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NON-SPECIFIC SOCIOCULTURAL FACTORS OF RESILIENCE TO TERRORIST FIGHTING

Abstract: *The authors of the article consider that more important than the problems of the organization of an effective direct fight against terrorism is the question of the sustainability of the reproduction of terrorism. Analysis of the state of research of factors contributing to the persistence of terrorism shows that this issue, regardless of its relevance, is not proportionally insignificant. There are separate attempts to determine the most specific legal, economic, political circumstances, but there is no systematic approach to the decision of this issue. Factors of resilience to terrorism are diverse in nature, the intensity of action, the authors highlighted those of them in terms of their social status, allowing them to exercise political control.*

Key words: terrorism, sustainability of reproduction, factors, socio-cultural practices, education.

Language: English

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Introduction

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Due to the wide-ranging discussion on the differentiation of terrorism and terrorism researchers have clearly underestimated that this difference is really relevant to the practical struggle and against terrorism, and against terrorism, except in the framework of their common denominator, their common denominator. It is even more surprising that the terrorists did not pay due attention to the facts of sustainable reproduction of the terrorist fight. If the economic, political conditions that contribute to the development of terrorism are still analyzed, then the investigation of nonspecific facts on the case is not. Therefore, we had to unravel and deepen that part of the introduction to the topic, which determines the systematic position of these factors.

One of the most socially and politically destructive phenomena, despite the active opposition from states and social forces of creative potential, has managed to turn from local expressions into a systemic education, gain an international scale, from a danger to social progress and people's lives to become a real threat to the development of mankind [1, p. 123] and to show the threshold of a new twist of the movement of its reality - transformations in total terrorism, ready to take off with its own struggles or some restrictions. Extremely measurable in the process, aimed at achieving political goals.

The main part

The history of the terrorist struggle raises a lot of questions, three of which represent a special significance for understanding this history. The first question is: when and where does the history of terror begin? Respectable editions, intended to place historical accents and determine the time of birth of events, prefer to cover the question of the beginnings of terrorism. What is surprising. To take responsibility for yourself, you need to know: what is such a terror? Specialists have already calculated from 200 to 400 definitions of terrorism [2, 3]. Quantity never goes unnoticed in quality, in the new quality it is transformed into the old quality, or instead of the old quality a new one emerges. Quantitative changes in the measure of growth or reduction will be determined by the factors of quality transitions. Hundreds of definitions of terror and terrorism - this is a sign of the lack of sufficiency of objectivity of knowledge about the phenomena, the deficit of which is eliminated at the expense of opinion and, as a rule, complicates the achievement of the desired result. Expressing his opinion, the specialist deduces his own representations, occasionally demonstrating together with them his ambition.

Objective knowledge can be one-sided, limited by temporary conditions, but it is objective, albeit and relative. Opinion also only promotes the cognitive

process to the objectivity of the assessment of the effectiveness of events. Authoritative editions - encyclopedias, explanatory dictionaries do not want to participate as discourse subjects. Consciously, possibly and subconsciously, on the basis of professional experience, they look forward to when the representation of the terrorist struggle will acquire the epistemological status of the concept and the subject of discourse. Then it will be possible to determine the beginning of its history in time and place.

The second question: how to explain the historical stability of the reproduction of a terrorist fight? Against terrorists, especially when their actions were concentrated in the place of concentration of people and means of their movement, all public and professional forces were consolidated. Modern society, with its significant anti-terrorist potential, is no longer able to put an end to terrorists.

The history of terrorism goes on to testify to the existence of factors in the resilience of terrorism, as well as the need to activate the reserves of counter-terrorism. In order to act effectively, it is necessary to act on the operation. For this it is necessary to know the enemy as such, as it is not in the form of general representations, and to have its scientific understanding.

The third question also has a direct attitude to the achievement of the scientific understanding of terrorism in the full scope of the objectivity of knowledge, free from ideology and politicization: what is the status of terrorism to adapt to the conditions of the XXI century? The history of the terrorist struggle is structured and it has its own history - the stage of the establishment of terrorism, the formation of its socio-political status; stage of terror with transformation into terrorism; stage of terrorism with transformation into international terrorism.

On the international scale, the history of terror and terrorism is not over. An international scale of terrorists is needed as a political format for the next transition: what? We hope that, based on the specifics of the status of a terrorist fight in the format of terrorism and monitoring the dynamics of the manifestation of terrorism - the scale, diversity of actions, which at the next stage of the terrorist fight will become its totalitarian, successful and successful character.

The goal of totalitarian terrorism will be the creation of world economic and political chaos. Such a goal is combined with the policy of "managed chaos", developed in political circles, striving for a single polarity in the world political movement.

Legitimate statehood, recognized de facto or juridical, opposes terrorism by definition [4, p.111-112]. Terror appeared as a struggle for power or as an instrument of redistribution of power. The authorities in the course of the entire history-terrorist struggle

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were the target of all terrorists. It was with the authorities that they linked the implementation of their goals. "State", created by defeated terrorists, under certain conditions, can become a tool of struggle in a terrorist instrument, but such a state remains a conditionally existing, pseudo-state. The international community, as a basis for its recognition, needs the rejection of terrorist installations in social and international politics. Even in such a private case, the state can not be a subject of a terrorist fight.

The policy of the state is to show social and other aggression, to be repressive, but not terrorist. Similar to the methods of political struggle in repressive states and terrorists, it is not appropriate to consider them as an adequate sign of their identity. At the same time, it is necessary to have a certain level of coincidence of political interests, which can have a serious transnational resonance, which terrorists, relying on the acquired experience and real strength, thanks. There and their aspiration to sow chaos everywhere.

Terrorist struggle is a typical example of a practical political form of opposition to the social policy of the state, which differs in practical purpose, practical methods and means of action. Therefore, counterterrorism must be on the table or in practice in the whole spectrum. The paradox arises in the fact that the winner in this practical confrontation will be the one who is more convinced in the organization of his struggle. In principle, the organization also belongs to the practical part of the struggle with the same important correction, that the organization of the organization itself is a product of mental activity. Both sides in the fight have significant practical capabilities, skills and receptions, relying on cash social factors. Quantitative differences in this case do not play a decisive role. Judicial value has intellectual and spiritual potential. It is in the theoretical understanding that the reserves of the effectiveness of the counter-terrorism struggle are pledged.

In the understanding of terror and terrorism, everything must be clear and truthful. Then the power of truth will strengthen everything. Unsurprisingly, the organizers of the terrorist struggle, its ideologues and sponsors are trying to confuse the political assessments of terrorism, using the possibility of an ideological factor, the imperfection of the epistemological essence of its essence. At the service of terrorists today are modern mass media, working not so much for persuasion, but for solid fees [5, p. 37-38].

It is understood that the reserves of the effectiveness of counterterrorism will not be justified only in the decision of cognitive tasks. There is no less well-known expression: "informed, investigative, armed", it is necessary to bring into full compliance with the requirements of philosophy to objectivity, universality and specificity of knowledge. Knowledge must be not just right, according to the conditions of formal logic, it is necessary to be true. Simply put, the

content of information should not be based on formal knowledge, obtained by the correct use of the procedure of construction of the brain, it must be true and correct.

In the modern view, the theory of terror and terrorism is prematurely formed from the general representations and constructed on the basis of the correctness of the deductions from the parcel, the majority of which in the best case are conditionally corresponding to the true knowledge. In modern theory of terror and terrorism there is an intersubjective approach to the definition of knowledge of the truth of its content, which can be considered as a promotion for the purpose, but in the range of all the same subjective decisions.

The epistemological situation is further complicated by the fact that often the cognitive process is actively intertwined with politics and ideology. As a result, they are often misinterpreted and analyzed as a product of ideological struggle, as, for example, with the inclusion of legitimately created states in a number of subjects of terrorist struggle. Such a possibility is possible only with a clear substitution of the essential approach to the phenomenal and violation of the rules of even the most formal logic.

The scientific concept in contrast to the general representation reflects the essence of the phenomenon, its definition does not correspond to the correspondence with the manifestation of the essence in the action. The spread and complication of the concept of terrorism also contributes to the external political aggression of respectable states that seek to impose appropriate orders within the limits of their own statehood. The Middle East was a place of concentration of terrorists, not only because of the internal contradictions of development. Under the preamble of the restoration of democratic legitimacy, there was a direct military intervention in a number of regions of the country. The occupation and force of action on the territories of sovereign states have made terrorism only more active. The terrorist battle of aggression in the changed political situation was preceded by a battle with the occupiers, essentially strengthening the social base. The terrorists turned into mujahideen, leaving the former terrorists behind. Chaos is a product of persecution in politics and a precondition for repercussions in the interpretation of terrorism.

