УДК 343.98

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THE ETHNO-RELIGIOUS TERRORISM: CONCEPTS, TRENDS, FACTORS AND COUNTERACTION STRATEGY

In the second half of the twentieth century and at the beginning of the 21st century, humanity faced a new problem for itself – the politicization of religion. A great number of mass movements increased all over the world under this slogan. The new return to religion today is due to the continuation of the Western advance in the economi spheres, politics and technology, and the westernization creeping in everyday life, customs, social ties between people, which undermines the monopoly of traditional cultures and religions in these spheres of life. But the main thing is the resolution of frankly aggressive military actions in order to change political regimes with further occupation of lands and the destruction of nationally oriented elites. In essence, the direct result of these globalization processes became the ethno-religious terrorist practices widespread on a large part of the planet.

Now there are more than 80 organizations recognized by the United Nations Security Council as terroristic. Most of them are terroristic organizations of ethno-religious orientation. As a result of their activities over the past ten years, tens of thousands of people were killed and more received injuries.

The price of the ethno-religious terrorism, calculated on the basis of changes in macroeconomic indicators of the world, amounts to tens of billion dollars. The total property cost expression on anti-terrorism campaigns is approximately 150 billion dollars annually with a tendency to increase. Due to the great human (Picture 1 and Picture 2 below) and material losses the fight against this type of crime is particularly acute today, especially in the aspect of the counteraction strategy formation. Therefore, the purpose of this paper is to determine the concept, trends, factors of the ethno-religious terrorism and its counteraction strategy.

Picture 1.
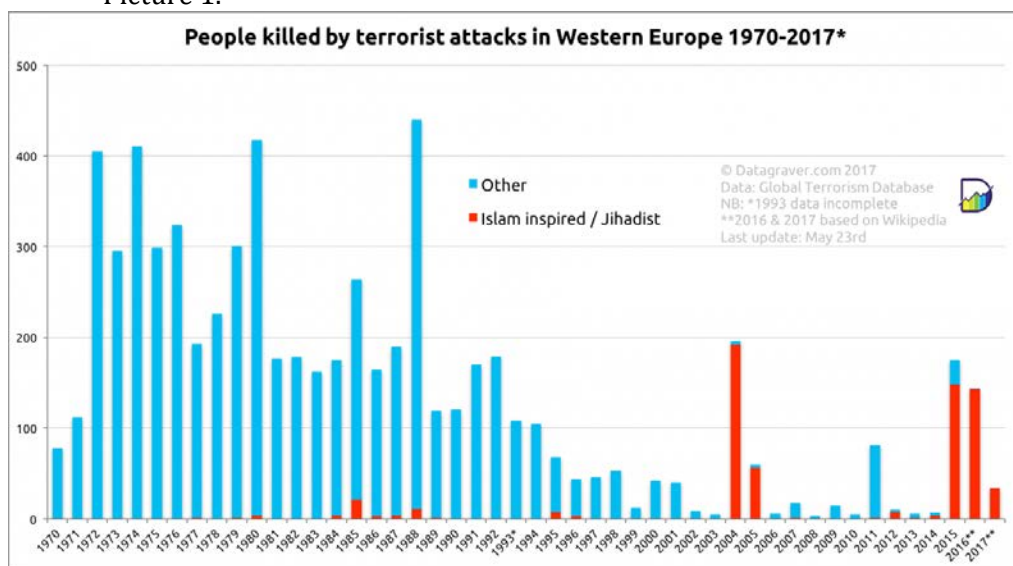
Picture 2.
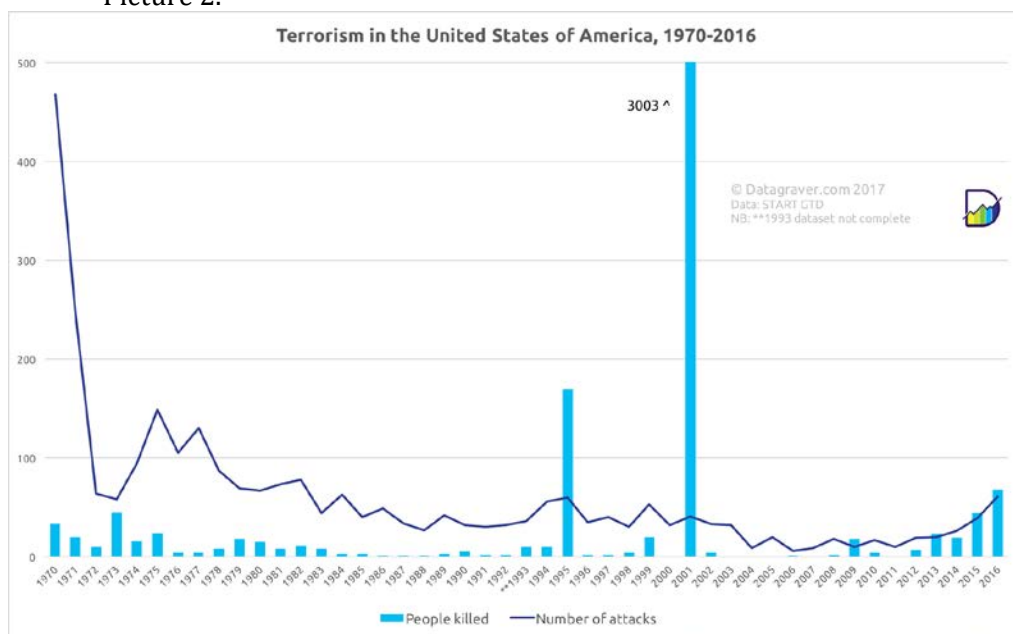
Concepts

