

The Concept of Extremist Text and its Types

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Annotation: The description of the general features of speech productions that has extremist contents, their pragmatic potential was the summary of the experience of the study of this kind of speech productions, which is the result of a special kind of communication. This communication forms from the recipient's radical worldview. The research material was printed and audio materials, which is found in social network "VKontakte" or withdrawn in dwellings. A study of the architectonics of the text, cognitive analysis of verbal productions of extremist content, as well as comparative analysis of law and linguistic definitions of extremism and extremist text allows defining extremist discourse, its pragmatic purpose, to bring the classification of speech genres, most often functioning in the structure of extremist discourse.

Keywords: extremism, extremist discourse, invocation, socio-political and religious form of communication.

The development of jurislinguistics and forensic linguistic expertise has led to an increase in interest in the scientific description of extremist speech works. There are conflicting opinions about the status of the concept of "extremist speech work". L. M. Golikov, describing the semiotics of an extremist text, defines it as "an invective creolized text, which is organized into a single space by signs-symbols, mainly linguistic, has a multi-level syntactic structure, propositional content, based on the opposition "Ideal" - "Enemy", has a communicative intention to force the addressee to perform certain actions and / or form a certain internal belief of the addressee" [3].

Antonova Yu. A., Vesnina L. E., Voroshilova M. B. and others in the monograph "Extremist Text and Destructive Personality" dwell to a greater extent only on the definition of the concept of extremism, as adherence to extreme views related to the worldview of a person and associated with the concepts of "terrorism", "nationalism", "violence", etc.; give this concept a psychological definition rather than a linguistic one [5, p. 7–17]. K. I. Brinev, in turn, adheres to the following thesis: "an expert description of a speech work does not depend on the definitions of extremism in jurisprudence" [1].

In the aspect of judicial communication, ideological attitudes that run counter to the legislation of Uzbekistan are studied, extremism is studied not so much as adherence to extreme views, the basis of which are nationalism, religion, socio-political ideology, but as a discursive activity, and an extremist, in turn, - as a discursive personality. However, despite the fact that there are many scientific studies devoted to various aspects of speech works of extremist content, the existence of the concept of "extremist discourse" remains uncertain.

Verbal extremism is a special type of extremist activity, which, as a rule, pursues political goals implemented by various means and methods, using various propaganda and propaganda opportunities to influence a mass audience. There are groups that try to attract as many people as possible to their ideology by means of speech influence. Speech works of an extremist nature are becoming widely available and are a fairly powerful tool for recruiting people. Based on the thesis that "extremism can be legally "fixed" only when extreme forms of political thinking turn into

“extremism of action” [5, p. 11], two types of verbal extremism can be distinguished: everyday (ideological) and legal (political and organizational).

The first involves the expression of radical beliefs, opinions, views formed by personal experience and does not fall under legal regulation (eg: I hate Turks); the second is public actions, including speech ones, caused by radical thinking. Publicity is one of the important signs of political and organizational extremism, since extremist actions and materials, according to the law “On countering extremist activity”, are “documents or information intended for publication” or the distribution of such materials.

When conducting a linguistic examination of a speech work for the presence / absence of signs of extremism in its content, a quite clear task is set before the expert linguist: to identify facts indicating the presence or absence of signs of verbal extremist activity in the content of a speech work. The basis for identifying these facts is the Federal Law "On Counteracting Extremist Activity", which identifies 13 types of acts considered as extremist.

Based on these signs and taking into account the comments presented in the methodological recommendations for identifying signs of extremism [4], we single out speech actions that are of an extremist nature:

- 1) calls for revolution, for insurrection, for disobedience to the legally elected authorities;
- 2) calls for illegal, including violent separation from Uzbekistan of its individual regions;
- 3) calls for violent actions in order to put pressure on the authorities and public opinion to make a decision in their favor;
- 4) calls for the murder, beating or deportation of persons of a certain nationality or religion;
- 5) statements aimed at inciting social, racial, national or religious hatred;
- 6) propaganda of the exclusivity, superiority or inferiority of a person on the basis of his social, racial, national, religious or linguistic affiliation or attitude to religion;
- 7) systematic public statements aimed at introducing ideas into the public consciousness and forming attitudes related to the superiority or inferiority of a person on the basis of his social, racial, national, religious or linguistic affiliation or attitude to religion;
- 8) calls to change the scope of civil rights and obligations of a person or to humiliate the national dignity of another ethno-religious group.

The presence in legal science of specific forms of manifestation of extremism can provide a basis for determining the signs of extremist discourse, the most important of which is its publicity. The linguistic features of extremist discourse include:

1. The presence of linguistic means expressing negative, humiliating characteristics of any ethnic, racial, religious group or its representatives. Such language means include words or phrases that have a negative emotional connotation: slang language means that form negative, offensive characteristics against representatives of national and racial groups: Khachis, Jews, Nigers, religious groups that do not belong to Islam: kafir, infidels ; zoosemantic metaphors: these damned pigs and monkeys will hide under their women, behind these trees, which are said in Cadiz, these Jews and others will hide behind them.
2. The presence of linguistic means expressing negative emotional assessments and forming negative attitudes towards any ethnic, racial, religious group or its representatives. Such means

include vocabulary that has a negative appraisal: damned, vile, grabbers, illegal; in Islamist literature, to express a negative assessment of non-Muslims and non-believers, they characterize them as infidels, oppressors, the lexeme enemy is used.