Politics in the systemic understanding is the same production, which without *izderzhak* does not happen. Politicians also, as well as those who manage production, need to minimize losses. When politics leads to the next growth of material and spiritual pursuits, then the order of existence of political production collapses, alternating with disorder and there is a time of crisis and default. Moreover, in chaos there is a significant advantage before the order, weakened and irrelevant. It is not necessary to change

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the order, in fact, it is no longer in cash. It is possible to focus the forces on the construction of that order, which is a component of the program. Chaos is not a different reality, not a parallel world, a creative "dark matter", it is its own kind of "designer", which fell out of the box and fell into disrepair. Berry and collect what you want, considering the possibilities of the set. For public construction, the latter is necessarily determined by combining social creativity with the achieved historical potential. However, here at any time it is possible to use non-existent promises to give importance to the goals of the struggle.

Resources will be spent on the counter-terrorism struggle, comparable to the budgets of the world's leading powers [6, p. 88]. We note that the speech does not go at all costs. Every subsequent turn of the struggle requires more, and how many more of these turns have long been twisted in a spiral, no one knows. Obviously one: the end is not visible. In connection with what new problems arise: how can we increase the effectiveness of the fight against terrorism? What is the reason for its ineffectiveness? Why the financial, material and technical, organizational, professional and competent costs, it seemed, enough to liquidate all terrorists, not only enough to put an end to terrorist activities, but also to fight?

The answers to the above questions should be sought in the shortcomings of the systemic organization of counter-terrorism activities. First of all, its dynamics in the structural structure. The state of the terrorist fight serves as a basis for calling the counter-terrorist activity of the war with terrorists. A new type of war, when the enemy is not limited to violence, but at the same time the war is based on the basic rules of military operations.

The winner in combat operations is not the one who has the most managed forces, and the one who mentally organizes his actions, who is able to mobilize his forces in a timely manner in the main directions, who knows best what is best. The logic of resolving the problem again leads us to think about the need to better understand the topic, thanks to which terror and its heirs of terrorists are so persistently reproduced. It is also necessary to establish a systematic relationship of concepts that reveal the essence of terror and terrorism. It is only possible to overcome the diversity of existing representations, to liberate knowledge from subjectivism, to obtain objective grounds for the theoretical understanding of the phenomenon of terrorism, and to formulate a program to effectively fight them.

The main reserves of the effectiveness of the counter-terrorist struggle are currently focused on the scientific and philosophical knowledge of the object. And both of these approaches should be combined to allow you to get a synergistic effect. In the epistemological plan, the recognition of terror and its development in terrorism is complicated by the image of the object.

Terrorism is a multi-faceted social phenomenon [7, p. 234] unitary format, introduced into itself a diverse historical experience. Attempts of narrow specialists-historians, lawyers, political scientists, religious scholars, sociologists to "bite" this strong nut were condemned as "a priore". Maximally, they were able to "bite" his piece and describe it in isolation. As a result, the scientific knowledge entered into a paradoxical situation: the object was "obsolete" by all parties, the received parts were honestly described in accordance with the requirements of technical special knowledge, studied. However, it was not possible to compile the results obtained in the general theory of terrorist fighting.

Within the limits of private scientific knowledge about the fight against terrorism, certain knowledge had the form of concepts, but they were not connected systematically, as the knowledge revealed not the essential level, where the systemic factors are located. That historians, political scientists, lawyers on the right considered the concepts, in the systematic approach were such parts. In the absence of a philosophical understanding of the phenomenon of the vastness of knowledge obtained in the theory of terrorism, there are only general representations. They are important only for providing scientific approaches to cognition. The experience of the development of a specialized scientific unit - "terrorism", as well as the fact that it gave a solution to the problem, all the same historians, political scientists and lawyers.

The way out of a complicated situation is necessary, as evidenced by the history of science, to look for in philosophy, and not only in the philosophy of science, but in philosophy as a whole. It is necessary to mobilize the dialectical understanding of the attitudes expressed in the world and its recognition in the categorical analysis: the inclusion in the knowledge of philosophical achievements in epistemological and methodological research. In particular, the study of concepts and conditions of their education; concretization of the dialectical method in the system approach.

In the meantime, the conditions are conducive to the achievement of understanding of the terrorist struggle as a systematically formed multisocial phenomenon of the unitary format. The quality of knowledge is due to several factors. First of all, the object must be sufficiently mature, uncovered and inside itself, and in their external relations. In the opposite case, the value of subjectivity increases in the reflection, not only in the definition of methodological tools, but also at the level of forced assumptions, admissions, etc. The maturity of the recognized object determines the boundaries of subjective activity, serves as a guarantee of excessive production of knowledge in the form of the opinion of the researcher. The objectivity of knowledge must be concrete. The maturity of an object is the maturity of its history, which is the source of the specificity of

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objective knowledge. As if terror and terrorism were not represented,

In the smallest measure the quality of knowledge depends and from the ability to recognize the most conscious. Consciousness conditionally reflects reality. The nature of knowledge and the way of production of thought are the same as the materiality of the world in principle, being the properties of the developed matter, but the property and the substrate even in the limits of the subject, not the way of thinking, do not belong.

A mechanical object has physical properties subordinate to this form of motion of matter. The production of material goods participates in the reproduction of the whole spectrum of human relations. The car is a means of transportation and at the same time something of its own. Dialectical materialism, therefore, determines the knowledge as a product of reflection, processed by thought in its own way. Images of objects are formed in the consciousness, coming out of the possibilities of thinking.

I. Kant first studied human thought as an instrument, the use of which depends on the quality of knowledge and the boundaries of knowledge. Following I. Cantom G. Hegel showed the instrumental reserves of our thinking, took away, found Aristotle on the contradiction of thought, explained the reason for stopping I. Kanta on the threshold of antinomic thinking, but most importantly, G. Hegel persuaded that the contradiction of thought, the ingenuity of man, and that is the means, thanks to which it is possible to know without borders. Only through contradictions, transitions of contradictions in the framework of their development and unity of thought can one immerse oneself in the depths of the known object.

K. Marx and F. Engels completed the process of forming a dialectical methodology in cognition, spreading the dialectic of development from thinking to the material world, resolving the contradictions of Hegelian understanding of dialectics. The circle closed: the knowledge of the contradictory subject and practical world was secured by dialectical constructed thinking. The laws of the world were challenged in the demands of thinking.

Terrorist struggle, its history is part of the contradictory development of reality. Their cognition in any science remains one-sided and ineffective in the practical spectrum. There is a dialectical approach, which is used in a private cognition, is limited, is pushed to the periphery by special methods and techniques. The contradiction between the unity of the general and the private is recognized in the recognition of the dialectics of the general and specific.

The specificity of the subject, the object of cognition, dictates the choice of research methods. While the study is conducted in the light of the subject

image, the procedure of cognition is conditioned by this image. The lawyer of terrorism is obliged to qualify in accordance with its legal characteristics, and to punish terrorists, to determine the origin of the crime. However, already on the legal horizon, where it seems that everything is strictly scheduled, including the professional community, it is easy to find contradictions in the assessment of the most obvious phenomenon, taken as a whole as a phenomenon of social life [115-116].

The specialized approach of scientific cognition potentially develops in two expressions: as final, composed of agreed, disaggregated on "shelves" of actions, fairly comparable to the persistent task force. Terrorism and terrorism in the course of all its history were simply in the zone of special attention to those who develop the law, protecting the personality and public order, and even then, as terrorism transformed into a transnational phenomenon, a dangerous phenomenon, out of fear of danger. the question of the disproportionate use of UC in relation to the actions of terrorists [10, p. 292].

Nazism, fascism, racism, genocide - were judged by special tribunals, de facto and de jure they were found in parentheses traditionally understood in the Criminal Code, they were considered a threat, not a personality, not a property, not a development. Apparently, in politics, it promotes the dissatisfaction of lawyers with the solution of terrorist crimes. The actions of all the so-called extremist movements have a common direction - the destruction as much as possible of nothing but innocent people, to breed total fear and make a man a slave to the imposed order.

The quality of cognition lies in the dependence and social relevance of the problem under study. Social significance is not always accompanied by social relevance. Professionals see the problem better and are more likely to appreciate its systemic character. Their level of knowledge is higher, but this advantage is rarely enough to increase the relevance to the social scale. In the cognitive process it is necessary to include the mass consciousness, and it weakly reacts to everything that has not taken the necessary practical understanding.

Inoe case, when the object of cognition was practically evaluated "in common sense", became nationally significant. Then, as they say in Russia, on the decision of the issue "they are attacking the whole world." The struggle with terrorism until the last decade of the twentieth century was a lot of specialists, for the mass consciousness it was exotic.

The situation changed radically with the collapse of the Soviet Union. The outbreak of terrorism predicted, but little did anyone think that terrorist practice would develop so quickly and become a table of large scale.

