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Terrorism and antisystem nature

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Abstract

This work is devoted to the consideration of antisystem, syncretic socio-spiritual formations of destructive orientation through case study as one of the qualitative research methods. Being the subjects and the bearers of an eclectic world-view separated from reality, the adherents of anti-systems seek to reform the social reality. The authors consider the role of terrorism in the functioning of such antisystem organizations of the past as the secret society "White lotus", the sect of the Nizarits and the religious communities of voodoo. The authors point out the groups of Islamist extremists as an example of modern anti-system terrorism.

Key words: antisystem, chiliasm, parasitism, sectarianism, terrorism.

Terrorismo y naturaleza antisistema

Resumen

Este trabajo está dedicado a la consideración de formaciones socio-espirituales sincréticas y antisistema de orientación destructiva a través del estudio de casos como uno de los métodos de investigación cualitativa. Siendo los sujetos y los portadores de una visión del mundo ecléctica separada de la realidad, los partidarios de los antisistemas buscan reformar la realidad social. Los autores consideran el papel del terrorismo en el funcionamiento de tales organizaciones antisistema del pasado como la sociedad secreta "loto blanco", la secta de los nizarits y las comunidades religiosas del vudú. Los autores señalan los grupos de extremistas islamistas como un ejemplo de terrorismo moderno contra el sistema.

Palabras clave: antisistema, chiliasmo, parasitismo, sectarismo, terrorismo.

1. INTRODUCTION

The modern era of globalization is characterized by a variety of socio-economic and spiritual phenomena, previously encountered only in its infancy. These are transnational corporations, and supranational political structures, and mass culture, and many other original phenomena, inseparable from the "world without borders". Two phenomena are distinguished among them particularly, which darken modernity and can play an extremely harmful role for the world future.

The thing is about antisystem and terrorism, which are of a world-wide scale nowadays. Both the first and the second one have existed always, but they acquired an international scale during the era of globalization.

2. ANTISYSTEM: CONCEPT AND TYPES

The term "antisystem" was first used by the domestic researcher L.N. Gumilev, and then it became firmly embedded in the social, philosophical and cultural use. This problem was studied in Russia by Yu. M. Boroday, V.L. Makhnach, P.M. Koryavtsev and D.M. Volodikhin. In Western philosophy, E. Wallerstein wrote about antisystem phenomenon, although somewhat in a different context than Russian authors. L.N. Gumilev defined antisystem as "the systemic integrity of people with a negative outlook (the italics made by the author), which developed a common world view for its members" (Gumilev, 2004). Antisystems have a syncretic origin, but do not always accompany intercultural contacts. L.N. Gumilev explains that the emergence of an antisystem requires not only a contact between two or more ethnic-social systems, but also the decline of one of them. During the period of the socio-cultural system (society, state or even tribe) crisis, some of its representatives with a wide outlook are tempted to look at the situation from the position of another, for example, a neighboring society or even from the standpoint of another epoch (the "golden age" of the past or some "bright" future). Such a picture of the world turns out to be unrealistic and contradictory, because it contains the fragments derived from different, sometimes

mutually exclusive sources. And the whole world appears to be contradictory, inharmonious and unnatural one for an antisystem adept. Therefore, such subjects occupy one of two positions in relation to the world: either eschatological chiliasm, sometimes supplemented by messianism, or a frank and an arrogant parasitism, often accompanied by moral nihilism. The modern French researcher Fraire suggested wittily to call chiliastic antisystems as "Luciferian" and parasitic - "satanic" ones (Fraire, 2000).

Antisystem chiliasts seek to "correct" the shortcomings and the contradictions of their social reality, but since their worldview is syncretic and contradictory one, usually they are aimed at natural phenomena for social life such as social inequality, state apparatus or the clerical hierarchy. The rest of society, in which intellectuals with a multicultural education and a syncretic worldview constitute an absolute minority, refers to the adepts of an anti-system with apprehension and suspicion, and sometimes repress them. Therefore, anti-system organizations always practice lies, concealment, conspiracy and strict dosing of information even among their adherents. Parasitic antisystems are less inclined to conspiracy, because they do not seek to destroy an existing public order, but only try to gain an unlimited access to rights without duties and material resources without difficulty. Their adherents are often perceived as criminals, rather than as conspirators and rebels.