3. The presence of linguistic means that implicitly or explicitly encourage any action against a particular nation, race, religion, for example: Let those who buy for the next life the Coming One fight in the way of Allah; Indeed, Allah bought from the believers their souls and their property for the fact that they are paradise! They fight in the way of Allah, they kill and they are killed (brochure "Dusiyah"); beat it! (slogan on the leaflet). In this statement, the call is expressed by grammatical means: the form let + verb 3 persons plural fight. The slogan "Dill - wet!" contains a derisive characterization of Ukraine and implies a call for the destruction of Ukraine, presumably the destruction of the inhabitants or state power of Ukraine. Extremist speech statements are evaluated in jurislinguistics as a socio-political and / or religious type of communication, where communicants are carriers or distributors of a certain ideology that may be socially significant within a particular society (nationalist groups (skinheads) or terrorist communities (Hizb-ut-Tahrir).

The ideological attitudes of these societies are different, therefore, the content of speech works will have different content, due to their communicative orientation and the intention of the author of the speech work.

At the same time, they are united by the presence of statements aimed at inciting ethnic or religious hatred; promoting the superiority or inferiority of one nation or religion; forming attitudes related to the superiority or inferiority of a person on the basis of his national or religious affiliation, the meaning of which is that other representatives of other nations are unworthy to live in Russia. "All white people are equal. It's like trying to teach a monkey to do something" - these statements are aimed at promoting exclusivity, the superiority of the representatives of the "white race" over the so-called "Nigers", as well as promoting the inferiority of the latter.

Thus, if we consider speech works of an extremist nature as a speech activity that unfolds in time and is realized in space, the pragmatics of which is assessed as illegal in accordance with the Federal Law "On extremist activity", we can talk about the existence of such a thing as extremist discourse, the purpose which is:

- 1) communication of information that has any sign of extremist activity;
- 2) belief in the truth of the information that is reported;
- 3) calls for actions of an extremist nature.

The purposefulness of extremist discourse, its influencing function, which consists in the implicit and explicit inducement of the addressee to a certain action by persuasion, promises, threats, etc. [5, p. 31], as well as signs of extremist speech activity, make it possible to present a genre classification of extremist discourse:

- 1) appeal - agitation and propaganda statements of a socio-political and religious nature;
- 2) persuasion (suggestion) - the introduction of ideas into the public consciousness and the formation of attitudes of an asocial, anti-political and pseudo-religious nature;
- 3) promise - statements that give hope for a better life under a different political system within the framework of a new state, during the expulsion or destruction of peoples of certain nationalities, etc.;

- 4) threat - statements that inspire anxiety, fear;
- 5) request - a polite appeal calling to do something;
- 6) insult - negative information, humiliating characteristics of someone. Calls are the most frequent speech genre.

In the Methodology for identifying extremism, O. V. Zelenina and P. E. Suslonov, the following calls for extremist activity that fall under legal regulation are distinguished: the process of purposeful state influence on public relations with the help of special legal means and methods that are aimed at stabilizing and streamlining them :

- 1) to a revolution, to an uprising, to disobedience to a legitimately elected government;
- 2) to illegal, including violent separation from Russia of its individual regions;
- 3) to violent actions in order to put pressure on the authorities and public opinion to make a decision in their favor;
- 4) to the murder, beating or eviction of persons of a certain nationality or religion, organization, commission or incitement to such actions;
- 5) to change the scope of civil rights and obligations of a person or humiliate the national dignity of another ethno-religious group [4].

The speech genres listed above, as a rule, are informational in nature; do not exist in the structure of discourse in isolation: they can be used consistently in extremist discourse, flow from one another: first, a message that people of Caucasian nationality are enemies, then a call for their destruction; threat, will be ransomed by Caucasian migrants, then a call for the overthrow of the existing state power.

The sequence of speech genres determines the structure of extremist discourse. Religious and political discourse, as a rule, begins with a speech genre of persuasion of the need to worship only Allah, accompanied by such means of speech influence as an appeal to an authoritative source, which is the Koran, instilling into the mind of the addressee ideas about the need to create a Caliphate state, about the failure of other religions , their hostility towards Muslims, then can be replaced by a speech genre of threat in the wrath of Allah towards unrighteous Muslims, the conviction of the need to fight in the way of Allah with the infidels and ends with calls for jihad as a holy war.

When analyzing the pragmatic aspect of extremist discourse, a discursive and communicative personality is involved in the research process, whose ideological attitudes must be taken into account, since it is in them that the speaker's intention is realized:

- 1) give information of a certain ideological nature;
- 2) to form installations of an extremist nature;
- 3) induce to commit extremist actions.

The pragmatic potential of extremist discourse is determined by the individual psychological properties of the subject, his life experience, mental state, is determined by the communicative goals of the addresser and can be aimed at spreading ideas about creating a “pure nation”, the Caliphate state, spreading the Islamic (Muslim) religion throughout the world. The pragmatics of such texts is pseudo-constructive, because it contradicts the law.

Extremist discourse, as a rule, either has no circulation at all, or is addressed to a specific group of people, for example, united on a religious or national basis, or to a close person, like-minded person ("Friends!", "Brothers!"). The most popular way of forming an intolerant attitude is "hate speech", which is based on the opposition of the concepts of "friend - foe", "friend - enemy", "we - they".

The study of "hate speech" showed that in our society there are no traditions of moral condemnation of such coverage of events. "Hate speech" is perceived as a norm of political and social life, although not a very pleasant norm. The addressee of this kind of discourse is a potential like-minded person (i.e., "friend", "friend", "brother") who will uncritically perceive information. Thus, any author's assessment of the described phenomena or situations will be unambiguously evaluated by an audience of like-minded people as the only possible relation.

Summarizing the above, extremist discourse can be defined as public ideologically motivated statements of socio-political and / or religious content, addressed to a potential like-minded person and focused on psychological influence by means of language. The purpose of extremist discourse is to promote social violence and calls for aggressive actions against state power or a certain part of society; extremist discourse forms extremist ideological attitudes, provokes illegal activities.

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