Reaction to the increased activity of terrorists became a complex restructuring of counter-terrorist activities, part of which was the corresponding

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reorganization of scientific knowledge. The desire to understand terrorism and its systematic place in the world has brought its fruits, but what is more in them - success or disappointment, difficult to determine.

In the description of terror and terrorism and phenomenological assessments, serious professional work is felt. Essential or characteristic of terrorism remains in the foreground of "terra incognita" in its largest part, and without this cognitive empiricism is bound to move in the dark, to satisfy its own ambitions. It is necessary to recall hundreds of definitions, and contradict the characteristics of terrorism in special international documents [1, p. 126; 9, p. 115].

Returning from the analysis of the conditions of knowledge of terrorism to the prospects of building to meet the requirements of the practice of counterterrorism, the general theory of terrorism, I once again emphasize that the situation for the solution of the problem has been fully and objectively resolved. It is far from ideal, as there is an ideological pressure in the past, which very much wanted to record in the traces of the "cold war", but the war remained in the past. The ideological struggle has reached a new level. And it is interesting that if it was earlier, it reflected two contradictory approaches to social development - capitalist and socialist, then in the XXI century the contradictions changed, it was possible temporarily, conditionally, because the socialist ideals were the same sapiens », reflected in world religions. Today, in advance, there was a contradiction in the very capitalist consciousness of the fate of the world.

Historically, the interpretation of socialism has always been concrete and special. K. Marx, with the aim of removing the contradictions in the understanding of the socialist ideal, developed the concept of "human society", called to overcome the conflict of "civil society". By the time of the classic - "industrial capitalism" revealed its properties, incompatible with the ideals of humanism and democracy. There was a question about new industrial systems, based on two pillars of social history - the creation of freedom of personal expression and the strengthening of solidarity in public relations.

World wars, compactly located in the first half of the last century, exposed the inevitability of the catastrophe of social progress in the long run of pre-political history. As a result, ideological searches were activated in the direction of defining the general bridgehead of development - the socio-economic platform. For the beginning, the idea of convergence of the "multipolar world" appeared.

The idea that in order to meet together and go the common way, preserving in its own special place, it was necessary to "understand" everything. There is another phrase in the Bible: "Time to scatter stones, and time to gather stones" [Eccl. 3: 5]. Ideas passed by millenniums are already interesting in themselves and

require new insights. From them it is sinful to rest as from historical junk.

The need to change the model of capitalism in the 1960s was expressed by J. Galbraith: "At the end of the nineteenth century and in the first decade of the twentieth century, no single subject was discussed more vividly, - wrote a well-known scholar and statesman, - about the question of the future of capitalism. It was considered that this economic system is in the process of development and over time will turn into something else, as he wanted to think - in nothing better "[11, p. 45]. J. Galbraith, as a politician and economist, tried to find the root of the problem and saw in the industrial system of bourgeois society that the division was historically and logically correct.

Capitalism is due to the flowering of the industrial revolution, which created the scientific and technical basis of mass factory production, which led to the inefficiency of the modern scale of the market economy. We do not, however, underestimate and that the formation of the bourgeoisie, the concentration of capital were the preconditions for the success of the most industrial revolution.

J. Galbraith linked future capitalism to the prospect of industrialization of society. Once capitalism appeared as a condition of industrialization and development, and was formed as an superstructure on an industrial basis, then the history of capitalism must determine the history of industrialization. At the same time, the scientist pointed out that capitalism is not immanently associated with industrialization and in their relations there is no simple dependence of the type: if there is "a", then there must be "b". There is socialist industrialization, in the long run it is possible to assume and still something. Capitalism, being a factor of industrialization and achieving industrialization by socio-political, cultural superstructure, must be ready for competitive competition not only for the superiority of the economy, but also for the entire modern spectrum of society.

In its time, capitalism defeated feudalism with its mobility, the struggle for democratization and humanization of public relations, gave the opportunity to work for the masses, renewed the system of enlightenment, opened the way for the people to achieve a system of education, culture and education. In a word, thanks to the victory of capitalism, industrialization has revealed the possibility of personal freedom on the scale of citizenship and citizenship itself has risen to the level of independence from the class division, making it a formal elemental status. Will not the destruction of capitalism lead to social progress, the contribution to which capitalism is indisputable?

J. Galbraith, whose ideas were popular in the middle of the last century, the fate of capitalism was associated not only with industrialization, but also

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with the behavior of capitalism itself, it was necessary to develop it itself. Past merits have been made worthy of history, it is necessary to work on historical experience. That was achieved a hundred years ago, exhausted.

Conclusion J. Galbraith looks quite modern: "The future of the industrial system, - he asserted, - on the contrary, does not support the discussion" [11, p. 451]. Consequently, the economic basis, built by capitalism, needs history. Only social progress requires its transformation into a new social construction of social superstructure. Democratic and humanistic inquiries are evolving. Personality does not want to go into the new era with the old luggage, with a subservience to the industrial canon. If capitalism wants to continue capitalist history, it will have to return to the industrial baggage and bring the industrial system in line with the specifics of social progress.

History demands new capitalism? Will there be "new capitalism" with the development of old history, its alternate turn in social progress, or the transition to non-capitalism, is determined not by the logic of the history of man himself. Significant role and the most stage. How long will it be historically mobile. So far, experts use the term "model of capitalism." The bourgeois ideology is conservative and still hopes that capitalism will be able to pass the exam on the historical correspondence to the logic of historical progress, to achieve the necessary perestroika, first of all, to modernize the existing industrial system.

The historical situation was really formed into an interesting scale. The bourgeois industrial system is failing, but while it is holding on, relying on the lordship, unwritten in bourgeois legislation, dividing business and social policy, there is only one thing that exists. How long society will put up with growing contradictions, many predictions, but they are specific in the general format of abstract reasoning. Capitalism has fulfilled the task set for it in history - it has led to industrialization, it is understood, by going "horse". He laid the scientific, technical, socio-cultural and industrial basis for the continuation of historical development, on the one hand, and corrected industrialization for his own special interests in development.

A historical product cannot be an eternal satellite that produced it. Having formed, he begins his own history in development, retiring from creativity. Г. Hegel defined this process as "alienation", and K. Marx supported the idea of "contradicting the product of creativity" for the sake of universal development.

The creator gradually loses control over the produced phenomenon, the contradictions in which they grow and enter into conflict with pre-development. And it happens, finally, time, when the creator falls into dependence on his work. Yatsso begins to "teach" a chicken, and how to do it right. If, as claimed by J. Galbraith, we and we will go out of

the way that the purpose of the industrial system is to increase production, accompanying the growth of consumption, technical progress, the dominance of those representations of the state system, the state policy live, will serve these purposes. All that is compatible with these goals, we will have or we will allow to have; all the rest will be unavailable. Our needs will be managed in accordance with the needs of the industrial system; the policy of the state will be subject to the same influence; education will be adapted to the needs of the industrial system; rules of conduct, dictated by the needs of the industrial system, become the usual moral norms of human communication. All other purposes will be represented manner-sophisticated, secondary or antisocial. We will be obliged to serve the purposes of the industrial system. In addition, the state will impose on them its moral authority, and to some degree, possibly, and legally "[11, p. 462]. become ordinary moral norms of human communication. All other purposes will be represented manner-sophisticated, secondary or antisocial. We will be obliged to serve the purposes of the industrial system. In addition, the state will impose on them its moral authority, and to some degree, possibly, and legally "[11, p. 462]. become ordinary moral norms of human communication. All other purposes will be represented manner-sophisticated, secondary or antisocial. We will be obliged to serve the purposes of the industrial system. In addition, the state will impose on them its moral authority, and to some degree, possibly, and legally "[11, p. 462].

Critically-minded specialists have warned public figures and those who serve them with their councils, studies, recommendations that systematically mean the movement of public life should not be underestimated by one person. The one-sidedness in any of his expressions threatens the recognition of complex systemic education in a false motion, sows illusions. As a result of their views on politics in relation to the complex industrial system in the United States, J. Galbraith does not leave a chance for those who are trying to keep the course laid down in the beginning of the history of modern capitalism. The course of the existing industrial system leads capitalism in a dead end: "... Textbooks, educators and economists who hold high state positions constantly warn that judgments about economic life do not take place in the judgment of life." - wrote J. Galbraith. "However, regardless of these warnings, economic criteria are not critically substantiated in the ranking of the criteria for the effectiveness of public policy.

The rate of growth of national income and gross national product, and together with the size of unemployment in the past, can be said to be the only measure of social achievements. Such are the modern criteria of good and evil. It is assumed that St. Peter asked who will knock on the gate, only one question:

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"What did you do to increase the national product?" [11, c. 472]. Sarcasm J. Galbraith is appropriate because the simplification of the understanding of systemic relations and their knowledge of the flat form of representation, reflects the reflection of objective reality and forms the uniformity of human perception of action. In a word, it deforms the consciousness of personality.