In the historical process, many anti-systems left their tragic footprint. Moreover, they appeared and acted in many countries and

centuries, where intense intercultural contacts took place. The Hellenistic Levant, open to any spiritual trends, imperial China, the New World colonized by Europeans, medieval Europe, the Middle East in modern times and many other regions were the areas of antisystem emergence and functioning, and some remain their hotbeds to this day. At the same time, no antisystem could offer a viable project of social reforms and, in the event of victory, all antisystems plunged society into a state of chaos from antiquity to the present day. This is the reason for the term chosen by L. N. Gumilev to denote this phenomenon. And so antisystems have to impose themselves gradually or roughly to the society that gave birth to them. The adherents of antisystems used terrorist methods for such an imposition at all times. In this paper, we will analyze the terrorist practices of some antisystems of the past and will trace their modern counterpart.

3. TERRORISM PHENOMENON

Before the discussion of anti-system terrorism, it is necessary to clarify the concepts. The essence of terrorism was precisely defined by the domestic lawyer and philosopher Yu. M. Antonyan: "One can consider terrorism as a relatively massive, historically variable criminal offense, characterized by the commission of deliberate criminal acts with the goal of causing fear and panic and the advancement of various demands. The essence of terrorism is reduced to an active use of intimidation to coerce people (groups of people, state, government agencies, commercial organizations, etc.) into

actions beneficial to terrorists. Intimidation is the main tool of terrorists, through a skillful use of which they force others, a certain third party to act in the interests of terrorists and not in the interests of society, a state or their own. Moreover, their requirements may be not specific, and the requirements are not always expressed. Terrorist aggression is designed to create a general atmosphere of constant fear and exhausting expectation of trouble" (Antonyan, 2008). Similarly, the 205 article of RF Criminal Code states: "The explosion, arson or other "actions" that "frighten" population and create the danger of a person's death, causing significant property damage or other grave consequences, destabilizing the activities of the authorities or international organizations or impact the adoption of their decisions, as well as the threat of these action performed for the same purposes." It is important to understand that terrorism is precisely the method of society or power structure influence, and not an independent ideology. A convinced terrorist is only an advocate of intimidation as a method, and not as a guide to any particular values. Therefore, the representatives of the most diverse parties or communities, the bearers of various ideologies and religions, including the members of anti-system organizations, can be named as terrorists.

In order to consider the terrorist practices of antisystems, let's take as an example the antisystemic organizations that either do not exist today or do not play a significant role in the modern world and therefore are not engaged in political discussions and press. Let us turn to the medieval Middle East antisystem of the Ismailis, which grew up in the lap of Shiite Islam, and the Chinese sectarian confederation

White Lotus, which has troubled the empire for almost a thousand years, as the examples of chiastic (Luciferian) antisystems, and the terrorism of the parasitic (satanic) antisystem will be considered using the example of voodoo cult. In order to simplify the reader's acquaintance with these organizations and their doctrines, let's indicate their main features in the following table.

Table 1. An example of the antisystemic organizations

Name	"White Lotus"	Ismailism	Voodoo
Doctrine type	chiliasm	chiliasm	parasitism
Doctrine elements	Apocryphal Buddhism, Confucianism, Manichaeism, Taoism	Shiite Islam, Judaism, Manichaeism	Catholic Christianity, African paganism
Organization type	Confederation of sects, whose adepts were usually divided into three degrees of initiation	The sectarian movements of the Carmatians, the Fatimids and the Nizarites, the adepts of each were divided into six degrees of initiation	Decentralized sects of the occult orientation, comprised of thirteen degrees of initiation
Epoch	VII-XX cent.	VII-XIII cent.	XVIII cent. – Present days.
Areal	China	North Africa, Levant, Arabia, Persia	Antilles, United States
Famous representatives (ideologists and leaders)	Mao Zi-yuan (XIIth century); Hong Xiu-Quan (XIXth century)	Jafar al-Sadiq (VIII cent.), Abdullah ibn Maymun (IX cent.), Hamdan Karmat (10th cent.), Hasan al-Sabbah (11th century)	Francois Makandal (XVIII century), Dutti Boukman (XVIII century), Francois Duvalier (XX century)
Participation in historical events	Civil wars in medieval China, the uprising of 1796-1804, the Taiping movement, boxer rebellion	The civil wars in the Baghdad caliphate, the Crusades	War of Independence in Haiti, the dictatorship of François Duvalier