Let us first turn to the generic notion of 'terrorism'. It is 'wiped off' to a certain extent; it is used in work and professional activities not only by lawyers, historians, political scientists, psychologists, and journalists as well. Therefore, all researchers considered this phenomenon from their own point of view, giving the

concept of 'terrorism' a specific interpretation. But since this phenomenon was delt not only and not so much by lawyers, the everyday understanding of it began to dominate in literature[1]. The corresponding non-legal vision of the observed category might be found in numerous dissertations, separate scientific articles, and educational literature today.

At the same time, V. Yemelianov in his research concludes that it is not possible to give the terrorism definition by recounting certain definite acts in which it is expressed or by transferring alternative signs of general order[2].

Let us pay attention to the results of the researches made by Y. Orlov. On the basis of historical, legal, philosophical and criminological flimsy analyzes, he proposes the following definition of a political terror as purposeful, systematic, activity of state (some quasigovernmental) bodies for the implementation of legitimate massive violence against citizens in order to destroy physically a part of the population, eliminate ideological pluralism from the public life and, thus, to provide the ruling elite with the parameters of internal political security in the conditions of its power establishment[3].

So three terrorism perception dimensions can be distinguished at least: separate (individual - legal, individual and psychological), partial (socio-psychological, group) and general (managerial - political, economic, mass – cultural and psychological).

V. Petrishchev defines terrorism as a systematic, socially and politically motivated, ideologically conditioned use of violence or threats to its use. With the help of it through individual intimidation, the conduct of their behavior in a favorable direction to terrorists is carried out[4]. This opinion is supported by other scholars in general. So nowdays, this very vision of terrorism is the most reasonable and applicable to scientific circulation. There are at least three important conclusions according to it.

First, terrorism is an aggressive and violent phenomenon: it is essentially a manifestation of aggression that has its own external violence appearance. In general, the thesis of the aggressive and violent terrorism nature is not in doubt today and can hardly be the subject of serious scientific criticism.

Secondly, terrorism is not a specific crime; it is an attribute, a phenomenon of criminal activity, characterized by a system of manifestations not covered by the features of crimes, but reaching the remote structures of social matter. This is the difference between terrorism and terrorist nature crimes.

Thirdly, intimidation is not aimed at terrorism (at least the final one), but should be seen as means, an instrument for achieving more distant goals that are visualized in the field of governance, mostly political one. Though, terrorism not entirely of course, but mainly, is a political and criminal phenomenon, and its manifestationsare political crimes respectively.