Personality loses orientation in the labyrinth of social relations, the point of support goes from foot to foot, insecurity replaces past belief in a favorable perspective. Together with consciousness, it unfolds to dangerous dimensions and the mental perception of what is happening. The business atmosphere prevailing in the United States before the Second World War, relatively calm during the war, prevented the invasion of existential moods captured in Western Europe. However, pragmatism is less of a standstill in comparison with existentialism, it has a constant support for success. Successful to make a few hundred million in the world, where the uncertainty became the second side of life, very difficult.

Understand why we have so carefully analyzed the concept. J. Galbraith on "New Industrialization." We were interested in understanding J. According to Galbraith, the logic of historical development, his desire to write in the general progress of capitalism as one of the stages of development, to reveal the mechanism of systemic inclusion of capitalism in social development. The value of the ideas of J. Galbraith on the status of industrialization can best be interpreted in the context of the main opening K. Marx - a study of the method of production. Relying on the concept of "method of production", K. Marx introduced the concept of "socio-economic formation" and presented social progress as a legitimate process of changing socio-economic formations.

In Marxist literature, the structural relations within the formation are described as indirect: the method of production determines the specificity of the economic basis, on which the socio-political superstructure is constructed. Considerations about it, as the basis determines the type of superstructure, were many, but even more in them was the simplification, which the classics called "mechanical" in opposition to "organic" connections. For example, a terrorist fight from the beginning was the product of marked relations, but an open question was left: how exactly?

J. Galbraith specified the concept of "industrialization" as a historical mechanism that connects the economic and socio-political movement. The mode of production directly affects the social development through the products of its own movement. The transition to industrial production was accompanied by a large-scale reorganization of labor organizations, industrialization required specific social and political security in the development of education, culture, science, ideology. It included them

in its implementation, placing the corresponding imprints as a "tax" on development. Terror was not a product of industrialization itself, but the specifics of sociocultural and political accompaniment of industrialization contributed to the resilience of the reproduction of the terrorist struggle.

If the consciousness of specialists is in the management of professional thinking, and the critical reflex is based on the systemic basis, then in the mass of the population, as in the past, there is a process of revelation of the manifestation of the mental state, the reflection of the mental state. Social progress is remarkably noticeable, it has not changed the worldview. Internal and external contradictions throughout the perimeter of public life did not weaken the uncertainty of the 1950s-1960s, it weakened somewhat in the 1979-1980s, so as to explode in the 1990s and subsequent decades. Mental state in the general form of persistence is not acquired. These are actively used by destructive political forces.

Circumstantial analysis of the development of the political and economic situation in the modern world is necessary for us to better understand the strange effect, when the actions of the opposition to social progress, the progress of progress is achieved. There are social movements, but they are not very important, and in spite of the positive changes there, they are especially needed in places where the most favorable; on the disproportionate distribution of the received blessings, unhealthy aspirations for political supremacy, are not taken seriously. Adventurists, nationalists, and adventurers of all races actively speculate on this, but they represent the greatest threat to those who call themselves terrorists.

Terrorists are not born. Terrorists become and for which terrorists made hundreds of thousands of people, need special circumstances, and for that, terrorism is reproduced persistently, requiring socio-economic, political and socio-economic factors.

Terrorist activities did not belong to those who held the people of the United States in tension during J. Galbraith, therefore, in his circumstantial systematic analysis he did not see the relevance of counterterrorism. It was all ahead, but in that case, the forces that acted, the J.C. Galbraith in the 1960s in the industrial system.

The systematic approach in recognizing is especially effective when it is combined with the requirements of dialectical methodology: to analyze the phenomenon in detail, in development, remembering that the truth is always concrete. Industrial system, professionally designed table J. Galbraith, who was a progressive factor, but who was reasonable in the period of the establishment of industrial capitalism, from time to time scattered the first values of the progressive factor in the social and spiritual format, made a slow brake of the progress of his life. Personality ceased to feel comfortable in the socio-economic movement, began to experience the

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pressure from the sides of economic and political structures, lost the taste of life. Naturally, fluctuations, methane,

Although there were no significant social achievements of industrialization, they, in the place of industrialization in social progress, remained subordinated to its main goal - the improvement of personality through the development of its free form. The most important of these conditions is humanization and democratization of the social environment. Personality must "breathe" in the air of freedom, to move freely, to communicate, to learn to be human, to respond to his modern reality, to strive to do his best. It is not necessary for this to be believing in a supernaturally rational substance. It is enough to believe in man and prudence of man. The concept of prudence also changes and historically, and in dependence on the maturity of the mind taken separately from the individual. It is unlikely that there will be a coincidence of frequency.

The central ideas of Confucianism, Christianity, Buddhism, known I. Kant in the formula: "another person can not be for you by means of achieving your goals." While pursuing the goal of history, man and in the history itself must always remain the goal. Only with such a status people are able to develop a system of social forms of life and develop in society personally.

In the built-in mutual respect for the manifestation of personal self-sufficiency in society, opposition will cease to be irreconcilable, competition will compete, in which everyone will win. It is no coincidence that one of the fundamental missions of the Olympic Games is the assertion: "The main thing is not victory, but participation." Participation in the distinction of victory realizes the purpose of the Olympics - to stop, let time, all conflicts, to feel the value of the world. If the world can do it several times a week, then the world in the world is possible in principle. The world is not a phantom, but an actual reality. It makes sense, I just want to live humanely, a little. What is needed for this and the rationality of the whole system of human life.

J. Galbraith, one of the first citizens of the United States, tried to understand objectively the prospects for the development of that society, which K. Marx opposed "civil", rightly explaining that his shortcomings carry a systemic character and that the existing systems of industrialization are irreparable. The American scholar was not a Marxist, but he sought to act within the framework of objective assessments of historical experience. J. Galbraith, similar to A. Smith believed in capitalism, the truth is not in what he built, but in the systemic potential of capitalism. Once capitalism has built up the existing system of industrialization, then in its power it can be replaced by new industrialization. In his theory of capitalism, it means that he understood capitalism as a historical phenomenon that creates history through

the systematization of key historical processes. Capitalism produces a systemic factor,

In the teachings of J. Galbraith capitalism traditionally identifies itself with a democratic society. The "problems" of capitalism are assessed from the point of view of their inhumanity. Svoebrazie myshleniya J. Galbraith, who opposes his apology of capitalism, concludes that he allows the search for a new industrial system in a broad socio-economic format, recognizing the historical significance of industrial convergence with the experience of socialism. Such thinkers are not enough in our century, when politicians were caught in the vicinity of narrow-political relations, replacing the systematic approach in political analysis of narrow-professional relations in the middle of the nineteenth century, the Soviet Union in the nineteenth century in Russia "Specialists like flux: their full one-sided."

It is also important for us to help the critical reflection to understand the reasons for the large-scale terrorist activity near the end of the twentieth century. Terrorism could not declare itself a significant table, relying on its own fanatical and mercenary fighters. The ideas of terrorists and the practical actions of terrorist organizations were, unfortunately, not alien to society and effective in the light of the impact on the psyche of the civilian population. In connection with the fact that it happened and continues, I wanted to note the warnings of critically motivated professionals, who were the political elite of the United States and Western Europe did not want to listen.

The dominant ideology preferred to focus on the interpretation of social progress on the macro-indicators of economic development, assuming that the economy is not only the basis of social progress, but also its system-forming factor, like a "needle", like a needle. Human life is facilitated by the approach to the well-arranged life of animals. It is slow, imperceptible, as if a cancerous tumor destroys the mind, the will to action, destroys the perception of the world.

J. Galbraith formulated the basic problems caused by the existing system of industrialization and called society to thinking. They are relevant to the past, so we will introduce them to the author's edition: And some moral values of a civilized person must be brought to the sacrifice for that goods could be sold successfully, although there is no evidence that a pure and complete truth is a table that deserves to be used for this purpose. And how often should education be adapted to the needs of production in contrast to the needs of enlightenment? And to what degree does it follow to impose discipline on people in the name of ensuring a larger volume of production? And in what degree should follow the risk of depriving yourself of the war for the sake of creating a new technique? And to what extent does a person have to submit to the

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personality of the organization, created to satisfy his needs? [11, p.472]

The system of industry, created by the development of industrial capitalism, is one of the factors of sustainability of reproduction of terrorism, it was a social tool for the formation of homogeneity of human personality, the foundation of morality. A personal crisis is resolved through a struggle against socio-economic and political obstacles, without a special interest in the choice of its means, or makes an indifferent personality to the struggle, characteristic of society. The return of a deformed personality from a crisis to a full-fledged social life takes place rarely. R. Дорендорф, Г. Зиммель, Л. Коzer believes that terrorism is supported precisely as a form of expression of social conflicts, as a result of the perception of contradictions in the interests between the governing entities and the managed objects. The existing industrial system does not allow objects to mature in the subjects and then they try to make this transition with their own forces, resorting to illegal actions. V. Lucker highlighted six key psychotypes of terrorism [12].