4. TERRORISM IN THE ACTIVITIES OF CHILIASTIC ANTISYSTEMS

The anti-systemic movement of the White Lotus emerged in medieval China (7th century AD) as a semi-legal religious and philosophical school that synthesized the fragments of Confucianism and Taoism with apocryphal Buddhism and Manichaeism (known as Mingjiao in China / The School of Light). Throughout its long history it was a confederation of eschatological and messianic sects. During politically quiet historical periods, the sectarians expected the arrival of the Messiah, who would destroy the existing world and all its inhabitants, except the adherents of the White Lotus. As soon as the central authority weakened (for example, when it lost the war with the external enemy), one of the sects of the confederation raised an uprising, assuring its adherents and all sympathizers that the Messiah had already come and it was necessary to help him in the destruction of the present world. After the suppression of the next uprising, the Chinese authorities usually punished only the adherents of the insurgent sect, but did not extend the accusations to other communities of the confederation. This explains the millennial vitality of the "White Lotus". The largest demonstration of the sectarians is the movement of the "Heavenly State of General Welfare" ("Taiping Tianguo"), during which the rebels captured several areas. The leader of the rebels, Hun Xiu-chuan, considered himself a "heavenly prince", a new messiah and really tried to destroy the world and create a "heavenly state" in its place, which he often contemplated in his painful visions. After the defeat of the Taiping units and Hun Xiu-chuan's death, the insurgents

changed their tactics, moving away from the attempts to create a "welfare state" to the terror against the functionaries of the "old world", that is, the imperial regime. Their actions were known in history as "torchlight movements". The Soviet historians G.S. Kara-Murza and Taypins describe it in the following way: "Unlike the Taiping," torchbearers "did not set themselves the goal of capturing a certain territory, they did not have a combat program at all. They went by an avalanche, destroying tangerines and landowners wherever they met. They captured towns and cities, where they started a revolutionary massacre of class enemies" (Kara-Murza & Taypins, 1941). The adepts of the movement received their name because of their addiction to spectacular effects, in particular, they committed the murders of their enemies in the dark, with a torchlight and a large crowd of spectators. The suppression of the movement gave nothing to the government, because the sects of the "White lotus" had three degrees of initiation, and only the representatives of the lowest level participated in the massacres directly. The leaders have always remained beyond suspicion, which allowed the movement to survive until the beginning of the twentieth century and to repeat their spectacular violence now over the Chinese Christians in the course of boxers' uprising.

In a similar way, the representatives of the Ismaili anti-system acted with great scope in the medieval Middle East. Synthesizing Shiite Islam with Manichaeism, they waited day after day for the arrival of the Mahdi, the divine messiah (who was associated with the blood heir of the Prophet Muhammad). Unlike traditional Shiites, the ideologists and Ismaili leaders Jafar al-Sadiq and Abdullah Ibn

Maimun told their flock that the Mahdi was either already born and will soon manifest itself or would be born in the very near future, and therefore it is necessary to be ready to support him with an armed hand. Moreover, an important feature of a new "messenger of heaven" was to be the total rejection of Islam and the complete destruction of this religion by him. In the Xth century the sectarians were able to achieve such an agiotage using astrological forecasts that the Mahdi's appearance was waited for tomorrow. The most radical wing of the Ismailis was called "Karmaty" by the name of its leader Hamdan Karmat. They subjected Arabia and Mesopotamia to total terror, killing all Muslims who do not agree to recognize the coming Mahdi as their ruler. The Karmat's assistant, Abu Tuhir, seized Mecca in 930 and organized a large-scale intimidation action in it: "Tahir conceded to the Muslims numerically, thus he presented his people as pilgrims, and when he was in the city, he ordered to kill everyone without going into nationality, sex and age. Several believers were thrown into the sacred well of Zemzem, and the commander of the Karmats asked mockingly why Allah does not want to help them. The main shrine of Islam, the Black Stone was broken from the Kaaba and defeated by Abu Tahir in pieces" (Sulimov & Chernigovskiyh 2014). Soon, fortunately, most followers left Karmat, because no Mahdi came, and nothing has changed in the world.