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[1] Емельянов В. П. Терроризм и преступления с признаками терроризирования: уголовно-правовое исследование. Санкт-Петербург : Юрид. центр Пресс, 2002. С. 5.

[2] Там само, с. 6.

[3] Орлов Ю. В. Політико-кримінологічна теорія протидії злочинності: монографія. Харків : Діса Плюс, 2016. С. 308.

[4] Петрищев В. Е. Заметки о терроризме. Москва : Эдиториал УРСС, 2001. С. 11.

R. Kazakov defines the ethno-religious terrorism as such a variant in which the crime is stimulated by the motives ensuring the triumph of one's nation (race) and religion, national and religious ideas realization, including separatists, by suppressing or even destroying other national or religious groups[1]. At the same time, she argues that the ethno-religious terrorism is the product of ethnic and religious conflicts[2]. It seems that a similar vision of this phenomenon is the result of a certain research approach simplification and is characterized by incorrect use of certain categories.

First, the total or partial, but substantial destruction of the population according to national or religious grounds should be considered genocide (or ethnocide). The latter is obviously worth considering as an own sake (at least of tactical order), but not the means of intimidation. At least for the reason that it is too large to be the only instrument for achieving another goal. Secondly, ethnic and religious conflicts are always, according to their definition, are to be among the ethno-religious terrorism factors. However, not always, or even almost never they are the main reasons for it. Religious dogmatism and the ethnicity theme are rather the ways of identifying, describing and updating the causes of the terrorist activities deployment, rather than its actual grounds.

At the same time, it should be noted that an ethno-religiosity (as conventionally named this feature of the investigated type of terrorism) is a peculiar envelope of terrorist practices, their external (on the average generalization, that is, from the positions of the governing body, the administrators of terrorist activity) side, which, though on the individual level is meaningful, and therefore has an exclusive, significance, but in which the essence of the ethno-religious terrorism is limited as such.

None of the researchers of this type of terrorism doesn't show us the criteria for the synthesis of the categories 'ethnos' and 'religion' in epistemological optics of criminological analysis. What makes them reach the only linguistic connection, apart from the described above functionality? Incidentally, the bases of such a synthesis are very difficult and without their comprehension, description and explanation it is impossible in principle to form a scientific understanding of the ethno-religious terrorism.

It is believed that the ethnos (from the Greek '*ethnos*' – a group, a tribe, a nation) is an intergenerational group of people, united by long-term joint residence in a certain territory, a common language, culture and self-awareness; areas of increased information density; the modern ethnos additionally acquired the features of the territorial-political community as an independent macro unit of social development[3].

But religion (from Latin '*religio*' – piety, shrine, holy, religare – to bind, unite) is usually understood as a worldview, world outlook, and also a behavior of people associated with it and the forms of its conceptualization, which are

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[1] Казаков Р. Ю. Этнорелигиозный терроризм и его предупреждение : дис. ... канд. юрид. наук: 12.00.08. Москва, 2006. С. 9.

[2] Там само, с. 6.

[3] Новейший философский словарь/сост. и гл. ред. А. А. Грицанов. Минск : Книжный Дом, 1999. С. 1221.

determined by the belief in the existence of supernatural areas articulated as God, deities[1].

The essence of religion, as A. Kolodnyi notes, is in the sense of a person having in himself something superhuman, raising him above himself, makes from him something new, universal. Man, taught by theologians, must not think about God, but feel his being in himself. Therefore, religion is the means of self-determination of man in the world based on the sense of his divine identity[2]. The same existential religious attitude peculiarity and personal personification under specific external conditions can acquire the character of a powerful source of instrumental aggression, which derives from the need to protect the vital interests of the subject, which are thought by him as divine interests; hence the phenomena of messianism and sacrifice are.