As a manifestation of the crisis in the personal format, nihilism is being revived - a phenomenon justified in the past, when a person struggled with obvious vices of social development: absolutism of monarchies, serfdom, class privileges of cultural conventions and, despite numerous sacrifices, could not achieve a positive result. Modern nihilism has its roots not only in the social arrangement of life, but also in the perception of its own personality.

Under nihilism of the XXI century artificially accompanies the ideological accompaniment of the consumer's attitude to life. Critics of the industrial system in most respects valued its productive function and rarely sought a way out of the crisis of the system in society "universal consumption", "post-industrial society" and so on. p., well understanding the dependence of the consumer industry on their ability to produce in sufficient quantity, range and desirable quality. Entertainment, amenities, leisure, meanings, but they are not, and labor in industry, production of industrial and domestic products, in science, education, health, forms the social framework of personality.

Their advantage in another - to ensure the comfort of life and, if possible, to correct the reflection of the personality of the action. In addition, the availability of services is unevenly distributed among consumers, exacerbating social contradictions, encouraging the masses: "Everything is bad!" Nihilism is formed before everything as a sense of the world, worldview, but the primary, sensory state of nihilism is ready to grow into a system of worldview reflection.

Nihilism has historically and nationally changed, preserving its essence of invariant, to be one-sided in the assessment of social movement. One hundred

years ago P.A. Kropotkin emphasized: "In Western Europe, nihilism is understood to be absolutely wrong; in the press, for example, constantly mixed with terrorism and insistently called nihilism that revolutionary movement, which erupted in Russia at the end of the reign of Alexander II and ended with his tragic death. Mixing nihilism with terrorism is all the same, mixing philosophical movement, such as, for example, Stoicism or positivism, with political movement According to his philosophical concepts, the nihilist was a positivist, atheist, evolutionist in the spirit of G. Spencer or materialist. She is happy, Of course, I have a simple and sincere belief, I have a psychological indifference to the feeling, but I fought relentlessly with the lyceum in Christianity "[8, p. 267].

In the opinion of P.A. Kropotkina must be listened to, but she was not alone. Nihilists attracted the attention of I. Тургенева, И. Гончарова, Н. Chernyshevsky. Each of them described this phenomenon in its own way, trying to reveal the human and social meaning and public meaning. Of course, independent of each other, they came to the general conclusion about the uniformity of critical thinking of nihilists. With the passage of time, the scourge of nihilism has only intensified among me.

Activation of nihilism in the new era, its content monotony, makes this attitude to the world socially dangerous. Senior Contemporary J. Galbraith is a German sociologist, recognized as one of the founders of existentialism, K. Jaspers wrote: "Nihilism, the helplessness of its separate manifestations, becomes with the time of the dominant type of thinking in the present time - (mid-1950s). Homer to Goethe will be committed to oblivion. It sounds like a premonition, threatening humanity to the grave "[13, p. 145]. Supporting the idea of the global danger of nihilism as a total negation, K. Jaspers clarifies: "The collapse of traditional values is detected only in the fact that this exposing thought becomes the dominant" [13, p. 148]. And further follows the important thought: "The epoch creates the theory that it completes. However, very quickly this theory turns into a means of increasing evil, with which it fights "[13, p. 148].

Nihilism is born into the theory of the negation of everything, which inevitably leads this doctrine to the search for understanding that it can help to overcome the pathological situation within the framework of the basic nihilistic idea. Negation is an effective means, but the means in the absence of a constructive goal is meaningless. Nihilism does not suggest and the direction of search is the simplification of the world, which is what makes nihilism a theory that discriminates. Affected by nihilism, consciousness will become another condition for the sustainable reproduction of terrorism.

Substitution of the concept of "simplicity" with the concept of "simplification" - a pure sophistic

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operation. The terms almost coincide, have become, correlation must preserve the meaning, discuss the theorists-nihilists, and will follow them and subordinate the general idea of consciousness of simple nihilists. The nihilist is easier than he needs to think for himself. Modern nihilists have long turned the rationality of thinking into the ability to consume ready-made products. Thoughts make them heavy. All the unfortunate nihilists resort to some phantom, the name of which we find either among the historical formations, revealed at some point in the theoretical knowledge - in all the faults of capitalism, liberalism, Marxism, Christianity and so on. e. ». - such a diagnosis. To Jaspers, formerly, in fact, a hostage of Hitler in the end of the entire period of Nazi rule [13, p. 148]. The Nazis did not include nihilists, but they began precisely with the denial of the creativity of their own great thinkers - Goethe, Kanta, Hegel, Marx, by establishing a demonstrative burning of their labor in the form of public actions. The continuation of their ideological violence after Hitler's famous book was less than the content of the general denial.

The simplification of knowledge under the cover of the thesis that "truth is simple" goes in conflict with the history of human reason. Jaspers brutally divided "simplicity" and "simplicity." "Simplicity," he explained, "is the image of truth." "Forgiveness" is an violence that takes place in a place of moderation. Simplicity allows an infinite number of interpretations, this world is small, filled and moving. Acquisition, of course, in its essence, is the thread that moves us, like a puppet, it does not allow development, it is empty and immobile. Our time is the time of forgiveness ", - concluded K. Jaspers [13, p. 148].

To assume at the end of the 1940s that the establishment of ideological processing on the simplified consciousness serves not only the dehumanization of thought, helps to occupy the notion of consumer ideas, absolutizes and completely destroys individualism. Humanity experienced an unprecedented concentration of violence during the period, so the consciousness remained in the captivity of this violence. About the dangers of terrorism, who thought at the time, only terrorists and their sponsors, left in the shadows, committed by the Nazis and fascists, represented the future in their own way. They have formed a deformed mental state of the masses, simplified assimilation that has taken place, nihilism in the worldview, testifying to the denial of the past, the present and uncertainty in the future. Sunset of old Europe, victory over Nazism, fascism did not give stability to the vector of social movement to freedom from future violence. Questions to the arrangement of life in the past were left more than clear and argumentative answers.

Crisis symptoms of the development of thinking did not force them to wait in the conditions of growing socio-economic and political contradictions. The

creativity of thinking, apparently, reaches the highest values in the process of forming a systematic movement. After that, as the movement system was formed, its innovative signs were manifested, the system is preserved, ensuring the sustainability of its functionality. Further, the system begins to absolutize its development within the framework of the principles developed and the rules governing this process. Signs of progress are added to the flaws of the system. The system needs modernization, which is far from all interested, and contradictions are growing.

On the functioning of social systems in the interaction of personality with society, their political, economic, sociocultural accompaniment inevitably intensifies the signs of dissatisfaction: moral, technological and other. At the same time, socially and economically significant subsystems, such as industrial, penetrate and subjugate themselves to various spheres of public life. In the first place suffers spirituality - an indicator of the quality of thought. Forgiveness and nihilism do not leave a chance for freedom of thought. Reflection is framed by the frameworks of action for the system. The freedom of thought of the ruling elite, chained to the "shackles" of the system of demands, is weakened, and the political will is weakened.

At the end of the 1940s P. Sorokin, summing up the results of his sociological and political studies, came to a sad conclusion: The fate of humanity itself balances the limits of life and death. The forces of the past in the past of cruel and unjust social order are fiercely estimating everything that opposes it. In the name of God, in the name of the values of progress and civilization, capitalism and communism, democracy and freedom, in the name of human dignity and under other slogans they destroy the very foundations of these values "[14, p. 237].

A Russian scholar who has served as a professor at prestigious American universities, he explored the causes of the crisis in the spread of decadence, which facilitated social relations, emphasizing the interest in the fancy of fantastic forms. "The spiritless elite of the East and the West and a large part of all mankind have not yet made the right choice," wrote P. Sorokin. Born in a decadent atmosphere without spirituality, they still believe, live and act in accordance with the norms of this declining socio-cultural structure. Instead of constructive creation, they continue their fruitless attempts to solve the problem of bombs and missiles. Instead, in order to eliminate conflicts, following the instructions of Nagorn's sermon, a demonstration of force, mutual intimidation and extinction is used in the first place. Adhering to the policies of the forces, these graves of man and civilization were destroyed by all divine and human laws "[14, p. 238].

The modern industrial system is of local interest to the creative forces of reason, but the thinking of the people is hardly embedded in this system and it is precisely in that video that it meets the needs of the

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system. The preparation of thinking is limited to the search for ready solutions. Man gradually ceases to think independently, destroying the system-forming property of mind. Evidence of a mental crisis is the minimization of the ability to be surprised. Surprise is an indicator of interest in reflection. Aristotle's "Likeya" students engaged in merry-go-rounds so that they could use their freedom to think and argue. Aristotle himself taught: cognition begins with surprise. И. П. Павлов, studying the process of reflex connections of the organism with the medium at the level of animals, discovered a special type of reflex, calling it "investigative".

