet an information with Nazi and nationalist character, which impressed his opinion, and he decided to participate in the activity for spreading the same ideas and to call the interested persons, who had the same opinions, to work actively against representatives of non-Slavic nationalities, professing Islam [5].

In Russia open forms of young people recruiting are used for the participation not only in permanent groupings, but in individual actions. For that, invitations are sent to candidates, or leaflets are hanged, movies and video clips with biased, distorted interpretation of events are run in networks. As a rule, sad events promote the greatest effect in this activity, that is why "Concerned Young Avengers" actively gather to participate in action "in hot pursuit". So, for example, in early December 2010 in Moscow a young man from Dagestan (the North Caucasus) killed Egor Sviridov (27 years old). Police detained the suspect in the murder, but he was later released from custody for unknown reasons. There were rumors that the killer is the son of a high official person, that is why he avoided a punishment. December 11, 2010 in Moscow, a crowd of aggressive young people assembled to express an unauthorized protest against the happened events; moving to the city center, the crowd organized disturbances and committed acts of outrage against persons of non-Russian nationality.

The above-mentioned events evoked a noisy social resonance and had far-reaching implications. So, for example, a young man (born in the year of 1993), we could name him Grigory, who lived in Tula and was impressed by aggressive calls of "football fans" and suitably arranged movies, decided to begin a struggle for justice. In order to commit extremist actions against non-Russian people he created a criminal group of 10th and 11th forms. Guys purchased baseball bats and knives, began to visit the sport section of power martial arts and began to invite new members on the pages in the social network "VKontakte" to participate in their criminal group in the struggle against other nationalities persons. In December 2012 this group committed the crimes connected with causing grievous bodily harm and with murder of persons, who arrived from Uzbekistan [5].

A number of factors with situational character, which set the group aggression in motion, for example, review of the mass sporting contests (football, ice hockey, basketball match), drunkenness, the appearance of the violence object (the skin color, national clothes, a peculiar accent in the speech and others), exercise influence over the efficiency of involving young people in the extremist activity [9].

For example, in the year of 2010 in Orel, two friends (born in the year of 1984 and in the year of 1986) drank strong drinks and conspired for the raise of "Russian courage" to carry out a pogrom in a café, which belonged to a Caucasus native [5].

In the year of 2004 in Saint-Petersburg members of the group «Mad Crowd» beat on one of the subway stations and pushed under a passing train a Syrian student, who was dressed in a national costume [9].

Young men relatives also involve them into extremism. For example, in the Chechen Republic the uncle and the cousin of Mahmud (born in the year of 1984) were active members of an illegal armed group. The cousin proposed to Mahmud to participate in diversions on the railway in Ingushetia (2009 year) [9].

Let us dwell on the description of the latent ways of recruiting. Teenagers and young people cannot carry out the choice and the estimation of the degree of importance and positiveness of certain information, that is why a scope is given to manipulate individual, group and public opinion. An enormous harm is caused by demonstration everywhere on TV channels of movies with violence and murder, apart from semantic loading, whether there are or no actions of anti-heroes or of their opposites – heroes. A young man gets a stable "vaccination" against fear and pity, he does not shudder and is not horrified by a plausible view of maimed and dead bodies, especially if there are antiheroes. Such state can be called as a tolerance to cruelty and violence. If the estimation of the mass media role is not single-valued, the fact remains that, when the question is about the concrete crimes.

One of the terrorist actions participants told at the investigation, that he had received through the Internet-site of the ultra-right nationalist movement "Resistance" the book "Diary of Turner", which describes the racist militant terrorist activities, and he was fascinated by the story and was inspired by the exploits of the hero of the book [5].

I. Sundiev names computer games as a variety of the latent method of involving in extremist activities. Young "gamers" get accustomed at first to throw out their aggression, when they transform the "virtual life" in conformity with their notions of good and evil, then they lose difference between game and reality and begin to accept violence as a unique method of vital problems decision [10].

The extremist organization "Russian national unity" attracted young people and teenagers in the free sport sections and clubs, where an ideological cultivation was carried out in the sense of ultra-nationalism with following recruitment in numbers of neophytes besides sport trainings and actions [11].

Extremism as a justice sense disorganization

In the opinion of E.N. Grechkina, grounds for the young people extremist behavior are not only out of man himself, but inside, that is why it is not enough to try to explain the rise of extremist consciousness only by the influence of social, political and ideological conditions [11].

V.G. Nemirovsky distinguishes an external locus control in the mass consciousness and the unconscious of Russians, that is, the assignment of responsibility for everything that happens to a person or to the society, to the external factors. "Hence, there is an active search for an external enemy, xenophobia..." [12].

So far as the representatives of youth different groups participate in the activities with an extremist trend, there are peculiarities of their involving into numbers of neophytes. M.L. Makarov writes, that "...a man is a very complex phenomenon, which assumes to take into consideration an enormous number of variable, external and internal, sometimes very dynamic, factors, because of an analysis of his behavior and activities, including the communicative activity, demands inevitably a special approach, a special style and interpretation method" [13].

Structured interviews, which were carried out during realization of the project in Astrakhan (2012-2013 years) with extremist views adherents, permitted to reveal the specifics of their interpretation of the terms "extremism" and "protest behavior". Overwhelming majority (90%) interprets extremism as means to achieve social justice, that is, protest behavior is an act of social and political activity, patriotism and concern for the fate of their country or the world community.

It is impossible to agree to assertion of number of researchers, that extremism is a defensive aggression, which is directed against the existing social order, the natural reaction of certain social forces in the critical situation of its position, the shape of combating these critical situations [14].

Pluralism of political ideas and opinions supposes and assumes political protest in the form of legal opposition to State authority. Legitimate actions of citizens suppose legal and open expression of discontent, disagreement with anything or anyone, protest against anything, anybody. Therefore, extremism and protest movement are not notions, which can be identical by contents. However, in practice, the term "protest movement" tries to hide the frantic extremism.

If "a defensive aggression, directed against the existing social order", begins, that is, "the war of all against all", so, as R. Yering confirmed, a disorganization of consciousness of justice comes as a symptom of a "common disease, common ideological and moral degradation..." [15]. The events in Ukraine and in some countries, especially in the year of 2014, can serve as similar opinion illustration.

So, in the years of 2012-2014 a research project "The mechanism of recruitment of young people into extremism" was carried out, it was aimed at the study of the process of the extremism social basis reproduction. The outcome of the project is a complex model of the mechanism of involving young people in actions with extremist trend and terrorist character, which serves as a methodology to identify essence, channels, methods, forms and resources, through it extreme forms of social activity are realized. The study was aimed for identifying the social and group, social and political, social and legal, social and cultural, as well as conflict peculiarities of the extremist practices.

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