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ПСИХОЛОГИЧЕСКИЙ ПОРТРЕТ ТЕРРОРИСТА

В работе отражены взгляды профессиональных психологов на проблему терроризма и причины возникновения террористического типа мировосприятия.

The increased threat level in the form of terrorist actions aimed at achieving mass destruction force researchers all over the world to increase the understanding of the psychological and sociological dynamics of terrorist groups and individuals. However, efforts by scholars to create a profile of a "typical" terrorist have had mixed success, if any, and the assumption that there is such a profile has not been proven. Terrorism is not a homogeneous phenomenon. The study conducted by The Federal Research Division, USA, categorizes terrorist groups by their political background into nationalist-separatist, religious fundamentalist, new religious and social revolutionary groups [1]. An anti-terrorist policy should be tailored for a particular group, taking into account its historical, cultural, political, and social context, as well as the context of what is known about the psychology of the group. Terrorist movement in Chechnya fighting to establish a new state based on ethnic homogeneity belongs to the first category of the classification. Largely promoted statement claiming Chechen terrorists receive help from foreign Moslem organizations is intended to keep back the ineffectiveness of the military campaign and Russia's unwillingness to look for political solution. Meanwhile it is obvious that without active support of the local community separatist movement couldn't stand up to the federal army for such long time. Moreover, terrorist groups here are characterized by high self-reproduction ability. This article represents an attempt to outline psychological traits of terrorists and find reasons why they enjoy the support of people in Chechnya.

In most cases terrorists are young people roughly from 15 to 25 years old, who were brought up within the milieu of patriarchal and highly religious culture. The firm idea of historical trauma and strong emotional bonds with it are peculiar to their consciousness. Their typical social feelings are grief and sorrow, coupled with the aggrieved national pride. Often terrorists have special and in many respects mythological conception of the historical offender and the need to punish him and recompense [2]. It is polarizing and absolutist rhetoric of "us versus them." "They" are the source of all evil in vivid contrast to "us," the freedom fighters, consumed by righteous rage. And, if "they" are the source of our problems, it follows ineluctably in the special psychology of the terrorist, that "they" must be destroyed [3]. This is specified by the settled behavioral and assessment patterns which are actively cultivated in the society, since the resentment against the dominant ethnic group has been conveyed from generation to generation. This conception is most likely expanded by the additional relevant psychical trauma caused by the real facts of their relatives' or tribesmen death which often has happened directly in the presence of a terrorist to be.

As a rule individual history of a terrorist proceeded through early parental care and kindness deprivation and traumatogenic youth accompanied by indignity sufferings and losses of their houses, family people, property or social and financial status. There is suggestive data indicating that many terrorists come from the margins of society and have not been successful in their personal, educational and vocational lives. The combination of the personal feelings of inadequacy with the reliance on the psychological mechanisms of externalization and splitting make especially attractive a group of like-minded individuals whose credo is "It's not us; it's them. They are the cause of our problems." [3] Absence of emotional bonds in their childhood usually receives subsequent compensation in the ideological or religious variant of particularly fanatical devotion to these or those leaders or ideas down to the idea of God-chosen people and Utopian dreams about

the perfect world with rather reductive notion of it. In relating to their fellow Moslems, they may see themselves as consecrated holy men, an 'inner circle', moving among a spiritless herd of sheep [4].

Terrorists' distinctive vision features and prerequisites are: time displacement revealed in the inclusion of the past into the present; indistinct bounds between reality and fantasy; some naivety combined with the fuzzy moral restrictions; confusion of good and evil, in some cases together with apocalyptic feelings and messianic ideas; sadomasochistic position revealed in self-pity and compassion for their tribesmen in combination with hatred against real or mythological enemy and readiness to self-sacrifice; identification with the aggressor which means having ideas to be an aggressor and therefore not to become an object of aggression; confined ability to understand and accept otherwise-minded people arguments; certain rationality loss, especially when it concerns the achievement of aims and ideas. If the goal can't be achieved, ersatz-goal may appear as a full orientation on the destruction of everything preventing goal achievement [2].

Religious setting of the struggle and revenge ideas not only determines a special behavior code, but mostly conducts specific social bonds between national and social group members. This reflects the common to all mankind need to associate oneself with something more significant and filled with elevated sense than just a certain group. One of the most important factors of such ideological union is the death and afterlife notion. Within terrorists' native cultures their death is considered heroic and noble sacrifice, feat of martyrdom, and almost always receives moral support which extends on their families, and the whole clan since then is surrounded with care and respect. Such death is not considered a suicide, but martyrdom [2]. Once a person identifies with God, their own life can actually be seen as being in the way, a hindrance to unity with "Him". Suicide is sanctioned when it is believed to be a part of God's plan, and the person who commits it in his name may seem to be spiritually elevated [4]. Death isn't interpreted as a final and irreversible phenomenon by young people at all. Even common self-murderers with atheistic point of view in some cases have a fancy of seeing what will be beyond their death. Undoubtedly, a religious idea of eternal bliss is much more powerful and followed by the vision of going over to another level of existence and fusion with God or at least identification with a great idea or goal. Thus terrorists yield to almost no rational dissuasion. Practically they don't feel fear or repentance of what they are doing or have done. An attempt to treat terrorist as mentally diseased is incorrect per se. Crenshaw (1981) has concluded from her studies that "the outstanding common characteristic of terrorists is their normality." [1] But no less incorrect is the notion that a terrorist is a primitive man of little education. A great difference exists between a man determined to commit suicide because of intolerable mental sufferings, and a terrorist who is ready to die, but at the same time loves his life, is full of strength and self-energy and assured of his particular mission.

Considering the preceding, it is important to emphasize once more that a terrorist feels his existence has particular sense exceeding far beyond the bounds of miserable and hopeless reality. Thus, the more hopeless the situation is from the economical, social and political point of view, the higher is the possibility of the origin of the terrorist vision type. Political psychologist Jeanne N. Knutson (1981) believes terrorists engage in terrorism as a result of feelings of rage and helplessness over the lack of alternatives [1]. Such a conclusion proves the deficiency of Russia's compulsion policy towards Chechnya.

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