"Investigative reflex" means as a tool of the subsequent organization of behavior. All the specifics of the quality of reflection in the cognition-abstraction, communication with the help of the second signaling system - words, pre-reflection, - work in a connection, creating the conditions for the activity of thinking. Knowledge of the activity of cognition to search for ready solutions - an example of a simplified consumer understanding of thought, a clear desire to limit the creativity of thought.

The orientation of ideology to the consumer orientation of education is an indicator of the crisis not only in the industrial system, but also in politics. The crisis is growing at the expense of the "front" distribution of experience in the new states that emerged after the collapse of the USSR. Bologna Agreements can qualify as achievements of transnational cooperation. They had a lot of interesting solutions to difficult problems, but they worked out in the rich Western Europe. In order for them to succeed, it is necessary to have financial resources that are clearly unsuitable for the country of the Eastern part of the continent. There is information on the Internet that the financial potential of universities in the United States, Western Europe (Germany) and the Russian Federation is proportional to 100: 10: 1. In case of lack of sufficient funds for the implementation of the Bologna program attached to it, the state shall sequester the declared actions,

The cultural history of Europe opposes the identification of personality with the acquisition of competencies. The very reality of competence is conditioned by the existence of a personal substrate, correspondingly and the manifestation of competence is in the indirect dependence of how much personality is formed. The competent model of the organization of higher and secondary education is not rational in its own right, but as an application to the classical, proven millennia, personal paradigm, which has always been costly material, cultural, financial.

The system-forming factor of personally oriented enlightenment and education is objectively focused on the formation of the ability to think creatively. Together with the third millennium, it is already possible to talk about thinking as the main goal of education, because thinking is the only tool of

self-formation of consciousness, it is necessary to go about the creativity of thinking, its ability to do its best. Only in this case, the formation of all these personalities will be constructive-critical, innovative. The possibility of deformation of personal development is minimized, which protects and personality, and society from destructive thinking and behavior.

The brutality of the terrorist fight was calculated precisely on the deformed personality. Terrorist struggle is closely related to the action of primitive art, popular in the early twentieth century. The calculation is based on the simplification of the perception effect. Some terrorists should intimidate, suppress their will to resist, others - to think in concert with terrorists. The terrorists did not have anything in common with the Nazis and fascists. All these political concepts are ideologically similar to the well-known position: the leader should think, the rest should only do what best suits their plans.

In the reform of education dominates the position not on the philosophical potential of thinking, but on the decisive value of methodological and technical skills of knowledge search. Pupils and students learn not to think, but to remember. The spiritual leader of the Frankfurt Sociological School E. Fromm remarked: "If it is true that a wise man is the first of all who can be surprised, then this assertion is a sad comment on the reason of a modern man. In all our merits, with our high literacy and general education, we have lost this gift - the ability to be surprised. It is considered that everything is already known - if we do not give ourselves, then some kind of specialist, who hopes to know what we do not know... We think that the most important thing is to find the right answer, but to ask the right thing . 10-11].

To the conclusion of E. Fromm has to add: it is not so much that we have lost the ability to be surprised and ask questions, how much the reformers of the tools of spiritual and intellectual development have helped us. It is understood that there is no basis for accusing them of helping terrorists or associating them with terrorists, they have fulfilled the requirements of the industrial system created by industrial capitalism. The system needs thinkers in a limited number. Other - screws and gauges, detailed and fully replaceable without problem goods.

Supervises the visibility of the movement to sleep the history of education. It began with the installation of a culture of thought. Socrates learned for free to think his way to the streets and squares according to a specially developed method. He equated the achievement of true knowledge with the birth of a child. Aristotle instructed: it is necessary to teach not to think, but to think. Confucius repeatedly repeated to his students: "... teaching without thinking is useless" [16, p. 19].

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Philosophical works are read by amateurs and professionals. At the same time, in the medium of mass information, on the Internet, almost everyone is ready to be an expert in the field of quality of cognitive activity. In the interpretation of the basic concepts describing the person, a lot of subjectivity. In particular, consciousness is replaced by consciousness. Thought is a special feature of the developed CNS, simplified brain. Consciousness is a generating sign of human personality. It is formed by the activity of thinking as a social subject. Thought is a tool for perfecting consciousness, which cannot be identified with consciousness.

The process of developing thinking is extremely important for consciousness and, of course, for the individual. Personality is an indicator of the level of human socialization. To be a human being is a terrorist, or to dedicate oneself to a struggle with terrorism is determined by the state of consciousness of the individual. That is why the mind on all the stretches of civilization, beginning with Antiquity, paid special attention.

Thoughtful activity is carried out on two levels: it can be implicated in the production of knowledge and the consumption of knowledge. To be based on two methodologies - to meet the requirements of logic of contradictions, to recognize the true only one of the two contradictory judgments, or to act in the conditions of contradictions, allowing their relationship.

G. Hegel introduced the formula of dialectical thought - triad, in addition to the Christian idea of the Trinity God. The God-Father formally opposes the God-Son, but there is no such contradiction, he is filmed by the God-Holy Spirit. Terrorists work successfully there, where the idea is simplified, and in the simplified version, the idea is organized by mass education, that is, the terrorists have to calculate, replenishing their ranks. Simplified - uncritical thinking potentially serves terrorists and is another factor in the resilience of the reproduction of terrorism.

K. Jaspers, studying the history of education, made a number of interesting generalizations: Its material is the contemplation of the images of the past, the knowledge of the essential meanings, the knowledge of the thing and the possession of the language "[13, p. 358]. Not small, taking into account that all this personality is not just to have as much as, but to make up its own being.

Knowledge is not enough. Knowledge of formal, unintentional forces to be able to be considered in the contemplation of life. The real life of a person depends on knowledge based on his beliefs. Persuasion is not always true, although all persuasions are born in experience - sensory, intellectual and practical. The condition of true conviction serves the quality of the analysis of experience.

Experience must be universal, verified at all stages of the process. Conviction, arranged with the account of all necessary and sufficient procedures, is not limited to the knowledge of any recognized, personal, social group. Conviction is a systematic recognition of a social subject as an explanation of this or that phenomenon, which is important for the manifestation of the life force of a person and as a unique reality, and in a social group. It is the last step towards overcoming the distinction between consciousness and action. The next step should be the embodiment of the product of knowledge in practice - the process of objectification of knowledge. Therefore, for the reproduction and promotion of terrorist ideas, the table is important to suppress the creativity of thought.

Prerequisites for creative thinking were formed before the birth of "homo sarees". They took part in its formation, forming part of the biological heritage. In addition to species reflexes, present to all representatives of a given species and registered in heredity, life of living beings is provided and conditioned reflexes formed in individual and group experiences. They are not passed on by inheritance, but are acquired in cash, by means of acquisition to the specifics of indirect life experience - the circumstances of a private entity. Conditional reflexes correct the adaptation of the organism, built into the visual experience, help the persistence of protective abilities. With time, some conditioned reflexes turn into unconditional, renewing and enriching species possibilities.

Creativity as an ability to think not in the way of all, not so, as everything promotes the vitality of an individual, then a social, collective subject. It has been tested by evolutionary experience and "approved" by nature as a force for progress. Introduced by K. Jaspers understood the "axis of time" to characterize the stage of cultural evolution of "homo sapiens", when humanity at the initial stage was aware of the universality of its history, a direct attitude to our subject, we do not know what it is, but it does not exist. With the discovery of the unity of the historical path begins a modern stage of development of human intelligence, which has not yet matured into universal action history. The notion of universality already exists, but it has reached as a contemplation of historical regularities, there is no universality of certainty. At the same time, there are those who want to continue to "scatter stones." Those who see the meaning of history in the absolutization of the specifics of existence.

Recognition of a single history does not mean recognition of globalization. The speech goes about the integration processes of development, preserving the conditions of systemic education, the specifics of the movement in the general structure of individual socially stable formations. Globalization is another attempt to falsify the dialectical understanding of

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development, which, in turn, should be considered as an ideological factor in the support of destructive political concepts, preferably nationalist. Globalization irritates and provokes those parties to these views and persuasions to actively oppose the complexity of the social process, which in turn becomes a force on the actual creative processes.

Creativity is inherent in all manifestations of thought: intellectual, sensual, practical, that the brilliant sculptor Rodin showed in his masterpiece - "The Thinker". Roden's "Thinker" is a bit like a philosopher, a prophet, a scholar. This is a collective image of the creativity of the mind of a modern intelligent person. It is necessary to clearly place in the organization of education accents, defined in its millennial history. And before all the assessment of the status of knowledge. Aphorism: "Informed, investigative, armed", which means exclusively in the most abstract interpretation. He needs an urgent explanation.