Consequently, ethnos (both mental and political substance) and religion are among the basic categories that underlie the social consolidation factors system. And if a postmodern society needs such a consolidation there will be always the subjects that use this need for personal, corporate, and even state-owned purposes. No wonder UN Secretary-General Kofi Annan at a press conference on September 19, 2001, after the notorious terrorist attacks in the United States on September 11, 2001, manifested: 'We must break through to the root causes of terrorism ... conflicts, poverty, ignorance, and racism. Indeed, desperate people become easy prey for terrorist organizations' (Transcript, 2001). The politician in the most general framework, but precisely emphasized both 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, exclusion from the socio-dynamic structure, exclusivity in sociological and criminological values (C. Bauman, Y. Gilinsky, R. Lenoir, etc.) as a manifestation and a product of global inequality and globalization as a whole.

The above considerations give grounds for such conclusions about the nature of the ethno-religious terrorism. First, the ethno-religious terrorism is a kind of aggressive (including self-aggressive) criminal practices of political orientation. The grounds of political claims is the idea of ideological dominance of a certain type of religious outlook, the need for total subjugation of social practice to it (through the influence on the sphere of domination) and / or ethnicity as the basis of sovereignty in certain territories. Consequently, modern ethno-religious terrorism can be considered as a specific technology of non-structural political control, in particular at the regional and global levels.

At the individual level, from the standpoint of their performers, terrorism appears as a manifestation of a destructive, hostile (in the E. Fromm terminology) aggression and autoaggression; from the position of the same administrators (management) as an instrument. This circumstance allows us to ascertain the phenomenologically binary nature of the crimes of the ethno-religious terrorist tendency as hate crimes, the intensification of which reproduction is a purposeful

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[1] Там само, с. 824.

[2] Колодний А. М. Феномен релігії : природа, структура, функціональність, тенденції. Київ : Світ знань, 1999. С. 7.

and generally guided political process. In this regard, the position of those scientists who see terrorism, including ethno-religious, exclusively political technology can not be considered the correct as a whole. Such positions suffer from one-sidedness. For example, the position of S. Ashmov, a former Egyptian judge, a scholar of Islamic law, who concluded that the militant doctrine of fundamentalists is not faith, but the political ideology they use in their own interests[1]. 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, such an approach is unacceptable.

Secondly, the ethno-religious terrorism at its meso-level reproduction, that is, at the group level, is a special, subconstructivist segment of contemporary discourse critically separated from the human (the idea of anthropocentrism) primordial basis, from the direct experience of the perception and recognition of objective reality, and, at the same time, emotionally resonant with regard to the pretentiousness of religious and / or ethnic domination in the political, economic, and cultural spheres. However, 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, which is achieved through a special, perspective-oriented interpretation of religious texts and / or historical (quasi-historical) events and processes.

Thirdly, the ethno-religious terrorism in the socio-energy sense is at the highest, universal level of analysis, an ambivalence phenomenon: its immanent attribute is the desire to restore the social status quo through the domination of the worldview assertion (to a greater degree inherent in radical- religious target orientations in the terrorist organizational system), and, therefore, the maximum balance of unified social structures, procedures and the course of history as a whole. In this sense, the ethno-religious terrorism is a phenomenon of modern culture and civilization in general, which reflects the most fundamental contradictions of its development, which threaten the existence of all the mankind. Terrorism, as well as any crime manifestation, leads to the complication of the same structures in the form of intellectual, institutional reactions of the widest (up to the military) range. So it is worth while to speak about the reciprocal effects that are detailed, in the context of the sources of self-development of societies, even in the first half of the twentieth century described by E. Durkheim.

The above researched allows us to offer the following definitions. The ethno-religious terrorism is a special kind of terrorism, which is allocated on the basis of ideological and motivational components of criminal activity. In the narrow sense, the ethno-religious terrorism is a kind of aggressive and violent criminal activity, the basis of which is the religious-ideological and ethnic dominance in the systems of socio-political practice, which is achieved through intimidation by means of murders, property, objects of nature destruction or

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[1] Тарас А. Е. Психология террористов и серийных убийц: хрестоматия. Минск : Харвест, 2004. С. 61.

damage, and crimes of its support (financial, human, informational and ets.). In a broad context, it is a special phenomenon of modern civilization, reproduced in the ideology of confrontation, hostility, hatred system, has a political outlet, and reproduced in relevant criminal practices.

