

Radicalism As An Ideological And Cultural Catalyst Of Social Transformations

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Abstract: The article examines the types of radicalism, the degree of its danger, its political essence, and the factors contributing to the process of radicalization. The manifestations of radicalism in political, religious, social, national, territorial, and ethnic spheres are analyzed, and it is substantiated that radicalism has historically emerged as an ideological and cultural catalyst of social transformations. The study emphasizes that radicalism, as a social, political, and ideological process, is increasingly observed in the religious domain, while the Islamic world has faced the challenges of religious extremism and terrorism. The mechanisms of dissemination of radical ideas, activities related to religious extremism and terrorism, as well as measures aimed at overcoming these problems, are thoroughly examined. It is demonstrated that the scope of activities and aggression of radical religious groups and extremist forces poses a threat not only to national and regional security but also to global peace and stability. The article also explores practical approaches to the social and religious rehabilitation of individuals who have fallen under the influence of destructive ideologies based on religious grounds.

Keywords: Radicalization, deradicalization, revolution, rehabilitation, destructive ideas, reform, conservatism, destructive ideology.

Introduction: In the contemporary period, the spread of radical ideology occurs through the manipulation of individuals' political, religious, social, national, territorial, and ethnic interests. The international expansion of radicalism is recognized as one of the major global challenges of our time. First of all, it is necessary to address the interpretation of the term "radicalism" and to analyze existing scholarly approaches to this phenomenon.

The term radicalism derives from the Latin *radicalis* ("rooted", "fundamental") and *radix* ("root"), and denotes a commitment to uncompromising actions aimed at achieving absolute outcomes in any debate or activity [1]. Radicalism implies the sharp and irreconcilable opposition of one's views to those of others. Scholarly sources indicate that radicalism is generally understood as an extreme and uncompromising adherence to particular views, modes of thinking, or conceptual frameworks. This term is most commonly applied in political and social contexts, particularly when there is a perceived necessity for the fundamental transformation of existing social

structures and institutions. Radicalism is thus oriented toward the restructuring of the existing political system [2].

The intensification of mass economic, political, cultural, and scientific-technological processes has created conditions for the emergence of a new type of dynamic social stability in response to profound societal crises. In this context, radicalism emerged as an ideological and cultural catalyst of social transformations. Typically, revolutions are presented as positive transformations or as prerequisites for the implementation of reforms. Reformers pursue revolutions as a means of achieving social progress.

In the twentieth century, radicalism left a significant imprint on the history of political and social thought, manifesting itself as an ideological process within social-democratic, socialist, left-wing, neoliberal, and modern neoconservative parties and movements [3].

In our view, contemporary academic literature has not yet developed a fully coherent and unified understanding of the types and conceptual essence of radicalism. Existing sources offer multiple

interpretations of radicalism, including:

- radicalism as a political tendency characterized by a critical attitude toward the socio-political system and an emphasis on the necessity of radical social transformations and political reforms;
- radicalism as decisive action achieved through the application of extreme measures, regardless of the type of social activity, understood as a method of action employed by specific social actors;
- radicalism as a form of social and political activity based on an aggressive ideology, aimed at fundamentally transforming the existing socio-political system through active and confrontational actions [4].

A specific form of radicalism is revolutionary radicalism, which is distinguished by its orientation toward achieving objectives through the use of force, uncompromising methods, and even sacrifice. In the contemporary period, this form of radicalism is characterized by political and ideological struggle for power, territorial control, or the promotion of ideological, religious, and ethnic goals [5].

Political radicalism implies the attainment of set objectives through coercive means, with a complete rejection of compromise. Religious radicalism represents a system of ideological views and ideas accompanied by the purposeful actions of adherents of a particular belief system. According to N. Kutuzova, religious radicalism emerges within the framework of existing religious traditions and develops through opposition to and criticism of established dogmas [6].

Scholarly sources identify three main types of religious radicalism:

- religious radicalism;
- religious-ethnic radicalism;
- religious-political radicalism.

Religious radicalism forms around a religious leader for the implementation of specific socio-religious projects and is often supplemented with eschatological elements. Typically, this type of radicalism does not lead to social upheaval or mass protests and does not directly call for political action.

Religious-ethnic radicalism develops on the basis of ethnic-religious revival ideas and is often positioned in opposition to global religious activity. Religious-political radicalism may evolve from religious-ethnic radicalism, gradually acquiring political significance and creating conditions for escalation into extremism. The primary objective of religious-political radicalism is the seizure of power through force by instigating religious conflicts in order to implement religious ideas at the state level.

In the twentieth and twenty-first centuries, radicalism has manifested itself across political, religious, social, national, territorial, and ethnic domains. This has contributed to the formation of intolerance, rejection of alternative ideas, and uncompromising attitudes within individual and collective consciousness.

The factors contributing to the formation and development of radicalism in society and the state include:

- childhood upbringing characterized by psychological pressure, emotional manipulation, and the erosion of self-confidence;
- low self-esteem, lack of confidence in finding one's place in life, and the pursuit of psychological "compensation";
- exposure to severe or traumatic life experiences leading individuals to seek destructive solutions;
- behavioral changes marked by submissiveness, dependency, and susceptibility to radical views.

Experts identify adolescence as a particularly vulnerable stage in the radicalization process due to emotional instability, suggestibility, exposure to external influences, inability to critically analyze information, heightened attention-seeking behavior, and a desire for heroic self-identification.

Radicalism, as a social phenomenon, represents an extreme form of expressing views, ideas, and concepts. Its intensity depends on the level of individual development and the surrounding social environment. During periods of acute social crisis, radical worldviews acquire destructive potential and motivate individuals toward actions aimed at dismantling existing social models.

Under such conditions, radical ideas are often instrumentalized by political actors as tools for achieving power. Consequently, religious radicalism is politicized and utilized as a means of political struggle.

The most dangerous social consequence of radicalization lies in the fact that individuals influenced by radical ideology attempt to radicalize their family members, relatives, colleagues, and subordinates, thereby contributing to social instability.

In recent years, as a result of Uzbekistan's integration into the international community, the revival of religious and spiritual values, and the expansion of relations with Muslim countries, the problem of radicalism has become increasingly evident. Alongside accelerated religious reforms, the number of individuals and groups exposed to ideological pressure from external destructive forces and seeking uncompromising transformations of the existing social, political, and cultural order has grown significantly [14].

In conclusion, radicalism today represents a dangerous trend that exerts a profound negative influence on the consciousness of young people and poses a serious threat to state and societal peace and stability. Insufficient intellectual immunity, heightened susceptibility to unverified information, socio-economic hardship, unemployment, and dissatisfaction with authorities serve as key factors facilitating radicalization. Social conditions thus play a decisive role in shaping the radicalization process.

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