Objective knowledge is a product and a weapon of thought, but not only from the objectivity of the content of knowledge, as a reflection of action in thought, depends on its interpretation and use. How will the interpretation of knowledge and how it will be used will decide the consciousness of personality. The conclusion is that we do not want to distort the knowledge of the subject, we must answer for the formation of personality and adequate awareness of the knowledge of the formation of social subject entities. There is no talk about rape, but about the organization of thinking with the help of philosophical, scientific and religious heritage of proven and discussed generations of thinkers.

K. Popper recalled: "At the London School of Economics, I had students from different parts of Africa, the Middle East, India, South East Asia, China, Japan, and I was convinced that all the hardships can be overcome and overcome. If there was a barrier, which was not so easy to overcome, then, as a rule, was the result of violent harassment of Western ideas. Dogmatic, non-critical teaching in bad schools and universities of the Western model and, in particular, the development of Western polygamy and Western ideologies were, as it shows my experience, especially for the most serious events, events and events for me. 579.]

On the other hand, it seems that each river itself lays its own rudder, in fact, its flow is conditioned by natural order. The river is used by them, grinding separate sections of the road. There is nothing comparable and in society. To think and decide comes the most personal. The file is here, educated in the fields of achievements of science and philosophy, printed in the program of education of personality, will move through the labyrinth of knowledge with the source of light, and is simply literate, or not at all literate, personally literate. Random help to such subjects and ready to provide mostly all extremists,

who need fighters without reasoning. Extremists sometimes call themselves "soul hunters", which is correct.

Weapons protection of true knowledge from falsification can be only systematically constructed and verified by public practice knowledge, knowledge in the form of understanding. We would like to add that the history of science has entered the next stage of development, in which it is necessary to correct the usual cognitive representations. A detailed statement is taken separately, including a number of contradictory facts, contradictory to the theory described, and does not serve as a basis for refuting the theoretical interpretation of their nature, attitudes. In order to argue critically, the theory needs to bring these facts into the system and confirm the legitimacy of all the procedures used in recognizing the procedure. Criticism has acquired a systemic character, the more concrete has become the concept of "constructive criticism".

The systematic arrangement of knowledge forced a new look at the knowledge as the wealth of the "intelligent man." The new understanding of the value of knowledge is further limited by the knowledge of personality, its behavior and activity. Enlightenment and education in the mass manifestation lag behind and from the actual transformations of action, and from the development of the understanding of the value of knowledge in science and philosophy. Such a discrepancy does not contradict the development to certain values, after which enlightenment and education, inadequate to real and cognitive progress, become a brake on progress, but such a discrepancy carries a special social danger as a factor on which various extremist movements, speculating on defective knowledge, are not unsuccessfully trying to solve their problems. The greatest threat is as once, are proud of the modern constructors of education, the absolutization of the process of formal acquisition of knowledge, but not the significance of their cognition. Heraclitus two and a half thousand years ago already knew and taught: "The mind does not learn the mind" [18, p. 195].

The history of the Russian Federation at the end of the XX century is the beginning of the current decade. In the 1990s, social engineers decided to radically change the model of education in Russia. Foreign experience of education, especially the highest, they liked more. Well-known financial speculators and machinists like Soros promised to help. For ten years, domestic reformers have been able to use the power of the authorities, to give up the "holy trinity" of education around the perimeter - to "expel" from the formation of ideology - to dehumanize; to bring to a minimum the national traditions - to denationalize and "prepare" the personality in the formation of the corpse in the anatomical hall, decomposing it to the competence, - to dehumanize. Competences from personality traits have acquired the

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status of substances. As these masters represented the reverse process - to systematize competencies in the personality, there was a secret of their "sacredness". In essence, the education was "disfranchised", deprived of the sacred and personal meaning, receiving for its focus still and European manual on methodical expenses.

It is not surprising that it was in the specified decades that there was a surge of terrorist activity in the territory of the former USSR. Terrorists exploited the fruits of intellectually and spiritually sequestered education. Figuratively speaking, they replaced the value of disorganized personal consciousness with their primitive, but understandable surrogate tales. Mass active resistance to terrorists was not organized by anyone. Moreover, apparently, they and a number of their bandits replenished. At the same time and banditry in the country reminded the scale of its history during the civil war.

To integrate into something more perfect is a natural thing. And in Russia, and in Western Europe, and in the United States, and in the East, in educational policy, a valuable experience of the organization was formed. First of all, for any accidentally chosen time, except for the very beginning, we will have in front of this product, developed in itself, to be proud of what is all the same, to disconnect from its own history, that is the essence of its own history, that is, its own history.

Secondly, history has long convinced everyone that it is possible to think normally, that it is updated as it produces a struggle of common sense and not at all, not at all reasonable. Ideal stories could not and could not be. Judgment and conclusion for all lovers to correct the historical process: the continuation of national history is meaningless to replace something. This "something" can be exclusively inaya natsionalnaya, or transnational history in the local version. In Russia they say: "there is no sense in changing the shilo on soap". But the national historical development is a part of the world process, it goes in the general structure, and when it becomes necessary to correct something, it is necessary to rationally try to correct the national experience at the expense of interesting and interesting perceptions. "Social Engineers" without engineering education and domination of dialectical thinking will lead to reform to social tension, a desirable table for extremists of all kinds, including terrorists. As for such reformers, no one has yet imposed a proportional one.

Creativity of thought is a necessary condition of social construction, and deepened systemic cognition. Without creativity it is impossible to overcome the contradiction of the immersion of thought in the essence of the thing, it does not complicate the personal argumentative position in the assessment of epistemological or practical significance of the situation. Extremists are well aware that the creative thinking of the personality of their species is a

minefield for them. It is easy to blow up their propaganda. Prevention of extremists is not necessary, their calculation is based on the complete trust of consciousness, the guarantee of which is non-critical consumer thinking.

To Jaspers he wrote: "That which a man considers possible, determines his internal attitude to what is happening and his behavior. The condition of his sociality is the ability to discern danger and treat it with due concern, while illusory representations and masking of the actual state of affairs lead to his death... It is not the concern caused by the threat to personal interests that can bring help, but, perhaps, the deep concern for the fate of man in general that feeds it "[13, c.163]. It is difficult to agree with the German thinker, to clarify that in order to achieve "deep concern for the fate of man in general" it is necessary to rise above personal reality, to overcome subjective egoism. Without the corresponding social experience, such an ascent is unlikely.

In the end, the reasoning over the place and the role in recognizing and constructing social images of creativity is the most time to remember that without participation in the reflection of creativity to realize the most important transition from common representations to the most obvious concepts - forms. Creativity is a condition for entering consciousness in the world of science and philosophy. In turn, science and philosophy give the creative activity of consciousness, orderliness and resilience, serve as a guarantor of mental attacks of extremists. At one time, a terrorist election was a product of personal persuasion, an individual form of terror. In the new era of terrorism - the phenomenon of politically organized, richly funded by sponsors. In the ranks of terrorists, who came to persuade, to meet, to understand, in the foreseeable future, if you try, only in the mass there are ordinary mercenaries, deceived people, frightened, serving not worldly ideals, and fighting with whom is favorable and what is favorable for reward. As a result of the emergence of a spiritual component in the fight against terrorism, the ideology is simplified.

Public progress has pushed the terrorist struggle to the forefront of social history, but before the victory over terrorism there is still a long way to go, because terrorism is not an exclusive political phenomenon. In its history there is a socially imaginative and it remains transformed into antisocial. As well as all the other movements that have taken place against the established historical order in public progress, terrorism actively speculates on the inconsistency of the means of resolving the conflict.

Contradiction is a manifestation of lawfulness, they have an objective nature. Do not cancel them at will. In reality, used by terrorists, there was and still will be a "managerial superstructure" over social contradictions - the policy of resolving social contradictions. It is here that the real objective reality

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intersects, that is, "above the power of desire", with reality, created by human activity - the political reality of art to manage the dynamics of opposition. Terrorism loses its power and becomes a historical scam when management policy ceases to serve corporate, monopolistic, nationalist interests. The question is formally simple: how can a state be so determined by the creators of the theories of "natural law" and "public contract"? Or right K. Marx,

Social phenomena do not include the specifics of the social form of movement. In them, outfit and with the dominance of objectivity, in contrast to the manifestations of natural origin, there are products and properties of the most human reality. History is not created by "Objective Idea", whose only creators are people, more precisely, human activity, organized in public relations. The objective nature of social development operates directly through the genesis of human relationships. Objective and the same attitudes as the phenomena of society, but especially the order of their formation and change.

The driving force behind the development of relations is the contradiction. The unity of history is the negation of identity in the construction of the movement of those who form this unity. Being the cells of society and their systems of consolidation, people and all social subjects, uniting people, exist only as components of a single social organism. Differences are effective exclusively within the integrity of the general system of society.