Trends

The ethno-religious terrorism is a dynamic, variable phenomenon. Therefore, in order to effectively counteract it, it is worth while highlighting the main trends of its development. They include:

1) the spread of homemade explosive devices use, which include substances that are not limited to civilian trafficking;

2) the use of vehicles as tools for committing terrorist attacks in the European Union countries;

3) the unmanned aircrafts use;

4) a high level of terrorist threat to civil aviation projects, railways, underground will maintain;

5) Darknet will remain the main channel of communication and information resources for both individual terrorists and group members;

6) the influx of refugees and migrants to Europe from existing and new conflict zones will continue, and in this connection the threat of their use for committing terrorist attacks will intensify;

7) the frequency of women and minors use in the preparation and conduction of the ethno-religious attacks in Europe and the United States will increase;

8) the threat of bioterrorism and nuclear terrorism by the jihadist terrorist organizations will actualize.

Factors

Let's turn to the consideration of the next issue of this article – the ethno-religious terrorism factors. We should understood under their system the objectively ordered set of phenomena that generate, promote or prevent the creation or change of this phenomenon in general or its individual forms. The concept of a two-dimensional factor complex was based for the division of all phenomenon factors into general (factors of crime in general) and specific (factors of the group of terrorist crimes of ethno-religious orientation). The following factors of ethno-religious terrorism are identifiedon the basis of the research analysis in the criminology field. The general ones should include legal, economic, social, political, ideological, organizational, managerial, educational and psychological factors. The basis for the ethno-religious terrorism spread are stable crises in the economic, social and political spheres, deep economic and social contradictions, political instability, the actual split in civil society, the lack of cohesiveness and monolithicity in society that accompanies with the transitional periods in its development as a whole.

Globalization as the latest global trend for the modern world order, raises a number of additional problems: the technological gap increasing between

countries; the growth of socio-economic stratification, marginalization, the social groups collapse, the traditional ties rupture between people, the objective individuals membership loss of a particular community; impoverishment of the bulk of the population; dependence strengthening of less developed countries in the functioning of the world economic system; the transnational companies' ability to limit the conduct of nationally oriented economic policies; the growth of external debt, first of all, to international financial organizations, which hinders further progress; the control transition over the economy of individual countries from sovereign governments to other hands, including the most powerful states, multinational or global corporations and international organizations.

The the main political ethno-religious terrorism factors are the following: the state objective attempt to penetrate all spheres of social life and establish control over them and use them in their own interests; the state and church propensity to unite for the mutual benefit in exploiting the spiritual needs of human in religion (in this case, often the actual needs of a person are sacrificed to the political expediency and bureaucratic interests of the ruling elite and do not receive adequate satisfaction within the official church); the state instruments and mechanisms availability to ensure the enforcement of even unjust standards; the population majority alienation from a direct participation in the realization of state functions and from the management of public resources; the objective individual opinion neglect in the process of social management; the limited circle of 'elected' persons, who are empowered and do not have public support in the majority; the objective failure to ensure the same application of legal requirements to all people and the punishment of all offenders; a large number of inadequate and substantiated exceptions from general rules from the religious norms point of view; the objective propensity of states to inter-state unions, regardless of the population spiritual affinity of united states; the management crisis of state apparatus.

The ethno-religious terrorism specific factors include those related to religion, culture, migration, uncontrolled proliferation of weapons, the emergence of a generation that grew up during a military conflict, international financial assistance to terrorist groups, the development of information technologies and military conflicts.

The model of the countering ethno-religious terrorism general strategy

Taking into account the social danger of this type of criminality, it is necessary to speak about measures of its counteraction and prevention. Therefore, taking into account the United Nations Global Counterterrorism Strategy (UNGCTS, 2006) basic provisions, we propose the model of the countering ethno-religious terrorism general strategy. It includes three interrelated components: value orientation, functional and structural.