The representatives of the other wing of the Ismailis, the Nizaris, who were known in history as assassins (hashishins), acted less vigorously and more effectively. In 1094 they occupied several mountain fortresses in Syria and western Persia, the most famous of

which was Alamut, located in the Rudbar valley. Without enough force to conduct the eschatological war that the karmatians once attempted to conduct, the leader of the Nizarites, Hasan al-Sabbah, created a conspiratorial terrorist organization, divided into six degrees of initiation (and, consequently, awareness). If the adepts of the first, the lowest degree were convinced that they are guarding Shiite Islam and prepare the world for the arrival of the Mahdi, then the only adherent of the highest degree was Hassan himself, who was called the "old man of the mountain." Only he and, in extreme cases, his closest associates needed to know that no messiah would come, and the prophecies about him should be understood in an allegorical way - as the secular domination of sectarians around the world. Relying on single killers and practicing entertaining and spectacular reprisals against dissenters, the Nizarites openly engaged in extortion from the surrounding emirs and sheiks, and also sold the services of their killers to anyone who could pay for it. Thus, the Persian vizier Nizam al-Mulk and the leader of the Crusaders, Margrave Conrad of Montferrat, perished at the hands of their performers. In order to achieve the most striking, awesome effect, the killer-sectarians specifically allowed the victims' guard to grab themselves and without hesitation went to the execution, thereby demonstrating their devotion to their sect and the willingness to kill its enemies even at the cost of their lives. To recruit such obedient and selfless performers, a simple effective and brutal trick was used: a special degree of initiation was instituted in the sect, which they called "sacrificing oneself" ("fidai"). Physically developed young people were invited to the fortress, were stupefied with alcohol and

drugs, and then staged their death and getting into paradise. The British historian Ch.W. Gekertorn describes it in the following way: "One Persian province, now called Sigistan, had the famous valley of Muleb, in which was the palace of AlaAddin, another name of the Lord of the Mountain. This valley was a delightful place and so protected by mountains that it ended in sheer cliffs and no one could descend to the valley from them, and all the approaches were guarded by strong fortresses. In the valley, luxurious gardens were treated, with superbly furnished pavilions, and pretty and charming women lived there. The man whom the Leader chose to perform a dangerous feat was first turned into a drunk state and in this state he was taken to the valley, where he was left to wander wherever he wanted" (Gekertorn, 1995). A few hours later the man has turned into a drunk state again and returned to the fortress. The mentors explained that he died of the overdose of hashish, and they only managed to reanimate it. After that, the young man was convinced that paradise does exist, and that he will go there again when he dies for a sect. "Sacrificed" were repeated many times that the deputy of Mahdi is "the elder of the mountain", and that the "old man" can deliver the man to the paradise, as soon as he fulfills the "old man's" bloody errand. For this reason, the nisaritas had a solid fame of inevitable killers. "Fidai" even flaunted their "right to paradise", going to kill the victims in a special two-colored clothes, which allowed everyone to learn them and try to grab them. No eastern monarch could resist them, especially since some sovereigns, including crusaders, used the services of the sect from time to time to eliminate their political opponents. Fortunately, the Mongols of Khan Khulagu

who invaded Persia were not familiar with the fearsome reputation of the Ismailis and by the end of 1256 captured all their fortresses, including Alamut.

5. TERROR IN VOODOO SOCIAL PRACTICE

Until now, we have considered chiliastic antisystems, which aim to destroy the existing world and create a new world, exclusively in accordance with our own speculative patterns as the examples of anti-systemic terrorism. How is the thing with the terror in parasitic antisystems? For example, let's take the Afro-Caribbean cult of voodoo. This occult movement originated in the middle of the XVIIIth century among the black slaves of the French colony of San Domingo (now Haiti), forcibly baptized into Catholicism, but due to the colonial legislation subjected to the most inhuman apartheid. The founder of voodoo is Francois Makandal, a runaway slave who gathered a detachment of supporters and called for killing the Creole people using both physical and magical methods. The hatred of Christianity and all Europe is an inalienable feature of voodoo, which this cult carried through the entire war for the independence of Haiti, and which was expressed in the present genocide of the colony white population and the barbaric destruction of Christian churches. The cult doctrine is very simple, which makes its assimilation possible for all comers: it is the real preaching of "living for oneself at the expense of others" by any means available. The contemporary scholar and apologist S.D. Black describes the ethical doctrine of voodoo in the following way: "In

