

The Impact and Threats of Radicalism to State Security

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Abstract

The article analyzes the impact and threats of radicalism on state security. In particular, it examines the historical origins of radicalization, its specific forms, levels of danger, political nature, factors contributing to radicalization, and principles for addressing these factors. The manifestations of radicalism in political, religious, social, national, territorial, and ethnic spheres are highlighted. The process of dissemination of radical ideas within states, activities related to religious extremism and terrorism, as well as measures undertaken by governments to counter these phenomena are explored. It is emphasized that the scope and aggressiveness of radical religious groups and extremist forces pose threats not only to national and regional security but also to peace and stability at the global level. The article also studies practices of social and religious rehabilitation of individuals who have fallen under the influence of destructive ideologies based on religious grounds.

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

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1. Introduction

Past historical periods have left a unique imprint on the development of humanity while simultaneously generating unexpected global challenges, diverse risks, and threats. Some of these threats are traditional in nature and have persisted for centuries without being fully resolved, while others are relatively new, emerging over the past 30–40 years as a result of non-traditional transformations in global development.

The elimination of recurring traditional threats has generally been less complex, as humanity has developed a certain degree of immunity or accumulated practical experience in preventing them. In contrast, non-traditional threats present multidimensional challenges. This is primarily due to the lack of sufficient information

and reliable sources explaining the conditions and mechanisms that generate such threats, as well as the ineffectiveness of conventional, time-tested methods in addressing them. Consequently, the development of new mechanisms to ensure state security has become an urgent task.

Scientific literature identifies various threats to state security, including information attacks, struggles for geopolitical dominance, the provocation of conflicts, the creation of interreligious and intercivilizational distrust, radicalism, individual and collective genocide, terrorism, and related phenomena.

Scholarly interpretations of risks and threats focus on the specific characteristics of actors involved in such activities, particularly the radical methods and

instruments they employ to achieve political objectives. Sources emphasize that participants in such movements, regardless of ideological orientation, often demonstrate a predisposition toward radical ideas that are not always clearly articulated or rationally justified [1; 2; 3].

2. The Main Part

In our view, one of the most significant contemporary threats to the development and security of states and societies is radicalism. Until recently, radicalism did not possess a broad operational scope. However, the expansion of its ideological influence across both Western and Eastern societies has demonstrated its transformation into a large-scale threat.

In assessing radicalism, scholars and policymakers have employed the concepts of “radical,” “radicalization,” and “radicalism” in various etymological contexts.

From our perspective, while the first two concepts may be adequate for describing the political actions of contemporary “revolutionary” movements, the extensive use of the third term raises legitimate concerns. This leads to fundamental questions: first, what is radicalism as a political ideology, and second, to what extent does radicalism pose a threat to modern security?

Addressing these questions requires an analysis of state security as a primary framework for understanding radicalization. Historically, the concept of security emerged as a military phenomenon. Scholars have attempted to provide comprehensive definitions of security. According to B. Deacon, security is understood as a process that excludes any disruption of international relations and prevents threats to the security of peoples in any form [4]. Russian scholar V. N. Panin defines security as “a state of protection of essential values from threats” [5]. V. N. Kuznetsov argues that security becomes relevant only when the possibility of danger arises in relation to a specific object [6].

Among Uzbek scholars, A. E. Ishmuhammedov considers security as encompassing nearly all aspects of social life, including border security, internal peace, the absence of extremist and nationalist groups, and the reduction of corruption and crime [7]. H. P. Abulqosimov emphasizes the multidimensional nature of security, defining it as protection against risks and threats arising in various spheres of human activity, while characterizing threats as potential or real forces capable of disrupting normal state and societal development [8].

Scholarly sources often emphasize not merely the interests themselves but the carriers of those interests as objects of security. Security remains a complex, multifaceted, and dynamic phenomenon, which explains the absence of a single universally accepted definition. As historical conditions change, the nature of security and the sources of threats evolve accordingly. In general, academic literature defines security as a state in which a subject is protected from threats, harm, and damage, as well as the degree of such protection.

In a broad sense, security entails the provision by the state of adequate conditions for citizens’ self-realization, the protection of their lives, freedoms, and property from aggression by individuals, organizations, or external actors. Security also characterizes a state of international relations in which the threat of war or external aggression is absent.

It should be noted that the Law of the Republic of Uzbekistan “On the Concept of National Security” No. 467-I of August 29, 1997, integrates various forms of security—state, public, ecological, and personal—under the general concept of national security, although their substantive content is not fully elaborated in the law [9]. Moreover, the list of security types remains open, with further specification delegated to other legislative acts.

In conclusion, security represents the process of ensuring the interests of security subjects without direct obstacles or threats. Under conditions of complex globalization, ensuring national and spiritual security contributes to social cohesion based on shared material and moral values and national interests. In our opinion, national self-awareness forms the foundational principles of a nation’s existence and facilitates the transmission of customs, traditions, historical experience, and cultural heritage across generations.

Opinions regarding the causes of radicalization’s impact on state security vary. Some experts argue that radicalism originates primarily from ideological or social spheres and is not directly related to politics. While this view holds partial validity, the interconnected nature of social spheres demonstrates that politics inevitably penetrates other domains of social life. Empirical observations suggest that this interconnection is historically persistent and not inherently abnormal or dangerous.

The international community often conceptualizes radicalism by separating its “upper layer,” that is, ideological manifestations, from its “lower layers.”

Political or politicized radicalism represents the external outcome of deeper processes—it is a form rather than an essence, a consequence rather than a cause [10; 11].

Therefore, humanity must adopt fundamentally new approaches to the problem of radicalism. It is essential to address both the surface manifestations and the underlying social, political, and ideological factors that generate radicalization.

Analytical evidence suggests that the emergence of threats is closely linked to human errors. Radicalization does not inherently stem from politics but becomes politicized. As noted by Professor G. P. Ovrakh, conflicts arise both from political disagreements and from economic, social, cultural, demographic, and regional factors, which collectively impart political significance to such conflicts [12].

Political radicalism is among the most complex and dangerous phenomena of the modern era. It typically results in mass casualties and irreversible material and spiritual destruction. It fosters distrust and hatred among social and national groups, often leaving consequences that persist across generations. The rise in global terrorist activity has necessitated the establishment of international counterterrorism frameworks and unprecedented coordination among states.

The emergence of global politicized religious radicalism is largely driven by negative trends in international relations and socio-spiritual spheres. Anticivilization tensions, political and economic pressure exerted by powerful states, intensified geopolitical competition, the imposition of alien development models, information aggression against traditional values, and efforts to limit the sovereignty of emerging powers collectively create favorable conditions for the spread of political and religious extremism.

3. Conclusion

In conclusion, radicalism may be regarded as an immanent component of social development. The analysis demonstrates that when radicalism is understood as a behavioral model characterized by uncompromising views, religious radicalism represents an intensified form that incorporates a religious dimension.

Today, humanity is undergoing profound intellectual transformation and rethinking approaches to social phenomena. Consequently, abandoning the long-standing principle of resolving conflicts through violence

and seeking intellectually grounded, non-violent strategies to counter religious radicalism has become imperative.

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