The value orientation component includes setting of goals and principles for combating the ethno-religious terrorism. The first ones includes:

1) establishment of humanistic dominant in all spheres of social relations;

2) creation of ramified mechanisms of guaranteeing and ensuring the social-group autonomy on the widest range (political, legal, cultural, economic and etc.), focused on the full development of a free and responsible person, the disclosure of it creative constructive social potential. At the same time, it is important to balance the interests and needs of preserving autochthonous assimilative cultures;

3) marginalization trend termination:

a) implementation of an effective intra-structural reforms at the national level, aimed at the number reducing of the so-called excluded (inclusive) ones among the population;

b) the initiation of systematic, long-term (up to 50 years) global cultural, political, legal and economic transformations in international relations regarding the narrowing of the existing gap (inequality) between countries and regions of the world not only by the criteria of financial and economic power, but as well as on any advanced technology access in the technical, medical, social and managerial spheres;

c) elimination (minimization of influence) of the preconditions for the intensification of processes of marginalization in a religious environment, first of all in Islamic;

4) the implementation of the non-violent concept in the political, ethni and religious relations adopted to the antiterrorist activity. It is known that violence and hate generate violence and hate, form ideology and actors of 'hate crimes'. The force countermeasures use confirms its low effectiveness. That is why the today's agenda issues the completion and implementation of the political, economic and criminological non-violent concept;

5) the destruction of the institutional foundations of the activities of the world's largest terrorist organizations. As a result of the Strategy implementation, it is necessary to provide a sufficient degree of complex obstruction of their organizational units, network structures, financing sources, military potential, human resource inflow channels;

6) improving the efficiency of the special criminological ethno-religious attacks prevention:

a) the complication of new people involvement in terrorist activity;

b) the complication of the financial resources possibility obtaining by terrorist organizations, as well as the acquisition of tools and means necessary for the ethno-religious attacks;

c) the complexity of the possibilities of the terrorist acts direct commission;

d) increasing of the risk of exposing terrorist activities (including aiding, financing, etc.);

e) post-criminal prevention.

The principles of the ethno-religious terrorism countering include:

1) humanism;

2) proper legal basis;

3) respect to sovereignty and territorial integrity;

4) non-interference in internal affairs of states;

5) autogenesis (adaptability of the Strategy software in accordance with the changing conditions of its implementation);

6) proper organizational, informational, personnel, political and financial providing.

The functional component of the Strategy includes the following directions and measures to counter the ethno-religious terrorism:

1) destruction of cultural and psychological, ideological factors of the ethno-religious terrorism:

a) decrease of the saturation of discourses by aggressive and violent arguments;

b) the creation of effective systems of early prevention of the destructive ethnopolitical and religious (quasi-religious) ideologies spread;

c) religious demarinization;

2) the social and economic factors of the ethno-religious terrorism weakening;

3) the organizational, managerial and legal factors of the ethno-religious terrorism minimization:

a) the research work organization on an interdisciplinary basis, in the synthesis of oriental, religious, cultural and criminological knowledge;

b) the migration policy improvement;

c) the system of multi-level control over the circulation of hazardous substances as well as radioactive, biological and explosive materials development;

d) the tactical, financial, mediatorial, anti-discriminatory and criminal-jurisdictional measures;

e) the public participation in countering the ethno-religious terrorism intensification;

f) victimological measures: achievement of a high level of awareness of potential victims on preventive measures of these terrorist acts;

g) the introduction of technical control (intelligent video surveillance systems) over crowed places, etc.;

4) neutralization or weakening of influence of political factors, including a number of restorative, sanctional, military measures, as well as diplomatic prevention.