essence, a voodoo follower is a pragmatist and an ecstatic (the author's italics). He performs his rituals and prays in order to receive what he needs in this life, and immediately. In this sense, he is closer to the thing the "white magicians" call "black magic." (...) The Christian philosophy of morality is based on self-denial, whereas voodoo is based on self-fulfillment" (Black & Hyatt 1998). The adherents of the cult in most cases observe other some discipline in a relationship with each other, but the "uninitiated" are not even people for them. It is not for nothing that the Voodoo followers call themselves "the children of the gods", which means that people who are not the part of their sects have nothing to do with the gods. During two hundred years of the Republic of Haiti existence, the "children of the gods" repeatedly seized power and disposed of life and the property of the Islanders in their own interests, proceeding from the fact that any whim of the "initiated" should be immediately and gratuitously executed by the "uninitiated". Thus, the most odious dictator and voodoo adept, François Duvalier (1907-1971) turned his regime into the realm of tyranny from his family and his closest supporters, plundering the national wealth of the republic and forcing the "uninitiated" to work for free. His son and heir went performed a forced collection of donor blood from the citizens to sell it in the United States and buy expensive sports cars for himself using "blood" money. At the same time, the power of the Voodoo adherents held exclusively on terror - a constant intimidation of population by physical and magical violence. So, F. Duvalier constantly threatened citizens with evil charms and spread rumors that the bodies of the repressed ones turn into zombies by his

order. The power support of the regime was provided by the subdivisions of the tonton-makut ("ghosts"), standing above the law and having the reputation of either wizards or werewolves, which, however, did not prevent them from plundering the population using the most ordinary automatic weapons and shoot any dissenters publicly. The Soviet historian S.A. Gonionsky, who witnessed those events, described the activities of Tonton-makuts in the following way: "The ordinary "tonton-makuts" did not receive any salaries: they obtained money for themselves by extortion, violence and robbery. Their duties included: the collection of taxes, all kinds of fees, the catching of persons suspected of antipathy towards Duvalier, and dealing with them. These gorilla-like thugs in black glasses were ubiquitous, and they surpass even the Hitlerite Gestapo by inhumanity and cruelty" (Gonionsky, 1974). After the overthrow of the Duvalier regime (1986), the voodoo sects retained an influential position on the island and now act under the guise of an extremist political grouping with the eloquent title "The Army of Cannibals".

6. ANTISYSTEM TERRORISM OF MODERN TIME

Three examples from the past (White Lotus, Ismaili, Voodoo) showed that terrorism is an important method for an anti-system to maintain its power if it claims political dominance. But the Ismailis and Taipingas are in the past, and the cult of voodoo is exotic in the modern world. Do terrorist methods use modern antisystems that threaten global peace?

An influential modern antisystem is radical Islamism. Its origins and goals are a topic for a separate study, and we will not dwell on them here. But the reader is surely aware of such extremist organizations of modern Islamists as Al-Qaida, the Taliban, the Islamic State of Iraq and the Levant (the organizations banned on the territory of Russian Federation) and similar groups of a smaller scale. A logical question arises: are the massacres against civilians (including in Europe) and the actions of vandalism the chaotic manifestations of violence, the antics of roaming gangs, or are they a purposeful and methodical practice? The Iranian researcher F. Mohaddam points out that radical Islamists not only use terrorist methods, but even create conspiratorial groups such as Al-Qaeda specifically for these purposes. And terrorists, suicide bombers, which inspire fear to the world community, constitute an absolute minority in these organizations. As in the antisystems of the past, modern Islamists practice several degrees of initiation, which allows the performers to be kept completely ignorant of doctrine and leadership plans. F. Mohaddam outlines the following vertical: "My research led me to the determination of the following major specialized roles for terrorists: (A) a source of inspiration, (B) a strategist, (C) a communicator, (D) an expert, (E) a cell leader, (F) a local agitator, (G) an ordinary member of a local cell, (H) "cannon fodder" and (I) a "producer", that is, a person engaged in finding resources for the organization operation" (Mohaddam, 2011). As in the "White Lotus" and the Nizarite sect, the principle of dosing information, inseparable from antisystems, does its job: while "donating oneself" perform bloody work to intimidate the

entire world, the representatives of higher degrees of initiation enjoy the fruits of terror.

7. SUMMARY

Summing up, it is appropriate to ask the following question: why do anti-system communities and organizations resort to terrorist methods? It seems that the point is that the syncretic philosophical religious doctrine, which is far from life realities, will necessarily show its inadequacy in some implementation. If during the early stages of an anti-system organization development only bright propaganda and silence are enough to gain influence, then the first logical failures of constructive actions repel the "uninitiated" and the representatives of the lower degrees of initiation from anti-system leaders. And when words are already powerless, and there are no results, and they cannot be, intimidation takes place. The terrorist methodology of anti-systems from "White lotus" to the modern "Islamic state" is aimed to this goal. Perhaps antisystems could do without a real terror, limited only to propaganda, but this is a matter of another study.

8. CONFLICT OF INTERESTS

The author confirms that the presented data do not contain a conflict of interest.

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