Organisms of natural origin change: they get sick, they recover, they die. The reasons for this are in the nature of the relations of cells, organs, systems. Relationships are formed between different educations, each of which simultaneously works on itself, reproduces itself, and on the general system. The balance of "interests" is determined primarily genetically, but phylogenetic installations are carried out ontogenetically. Therefore, it is possible to violate the established natural order, even in a purely spontaneous process, universally determined.

In the objective process of social development, all forces are combined - spontaneous, conscious actions, subconscious regulators. The objectivity of progress lies in its movement out of dependence on the conditions of resistance, only obstacles in the way will be significantly greater. Those who do not want to see their history in social progress, excellent in a single order of social development, try to use all available resources. They are aware of their alternative to existing sociality and are ready to act consciously, as a rule, without rules, in addition to cultural restrictions.

Determining this behavior methodologically, it is possible to claim that their policy is based on speculation and parasitism on the complexities of social development. They strive to intensify the "contradictions-outbursts" of development, calculating this to give their actions a sign of social

relevance. Емре Н. Г. Chernyshevsky noted that "public progress is not as direct as Nevsky Prospekt." In the movement of the unexplored path of the table is as natural as the achievement, especially as a result of the recognition of the "locomotive" of progress, the interaction of opposites. Instead of naturally, in order to help them overcome, to strive to pervert, to increase and turn into a factor of own reproduction. This is the meaning of the modernized ideology of terrorism.

The organizers of terrorism are well aware that they need time to disperse the existing order of social movement. Therefore, the table is socially dangerous, the resilience of the reproduction of terrorism. Unfortunately, this threat is constantly overshadowed by the brutality of the actions of terrorists and the urgency of the indirect counter-terrorist fight.

Irrespective of its socio-political odiosis, terrorism was born and passed its historical path as a social education. It is the product of the very system of organization of social movement from which it struggles. To dismantle the social development of terrorists is not in the forces, but to brake, to push the movement to them forcefully. Curiously ask the leaders of the terrorist struggle: they are well aware that they will win if suddenly they will win?

The history of Afghanistan, Libya of our time convincingly demonstrates that the victorious terrorists will have to start all over again - other terrorists will fight with them, while social progress will not return to its historical lineage. Similar times are not typical for real history, but they were and received their title - "dull times".

The emergence of terrorism is conditioned by systemic attitudes. Terrorism as a separate, self-sufficient political phenomenon, apparently, has already lost its own relevance, but it has not lost its systemic value. Terrorism does not reproduce itself, as long as its existence is supported by systemic factors as specific, as well as nonspecific.

We have decided to bring together the main problematic traces of social progress, which are mediated by the persistence of terrorism. Factors of conscious support of terrorism are described in the literature, and we will explain them in this way, as well as the reasons contained in the nature of socio-economic contradictions of social progress. It is necessary to add to the list below: first of all, everything that is reflected in it, belongs exclusively to the sphere of the most subjective human activity, that is, it is constructed in an objective way, it does not exist in an objective way. Secondly, the factors included in the list do not in themselves contribute to the reproduction of terrorism, they are dangerous in connection with the terrorist fight. There would be no terrorism, these factors would have been left simply by the ineffectiveness of ineffective policies. However, in such a policy, the most urgent place is occupied by terrorism, another socio-destructive movement.

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Non-specific sociocultural factors in the reproduction of terrorism in modern times, in our view, the following:

1. Politics, oriented by the ideology of simplified one-dimensional formation of personality. The social ideal of spiritual wealth of enlightened personality cannula in the summer together with Enlightenment. Capitalism has created a modern model of industrialization that does not provide for the costs of the universal formation of personality, but outside it is impossible to establish its cultural individuality. Creativity as a sign of personality is not denied, but in the work of the industrial system does not see relevance, so the policy is selective and does not preclude mass access to creativity.

2. Activation of nihilism is beneficial to the modern industrial system. Nihilism on a mass scale belongs to the ideological format of manifestation of conscious life activity, it is not alien and political activity, the truth is a negative reflection in nihilism is politically specific and therefore conditionally dangerous. Nihilism has lost its political and socio-cultural relevance. It is possible to qualify as some transition period in the formation of the worldview of mass consciousness. Together with the specificity of negation in nihilism is socially dangerous, as it inhibits the constructive function of mass consciousness, restricts the development of creative attitudes to life, contributes to the establishment of a consumer approach to activity. Modern nihilism is an example of non-dialectical and non-systemic use of the right to a critical critique of social reality.

3. Politics, aimed at the development of thought, the orientation in education to the ability to find ready solutions, and not the ability to produce knowledge, is incomparable with social progress. The ultimate goal of social progress is not the creation of conditions for the development of personality. Social progress ultimately is aimed at the development of the individual. Social history rests on the rationality of personal activity. Personality of the task in history in three hypotheses: as an outgoing subject; as a tool for the development of society and as a goal of history. It is in this triad that the objective need for social history in humanism and democracy is built. Philosophers and humanists have long demonstrated the dialectical essence of reason, its ability not to deny, but to recognize and resolve the contradictions of development. Reasonableness is necessary in the formation of universal disclosure, to actualize from the potential force to the actual creative ability of the person. Only with a developed mind there is a real perspective to become prudent. All the geniuses of pedagogical art taught not to be satisfied with foreign thoughts, but to think independently. Thought is the technology of production of knowledge, clever thinking is the key to the efficiency of such production.

4. With the built capitalism of the industrial system, in the past century it has turned from the specifics of the most productive to the total social phenomenon. The modern industrial system slows down not only social progress, it discredits capitalism, creating in the public consciousness the imprint of historical deadlock, not that which appeared in connection with it, but itself. The industrial system cannot be identified with the mode of production, it has a place in socialism. Nothing in the review perspective is presented as anything non-industrial. The conclusion is that the cause of the deformation of social progress is not in the industrialization of public life. It is in the means and limits of industrialization. J. Galbraith was right when he spoke of the need for a "new" industrialization. Industrialization must be under the control of social development.

The crisis of enlightenment, education, was inevitable in the context of globalization of the existing industrial system. She invested only in what she needed. Policies and policies have served and continue to serve the interests of industrialization, and the system of industrialization has previously been subordinated to the profitability of business. By embracing personality in the system, capitalism determined the level of its development in dependence on the functioning of the system, shifting to the side the need for social progress in the development of personality. Spirituality, created by a collective philosophical reflection, with scientific problems, religious canons, replaced the "healthy smile", which differs objectivity in the boundaries of "here and now". Social time was pressed in real time.

The conclusion

The past and the future have ceased to be relevant to life. The present from the transitional period from the past to the future has reached the meaning of absoluteness. The connection broke down over time. The meaning of life has shifted to being in real reality, cultivating a consumer attitude to it. In the social sphere, the personality has lost its historical status, which served as a support for life and a stimulus for development. There was a situation in which neither reason nor even rationality, and sensitivity was done by the conductor of consciousness. The sensory mind has its own arguments and its own criteria, which is very dangerous, when it is necessary to solve social problems, for which critical thinking, accumulating cultural heritage. Traces of cultural progress, active promotion of simplified forms of cultural enlightenment, are given as a creative search,

Crisis signs of spirituality are manifested and lost interest in the value of creativity. It is a common opinion that creativity is a private affair, a dangerous delusion. Creativity is an evolutionarily significant property of thought, it is rooted in the nature of "homo sapiens". The evolutionary nature of man is

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conditioned by a new relationship of adaptations to the conditions of existence and transformation of these conditions. Without dominating creativity in thinking noosphere construction is doomed to a different kind of traction.

Previously, close to the absolute value of the ability, violated the principle of proportionality and had to initiate the process of developing a form of life in a dead end. It is unnatural that the "subject" relationship was based on the position of the object being protected. In a similar position he was not originally determined by his evolution - "subject". But evolution is a spontaneous process, so at some point it was necessary to establish the quality of subjectivity. The position of the "subject" organism received not by inheritance and not in the form of a divine gift, it earned him in battle, proving the right to life and its development.

Activity in relation to the conditions of life requires not only strength. It is necessary to be versatile and able to vary, to look for solutions, to act quickly. Thought has an indispensable potential, but it is necessary to constantly update and improve. Creativity serves as the main tool of evolutionary protection of a living organism at the stage of "homo sapiens". This is not just a naturally important condition of evolution, in the creativity of thought is a guarantee of the continuation of evolution. To think creatively deciphered is necessary to realize the potential of the quality of human thought. All that prevents the realization of creativity, inhibits social progress and must qualify as the antidote to the realization of human nature. Weakening of the creative position turns a man into a puppet. Surprisingly, that asocial movements prefer that kind of people. They are trustworthy, they are deprived of creative protection.

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