It is important to emphasize that the directions of anti-terrorism criminological activity and related measures are not exclusive functional components of the Strategy. In the above mentioned part of the article we noticed that the latter reflects the mechanism of counteraction to ethno-religious terrorism, and therefore should contain appropriate tools for ensuring dynamism and offensive anti-criminal practices. Therefore, there is a need to anticipate main stages of the Strategy for generally 10 years. It seems that there should be five of it:

1) the stage of the specification (up to 1 year) of the existing mechanisms of anti-terrorist activity to the requests and specifics of measures to counter the ethno-religious manifestations of terrorism: making amendments and additions to program documents, regulations, functional bodies of specialized subjects,

involvement of non-specialized entities; training, advanced training, etc. (the term – up to two years);

2) the stage of activization (3-4 years) is characterized by the primary intensification of direct counter-terrorism measures;

3) the stage of consolidation and adaptation (up to 1 year) involves bringing the entire mechanism of countering ethno-religious terrorism into a state of maximum compliance with objective needs, taking into account at least three year experience in implementing the Strategy; adjustment without termination of criminal preventive activity of previous stages, with wide use of field research, monitoring data;

4) the stage of modified prolongation (up to 4 years) consisting of focusing on intensive anti-terrorism activities in all areas, with the implementation of all measures envisaged by the Strategy;

5) the stage of control and programming (up to 1 year) – analysis and generalization of ten year experience in counteraction to ethno-religious terrorism, development of strategy for further actions taking into account the criminological situation at the appropriate moment of time, as well as the results of criminological forecasting.

In *the structural component* of the Strategy, it is necessary to allocate levels, subjects of ethno-religious terrorism counteraction, integration links between them and its providing.

1. Levels of counteraction to ethno-religious terrorism. This component of the Strategy is formed on the basis of complex criminological criteria, which combine the scale of terrorist threats and terrorist factors, the specifics of legal status, powers and factual capabilities of subjects of antiterrorist activity. Thus, the implementation of functional elements (primarily, directions and measures to counter ethno-religious terrorism) is provided at the following levels:

1) in accordance with the size of counteraction to ethno-religious terrorism (scope of the territorial coverage of terrorist factors):

a) global (world-wide);

b) regional;

c) national, subregional (regional in the state) levels;

2) in accordance with the properties of the object of criminal-preventive influence:

a) the international level – depending on the factors of the activities of international terrorist groups and organizations;

b) the national (state) level;

c) the local (individual) level – depending on the individual actors (or their small groups) who do not participate in activities of terrorist organizations;

2. Subjects along with levels are the basic element of the structure of the mechanism of counteraction to ethno-religious terrorism in its projection into the components of the Strategy. Their list is very big. It is a reflection of the corresponding anti-terrorist lines and measures. Let us focus our attention only on the international dimension of the mechanism of this crime counteraction. At the UN level the main anti-terrorist functional load is realized by the Counter-

Terrorism Implementation Task Force. It is necessary to allocate six blocks of the Counter-Terrorism Implementation Task Force subjects, each of which covers a number of collegiate and individual actors:

1) the United Nations General Assembly;

2) the United Nations Security Council;

3) the UN Secretariat;

4) separate departments, funds, programs, institutions, organizations operating in the UN structure and performing some antiterrorist functions;

5) the Bureau of the Counter-Terrorism Implementation Task Force;

6) groups of observers.

Despite a developed network of counter-terrorism actors, the United Nations organizational structure is not adopted to specific ethno-religious terrorism counteraction requests, there is no proper functional specialization of research and, consequently, practical and transformative system work of anti-terrorist direction. Therefore, we offer the following improvement directions of organizational structures and their functioning:

1) to make changes and additions to the UN Counter-Terrorism Strategy to comply with the basic provisions of the Model of Ethno-Religious Terrorism Counteraction Strategy, described above;

2) to create within the framework of the United Nations Interregional Crime and Justice Research Institute the research ethno-religious terrorism sector;

3) to establish the integrative links between this sector and other subjects of the Counter-Terrorism Implementation Task Force, to improve the information exchange procedure and joint activities coordination;

4) to carry out the proper criminological specification of the activities of existing entities in the UN structure;

5) to form a legal, personnel and infrastructure base for:

a) the proper criminological monitoring systems functioning aimed at observation of the current state and dynamic changes in the ethno-religious terrorism in the world, as well as the effectiveness of antiterrorist practices;

b) ensuring the criminological effectiveness of international legal regulation through criminological examination and monitoring of its components;

6) to provide the functionality of the institute of ethno-religious attacks diplomatic prevention increase;

7) to intensify the criminal-preventive activity of the Alliance of Civilizations;

8) to improve mechanisms for counteracting the ethno-religious terrorism financing;

9) to ensure the further development of the political and legal institute of autonomy.

3. Integration links of the mechanism of counteraction to ethno-religious terrorism is an integral part, which ensures the integrity and managability of the system as a whole. The establishment and maintenance of such relationship between different actors largely determine their functioning, the ability to implement tactical tasks within the framework of the implementation of

measures to counter ethno-religious terrorism. These connections are established in the following directions:

1) organizational and managerial vertical integration links in the aspect of establishing the interaction and coordination of joint, coherent activities;

2) organizational and managerial horizontal integration links between different departmental, as well as national, foreign and international entities;

3) integration links between research and applied criminological activities of the antiterrorist direction;

4) integration links of the reproducibility of elements and continuity of the subjects activity;

5) integration of inter-branch links of antiterrorist measures; it is important to ensure the unity and consistency of the application of political, legal, economic, cultural, psychological and other measures, the disassembled implementation of which may be either too complicated (delayed in time, in general ineffective) or impossible at all (for example, adoption of a legal act without political will, or its realization without economic substantiation, etc.).

4. Providing counteraction to ethno-religious terrorism. It includes the following directions:

1) scientific support – research of actual problems of the state and counteraction to ethno-religious terrorism;

2) personnel support – formation of competent and quantitatively sufficient personnel core and reserve;

3) informational and analytical support – maintenance of databases and banks of criminological information, implementation of criminological monitoring, forecasting, provision; ensuring timely receipt of necessary criminological information and exchange of it through the channels of integration links;

4) technical, technological support;

5) legal support, which consists of timely creation and operative adjustment (adaptation) of legal and organizational conditions (corresponding normative legal acts, mechanisms of their implementation, etc.) for effective activity of subjects of counteraction to ethno-religious terrorism;

6) political support, which inclides formation and implementation of political will to adopt important anti-terrorism decisions within the framework of democratic institutions.

In conclusion, we note that the proposed strategy of counter ethno-religious terrorism should be perceived as a transparent one for the global, regional (international) and national levels, and, therefore, as a synthetic model of the mechanism of active counterterrorism activity. In doing so, we are clearly aware of the fact that the detailing of its parameters is a scientific and applied problem, which can be described in a number of monographic works agreed upon by a single research concept and composition. Therefore, without claiming the worldwide scale of the epistemological coverage of a wide range of criminologically significant circumstances, phenomena and processes that are tangent to ethno-religious terrorism, we will focus further attention on the main

features and basic components of national and international mechanisms of counteraction to its reproduction.

We must admit that today any borders are not able to protect the political, cultural, religious, ideological space of a particular people, society or state from the danger of terrorist practices escalation. Unfortunately, the inexhaustible conflict potential of the modern era of reformatting world civilization leaves no doubt about the fact that the international terrorism threats will be preserved in the near future, most likely in its new forms, but on the same, already tested religious grounds. However, the introduction of the discussed counteraction strategy into practice will significantly reduce this type of crimes.

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ЭТНОРЕЛИГИОЗНЫЙ ТЕРРОРИЗМ: ПОНЯТИЕ, ТЕНДЕНЦИИ, ФАКТОРЫ И СТРАТЕГИЯ ПРОТИВОДЕЙСТВИЯ

Статья посвящена анализу содержания концепта этнорелигиозного терроризма, рассмотрению основных тенденций его проявлений, факторов, обуславливающих их формирование. В заключительной части предложен комплекс мер стратегического характера, направленных на противодействие этнорелигиозному терроризму на глобальном и национальном уровнях.

Ключевые слова: терроризм, нация, религия, противодействие, насилие, стратегия.